

Young Israel of the Main Line

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Parshas Shoftim

פרשת שופטים

Stone Chumash page 1024; Haftarah: 1199.

August 24-25, 2012

ז' אלול תשע"ב

Weekday Shiurim

Mussar Chabura: 15 mins before Shacharis.
Mishna Brura: Mon and Wed after Maariv
Nefesh HaChaim: Thursday at 10:10pm
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.

Tefillin and Mezuzah Checking

Rabbi Shmuel Bodenheim, our Sofer Stam, will be in town to check Tefilin and Mezuzos starting Sunday, Sept 2nd (and remaining for as long as necessary). To reach Rabbi Bodenheim in advance, 917-620-0803.

Shabbos Schedule



Light Candles:	7:26pm
Mincha and Kabbalas Shabbos:	7:00pm
Parsha Chaburah given by Ron Werrin:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:43am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is sponsored by David and Sara Brudnoy to commemorate the yahrzeits of their mothers, Fanny (Tzipora Faiga) Brudnoy and Freda (Freyda) Serchuk.	
Mincha:	7:10pm
Shalosh Seudos is community sponsored.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Maariv:	8:28pm

Rav Kook Shiur Series

We are pleased to announce that the YIML internet archive now contains a shiur series in one of Rav Kook's lesser-known, but very beautiful and important works.

Last week, the Women's-Learning-Experience Shiur with Rabbi Steinberg completed the study of the Sefer Mussar Avicha, and the audio recordings of all 20 of the shiurim in this sefer (and a link to the text of the sefer at Hebrewbooks.org) are available on the YIML internet archive, here:

http://www.chaseplanet.us/yiml/#mussar_avicha .

Sun, Aug 26	Mon, Aug 27	Tue, Aug 28	Wed, Aug 29	Thu, Aug 30	Fri, Aug 31
Shacharis 8:00am Mincha/Maariv 7:25pm	Shacharis 6:40am Mincha/Maariv 7:25pm	Shacharis 6:50am Mincha/Maariv 7:25pm	Shacharis 6:50am Mincha/Maariv 7:25pm	Shacharis 6:40am Mincha/Maariv 7:25pm	Shacharis 6:50am Light Candles 7:16pm Mincha 7:00pm
8 Elul	9 Elul	10 Elul	11 Elul	12 Elul	13 Elul

To subscribe to the YIML email list, visit <http://mail.chaseplanet.us/mailman/listinfo/yiml>



- Mazel Tov to Ben and Malka Liebman and Family on the bris of their son, Avraham Shlomo.

Escrip Program

Young Israel Women's League raises funds through the escrip program. Shoprite and Pathmark purchases are eligible for escrip if you register their store cards. Additionally, registered credit cards used at Burger.org or through escrip online shopping generate funds for YIML. Please update your escrip account, visit www.escrip.com and follow the instructions to benefit YIML. Contact Janet Eisenberg with questions.

Community Wide Teshuva Initiative in memory of Phil and Yuddie Borck

We are proud to be a part of a community-wide initiative designed to make use of the power of teshuvah by way of studying a 5-minute a day lesson from the book by Rabbi Heshy Kleinman. The program, for men and women of all ages, runs through Yom Kippur and is dedicated in memory of our dear community members, Mr. Philip Borck, z"l and Yudie Borck, z"l. To sign up, <http://powerofteshuvahlm.weebly.com/>.

Thought of the Week

This week's parsha emphasizes, albeit in an indirect fashion, the litigious nature of human society and the requirement for the appointment of judges to decide disputes and for police to enforce those decisions. A perfect world needs no judges or courts, police or bailiffs. Our very imperfect world cannot reasonably hope to function and exist in their absence. Law and order are the requirements for a commercially and civilly successful society.

As such, judges and courts are the necessary check to prevent chaos and anarchy, But the Torah points out that there must always be necessary restraint on the powers of the courts and the police as well. And that check to judicial power is called justice and righteousness, as these concepts are defined and detailed by the Torah law and its traditions.

There is a special burden imposed by the Torah upon the judicial process, to somehow achieve not simply legally correct decisions, but a broader obligation to accomplish a sense of righteousness and justice in its general society. And the courts are bidden to be pursuers of justice and righteousness and not to satisfy themselves with seemingly correct legal conclusions, which narrowly construed, unfortunately can many times somehow lead to injustice and tragedy.

There are many examples in the history of the Jewish people where judicial and even rabbinic decisions, seemingly legally correct, led to terrible disputes and tragedies simply because the general public did not feel that justice was done in the matter. Without the palpable presence of justice and righteousness being present in our court system, we become a very divisive and spiritually sterile society.

Jewish tradition encourages compromise over hard and fast judicial decision. In fact, many great Jewish figures of the past and present, though personally involved in the world and practice of commerce, have prided themselves as never having been involved in any dispute that was submitted to a court of law or to a rabbinic tribunal.

The emotional and monetary costs of pursuing a matter of contention in a judicial manner are telling and long lasting. This is especially true when a family or partnership dispute is involved. Those scars are never completely healed. When I attended law school many decades ago we were taught to abide by an adage attributed to Abraham Lincoln: "A poor settlement is still better than a good lawsuit."

Disputes disturb our sense of ego and therefore we feel that we must prevail, sometimes at enormous personal cost. We become captivated by the sense of our legal rights and lose sight that justice, righteousness and inner harmony can be better served by realizing that less is more and that legal victories are many times more pyrrhic than real. The prophet Yeshayahu calls to those that "pursue righteousness and justice" for they are the ones who truly seek "to find Godliness in their lives."

We need judges, courts, and police in all human societies. Nevertheless, the wise person will regard them as matters of last resort and not as the prime solution to the frictions and problems of everyday life.

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