

Young Israel Shomrai Emunah - Shabbos Shorts ב"ס

May 8 - 9, 2020 - 15 Iyar 5780 - Parshas Emor

Light Candles by 7:50 - Havdalah 8:54

The Shabbos Shorts is sponsored this week by the Fein and Oppenheim Families in honor of Craig Oppenheim on the occasion of a special anniversary of his Bar Mitzvah, and by the Price Family to commemorate the upcoming 8th Yahrzeit, on י"ט אייר, of Dr. Clifton Price, עקיבא בן אברהם.

Mazal Tov

- **David Abrams** on the birth of a great-grandson to Hannah & Yoni Abrams of London and to grandparents, Annick & Lowell Abrams.
- **Florence Binstock Avigan** on the birth of a great-grandson, Yosef. The parents are Bracha & Itzik Barzel of Ramot, Jerusalem. Mazal Tov also to great-aunt and uncle **Karen & Howie Schulman** and to all of the family.
- **Jennifer & Yitzhak Cohen**, and to **Abby & Chaim Tor** on the birth of a granddaughter, Nava Rifka, to their children, Rachel & Natan Tor. Mazal Tov to all of the aunts, uncles, cousins and two great-grandmothers.

Condolences

- **Judy Morris** on the passing of her brother, Raphael Ostrovsky, Refael ben Akiva. The funeral took place in Chicago on Tuesday. Judy is observing Shiva in Philadelphia through Monday morning. Judy can be reached at 267-879-1100. The family requests calls only between 10:00 AM and 12:30 PM and between 1:30 PM and 6:00 PM.

COVID-19 Updates

- All public activities at YISE are cancelled, including Minyanim, Youth Groups, Shiurim and special events.
- The Shul office is still open, but hours may vary.
- Please continue to be vigilant regarding matters of personal hygiene as previously advised. If you are unwell, please do not enter the Shul or other public places. We urge you to adhere to all medical advice you may receive regarding self-quarantine.

Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

Shabbos Schedule

Note that Davening times are listed for reference so that people may Daven at the same time as others. There are no Minyanim at YISE at this time.

Friday Night:

- Light Candles by 7:50, and not before Plag, 6:40
- Mincha:
Ashkenazi: 6:25, 6:50, 7:50 Sephardi: 7:00 Nusach Sefard: 7:00
If you Daven Kabbalos Shabbos/Maariv prior to Shkia (8:08 PM), it is preferable to Daven Mincha prior to Plag (6:40 PM).

Shabbos Day:

- Shacharis: Ashkenazi: 7:00, 8:00, 8:45, 9:15 Youth: 9:15
Sephardi: 7:45 Nusach Sefard: 7:00
- Mincha:
Ashkenazi: 2:30, 5:00, 7:45 Sephardi: 7:45 Nusach Sefard: 7:45
- Shabbos ends: 8:54

YISE Youth Announcements

YISE @ Home Lag Ba'Omer: Create Your Own Obstacle Course - Tuesday, May 12, 4:30pm on Zoom. Create your own obstacle course! Join the Zoom meeting and watch each participant run through their obstacle course. See flyer for details. Parents of participants should email bkugler@yise.org for the Zoom info.

Weekday Shiurim

Options for remote learning are listed below. For the latest list, go to <https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday 9:00 AM/Monday through Friday 8:30 AM - **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Chumash Shiur for Women, Wednesdays at 8:00 PM, **Zoom A**.
 - **Rabbi Silver's** Parsha Shiur for men & women, a mix of Halacha and Aggadah. Tuesdays at 7:30 PM. For more details, contact rbsilver@yise.org **Zoom B**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom C**.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom I**.
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, 7:30 PM, **Zoom H**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men & Women - **Zoom D** (except as noted):
 - Mondays: Rabbi E. Gayer - A to Z of Jewish Living
 - Mondays: Rabbi H. Shaps, On the Same Page Gemara, **Zoom C**.
 - Tuesdays: Rabbi Winter - Torah Topics
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua
 - For Women - **Zoom E**:
 - Mondays: Mrs. Sara Malka Winter - Tehillim: An in-depth analysis
 - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Silver. For more information, please contact Rabbi Binyamin Silver: rbsilver@yise.org or Rabbi Hillel Shaps: hshaps@gwckollel.org - **Zoom A**.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom F**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM - 2:15 PM, "A Second Look- Stories in the Torah from a Deeper Perspective", **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
 - Zoom B: ID: 784 431 8176
 - Zoom C: ID: 349 754 2180, password GWCK
 - Zoom D: ID: 746 455 2195, password GWCK
 - Zoom E: ID: 601 853 4021, password Winter
 - Zoom F: ID: 970 1398 4837, password 613
 - Zoom G: ID: 713 7408 5130, password 045079
 - Zoom H: ID: 269 840 3648, password 8tCqF6
 - Zoom I: ID: 834 8407 1267, password RabbiHyatt

YISE Programs and Listings

Annual YISE Election Meeting - Tuesday, May 19, 8:00 PM on Zoom A.

Stay tuned! The YISE Women's Learning Initiative is setting up a pre-Shavuot Zoom Shiur for women. Details to follow soon, IY"H!

Membership Directory Updates - The YISE Membership Directory will include the YISE Israel Connection. This section includes information on children of YISE members and former members who have made Aliyah. We include their names, street addresses email address(es) and phone number(s). While we do have some information in our database, if you are not sure if it is current or we may not have it and you would like it included (of course with their consent), then send it to directory@yise.org. Don't worry if it might be a duplicate, we'll only put it in once.

Shomrai Preschool 2020-2021 - Online registration is now open for children ages 2 to 5 years old with customizable extended care options from 7:30 AM to 6:00 PM. Visit preschool.yise.org or email preschool@yise.org for more information or to schedule a tour. Ask about our special, deeply reduced tuition for incoming 2-year-olds!

Helping Hands Across Kemp Mill is a part of YISE's Chesed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

The Rachel Bassan Horwitz Fund is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

Shiurim from Rabbi Gedaliah Anemer, ZT"L, are available at <http://audio.yise.org>

Chametz After Pesach 2020

- Chametz may be purchased from all Capitol K establishments and caterers.
- Chametz may be purchased from the following national stores: Aldi, BJ's, Costco, CVS, Food Lion, Harris Teeter, Kmart, Lidl, Petco, PetSmart, Rite Aid, Royal Farms, Save-A-Lot, Sam's Club, Shoppers Food and Pharmacy, Trader Joe's, Walgreens, Walmart, Wegmans, Whole Foods Market, Winn-Dixie
- Chametz may be purchased from the following stores in our community: H Mart, MOM's Organic Market, ShopRite of White Oak
- Chametz may only be purchased from Snider's beginning four weeks after Pesach, May 15.

Due to possible Chametz distributed by a Jewish company, if one has the option of purchasing Chametz from other stores, it is commendable to not purchase Chametz from Giant, Safeway or Target until four weeks after Pesach, May 15. Due to a potential limited supply of food due to COVID-19, this would not be the year to be stringent on this matter if not feasible.

Community Programs & Listings

A Time for Unity - Special Sunday Evening Lecture Series - As we look forward to Shavuot - the Season of the Giving of our Torah - let us come together and find inspiration in the words of the Torah. Chabad of Silver Spring will be hosting distinguished rabbis again this year during the weeks between Pesach and Shavuot. This week's speaker: Rabbi Dovid Rosenbaum of YISE, Sunday, May 10, 8:00 PM - 9:00 PM. Zoom link: <https://zoom.us/j/99088655463?pwd=RGEzNDdWWURVMGJEYmxVUW13d0p5dz09> Meeting ID: 990-8865-5463 Password: 171659

Dr. Fred Dziadek Lift A Friend (LAF) Initiative - Presented by the Golden Network. Win 1 of 5 \$50 Amazon gift cards. 1 - Call someone 65+ that would appreciate a call, 2 - Enter the drawing via email to info@goldennetwork.org with name/address/phone and recipient's city/state. 3 - Bonus ticket if recipient lives in Montgomery County, MD. One entry per person, April 24 - May 9. Ages 6+ may participate. Children should be supervised and entries must be submitted by an adult.

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA

Daf Yomi Shiur currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 7:00 AM, Monday - Thursday 9:00 PM, Friday 5:45 PM.

The Census Bureau is still hiring for the 2020 Census and expects to resume field operations in June. The hourly pay in Montgomery County, MD, is \$29.50. Full-time and part-time positions are available. For more information, call 1-888-480-1639 or visit www.2020Census.gov/jobs

Kemp Mill Toastmasters - Wednesday, May 13, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpm@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password 3671.

Partners in Tefillah matches people with others in need of similar assistance from Hashem. The feedback we have received so far has been amazing. You, too, can Daven for someone else in the community and have them Daven for you. May Hashem answer all your prayers. Please visit www.yadvehuda.org/partners-in-tefillah to learn more and to sign up.

