

# Young Israel of the Main Line

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Parshas Ki Savo

פרשת כי תבוא

Stone Chumash page 1068; Haftarah: 1201.

September 7-8, 2012

כ"א אלול תשע"ב

## Weekday Shiurim

Mussar Chabura: 15 mins before Shacharis.  
Mishna Brura: Mon and Wed after Maariv  
Ruach Chaim: Thursday at 10:15pm  
Mussar Shiur for Women: Mon at 9:30am at 8 Concord Circle.

## Chevra Mishnayos

The Chevra Mishnayos is learning Seder Taharos. Sign up on shul bulletin board or email eisenber@pol.net with your name and the masechta and chapters you intend to learn.

## Escrip Program

Young Israel Women's League raises funds through the escrip program. Registered Shoprite and Pathmark store cards and registered credit cards used at Burger.org or through escrip online shopping generate funds for YIML. Please visit www.escrip.com and follow the instructions to register and benefit YIML.

## Shabbos Schedule



Light Candles:	7:04pm
Mincha and Kabbalas Shabbos:	7:00pm
Parsha Chaburah given by Drew Dorman:	7:55am
Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:47am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is community sponsored.	
Mincha:	6:50pm
Shalosh Seudos is sponsored by Susan and Sid Laytin in memory of her father Herbert Berger, Chaim Yaakov ben Yisroel HaLevi. There will be a siyum on Sefer Mishlei which Rabbi Steinberg learned with the shul over the past two years	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Maariv:	8:06pm
Slichos:	1:05am

## New Shiur with Rav Sholom Kamenetsky – Sefer Ruach Chaim

Having completed the Sefer Nefesh HaChaim (after many years of study), the Thursday night Shiur (10:15-11:00 PM at YIML) with Rav Sholom Kamenetsky will be starting the Sefer Ruach Chaim. (Shiur resumes after Sukkos.) To be included in a group order of the sefer to be used in the shiur (approx. \$12), or for general information about the shiur, please contact Dr. Danny Eisenberg: eisenber@pol.net . (Orders should be placed ASAP.)

Sun, Sep 9	Mon, Sep 10	Tue, Sep 11	Wed, Sep 12	Thu, Sep 13	Fri, Sep 14
<b>Slichos</b> 1:05am	<b>Slichos</b> 6:10am	<b>Slichos</b> 6:20am	<b>Slichos</b> 6:20am	<b>Slichos</b> 6:10am	<b>Slichos</b> 6:20am
Shacharis 8:00am	Shacharis 6:40am	Shacharis 6:50am	Shacharis 6:50am	Shacharis 6:40am	Shacharis 6:50am
Mincha/Maariv 7:00pm	Mincha/Maariv 7:00pm	Mincha/Maariv 7:00pm	Mincha/Maariv 7:00pm	Mincha/Maariv 7:00pm	Light Candles 6:53pm Mincha 6:53pm
22 Elul	23 Elul	24 Elul	25 Elul	26 Elul	27 Elul



▪ Mazel Tov to Rabbi Yaakov and Miriam Deutscher and Family on the birth of their daughter, Aliza Leah. The community is invited to a Kiddush at their home, 116 Birch Ave, from 11am until 12:30pm this Shabbos.

### **New Shiur!! Sefer Tehilim with the Malbim's Commentary**

Rabbi Steinberg's new Shiur in Sefer Tehillim with the Malbim's Commentary, at 8:15 Shabbos mornings will begin this Shabbos. New attendees always welcome.

### **YIML Ezras Nashim**

As we sometimes have an overflow crowd, and being that at many of our regular weekly tefillos, no women are present, it is understandable that men sometimes daven in the Ezras Nashim. However, we do ask that men be alert and sensitive, and if you see a woman coming, please vacate the Ezras Nashim ASAP, so she not feel that she has nowhere to daven. (This has had particular relevance at Shabbos Mincha lately.)

### **Women's New Member Event – POSTPONED**

Please note that the YIML women's "tupperware event" to welcome and meet new members, originally scheduled for Sept. 11 at 7:30 PM, has been postponed. New date to be announced.

### **Thought of the Week**

The explicit descriptions of the disasters, personal and national, that make up a large portion of this week's parsha raise certain issues. Why do Moshe and the Torah paint such a harsh and unforgiving picture of the Jewish future before the people? And if we expect people to glory in their Jewishness, is this the way to sell the product? We all support the concept of truth in advertising but isn't this over and above the requirement? The fact that the description of much of Jewish history and its calamitous events related in this parsha is completely accurate, prophecy fulfilled to the nth degree, only compounds the difficulties mentioned above. But in truth, there is clear reason for these descriptions of the difficulties inherent in being Jewish to be made apparent.

We read in this book of Devarim that God poses the stark choices before the Jewish people – life or death, uniqueness or conformity, holiness or mendacity. Life is made up of choices and most of them are difficult and fateful. Sugar coating the consequences of life's choices hardly makes for wisdom. Worse still, it erodes any true belief or sense of commitment in the choice that actually is made.

Without the necessary commitment, the choice itself over time becomes meaningless. The Torah tells us that being a Jew requires courage, commitment, a great sense of vision and eternity and deep self-worth. So the Torah must spell out the down side, so to speak, of the choice in being Jewish, The folk saying always was: "It is difficult to be a Jew." But, in the long run it is even more difficult and painful, eventually, for a Jew not to be a Jew in practice, thought and commitment.

According to Jewish tradition and Halacha, a potential convert to Judaism is warned by the rabbinic court of the dangers of becoming Jewish. He or she is told that Jews are a small minority, persecuted by many and reviled by others. But the potential convert also sees the vision and grandeur of Judaism, the inheritance of our father Avraham and our mother Sarah and of the sheltering wings of the God of Israel that guarantee our survival and influence. The potential convert is then asked to choose whether he or she is willing to truly commit to the project.

Without that commitment the entire conversion process is a sham and spiritually meaningless. And the commitment is not really valid if the downside, so to speak, of being Jewish is not explained and detailed. Judaism is not for fair-weather friends or soldiers on parade. The new phrase in the sporting world is that the players have to "grind it out." That is what being Jewish means – to grind it out, daily, for an entire lifetime. The positive can only outweigh the negative if the negative is known and defined. Those who look for an easy faith, a religion that demands nothing, who commit to empty phrases but are never willing to pay the price of practice, adherence and discipline will not pass the test of time and survival that being Jewish has always required.

Adapted from <http://torah.org/learning/rabbiwein/5772/kisavo.html> by Rabbi Berel Wein.