



- Mazel Tov to Rabbi & Mrs. Baruch Lichtenstein on the birth of a grandson, born to R' Aryeh and Hindel Berman.
- Mazel Tov to Sherman and Susan Frager on the birth of a grandson, born Tuesday night, to Michal and Yonatan Frankel.
- Mazel Tov to Rabbi & Mrs Chesky and Aviva Weiss on the birth of a son. The Shalom Zachor will take place at their home, 214 Upland Rd. Merion Station, beginning at 7:30 p.m.

This Shabbos

Parsha Chaburah: 7:55 am

Rabbi's Mishlei Shiur: 8:15 am

Kiddush is sponsored by the Eisenberg family in honor of Adena's birth, naming and siddur party. We would also like to wish a special Happy Birthday to her Abba, who is celebrating his special day today! Mazel tov!

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

Chaburah: Between Mincha and Maariv
 Rabbi Josh Weinberger on the topic of Kiddush Hashem for Benei Noach.

Torah Youth of Bala Cynwyd

Bnos of Bala Cynwyd will iy"H meet this Shabbos, from 3 to 4pm, at Young Israel of the Main Line. Pirchei of Bala Cynwyd will not meet this Shabbos.

Chevra Mishnayos: Now learning Seder Moed. See shul bulletin board.

Women's Tehillim Group: Mondays 10:45 am at 8 Concord Circle followed by the Rabbi's Chovos Halevavos shiur.

Beth Hamedrash Scholar-in-Residence: All are invited to meet the new Rav, Rabbi Yonah Gross, over the weekend January 22- 24. Please see shul bulletin board for details.

New Kosher Restaurant - Palace Royal at 9859 Bustleton Ave (215-677-3323) will be open under the supervision of Community Kashrus of Greater Philadelphia starting this Sunday, January 10, 2010.

Young Israel of the Main Line

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Parshas Shemos

פרשת שמות

January 8-9

כ"ג טבת



Shabbos Davening Times



Candle lighting: 4:34 pm

Mincha - Friday: 4:34 pm

Mevorchim haChodesh

Sof Zman Krias Shema: 9:45 am

Shacharis: 8:45 am

Mincha: 4:30 pm

Maariv: 5:38 pm

Next Shabbos: Rosh Chodesh Sh'vat

Scholar-in-Residence Shabbaton

Candle lighting: 4:42 pm

Mincha - Friday: 4:42 pm

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

Weekday Davening Times

Shacharis:	Sunday:	8:00 am
	Monday and Thursday:	6:40 am
	Tuesday, Wednesday and Friday:	6:50 am
Mincha/Maariv:	Sunday:	4:35 pm
Maariv:	Monday through Thursday:	7:45 pm

Weekday Shiurim

Mussar:	15 min before Shacharis
Mishna Brura:	Monday and Wednesday after Maariv
Hilchos Tzedaka:	Monday 8:30 pm
Nefesh HaChaim:	Thursday 10:15 pm

Check with Dr Daniel Eisenberg to confirm.

Scholar in Residence Next Shabbos (January 15-16)

Rav Mayer Twersky

Rosh Yeshiva at Rabbi Isaac Elchonon Theological Seminary

8:15pm Friday Night Oneg at YIML: Perspectives on Rav Soloveitchik's Torah and Machshava.

Shabbos Morning Drasha in Shul (approx. 10:20am): Kotzer Ruach Va'Avoda Kasha...in 2010.

3:30pm Shabbos Afternoon: Making Prayer Real: A Halachic and Hashkafic Perspective.

Following Mincha (approx. 4:50pm, Maariv at 5:46pm): Balancing Middos in an Imbalanced World.

Its not too late to become a sponsor! Contact Rabbi Josh Weinberger at 610-668-0575 or jweinberger@cozen.com or Sherman Frager. \$180 - Sponsor, \$500 - Gold Sponsor.

Sponsors: Zev and Yonina Jacobson, Ted and Phyllis Kosloff, Mendel and Shira Kupfer (in appreciation of all the help and support of the YIML congregation and the Lower Merion community at large following the birth of their son, Efraim Yehoshua), Sid and Susan Laytin, Jonathan and Nomi Levene, Israel and Inna Pendrak, Sherman and Susan Frager, Stanley Sved, Marty and Gail Twersky, Josh and Tal Weinberger, Ari and Diane Weintraub, Ron and Marguerite Werrin, Seth and Leah Yoffe (in memory of Seth's father, Menachem Mendel ben Mordechai z"l, and to honor their niece Sarah Levin on her upcoming Bas Mitzvah).

Thought of the Week

The Torah emphasizes the names of the family of Yaakov in this week's parsha as it did in even greater detail in last week's parsha of Vayechi. There may be many varied reasons for this concentration of interest in the names of the tribes of Israel. But whatever the reasons are, the Torah obviously feels it to be of great importance. In fact, throughout the Torah the names of the tribes are repeated many times. After all, we might ask, what is in a name? But the names of our ancestors are drummed into us by the Torah to provide us with a sense of continuity and tradition.

The Jewish people are about to experience centuries of exile and eventual slavery in Egypt. They are certainly in danger of being destroyed both physically and spiritually. The rabbis taught us that by not forgetting their original names, by not completely becoming Egyptian in deed as well, the hope of the Jewish people to be redeemed and freed never died out. The names of their ancestors reminded them of their past and of the commitment of God to redeem them from their bondage and afflictions.

This experience of Egyptian exile imbedded within the Jewish world the importance of remembering our original names. For it was the existence and use of those names that prevented their extinction as a special and eternal people. Thus, in the introduction to the book of Shmot, the book of bondage and redemption, is the list of names of the sons of Yaakov, the eternal reminder of who the Jewish people really are.

Over the centuries, the Jewish people have continually struggled to retain their identity and sense of continuity through their names. In the Ashkenazic world it became customary to name children after deceased ancestors. This became a deeply emotional bond in families, ultimately leading to children being given multiple names to commemorate more than one ancestor. In the Sephardic tradition names are given to honor living grandparents and relatives. But there also the sense of continuity and purpose is stressed in the granting of those names.

In more modern times Jews were given secular names as well to be used in general society. However, over the last few decades the use of exclusively Jewish or Hebrew names has become in vogue once again. People hunger for a connection to their past and such traditional, biblical, family names seem to provide a sense of immortality and continuity that flashy "cool" names cannot provide.

Names can therefore be an anchor to one's own self-worth and purpose in life. The Torah's insistence on recording the names of the sons of Yaakov – the eventual tribes of Israel – highlights this important fact of life and family to us. Perhaps this is what Midrash meant when it taught us that one of the causes of the redemption of Israel from Egyptian bondage was "that they [the Jewish people] did not change their names [from Hebrew ones to Egyptian ones.]"

Adapted from "My Name, My Identity" by Rabbi Wein.
<http://torah.org/learning/rabbiwein/5768/shemos.html>