Community Website for COVID-19 www.covidgw.com In an effort to simplify access to the plethora of available resources for COVID-19 assistance and information, Yad Yehuda of Greater Washington has created a stand-alone website that includes a wide range of resources for the Greater Washington Jewish community. Please visit covidgw.com Information on the site is culled from many volunteers and sources from within our community. New information is being added regularly; please visit often to view updated information and resources. May we all merit Hashem's mercy during this challenging time. Please note: If you need assistance, please do not hesitate to reach out by visiting covidgw.com. If you are not currently experiencing financial challenges, please consider a donation to assist others who are struggling during this crisis.

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."

Kemp Mill Village is providing friendly phone calls and limited deliveries during the pandemic. Call 1-833-KMV-20902 to request service or to volunteer. See kempmillvillage.org for more information.

Silver Spring Gemachim - For a complete list: www.gemachexchange.com

The Week Ahead	Sunday May 10	Monday May 11	Tuesday, May 12 Lag Ba'Omer	Wednesday May 13	Thursday May 14	Friday May 15
No Minyanim will take place at YISE next week. You are encouraged to Daven at home at your regular Minyan time. Mincha was scheduled for May 10 - May 14 at 8:00 PM (Ashkenazi)/7:55 PM (Sephardi).						
Halachic Times: Earliest Talis and Tefillin: 5:00 AM, Latest Krias Shma: 9:29 AM, Earliest Mincha: 1:41 PM						

Next Shabbos

May 15 - 16, 2020 - 22 Iyar 5780
Parshas Behar/Bechukosai
Light Candles: Friday by 7:56
Havdalah: 9:02

Next Shabbos Shorts Deadline: Wednesday May 13 at 12:00 Noon

Submit items for the Shabbos Shorts to: announce@yise.org

Office Phone: 301-593-4465 Office Fax: 301-593-2330 Eruv line: 301-593-5561

E-Mail: office@yise.org Website: www.yise.org

Office Hours: Monday - Thursday 9:00 AM - 5:00 PM. Friday - 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Sammy Franco - President

Rabbi Binyamin Silver - Asst. Rabbi Simi Franco - Office Manager

Dvar Torah Dedications/Sponsor a Shiur

During this difficult time, we pray to Hashem that the day that we can all come together again in Tefillah and Torah study in good health arrives speedily. Until that point, YISE continues to offer a number of different remote learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Our current inability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
- Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
- Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
- Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
- Rabbi Rosenbaum's Wednesday Morning Nach Shiur
- Rabbi Rosenbaum's Wednesday Night Chumash Shiur for Women
- Rabbi Silver's Tuesday Evening Parsha Shiur
- Rabbi Silver's Daily Chizuk Dose on WhatsApp
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

3. The Pre-Shabbos Drasha video is available for sponsorship at \$54.

Please email office@yise.org to sponsor.

Thank you for your support.

Thank You to this past week's Shiurim Sponsors:

Rabbi Rosenbaum's morning and evening Tehillim/Shiur

- **Judy & Dr. David Marwick** in memory of Morris Bervin, Moshe ben Eliahu, whose Yahrzeit is 13 Iyar.
- **Judy & Louis Morris** in memory of Judy's mother, Hinda Kayla bas HaRav Yoel Yitzchak Zelig
- **Judy & Rabbi Roy Rosenbaum** in honor of their grandson Yosef beginning the study of Gemara and in honor of their grandson Yaakov Freitag's Bar Mitzvah.
- **Marina & Greg Shmunis** in honor of Rabbi Rosenbaum and Rabbi Silver and all the Rabbeim who continue their work remotely

Rabbi Rosenbaum's Sunday morning Mussar Shiur

- **Chayie & Rabbi Hirsh Chinn** L'zecher nishmas Rabbi Yitzchok Kaplinsky, Horav Yitzchok ben Yisroel, Rabbi Chinn's beloved 11th grade Rebbe, who was Niftar on Pesach.
- **Leah Paretzky** in memory of her brother-in-law, Carl Paretzky, Kopel Alexander ben HaRav Mordechai Aryeh, Z"l

Rabbi Rosenbaum's Wednesday morning Nach Shiur

- **Hannah & Dr. Robert Klein**

Rabbi Rosenbaum's Men's Gemara Shiur

- **Rochelle & Baruch Wertenteil**

Rabbi Silver's Daily Chizuk Shiur

- **Marina & Greg Shmunis** in honor of Rabbi Rosenbaum and Rabbi Silver and all the Rabbeim who continue their work remotely

Rabbi Silver's Tuesday evening Parsha Shiur

- **Hannah & Dr. Robert Klein**

Rabbi Silver's Erev Shabbos Parsha Drasha

- **Dr. David Lerner** in celebration of the 40th anniversary of his Bar Mitzvah.
- **The Price Family** to commemorate the upcoming 8th Yahrzeit (י"ט אייר) of Dr. Clifton Price, עקידה בן אברהם.
- **Sheridan & Melvin Sassoon** to mark the end of the Shloshim for Melvin's father, Jack Sassoon (Yakov ben Avraham).
- **Marina & Greg Shmunis** in honor of Rabbi Rosenbaum and Rabbi Silver and all the Rabbeim who continue their work remotely
- **Maxine & Rick Simon** in honor of Barbara Price with much love and gratitude for all her assistance during Bayla's Bat Mitzvah



**YISE PRESENTS: A SHIUR FOR WOMEN BY
REBBETZIN ATARA ROSENBAUM**

LIVING IN THE FLAMES

Lag Ba'Omer and Maximizing Our Opportunities

SUNDAY MAY 10---11:00 AM

ZOOM ID: 416 963 9000

CALL BY PHONE: (301) 715-8592

PASSWORD: 492019

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

In honor of beloved brother Burton D. Morris
as he observes the anniversary of his bar mitzvah, Parashat Emor
Bev Morris and Elayne Mayerfeld

Volume 26, Issue 28

Shabbat Parashat Emor

5780 - B"H

Covenant and Conversation: R. Jonathan Sacks

Three Versions of Shabbat - There is something unique about the way Parshat Emor speaks about Shabbat. It calls it a mo'ed and a mikra kodesh when, in the conventional sense of these words, it is neither. Mo'ed means an appointed time with a fixed date on the calendar. Mikra kodesh means either a sacred assembly, a time at which the nation gathered at the central Sanctuary, or a day made holy by proclamation, that is, through the human court's determination of the calendar. Shabbat is none of these things. It has no fixed date on the calendar. It is not a time of national assembly. And it is not a day made holy by the proclamation of the human court. Shabbat was the day made holy by God Himself at the beginning of time.

The explanation lies in the context in which the passage containing these terms appears, the chapters of the Torah whose primary theme is holiness. The radical claim made in these chapters is that holiness, a term normally reserved for God, can be acquired by human beings when they act like God. The festivals stand to Shabbat the way the Sanctuary stands to the universe. Both are humanly created domains of holiness constructed on the model of divine creation and sanctification as they appear at the beginning of Genesis. By inviting human beings to create a sanctuary and determine the monthly and yearly calendar, God invests us with the dignity of a holiness we have not just received passively as a gift, but acquired actively as co-creators with God.

Mikra kodesh and mo'ed as they appear in Leviticus have an extra sense that they do not bear elsewhere because they evoke the opening verse of the book: "He called [Vayikra] to Moses, and the Lord spoke to him in the Tent of Meeting [Ohel Mo'ed], saying..." The focus is on mikra as "call" and mo'ed as "meeting." When the Torah uses these words uniquely in this chapter to apply to Shabbat as well as the festivals, it is focusing on the encounter between God and humanity in the arena of time. Whether it is God's call to us or ours to Him, whether God initiates the meeting or we do, holy time becomes a lovers' rendezvous, a still point in the turning world when lover and beloved, Creator and creation, "make time" for one another and know one another in the special form of knowledge we call love. If this is so, what does Parshat Emor tell us about Shabbat that we do not learn elsewhere? The answer becomes clear when we look at two other passages, the two versions of the Decalogue, the Ten Commandments, as they appear in Exodus and Deuteronomy. Famously, the wording of the two versions is different. The Exodus account begins with the word *Zachor*, remember. The Deuteronomy account begins with *Shamor*, "keep, guard, protect." But they differ more profoundly in their very understanding of the nature and significance of the day. Here is the Exodus text:

Remember the Sabbath day by keeping it holy. Six days you shall labour and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work.... For in six days the Lord made the heavens and the earth... but He rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

According to this, Shabbat is a reminder of creation. The Deuteronomy text gives a very different account: Six days you shall labour and do all your work, but the seventh day is a sabbath to the

Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant... Remember that you were slaves in Egypt and that the Lord your God brought you out of there... Therefore the Lord your God has commanded you to observe the Sabbath day.

Here there is no reference to creation. Instead the Torah speaks about the Exodus. We keep Shabbat not because God rested on the seventh day but because He took our ancestors out of Egypt, from slavery to freedom. Therefore, Shabbat is a day of freedom even for servants, and even for domestic animals. One day in seven, no one is a slave.

