

# YOUNG ISRAEL OF THE MAIN LINE

## Weekly Update

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### Parshas Vayera

### פרשת וירא

November 14–15—י"ז חשוון תשס"ט

#### Shabbos Davening Times

Earliest candle lighting: 3:43pm  
Candle lighting: 4:27pm  
Mincha - Friday: 4:30pm

Sof Zman Krias Shema: 9:17am  
Shacharis: 8:45am  
Mincha followed by Chabura: 4:25pm  
Maariv: 5:29pm

#### Weekday Davening Times

Shacharis Sunday: 8:00am  
Shacharis (Mon., Thu.): 6:40am  
Shacharis (Tue., Wed., Fri.): 6:50am  
Mincha/Maariv Sunday: 4:30pm  
Maariv (Mon.–Thu.): 7:45pm

#### Next Shabbos Times

Candle lighting: 4:22pm  
Mincha - Friday: 4:25pm

## Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55am–8:15am	Parsha Chabura	D. Rosen	ROTATES
Shabbos	8:15am	Mishlei Shiur	R. Steinberg	
Shabbos	After Mincha	Chabura	R. Eis	
Shabbos	After Mincha	Medical Halacha	D. Eisenberg	
Mon., Wed.	After Maariv	Mishna Berura	Eli Back	
Sun.–Fri.	15 min. before Shacharis	Sefer Hamaspik L'Ovdei Hashem	R. Steinberg	
Tuesday	9:00pm	Choshen Mishpat	R. Steinberg	
Thursday	10:10pm	Nefesh Hachaim	Rav Sholom Kamenetsky	

\*All shiurim are at YIML unless specified.

## THIS SHABBOS

### Kiddush:

Kiddush is being sponsored by a Surprise Benefactor. Yes, there *is* fleishig chulent!

### Bnos and Pirchei:

Both Bnos and Pirchei will א"י meet this week from 2:30pm to 3:30pm at LMS.

### Chabura Resumes:

The Shabbos Afternoon Weekly Chabura will resume this Shabbos, א"י, with a Chabura by Rabbi Rafi Eis:

*The Bracha of haTov v'haMetiv.*

Special Thanks To Chabura coördinator, Rabbi Josh Weinberger.

All submissions, suggestions, and sponsorships should be directed (by Wednesday evening) to the editor of the Weekly Update, פלוגי בן פלוגי (weeklyupdate@yiml.org).

## MAZEL TOV!

### To Israel & Inna Pendrak and Family...

... on the engagement of their daughter Karen Pendrak to Itzhak Kraftmann of Lakewood.

## ONGOING EVENTS

### Chevra Mishnayos:

The Chevra Mishnayos is now learning Seder Zeraim.  
See the shul bulletin board to sign up.

### Women's Tehillim Group:

The Tehillim Group meets Mondays at **10:00am** at 345 Bala Ave.

### Women's Chovos haLevovos Group:

The Chovos haLevovos Group meets Tuesdays at 9:30am at 8 Concord Circle.

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### Are you on our e-mail list?

To subscribe to the shul mailing list, send a message to [majordomo@chaseplanet.us](mailto:majordomo@chaseplanet.us) with the following in the message body (all one line): `subscribe yiml YOUR-EMAIL`

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D'VAR TORAH by Rabbi Berel Wein

Sacrificing one's own son was undoubtedly the supreme test of Avraham's life and faith. When Avraham and Yitzchak came down from the mountain of Moriah their lives and the destiny of the Jewish people was changed forever. The akeidah remains the central story of Jewish history and destiny.

Its grim reminder of Jewish vulnerability has never departed from the people of Israel. Though we have survived the myriad periods of akeidah in our history, it has always been with great cost and almost always some sort of permanent trauma. Why God demanded that test from Avraham and why it is continuously still demanded from the Jewish people is a question that has no real answer. It is a situation that remains a stark fact of life and an ever-present reality—its inscrutability notwithstanding.

We will see in later parshiyot of the Torah how strongly Yitzchak remains affected by his near death experience. It governs his personality and makes him to us the most inscrutable of all of the avot of the Jewish people. Surviving the akeidah takes an enormous toll on one's soul and psyche. And, as the rabbis teach us that the occurrences in the lives of the avot are harbingers of the future of their descendants, the akeidah has certainly become an oft repeated theme in Jewish history.

We should not be pessimistic about our present situation and our future. But we should certainly be realistic and wary as to what difficulties certainly face us now and later.

There are two witnesses to part of the akeidah drama—Yishmael and Eliezer. Their impressions of the event are not related to us by the Torah itself. Yishmael will remain the antagonist of Yitzchak and his descendants until our very own time. The descendants of Yishmael will even attempt to substitute their ancestor Yishmael for Yitzchak as the central character of the drama of the akeidah. However the history of the descendants of Yishmael does not conform to the pattern of historical akeidot.

Yishmael remains the aggressor in history and his character, as delineated in the Torah as warlike and constantly dissatisfied, has been amply justified in human history. It is not the character of someone who has experienced an akeidah. Yishmael is willing to be the hero of the akeidah but not to suffer its experience and trauma.

Eliezer will play an important role in the life of Yitzchak. He is the person entrusted by Avraham to find the proper mate for Yitzchak and he performs his task flawlessly. But then he somehow disappears from the scene of biblical history and the story of the Jewish people. There is a lack of continuity in Eliezer and his descendants that does not allow him or them to remain any longer an integral part of the Jewish story.

Thus the two other participants in the akeidah story depart from the mountain of Moriah unchanged by the event. Apparently, immortality and eternity in Jewish history is gained only by experiencing the akeidah itself. Not necessarily a pleasant thought, but it is a proven reality. May the Lord test us with akeidot no longer.

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