

This Shabbos

Kiddush is community sponsored this week.

No Shalosh Seudos this week.

Shabbos Shiurim

Parsha Chaburah: 7:55 am

Rabbi's Mishlei Shiur: 8:15 am

Medical Halacha Shiur: Between Mincha and Maariv
 Medical malpractice in halacha: is a doctor, nurse, or
 layperson responsible for making an error?

Chabura by Dr Ari Weintraub: Between Mincha and Maariv
 Premature Circumcision: Milah Before Yom Hashemini

Weekday Shiurim

Mussar: 15 min before Shacharis

Mishna Brura: Mon and Wed after Maariv

Hilchos Tzedaka: Mondays 8:30 pm

Nefesh HaChaim: Thursdays 10:15 pm

Check with Dr Daniel Eisenberg to confirm.

Weekday Davening Times

Shacharis: Sunday 8:00 am

Mon, Thurs 6:40 am

Tues, Wed, Fri 6:50 am

Mincha/Maariv: Sunday, Nov 1st: 4:45 pm

Maariv: Monday through Thursday: 7:45 pm

Go Phillies!

All submissions, suggestions and sponsorship should be sent
 (by Wednesday evening) to weeklyupdate@yiml.org

Young Israel of the Main Line

273 Montgomery Ave
 Bala Cynwyd, PA 19044
www.yiml.org

Rabbi Avraham Steinberg
 (610)667-3255
rabbi@yiml.org



Sherman Frager, President
 (610)667-7063

Parsha Lech-Lecha פרשה לך לך

October 30-31

**Shabbos Davening Times**

Candle lighting: 5:44 pm

Mincha - Friday: 5:40 pm

Sof Zman Krias Shema: 9:31 am

Shacharis: 8:45 am

Mincha: 5:40 pm

Maariv: 6:46 pm

Next Shabbos

Candle lighting: 4:36 pm

Mincha - Friday: 4:35 pm

Daylight Savings Time - Fall Back

Don't forget to turn your clocks back 1 hour Motzei Shabbat!



- Mazel Tov to Sandy & Margie Bruck on the bris of their grandson, Naveh Avraham Ben-David.
- Mazel Tov to Ira & Lauren Somers and Family on the upcoming Upsheerin of their son, Moshe.
- Mazel Tov to Yossi and Avital Mizrachi on the birth of a baby boy, born this past Shabbos morning, parshas Noach.
Brit Yitzchak (Sephardic equivalent of Shalom Zachor) at the home of Rabbi & Mrs. Yechiel Biberfeld (343 Bala Ave), Friday night beginning at 8:30.
The Bris will be be"H @ the Kollel, this Shabbos morning after Shacharis. (Bris approx. 10:30)

Tefillin and Mezuzah Checking

As previously scheduled, Rabbi Shmuel Bodenheim will be at the Young Israel of the Main Line to do Tefillin and Mezuzah checking, beginning this Sunday, November 1st.
Inquiries - Call R. Bodenheim at (212) 781-5385.

Kashrus Announcement

Please be advised that Maccabeam Restaurant, located at 128 S 12th St in Philadelphia, is once again open for business, under the Community Kashrus of Greater Philadelphia

Weekly Events

Chevra Mishnayos: Now learning Seder Zeraim. See shul bulletin board to sign up.
Women's Tehillim Group: Mondays 10:45 am at 8 Concord Circle followed by the Rabbi's Chovos Halevavos shuir.

✉ **Join the shul email list:** send a message to majordomo@chaseplanet.us with the following in the body:
subscribe yiml YOUR E-MAIL ADDRESS

Thought of the Week

Our parsha opens with G-d choosing Abraham over all other people to make of him a great nation, to bless him and make him famous-- for no apparent reason. By what right did Abraham merit this chosenness?

Noah was singled out to be saved from the Flood because: Noah found favor with the L-rd (Gen.6:8)... Noah was a righteous man; he was blameless in his age; Noah walked with G-d (6:9).

Moshe was also singled out in an abrupt fashion, at the Burning Bush, without any detailed explanation why he merited revelation and was assigned a great mission. Yet the previous chapter describes Moshe coming to the aid of the oppressed and opposing evil in the incidents of the smitten Jew and the daughters of Jethro, from which we can deduce the reason he was singled out. But of Abraham we have no description of his actions before he receives the command of "Go forth" and the promise of great blessings.

Nahmanides addressed these questions directly (12:2):The Rabbis were aware of this difficulty, and they related many tales about Abraham's youth: How he recognized his Creator at the age of three, how he broke his father's idols, how he was thrown into the fiery furnace, and so forth. None of this was related in the Torah as "The Torah did not want to enlarge on the opinions of idolaters and to state explicitly the differences between Abraham and the Chaldeans in matters of faith."

The Maharal of Prague in his work *Nezach Yisrael* (ch. 11) sees things differently. G-d indeed chose Abraham for no specific reason, because the chosenness of Israel is not dependent on any virtue; for if Heaven forbid Israel shall one day be deemed unworthy, their chosenness will not be canceled.

Perhaps we can offer another explanation: Abraham's destiny was to propagate the name of G-d in the world. In order to be suited for this mission Abraham had to be prepared to make a total break with his past and wander from place to place. He had to accept being different from others, even being persecuted for his beliefs. Therefore "Go forth", *lech lecha*, is Abraham's first trial, a most difficult task. The Torah sees no purpose in telling about Abraham's past or youth because Abraham's assignment and his being chosen did not depend upon his past activities but rather upon the future-- his ability to stand up to the challenge of going forth in the world.

Adapted from "Abraham's Tribulations" by Dr. Ephraim Yitzhaki Bar-Ilan University's Parashat Hashavua Study Center. www.biu.ac.il/JH/Parasha/eng/lekh/itz.html