Of course, both are true, and we integrate both accounts into the text of the Kiddush we make on Friday night. We call Shabbat a remembrance of creation (*zikaron lemaaseh bereishit*) as well as a reminder of the Exodus (*zekher liyetziat Mitzrayim*). However, once we set the Leviticus account in the context of these other two, a richer pattern emerges.

If we play close attention, we can hear three primary voices in the Torah: those of Kingship, Priesthood, and Prophecy. These are the three fundamental leadership roles and they have distinctive modes of knowledge.

Priests, Prophets, and the governing elite each have their own ways of thinking and speaking. Kings and courts use the language of *chochmah*, "wisdom." Priests teach Torah, the word of God for all time. Prophets have visions. They have "the word" of God not for all time but for this time. Prophecy is about history as the interaction between God and humanity.

Is it merely accidental that there happen to be three voices, when there could have been four, or two, or one? The answer is no. There are three voices because, axiomatic to Jewish faith is the belief that God is encountered in three ways: in creation, revelation, and redemption.

Wisdom is the ability to see God in creation, in the intricate complexity of the natural universe and the human mind. In contemporary terms, *chochmah* is a combination of the sciences and humanities: all that allows us to see the universe as the work of God and human beings as the image of God. It is summed up in a verse from Psalms, "How many are Your works, O Lord; You have made them all in wisdom."

Revelation, Torah, the speciality of the Priest, is the ability to hear God in the form of the commanding voice, most characteristically in the form of law:

"And God said," "And God spoke," "And God commanded." Revelation is a matter not of seeing but of listening, in the deep sense of hearing and heeding, attending and responding. Wisdom tells us how things are. Revelation tells us how we should live. Prophetic consciousness is always focused on redemption, the long and winding road towards a society based on justice and compassion, love and forgiveness, peace and human dignity. The prophet knows where we came from and where we are going to, what stage we have reached in the journey and what dangers lie ahead. The prophetic word is always related to history, to the present in relation to the past and the future: not history as a mere succession of events, but as an approach to or digression from the good society, the Promised Land, and the Messianic Age.

Creation, revelation, and redemption represent the three basic relationships within which Judaism and human life are set. Creation is God's relationship to the world. Revelation is God's relationship with us.

When we apply revelation to creation, the result is redemption: the world in which God's will and ours coincide.

We now understand why the Torah contains three distinct accounts of Shabbat. The account in the first version of the Ten Commandments, "For in six days the Lord made the heavens and the earth," is the Shabbat of creation. The account in the second version, "Remember that you were slaves in Egypt and that the Lord, your God, brought you out," is the Shabbat of redemption. The Parshat Emor account, spoken in the Priestly voice, is the Shabbat of revelation. In revelation, God calls to humankind. That is why the middle book of the Torah (that more than any other represents *Torat Kohanim*, "the law of the Priests,") begins with the word *Vayikra*, "and He called." It is also why Shabbat is, uniquely here, included in the days "which you shall proclaim (*tikre'u*) as sacred convocations (*mikra'ei kodesh*)," with the double emphasis on the verb *k-r-a*, "to call, proclaim, convoke." Shabbat is the day in which, in the stasis of rest and the silence of the soul, we hear the Call of God.

The word mo'ed, which in general means "appointed times," but here means "meeting." Judah Halevi, the eleventh-century poet and philosopher, said that on Shabbat, it is as if Your had personally invited us to be dinner guests at His table. The Shabbat of revelation does not look back to the birth of the universe or forwards to the future redemption. It celebrates the present moment as our private time with God. It represents "the power of now."

Not only is this threefold structure set out in the Torah, it is embodied in the prayers of Shabbat itself. Shabbat is the only day of the year in which the evening, morning, and afternoon prayers are different from one another. In the Friday night *Amidah*, we refer to the Shabbat of creation: "You sanctified the seventh day for Your name's sake as the culmination of the creation of heaven and earth." On Shabbat morning we speak about the supreme moment of revelation: "Moses rejoiced at the gift of his portion.... He brought down in his hands two tablets of stone on which was engraved the observance of the Sabbath." On Shabbat afternoon we look forwards to the ultimate redemption, when all humanity will acknowledge that "You are One, Your name is One, and who is like Your people Israel, a nation one on earth."

Creation, revelation, and redemption form the basic triad of the Jewish faith. They are also the most fundamental structuring principle of Jewish prayer. Nowhere is this clearer than in the way the Torah understands Shabbat: one day with three dimensions, experienced successively in the experiences of evening, morning, and afternoon. What is fragmented in secular culture into science, religion, and political ideology is here united in the transforming experience of God who created the universe, whose presence fills our homes with light, and who will one day lead us to a world of freedom, justice, and peace.

The Person in the Parsha: R. TzviHersh Weinreb

A Life of Sanctification - The conditions under which we live are many and varied. Some of us live in very comfortable, even idyllic, surroundings. Others struggle with diverse hardships, including poverty, disease, and the conditions of war. Our people have known unspeakably extreme conditions, such as those experienced during the Holocaust.

Throughout history, we have learned to obey God's commands, no matter the situation in which we find ourselves. Not too long ago, we all celebrated Passover... We enjoyed the holiday in the warmth of our own modest homes. Our collective memories drew upon images of the first Passover celebrated in Egypt at the brink of freedom from centuries of slavery, as well as images of Passovers experienced in the throes of the slavery of the Warsaw ghetto, and even in the nightmarish death camp of Auschwitz.

Our observance of mitzvot is never negated by the conditions of our lives.

Parshat Emor confronts us with a mitzvah which must be observed in the full range of life's myriad conditions, however challenging they may be. I refer to the mitzvah of kiddush Hashem, usually translated as "the sanctification of God's name." The parsha begins with a lengthy description of the standards of behavior required of the kohanim, the priests, the "sons of Aaron." This description occupies the entire first half of the parsha, chapters 21 and 22. The latter half of the parsha, chapter 23, enumerates the major festivals of the Jewish calendar. Between these lengthy sections, we find these brief verses: "You shall faithfully observe My commandments... You shall not profane My holy name, so that I may be sanctified in the midst of the Israelite people—I the Lord who sanctify you... who brought you out of the land of Egypt to be your God..."

The Rabbis understand these verses to refer, first of all, to the ultimate sacrilege: profaning God's holy name, or, in Hebrew, chillul Hashem. Conversely, these passages adumbrate the concept of the sanctification of God's name, kiddush Hashem, the noblest, and the most difficult, of all the mitzvot.

Why do I say "most difficult?" Because the classical rabbinic definition of kiddush Hashem is the willingness to suffer martyrdom rather than betray one's faith in the Almighty. Thus, those Jews during the Spanish Inquisition who willingly chose martyrdom over baptism exemplified kiddush Hashem. Indeed, all of the six million victims of the Holocaust, who were killed merely because they were Jews, are said to have performed the mitzvah of kiddush Hashem.

But can this "sanctification" only occur in such dire circumstances? Is it only through one's death that one can "sanctify the Lord?" No one has ever responded to this question as resoundingly, and as eloquently, as did Maimonides when he wrote:

"Anyone who willingly, without being compelled to do so, violates any of the mitzvot, spitefully and without pangs of conscience, has thereby profaned the name of the Lord. But, on the other hand, whoever refrains from sin, or performs a mitzvah, for no other reason, not out of fear, nor to seek glory, but rather to serve the Creator, Blessed is He, as did the righteous Joseph when tempted by his master's wife, such a person has sanctified the name of the Lord..."

From this perspective, we can better understand the words of Rabbi Isaac Nissenbaum, a leader of the religious Zionist movement in pre-war Poland, and a hero of the Warsaw ghetto who was ultimately murdered there. He insisted that in the hellish conditions of Nazi persecution, it had become necessary to somewhat modify the concept of kiddush Hashem so that it signified something more than martyrdom. He introduced the phrase kiddush hachaim, "the sanctification of life." He wished to inspire the tortured residents of the ghetto not to "die for the purpose of sanctification of the name of the Lord," but rather to "live their lives in a manner that sanctified the name of the Lord." He urged his people to sanctify the name of the Lord, even in the horrendous conditions of the ghetto, by doing all that they possibly could to remain alive, to survive, and

to live spiritual lives to the extent that those conditions allowed.

Rabbi Nissenbaum did not survive the Holocaust. But others with similar views did. One of them was named Rabbi Gad Eisner. Many of the other survivors, upon discovering that their homes were gone and that their families had been killed, were ready to surrender to the "Angel of death" rather than struggle to remain alive. "What is there to live for?" they asked. Rabbi Gad encouraged them to remain alive and arduously walked from bed to bed in a post-Holocaust makeshift hospital to spoon feed these tragic individuals.

More than that, after they had begun to physically recover, he inspired them to engage in spiritual practices, in Torah study, and even in joyous celebrations. He would say, "as long as you are alive, live to the maximum!" Then he would add, "Remaining alive, fully alive, is the greatest sanctification of the name of the Lord, the highest form of kiddush Hashem."

