

Young Israel of the Main Line

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Parshas Vayikra

פרשת ויקרא

Stone Chumash page 544; Shvii: 890; Maftir: 348; Haftarah: 1218.

March 23-24, 2012

א' ניסן תשע"ב

Weekday Shiurim

Mussar Chabura: 15 minutes before Shacharis
Mishna Brura: Mon and Wed after Maariv
Nefesh HaChaim: Thursday at 10:10pm
Mussar Shiur for Women: Monday at 9:30am at 8 Concord Circle.

Chevra Mishnayos

The Chevra Mishnayos is learning Seder Nashim. See shul bulletin board to sign up or email eisenber@pol.net with your name and the masechta (and chapters) you intend to learn.

Bnos and Pirchei

Bnos will meet from 4:30 to 5:30pm at LMS. Contact Meira Friedman at 610-617-9529. Torah Youth will meet from 4:30 to 5:30pm at LMS on the lower level. To help sponsor a Shabbos or for information, contact Rabbi Ari Silver at 610-668-6833 or silverdollar@verizon.net



Shabbos Schedule Shabbos HaChodesh Rosh Chodesh Nisan



Light Candles, Mincha and Kabbalas Shabbos:	6:58pm
Parsha Chaburah by Ron Werrin:	7:55am
Rabbi's Mishlei Shiur:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	10:01am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is co-sponsored by Seth and Leah Yoffe in honor of Mendel's Bar Mitzvah and Leon and Tova Wertheimer to commemorate the yahrzeits of Leon's parents, Morris and Erna Wertheimer, a"h.	
Mincha:	6:45pm
Medical Halacha Shiur given by Dr Daniel Eisenberg.	
Shalosh Seudos is community sponsored.	
Maariv:	8:02pm

Questions? Comments! Sponsorships\$ weeklyupdate@yiml.org

Sun, Mar 25	Mon, Mar 26	Tue, Mar 27	Wed, Mar 28	Thu, Mar 29	Fri, Mar 30
Shacharis 8:00am Mincha/Maariv 7:05pm Sell Chometz	Shacharis 6:40am Mincha/Maariv 7:05pm Sell Chometz	Shacharis 6:50am Mincha/Maariv 7:05pm Sell Chometz	Shacharis 6:50am Mincha/Maariv 7:05pm Sell Chometz	Shacharis 6:40am Mincha/Maariv 7:05pm Sell Chometz	Shacharis 6:50am Light Candles 7:05pm Mincha, and Kabbalas Shabbos 7:05pm
2 Nisan	3 Nisan	4 Nisan	5 Nisan	6 Nisan	7 Nisan

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

Maos Chittim

There is an age-old custom, observed in the month of Nissan, to give money to help the poor with their Pesach needs. Checks to the Rabbi's Discretionary Fund (with a memo: "Maos Chittim") can be given to Rabbi Steinberg. Please try to make your contributions soon, so the beneficiaries can receive the monies in time to buy what they need for the Yom Tov.

Special Lecture

Religious-Secular Tensions in Israel: A Closer Look at Recent Events. A special lecture by Yonason Rosenblum at the Young Israel of the Main Line on Thursday, April 19th at 8:20pm. Yonason Rosenblum founded Jewish Media Resources (www.jewishmediaresources.com) in 1999. He is a widely-read columnist for the Jerusalem Post's domestic and international editions and for the Hebrew daily Maariv. He is also a respected commentator on Israeli politics, society, culture and the Israeli legal system, who speaks frequently on these topics in the United States, Europe, and Israel. His articles appear regularly in numerous Jewish periodicals in the United States and Israel. Rosenblum is the author of seven biographies of major modern Jewish figures. He is a graduate of the University of Chicago and Yale Law School. Rosenblum lives in Jerusalem with his wife and eight children. To sponsor this important event (\$100), please contact Sherman Frager: shermanfrager@gmail.com.

Thought of the Week

God calls out to Moshe from the inner sanctuary of the Mishkan. Yet, as Rashi points out to us, the sound of God's voice, so to speak, was loud and strong. However it was limited to the area within the Mishkan. Those who were outside of that sanctuary heard nothing. The message imparted here is a clear and simple one. Not everyone hears God's voice nor can it be heard everywhere.

There was a long period of time in English and American society that those who entered the clergy were said to have responded to a "calling." In our jaded, materialistic, dysfunctional world of today a "calling" is something to be mocked at as being naïve and impractical. Yet the Torah emphasizes here that Moshe responded to such a "calling" and that in fact this became the name and title of one of the five books of Moshe.

Leading and teaching the Jewish people can certainly be viewed as a profession and a career. But if that is all it is then it is deficient in its spiritual potential and its ultimate chance of success. Unless one hears, so to speak, the voice of God calling one to public service and Torah teaching, the soul of the matter will always be compromised.

Moshe is able to be the incomparable Moshe that he is because he hears the Lord calling out to him even if no one else apparently does so as well. All of his life he responds to that call and remains faithful to the task and challenge that leading the Jewish people poses for him.

Midrash teaches us that Moshe first heard the voice of God, so to speak, at the encounter at the burning bush. There the Lord called out to him in the voice and tone of his father Amram and Moshe therefore was able to hear it without being overwhelmed. Much later in Jewish history, the Lord told the prophet Eliyahu that he could hear His call in the still small voice that reverberates within all of our consciences.

God is heard, so to speak, in the voice of our ancestors, of Jewish tradition and family bonds. Many Jews today are completely unaware of their own family heritage and certainly of the greater heritage of Israel as a whole. And very few of us are strong enough psychologically and spiritually to hearken to our inner voice, still and small as it is.

So we wander through life seeking direction and guidance and turn to others to help us find ourselves. First we should look inward for the Godly GPS implanted within us. That is our Mishkan, the place where God's voice can be heard. Searching for it elsewhere, in the voices of strangers, outside of our Mishkan will be frustrating and fruitless.

Since the voice of God, no matter how powerful and strong it may be, is still described as being a small voice, it is obvious that one has to pay attention and strain to hear it. This effort always characterized Moshe's life, the loyal servant of God, who was attuned to hear the calling that guided him, and through him, all of Israel and humankind as well.