The Talmud offers a definition which is appropriate to those of us who thankfully live in far less extreme conditions, who live "ordinary lives". Abaye said: "Thou shall love the Lord your God." This refers to someone whose actions cause the Lord's name to become beloved by others. He is a person who reads Scripture, studies Mishnah, and associates with the wise; one who conducts himself courteously with all others, causing them to say, "How fortunate are his parents who taught him Torah; how fortunate is the teacher who taught him Torah. So-and-so who learned Torah, observe how beautiful are his ways, how exemplary is his conduct." This is the kiddush Hashem of which we are all capable. We need not be martyrs, we need not be heroes. We must merely guide ourselves by the Almighty's Torah and live our lives according to His ideals. That is how we can "sanctify His name." [Excerpted]

Shabbat Shalom: Rabbi Shlomo Riskin

"And I shall be sanctified in the midst of the children of Israel" The portion of Emor opens with a strange commandment to the kohanim-priests of Israel: "And the Lord said to Moses, 'Say to the priests children of Aaron, and tell them: "Do not defile yourselves by contact with the dead of the nation."'. The Bible then lists the exceptions to this rule. A Kohen may defile himself only for the burial of his wife, his mother, his father, his son, his daughter, his brother and his unmarried sister. Otherwise our Priest-teachers are forbidden contact with the dead.

In contrast, one of the most important functions of the Christians clergy is administering "last rites," and properly burying the dead. Clearly the Torah is teaching that Judaism is not chiefly concerned with death and the hereafter; rather, it is principally engaged with life in the here-and-now. Our major religious imperative is not how to ease the transition from this world to the next, but how to improve and repair our own society. But there seems to be an inconsistency; our very same portion goes on to command (as quoted above): "You shall not desecrate the name of My holiness; I shall be sanctified in the midst of the children of Israel". And herein lies the mitzvah of "Kiddush HaShem," explain our Talmudic Sages, the necessity of sacrificing one's life—sanctifying the name of God—for the sake of the commandments of the Bible. Jews must give up their lives rather than transgress any of the three major prohibitions of murder, sexual immorality or adultery; and, in times of persecution, Jews must die rather than publicly transgress even the simplest or most "minor" of Jewish laws, even a Jewish custom involving our shoelaces. Our Talmudic Sages insist, however, that when Jews are not being persecuted, it is forbidden for Jews to

Likutei Divrei Torah

forfeit their lives in order not to desecrate Shabbat, for example, if an individual feels chest pains Shabbat morning, he must be driven to the nearest hospital! It is better that he desecrate one Shabbat and remain alive to keep many Shabbatot.

But then, if life is so precious, why command martyrdom at all? And the sad truth is that our history is tear stained and blood soaked with many sacred martyrs who gave up their lives in sanctification of the Divine Name.

The answer lies in the very juxtaposition of the law of priestly defilement emphasizing the importance of life, and the law of martyrdom enjoining death, within our same Biblical portion. Yes, preservation of life is crucial and this world is the focus of the Jewish concern—but not life merely for the sake of existing. Living, and not merely existing, means devoting one's life to ideals and values that are more important than any individual life. We participate in eternity by dedicating our lives to the eternal values that will eventually repair the world and establish a more perfect society—in this world. As the late Martin Luther King said it. A person whose life is not dedicated to values for which he would give up his life is not worthy of living!

Hence we must value and elevate life, but always within the perspective of those principles which are greater than our redemption. Yes, "live by these [My laws]," but live the kind of life which will teach the highest purposes of life!

But how can we justify martyrdom, even if only during periods of persecution, for the sake of a Jewish custom regarding our shoelaces? What can there possibly be about a shoelace which strikes at the heart and essence of our Jewish mission? The Talmudic Commentaries of the French and German Sages of the 11th and 12th centuries, when many Jews were martyred by the Crusaders, suggest that the general accepted clothing etiquette in Rome and its numerous colonies during the second century of the Common Era was to wear white shoelaces. Jews, however, wore black shoelaces, as a memorial to the loss of our Holy Temple, Holy City of Peace, Jerusalem. And our Jewish national sovereignty. When Gentiles in times of persecution attempted to force Jews to wear white shoelaces—and thereby force the Jewish community to cease mourning for the loss of our national homeland—the Jew must respond with martyrdom.

Rav Joseph B. Soloveitchik added: There are many Jewish laws, decrees and customs which have developed from biblical times to the present, which Jews themselves do not always realize are truly vital for our national and religious preservation. Our Gentile enemies always do, because they—wishing to persecute and destroy us—strike at the jugular. Hence whatever they insist that we abandon, we must maintain even at the price of our lives! From this perspective, it becomes easier to understand why anti-Semitism expresses itself in unfair attacks on the free and democratic State of Israel, condemning us while championing the cause of our terrorist enemies; we must focus on how crucial and vital the State of Israel is for Jewish survival today.

The memorials of Holocaust Remembrance Day and Remembrance Day for the Fallen of Israel's Wars quickly followed by Independence Day and Jerusalem Day must remind us that Israel is not merely a destination but is our destiny. Israel is not only the place of our survival, but it is the heart of our mission for world salvation, from whence the word of God—a God of life, love and peace—will spread to all of humanity.

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This week's *Parashah* presents the laws of the *Mo'adim* / festivals. The introductory verse (23:2) states: "Speak to *Bnei Yisrael* and say to them, '*Hashem's* appointed festivals that you are to designate as holy convocations -- these are My appointed festivals.'" Immediately after that introduction, the Torah discusses *Shabbat* before moving on to *Pesach*, *Shavuot*, *Rosh Hashanah*, *Yom Kippur* and *Sukkot*.

R' Yitzchak Kossowsky z"l (1877-1951; rabbi in Johannesburg, South Africa) writes: The *Kedushah* / sanctity of *Shabbat* derives from Creation; it is the day when G-d "rested" after finishing His "work" of the preceding six days. In contrast, the *Kedushah* of the *Mo'adim* seemingly is man-made. Specifically, the *Sanhedrin* determines what day will be *Rosh Chodesh* based on witnesses' observations of the new moon; then the festivals follow on the appropriate day of the month. If the *Sanhedrin* would not declare the new moon, the festivals would never occur. [Before the *Sanhedrin* disbanded approximately 1,700 years ago due to Roman persecution, it created a formula for "scheduling" every future *Rosh Chodesh* and festival.]

R' Kossowsky continues: The *Gemara* derives from verses that, even if the *Sanhedrin* would err in its calculations or in its questioning of the witnesses, the Torah would recognize the day designated by the *Sanhedrin* as *Rosh Chodesh*. How can this be? For instance, if the Torah says that *Yom Kippur* should be observed on the tenth of the month, how can we observe it on a day that, objectively, is not the tenth. (Effectively, we are forcing G-d to judge us on a day that is not really *Yom Kippur*!)

The answer, R' Kossowsky writes, is that the festivals are sanctified by the Jewish People, and the Jewish People have been sanctified by *Hashem*. Thus, the *Kedushah* of the *Mo'adim* is not man-made after all; rather, it is an extension of G-d's sanctification of the Jewish People. As such, says the verse, "These are My appointed festivals." Whatever day the *Sanhedrin* designates as a festival is also G-d's festival. (*Shabbat U'Mo'ed*).

Pirkei Avot

"Who is rich? One who is happy with his portion." (Chapter 4)

Midrash Tanna D'vei Eliyahu (1:7) states: "*Hashem* is rich and happy with his portion."

R' Chaim Dov Stark *shlita* (*Mashgiach Ruchani* of Yeshiva Aderes Ha'Torah in Yerushalayim) writes: It is related that R' Chaim of Volozhin z"l (1749-1821; founder of the first *Yeshiva* as we know them today) asked R' Eliyahu z"l (1720-1797; the *Vilna Gaon*) what it means that *Hashem* is "happy with his portion." After all, *Hashem* has everything! (A person who lacks something can decide to be happy with what he has, but *Hashem* lacks nothing.)

The *Vilna Gaon* answered: *Hashem's* "portion" is the Jewish People, as we read (*Devarim* 32:9), "For *Hashem's* portion is His people." The *Midrash* is teaching that *Hashem* is happy with His portion -- with us -- no matter what our national spiritual state is. Even in the later generations of history, when the spiritual level of the Jewish People is frighteningly lower than it once was, *Hashem* is happy with us, His chosen people.

R' Stark continues: How fortunate we are that we are *Hashem's* portion and that He is happy with us. Even in the dark times that our Sages foretold will precede days of *Mashiach*, the Jewish People continues to shine. This, writes R' Yitzchak Isaac Chaver z"l (1789-1852; rabbi of Suvalk, Lithuania), is what the *Midrash Vayikra Rabbah* means when it says that Adam Ha'Rishon's heel shines like the sun. The heel -- the end, the lowest point -- nevertheless shines brilliantly.

Indeed, R' Stark writes, it could be said that the present generation shines brighter than earlier generations. This is because, as R' Yitzchak Luria z"l ("the *Arizal*"; 1534-1572) teaches, *Hashem* measures a person by the challenges he overcomes, not by an objective standard that compares him to earlier generations. (*Ha'keter Ve'ha'kavod* p.7)

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A related thought:

Rabbi Akiva had 12,000 pairs of students, and they all died in one period because they did not behave with respect toward one another. It was taught: They all died between *Pesach* and *Shavuot*. (Yevamot 62b)

R' David Cohen *shlita* (*Rosh Yeshiva* of the Chevron Yeshiva in Yerushalayim) asks: Oral tradition records that the passing of Rabbi Akiva's students ceased on *Lag Ba'omer*. Yet, the *Gemara* says they died "between *Pesach* and *Shavuot*" rather than "between *Pesach* and *Lag Ba'Omer*." Apparently, there is some connection between the passing of Rabbi Akiva's students and the upcoming holiday of *Shavuot*. What is that connection?

R' Cohen answers: R' Yehuda Loewe *z"l* (*Maharal* of Prague; died 1609) explains (*Netivot Olam: Torah* ch.12) that the period between *Pesach* and *Shavuot* highlights the concept of *Kavod Ha'Torah* / the honor due to the Torah. Specifically, our Sages say that there are 49 levels of "Gates of Understanding" that a person can attain; likewise, there are 49 days of the *Omer*. R' Akiva's students did not show *Kavod Ha'Torah* -- if they had, they would have shown respect to their fellow scholars. Therefore, they died during this period.

R' Cohen elaborates: The *Gemara* (*Berachot* 63b) relates that, when the Sages relocated to the town of Yavneh after the destruction of the Second *Bet Hamikdash*, several of the Sages delivered *Derashot* / sermons. Surely, writes R' Cohen, they devoted their talks at that turning point in Jewish history to topics they saw as fundamental to the Jewish People's future. Notably, the first speaker, Rabbi Yehuda, spoke about *Kavod Ha'Torah*.

What did Rabbi Yehuda say about that subject? The *Gemara* relates that he spoke in praise of those who travel from town to town or country to country in their great thirst for additional Torah knowledge. Also, he spoke in praise of those to whom Torah is "new" every day, as if *Hashem* has just given it. These two ideas are intertwined, R' Cohen notes, for the greater one's thirst for Torah knowledge, the more that knowledge will stay fresh and not become stale. Together, they reflect the honor that the knowledge-seeker gives to the Torah.

In this light, we can understand the connection between *Kavod Ha'Torah* and the *Omer* period. The anonymous 13th century work *Sefer Ha'chinuch* explains that counting the *Omer* reflects our yearning to receive the Torah. As noted above, such yearning is a prime expression of *Kavod Ha'Torah*.

Still, what is the connection between *Kavod Ha'Torah* and honoring one's fellow scholars? R' Cohen explains: The propagation and transmission of Torah knowledge from generation to generation -- especially of the Oral Law, which originally was not recorded in books -- depends on mutual respect between scholars. This, writes R' Cohen, is what the *Gemara* (*Makkot* 22b) alludes to when it criticizes "foolish people who stand up when a Torah scroll is carried nearby, but not when a Torah scholar walks nearby." A Torah scholar who carries the Torah within him is himself a "Torah scroll." Thus, respect for Torah scholars is a necessary complement to -- indeed, equivalent to -- *Kavod Ha'Torah*.

(*Ma'amar David* p.628)

"You shall count for yourselves -- from the morrow of the day of rest, from the day when you bring the *Omer* of the waving -- seven weeks, they shall be complete." (23:15)

Rashi *z"l* explains: "From the morrow of the day of rest" -- i.e., from the day after the first day of the *Pesach* festival. [Until here from *Rashi*]

R' Yitzchak Arieli *z"l* (1896-1974; co-founder and *Mashgiach Ruchani* of Yeshivat Merkaz Harav; author of *Enayim La'mishpat*) writes: To continue the flow of holiness from the wondrous *Seder* night, we begin counting the *Omer* on the following night, expressing our strong yearning to receive the Torah 49 days later, on *Shavuot*. Notably, counting the *Omer* is not a communal obligation, it is a personal one. This reminds us that the period of *Sefirah* / counting is a time for each and every individual to personally prepare to receive the Torah.

R' Arieli asks: How does one prepare to receive the Torah? *Pirkei Avot* (Ch.6) teaches: "Every day, a *Bat Kol* / Heavenly voice emanates from Mount Sinai, saying, 'Woe to the world due to the Torah's shame'." Our Sages are teaching: Just as the world is created anew every day, as we say in our prayers, so the Torah needs to be accepted anew every day. This is alluded to several times in the Torah; for example, in a number of verses that speak of the Giving of the Torah in present tense. Any day on which we do not re-accept the Torah, we shame the Torah. Opening up one's "ears" to hear this Heavenly message is one way we prepare to receive the Torah.

R' Arieli writes further: Another *Bat Kol* mentioned in the *Gemara* is the one that says: "The entire world is sustained in the merit of My son Chanina [ben Dosa, a Sage of the *Mishnah*], while Chanina is satisfied with a small measure of carob fruit." The purpose of this *Bat Kol* is to teach us to appreciate and respect Torah scholars, in whose merit the world is sustained. This, too, is an essential aspect of preparing to receive the Torah.

R' Arieli adds: We do not count the days remaining until *Shavuot*. Rather, we count the days that have passed, starting with the second day of *Pesach*, the day the *Omer* sacrifice was brought. The *Omer* sacrifice is to be brought from barley, an inferior grain fed to animals. By counting the days since the *Omer*, we are counting the days since we left slavery -- both the slavery in Egypt and our enslavement to animalistic tendencies. At the end of the *Omer*, on *Shavuot*, an offering is to be brought from wheat, the food of mankind, reflecting our new, elevated status. For the same reason, the *Omer* must be counted with one's speech, not merely in one's head -- intelligent speech being what distinguishes man from animals. Until we reach *Shavuot*, however, we count the days that have passed since the *Omer*, because every day on which we move farther from lowliness is a day that we come closer to greatness.

(*Haggadah Shel Pesach Shirat Ha'geulah* p.108-109)

ISRAEL REPORT

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HIGH COURT DISMISSES PETITIONS AGAINST NETANYAHU-LED GOVERNMENT (YNet 5/7/20)

Prime Minister Benjamin Netanyahu's indictment on corruption charges does not disqualify him from forming a government, Israel's top court ruled unanimously on Wednesday, paving the way for the veteran leader to remain in power. In its ruling against opposition petitioners, the High Court of Justice also found that Netanyahu's unity government deal with his election rival Benny Gantz does not violate the law, dismissing arguments that it unlawfully shields him in a corruption trial.

The ruling came after two days of televised courtroom debates by the panel of 11 judges, after a number of petitioners questioned the legality of the unity agreement between Netanyahu's Likud and Gantz's Blue & White.

Had the court ruled against Netanyahu, it would have plunged the country into its fourth consecutive election in just over a year as the nation battles the coronavirus epidemic.

"We did not find any legal reason to prevent Netanyahu from forming a government," the court said. "The legal conclusion we reached does not diminish the severity of the pending charges against Netanyahu for violations of moral integrity and the difficulty derived from the tenure of a prime minister accused of criminal activity," it added.

The judges ruled that while the coalition deal presents significant legal difficulties, the court would not interfere in its contents following changes submitted by Netanyahu and Gantz.

"This is an unusual coalition agreement, with some clauses raising serious legal concerns," said Chief Justice Esther Hayut.

"For example, if the agreements on Norwegian Law are executed, they will constitute a retroactive change to the rules of the game ... and will result the decline of the status of the opposition in Israel," she added, referring to the controversial law that allows ministers and deputy ministers to resign from the Knesset and enable the next candidate on their party's list to enter, but they still have the right to return if the Knesset dissolves.

Only minutes before the ruling had been made, Netanyahu and Benny Gantz agreed the unity government, if approved by the Knesset, will be sworn in next Wednesday, May 13.

MERETZ CHAIRMAN: THE RULING DOESN'T AUTHORIZE CORRUPTION (Arutz-7 5/7/20)

Meretz chairman MK Nitzan Horowitz responded to the Supreme Court ruling rejecting the petitions against the Prime Minister and the coalition agreement.

"The High Court made its ruling and every decision of the court should be respected. But this ruling must not be considered a moral authorization for a corrupt Prime Minister," he said.

"The judges stressed the moral difficulty and the deep problem of the continued rule of a man charged with bribery, fraud and breach of trust. We deserve a government that is free of corruption, and a Prime Minister who deals with running the state and not with escaping the law. The law must be amended so that the mandate cannot be imposed on a person charged with criminal acts, and so that such a person will not be able to serve as Prime Minister," Horowitz added.

IRAN STARTING TO PULL UP STAKES IN SYRIA, DEFENSE OFFICIALS SAY (Israel Hayom 5/6/20)

An increase in strikes on Iranian targets in Syria attributed to Israel, the coronavirus pandemic, and the targeted killing of former Revolutionary

Guards commander Maj. Gen. Qassem Soleimani in a US strike last November has prompted Iran to start pulling up stakes in Syria, Israeli defense officials believe.

At a meeting at the Kirya IDF headquarters in Tel Aviv on Tuesday, defense officials revealed that "Tehran is cutting back its forces in Syria and removing military bases for the first time since it [Iran] went into Syria as part of the Syrian civil war."

The officials said that Iran's presence in Syria was becoming a burden rather than an asset.

"Damascus is paying an increasingly high price for Iran's presence in its territory, for a war that isn't its own," sources in the defense establishment said, adding that Israel would "step up pressure on Iran until it leaves Syria."

The meeting at the Kirya took place hours after a major strike in Syrian territory overnight Monday, which was attributed to Israel. This was the sixth such strike in the past month and targeted a site near Aleppo in northeast Syria. The strike targeted a military-industrial site designed to manufacture advanced weaponry, missiles, and perform precision upgrades on existing missiles and rockets -- all part of the Iranian-Syrian-Hezbollah "precision project."

Some of the foreign reports about the strike claimed that Iranian officials were killed, although no official confirmation has been forthcoming from the Iranian government. The Syrian Human Rights Observatory watchdog reported Tuesday morning that the strike had killed 14 members of pro-Iranian Shiite militias.

Israel has also identified in the past six months a significant drop in the number of cargo flights used to smuggle weapons from Iran into Syria. Iran has evacuated some of its bases in Syria and cut back on the number of members of its elite Quds Force who are deployed there. At the height of the

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Syrian war, five years ago, Tehran sent thousands of combatants and advisors to Syria to help Syrian President Bashar Assad fight the Islamic State and the Syrian rebels, but as the war waned, the Iranians stayed in Syria to set up thousands of rocket launchers and other weapons that they trained on Israel.

Defense Minister Naftali Bennett, who is slated to hand the reins over to Blue and White leader Benny Gantz next week, warned Tuesday that "Iranian soldiers who enter Syria and are active there will pay for it with their lives."

Meanwhile, Reuters on Tuesday quoted a "regional intelligence official" who claimed that Israel had increased its activity in Syria while the world was focused on dealing with the corona pandemic.

The intelligence officials claimed that the stepped-up Israeli strikes were part of a shadow war being waged with US backing, without escalating into a full-blown conflict.

In a related development, Israel's ImageSat International has published a satellite photo of a building in the Syrian city Homs that was attacked on May 1. Foreign reports attributed the airstrike to the Israeli Air Force. The structure, which was used to store vehicles, was completely obliterated.

THOUSANDS OF NEW HOMES TO BE BUILT IN EFRAT AS ISRAEL READIES SOVEREIGNTY MOVE (Israel Hayom 6/5/20)

Thousands of new housing units will be built in Judea and Samaria, Defense Minister Naftali Bennett said on Wednesday.

Fresh construction for the settlement of Efrat was approved on land that could accommodate around 7,000 housing units.

"The building momentum in the country must not be stopped, even for a second," Bennett tweeted.

The United States has offered to recognize Israeli sovereignty in parts of Judea and Samaria as part of a proposal President Donald Trump unveiled in February, which also envisages talks on founding a Palestinian state in up to 70% of the territory.

US Secretary of State Mike Pompeo plans to visit Israel next week, a source said, a sign that he is weighing in on a territorial issue that has been a centerpiece of Prime Minister Benjamin Netanyahu's coalition-building efforts. Netanyahu wants to ally with political rival Benny Gantz and start cabinet discussions on July 1 about declaring Israeli sovereignty over settlements and the strategically key Jordan Valley in the West Bank. The unity government deal has been contested in the High Court of Justice.

Pompeo planned to visit Israel for one day next week and meet Netanyahu, a person briefed on the trip said, without elaborating on the agenda. The US State Department had no immediate comment.

HEALTH MINISTRY GIVES GREEN LIGHT TO REOPENING PRESCHOOLS ON SUNDAY (Israel Hayom 5/6/20)

Preschools will reopen on Monday under various social distancing restrictions, Health Ministry announced Wednesday.

The decision comes days after Israeli elementary schools were allowed to reopen.

Preschools' administrators will have to ensure that the classrooms are properly disinfected prior to the arrival of the children, as well as at the end of the day.

They must also verify that children properly wash their hands and that each child has a health statement signed by the staff and legal guardians on a daily basis.

Under the new guidelines, preschools must abide by a cap of 17 children per room.

IN FIRST MILITARY DEAL, ISRAEL TO LEASE DRONE TO GREECE FOR BORDER DEFENSE (Ha'aretz 5/7/20)

Israel has said it will lease drones to Greece to defend its borders, in the first military deal between the two countries which includes an option to buy the

system.

The Israeli Defense Ministry said on Wednesday that the agreement with the Hellenic Ministry of National Defense was signed digitally due to the coronavirus crisis.

Under the deal, Israel's Defense Ministry will lease the Heron unmanned aerial vehicle (UAV) system, made by state-owned Israel Aerospace Industries for three years.

The Heron system, which is used by Israel's military and in naval forces around the world, is equipped with both day and night activity platforms, maritime patrol radars and satellite communications.

It will be used by Greece primarily for border defense, the Israeli ministry said in a statement, adding that security relations between Israel and Greece were expanding.

"We hope to sign additional agreements with Greece as well as other European partners, assisting them in addressing security challenges - in times of the coronavirus pandemic and beyond," Yair Kulas, head of the Israel's International Defense Cooperation Directorate, said.

IAF LEADS INT'L FORUM OF AIR FORCES TO MAINTAIN OPERATIONS AMID COVID-19 (JPost 5/7/20)

Israeli Air Force commander Maj.-Gen. Amikam Norkin led an online international forum of multiple nations' air forces on Wednesday intended to help the group of leaders work together amid the fight against the coronavirus outbreak.

The forum took place with air force commanders from Italy, the USA, Belgium, the UK, Germany, Denmark, the Netherlands, Greece, Norway, Spain, France, Cyprus and Croatia, who worked to encourage productivity and mutual learning among the various air forces about corps management and maintaining operational competence amid the coronavirus outbreak.

The various commanders exchanged information they gathered during the outbreak and the operations carried out by the forces in their respective countries in order to learn from each others' experiences and to increase cooperation amid the fight against the coronavirus outbreak.

In March, the 10th biannual Juniper Cobra exercise between the IDF and United States European Command (EUCOM) was suspended, as fears over coronavirus rattled Israel and the world.

"In light of the Health Ministry's instructions and a situational assessment regarding the spread of the coronavirus, and in close coordination with EUCOM, the [IDF] chief of staff and the EUCOM commander decided to halt the exercise," the IDF said in a statement at the time.

Later that month, IAF F-35s trained alongside US Air Force F-35s in the Enduring Lightning training exercise. Despite the cancellation of all international joint exercises because of the continued spread of the deadly coronavirus across the globe, the drill had received special permission as it was due to take part in the air with no person-to-person contact.

ISRAEL BANS ALL LAG BAOMER BONFIRES DUE TO CORONAVIRUS OUTBREAK (YNet 5/6/20)

The government on Wednesday approved unanimously a ban all traditional bonfires for the holiday of Lag BaOmer, in order to prevent gatherings that may lead to mass coronavirus infections.

In a phone meeting, the ministers decided to adopt the position of the Health Ministry, the National Security Council (NSC), and the Fire and Rescue Service to ban bonfire lighting at private residences too, as it may cause neighbors to gather together and lead to a multitude of house fires that could overwhelm firefighting services.

Attorney General Avichai Mandelblit said he would approve the prohibition despite claiming earlier that such a move could encounter some major legal hurdles.

The government will also prevent pilgrims from visiting the tomb of Rabbi Shimon bar Yochai, a leading 2nd-century sage, in the northern town of

Meron for the anniversary of his death which takes place on the same date. Mount Meron and the surrounding area will be closed off except for residents or people whose workplaces are found in the area.

'ULTRA-ORTHODOX SUFFERING IN COVID-19 PANDEMIC DUE TO SINS OF COMMUNITY' (JPost 5/6/90)

One of the two most senior ultra-Orthodox rabbis in Israel, Rabbi Gershon Edelstein has said that the high rate of ultra-Orthodox infection rates in Israel and the high death rate in the community abroad, is due to sins committed by the ultra-Orthodox community itself.

Edelstein explained, during a lesson he delivered by video, that when secular Jews transgress a religious commandment or law, it is a result of a lack of knowledge about Judaism and Jewish law, and are therefore deemed to be unintentional.

Ultra-Orthodox people however do know Jewish law and therefore when they transgress religious laws, it is seen as an intentional act for which divine punishment is more severe. "The ultra-Orthodox who sin do not do so unintentionally and therefore [God's] attribute of justice harms the ultra-Orthodox much more," reasoned Edelstein.

The ultra-Orthodox community and leadership was criticized for not conforming with social-distancing orders in the beginning of the COVID-19 health crisis, which is thought to be one of the reasons it spread at a higher rate in the community.

Other reasons include the high population density in ultra-Orthodox communities and the high number of people per household, as well as social factors such as frequent communal gatherings for prayer services and religious celebrations.

Edelstein, together with the other leader of the ultra-Orthodox Rabbi Chaim Kanievsky, did not order educational institutions in the community to close down immediately following government orders, although Edelstein did close down the Ponovizeh Yeshiva which he heads and other institutions at an earlier stage than some of the other yeshivas in the community.

During his address Tuesday night, Edelstein said that the ultra-Orthodox community should remain vigilant in observing social-distancing measures and said one should "not be lenient on them whatsoever, God forbid, this is about saving lives.

PARTICLE ACCELERATOR TO HELP READ DEAD SEA SCROLLS TOO FRAGILE TO UNROLL (Ha'aretz 5/5/20)

Researchers are on the cusp of perfecting a technique to read Dead Sea scrolls that are too brittle to be unrolled and decipher the content of these 2,000-year-old texts without ever opening them.

An international team of archaeologists, computer scientists and physicists is planning to virtually unwrap these fragile manuscripts by tapping into the power of a synchrotron, a massive ring-shaped particle accelerator in which scientists smash atoms together to figure out how the Universe works.

Scholars have been able to decipher most of the parchments and papyri found along the shores of the Dead Sea, but a few dozen are in such poor condition that any attempt to unroll them would almost certainly destroy them, explains Pnina Shor, curator for the Dead Sea Scrolls at the Israel Antiquities Authority.

Unintuitively, given their discovery in one of the more arid spots on Earth, most of these scrolls have been damaged by humidity, which caused what experts call a process of gelatinization, Shor explains. That turns the scrolls of papyrus or parchment into a single lump, and experience teaches that trying to open and tease apart the layers simply ruins them, she says.

These blackened lumps of organic material don't look like much, but biblical scholars are still eager to read them, hoping to either discover new texts or in order to compare known verses of scripture to their current form. Considered the oldest copies of the Hebrew Bible, the Dead Sea scrolls were penned before the canonization of the Jewish holy books, meaning they sometimes

differ from the traditional version as we know it today or include apocryphal texts.

The project builds on the team's recent success in deciphering the charred remains of the Ein Gedi scroll, a parchment unearthed in the ruins of the synagogue of the ancient settlement that gives it its name. The scroll, written in the third or fourth century C.E., had been reduced to a chunk of charcoal when the synagogue of Ein Gedi burned down in around the year 600.

In 2015, the team used micro-CT scanning and advanced imaging algorithms to digitally separate the layers within the scroll. They then virtually unwrapped the manuscript and could actually read the text – which turned out to be the first two chapters of Leviticus, making it the most ancient Torah scroll found since the Dead Sea scrolls and the most ancient ever found in a synagogue.

"The scroll from Ein Gedi was really a breakthrough," says Brent Seales, a professor of computer science at the University of Kentucky who developed the software used for the digital unwrapping. "We did some follow-up work with small fragments that can't be opened and we realized the technique can be applied to more than that one item."

The Ein Gedi parchment was found in the same area as the Dead Sea Scrolls but isn't categorized as part of that "collection," because it dates to the later Byzantine period. The Dead Sea scrolls generally date from the third century B.C.E. to the first century C.E.

However, the provenance of the Ein Gedi scroll from a later age was helpful to the researchers because by that time ink commonly contained traces of metal, usually lead or iron, which made the ink much denser than the animal skin on which the scribes wrote. That greater density made the letters more visible in the CT scan – in the same way that bone looks much brighter than soft tissues in an X-ray image.

But this is not the case for the actual Dead Sea scrolls, which were written earlier, mostly in carbon ink, made with soot and a binding agent.

Pnina Shor with a relatively legible piece of the Dead Sea Scrolls Alex Levac Add to this that most Dead Sea scroll fragments are even smaller than the cigar-sized Ein Gedi scroll, requiring even better-quality scans, Seales says.

High-resolution scans done in 2018 on a few gelatinized Dead Sea scrolls showed that it is still possible to make out letters inside these parchments, but an even higher resolution is required to fully decipher the texts, Shor tells Haaretz.

That's how the researchers got the idea to stick some of the oldest known copies of the Bible into one of the most complex and advanced machines built by humans.

Particle accelerators are perhaps best known for producing the high-energy collisions that help scientists discover exotic sub-atomic particles, with the aim of gaining a deeper understanding of the laws of physics. But they are also used to generate and study X-rays, generally for their medical applications in diagnostics and cancer treatment.

Those same X-rays can be used to make higher resolution scans of the damaged scrolls than any existing CT machine, says Seales.

"The X-rays produced by the accelerated particles are much finer and more controllable than the ones on a desktop machine. You can get to a resolution that is sub-micron, in the nanometer range," he says, noting that the imaging capabilities of synchrotrons have already been enlisted, for example, to study the minutest details of fossil insects trapped in amber.

It bears saying that, while transporting delicate antiquities always entails some risk of damage to the artifact, exposing inanimate objects like the Dead Sea scrolls to X-rays does not cause any harm in and of itself.

So, Seales and the rest of the team have been looking to close an agreement with a particle accelerator to conduct their study. Possible candidates include the synchrotron at Brookhaven in New York or the machine operated by Stanford University in California, Seales says.

The coronavirus crisis has slowed the team's plans, but assuming the pandemic recedes and travel restrictions are lifted, they should be ready to conduct their experiments by this fall, he estimates.

The first “test subjects” would be a tiny scroll found rolled up inside a phylactery, as well as two larger parchments of the book of Ezekiel and Minor Prophets (these two could be identified because parts of them have fallen off and could therefore be read), Shor says.

As with most research on the biblical scrolls in the collection, experts will be looking for differences between these manuscripts and the so-called Masoretic text, the authoritative version of the Hebrew Bible codified in the early Middle Ages, Shor says. Even small changes have given experts clues about the history of the biblical text and the different sects into which Judaism was divided at the end of the Second Temple Period.

“This started as a conservation project, but soon I realized it was going to open a new page for the scholarly community,” Shor says. “We are advancing scholarship by deciphering these scrolls, but at the same time we are protecting them for a time when, maybe, it will be possible to open them without damaging them.”

Virtual unwrapping could also be an additional diagnostic tool to help identify forgeries, which are particularly frequent in the gray area of the international trade in Dead Sea scroll fragments. This phenomenon was spectacularly displayed by the recent revelation that all 16 Dead Sea scroll fragments housed at the Museum of the Bible in Washington D.C. were fakes.

“Virtual unwrapping can only help in this regard,” Seales says. “These scans see through every level of the parchment, down to the cellular structure of the animal whose skin was used to make it, and you can’t fake that.”

Of course, it’s not easy to book time on a busy particle accelerator to study every single fragment of parchment, but Seales believes that once they have found the best imaging methods a more small-scale system can be built, similarly to what is done with medical equipment used for radiation therapy in hospitals.

“Once we figure out the right settings it’s possible to reengineer a system that is portable that can produce those specific X-rays without having the whole apparatus of a particle accelerator,” he tells Haaretz.

To be clear, such a technique would not just be useful to decipher Dead Sea scrolls, but could help experts read many other ancient manuscripts that are too fragile to be handled. In fact, Seales is also heading a separate effort to virtually unwrap the most fragile unopened texts recovered from the so-called Villa of the Papyri in Herculaneum, where nearly 2,000 charred scrolls were found buried by the eruption of Mount Vesuvius that destroyed that town as well as nearby Pompeii in 79 C.E.

One of the papyri was scanned in October at the Diamond particle accelerator in Oxfordshire, and while the results are still being studied, Seales says he is confident they will be able to decipher this text as well.

“Archaeologists are not finding new things all the time, especially in terms of texts,” Seales says, speaking about the importance of unlocking the secrets of these ancient manuscripts. “The Classical Era and the Second Temple Period are largely locked away from us now, so it’s important to get everything out of what we have and understand as much as we can.”

AN OPPORTUNITY THAT MUST BE SEIZED (Yoav Limor, Israel Hayom 5/3/20)

It is doubtful whether there is a senior political or defense official in Israel these days, who is privy to issues concerning the Gaza Strip and who does not believe that we are facing a rare – perhaps even a one-time – opportunity to reach understandings with Hamas on issues that until recently seemed impossible.

This is not to say that anyone in Hamas’ leadership has developed a conscience or has become a great humanitarian. If anything, this is about pure pragmatism.

The Gaza Strip is facing unprecedented hardship and the abyss has never been closer or more ominous: The economy is failing, as is the energy sector; infrastructure, especially concerning sanitation, is – according to some – verging on being the worst in the world; and the failed healthcare

system in the enclave has no chance of dealing with a coronavirus outbreak, which has so far been kind and has yet to erupt with full force across the Strip.

Nearly six years have passed since Operation Protective Edge. Hamas provoked the 2014 hostilities hoping that the West and the Arab world would rally to Gaza’s aid and bail it out of its dire economic situation.

Assurances indeed came its way as the global community sought to extinguish the conflict before it engulfed the entire Middle East, but there were zero follow-throughs. By that time, the budding nuclear deal with Iran (which was signed in 2015) and the rise of the Islamic State terrorist group had grabbed the world’s attention, and Gaza was left to fend for itself, facing nothing but a bleak future.

For over three years Hamas waited for someone to reach out. Israel had its share of chances to do so but it chose not to, thus wasting the leverage provided by the lull achieved following the 2014 conflict. The situation in Gaza continued to deteriorate and Hamas eventually ran out of patience.

On March 31, 2018, it launched the “March of Return” – a campaign compromising weekly violent riots staged each Friday near the Gaza-Israel border, signaling the resumption of the violent conflict with Israel.

The past year, however, has seen Israel help Hamas slowly roll back the border protests. At times with carrots, such as allowing Qatar to send monthly aid to Gaza amounting to millions of dollars; and at times with sticks, such as the targeted assassinations of senior terror operatives.

Behind the scenes, with Egyptian mediation, Israel and Hamas have been trying to hammer out a series of understandings that would sustain a long-term ceasefire – something between the “resolution” Gaza rulers’ want and the “calm” Israel is after.

The difference between the two is not just semantic. Israel is willing to go all the way toward a “resolution” – including the comprehensive rehabilitation of the Strip and the construction of extensive infrastructure, including an option for air and sea ports. But in return, it demands the demilitarization of the coastal enclave and the return of the two Israelis and remains of two soldiers held by Hamas.

Hamas won’t even entertain the idea of demilitarization and it has set an impossible price on a prisoner exchange deal.

The global coronavirus pandemic, however, has prompted a shift in Gaza. Hamas is ready to negotiate and its leadership seems more pragmatic. This has led top political and defense official to believe that there is a real – and rare – chance to finalize a deal that would bring home the remains of fallen IDF soldiers Hadar Goldin and Oron Shaul, and two Israeli civilians, Avera Mengistu and Hisham al-Sayed, both suffering from mental health issues, who voluntarily crossed into Gaza and are being held there.

A deal of this nature comes at a price and to see it through, Israel will have to make some painful concessions. Security prisoners will have to be released. Most of them will be elderly and ailing, but Hamas also insists that all terrorists that were re-arrested after their release in the last prisoner exchange deal between Israel and Hamas, in 2011, also be included.

The government will have to decide on the matter sooner rather than later. The IDF and Shin Bet security service believe that Israel has a golden opportunity at this time not only to bring closure to the families of the Israeli captives but also to make significant headway vis-à-vis Hamas. If Israel is able to offer Gaza a generous package of humanitarian aid and medical supplies with which to fight the coronavirus, it will be able to carve out significant leverage with respect to a long-term arrangement with Hamas.

None of this means Hamas will suddenly become an avid supporter of the Jewish state. But its leaders are fearful of a widespread corona outbreak and they are concerned that the combination of an economic and health crisis will translate into mass protests against its rule over the Strip.

This window of opportunity cannot be missed. Israel’s captains must remember that if forced to choose between its own rule and Israel’s security, Hamas will opt for the former and it will ignite another round of violence.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

The Two Omers

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"You shall bring an omer..." (23:10)

The Torah commands that, before eating new grain, the Jewish people must bring a measure of barley for a Korban Mincha, a meal offering, on the 16th day of Nissan. The name of the offering is the Omer. This Korban is somewhat famous since we begin counting the days of the Omer from the day of its offering until Shavuot. This count is called Sefiras Ha'Omer, the counting of the Omer.

The word Omer refers to a dry measurement equal to a tenth of an Eipah, which is the exact amount of barley flour required for the Omer offering. There are also other meal offerings that consist of a tenth of an Eipah of flour. In those cases, however, the Torah does not call the measurement an Omer. Instead it just refers to the amount as a tenth of an Eipah. Two questions immediately come to mind. First, why here does the Torah specifically call the measurement an "Omer"? Second, why is the name of the offering based on its measurement, especially when other offerings also have those same measurements and are not called an "Omer"?

Interestingly, the word Omer is used elsewhere. The Manna provided to the Jewish people in the wilderness was to be collected daily, "one Omer per person." Seemingly, the use of the same word connotes a parallel between the two topics. The message of the Manna falling in the wilderness was that Hashem provides everyone with their needs. This was clearly observed by the Jewish people in the desert when Hashem provided to them all that they required in a miraculous way. Once the Jewish people entered the Land of Israel, however, and had to plant crops for their food, the reality that Hashem takes care of all their needs was no longer open and obvious.

For this reason, we have the Omer offering. Even when the crops have been harvested, we are not to partake in the new grain until the Omer has been offered. The message of the offering is to acknowledge that Hashem is the source of all sustenance; accordingly, we first bring the offering before allowing ourselves to consume the produce. The offering is, therefore, appropriately named Omer - the same measurement as the Manna because the message of the two is the same - namely, that all of our provisions are gifts from Hashem.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

From the morrow of the rest day (Pesach)... (23, 15)

Bnei Yisrael counted the Omer in the desert after they left Egypt. (Tosfos Menachos 45b)

Since the Rambam includes the mitzva to count the Omer in Hilchos Korbanos (Temidim 7, 24), it would seem that the mitzva of Counting the Omer is connected to the Omer offering and is not an independent mitzva. If this is the case, how were Bnei Yisrael able to count the Omer after leaving Egypt, as there was no Omer offered to initiate their counting?

Parsha Riddle

Until the morrow of the seventh week, you shall count fifty days (23, 16)

How many days of the Omer do we count? Why?

Please see next week's issue for the answer.

Last week's riddle:

Why was Og, the King of Boshon, named Og?

Answer: Because he met, Avraham while he was baking Oogos Matzos / cakes of Matzos (Tosfos Nida 61a).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Emor begins with the verse: "Hashem said to Moshe: Say to the Kohanim, the sons of Aharon, and tell them: Each of you shall not contaminate himself to a [dead] person among his people." The Talmud cites a teaching explaining that the apparently superfluous reiteration of "Say ... and tell them" comes "to warn adults concerning minors," and offers two interpretations of this teaching: either that adults must say to children: "Do not become impure," or that adults must not render children impure by direct action (Yevamos 114.) As a matter of normative halachah, Rambam and other authorities accept the latter view (Avel 3:12), while Tur accepts the former (YD #373, and cf. Beis Yosef ibid.).

The above Talmudic discussion is embedded within a broader one of whether in general an adult has an obligation to stop a minor from transgressing; here, too, the Talmud does not reach a definitive conclusion, but the consensus of halachic authorities is that there is no obligation to intervene (see Beis Yosef OC #343). Some authorities maintain that this discussion applies to children of any age (Terumas Hadeshen 2:62), while others maintain that it is limited to a minor "who has not reached the age of chinuch (education)", but a child who has reached that age must certainly be stopped from transgression (Tosafos Shabbas 121a).

Rambam repeatedly notes that even though adults in general have no obligation to stop a child from transgressing, "his father needs to educate him in holiness" (ibid. and Maachalos Asuros 17:28). Some understand his view to be that the obligation of chinuch is only incumbent upon the father, whereas the Talmudic discussion refers to other adults (and thus applies to all children, even those who have reached the age of chinuch – Beis Yosef ibid.), while others understand Rambam to be referring only to a child who has not reached the age of chinuch (and Rambam's assertion that "his father needs to educate him in holiness" is thus merely hortatory, rather than a binding halachic mandate), but with regard to a child who has reached that age, all adults are obligated to stop him from transgressing a Biblical prohibition (but not a rabbinic one – Bach ibid.)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am this Parsha scrambled.
2. I am not royalty.
3. I may be Chol Hamoed.
4. I lead up.

#2 WHO AM I?

1. I am first.
2. I run in the family.
3. I eat special food.
4. I catch and sprinkle.

Last Week's Answers

#1 Sheker/Falsehood (Keep far, I am one-legged (x3), I am not for your bed, I am a mixed up knot)

#2 Peiah (Corners of field and hair) (I am for the field, I am for your head, I am for the poor, I am not to be cut.)

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

WIN a Claw Machine Arcade Game



Visit gwckollel.org to submit your answers.

Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

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Sunday, May 10, 1:00pm

YISE @ Home Lag Ba'Omer

Create-Your-Own-Obstacle-Course



When: Tuesday, May 12th

Time: 4:30pm

Children can create their own indoor/outdoor obstacle course!

Join the Zoom and watch each participant run through their obstacle course. All obstacles should have parent permission and supervision. A supervising adult can hold the camera while participants navigate the course! Looking forward to a great Lag Ba'Omer event!

Parents of participants should email bkugler@yise.org for the Zoom info.