

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

July 24 - 25, 2020 - 4 Av 5780 - Parshas Devarim/Shabbos Chazon

Light Candles by 8:08 - Havdalah 9:12

Mazal Tov

- **Aliza & Dov Chodoff** on the birth of a son on Monday, July 20. Mazal Tov to big brothers Nati and Yishai, and to the extended Chodoff and Blumenfeld families.
- **Esther Edeson** on the engagement of her grandson, Ian Hillel Edeson, son of Helene & Nathan Edeson of Brooklyn, NY, to Miriam Zami, daughter of Rochelle & Abraham Zami of Brooklyn, NY. Mazal Tov also to the Edeson, Zami & Stern families.
- **Susan & Rabbi Saul Koss** on the birth of two great-grandchildren: a son, Yoel, to Chana & Menachem Guttman of New York, (grandparents are R' Simmy & Miriam, Z"TL, Guttman of Milwaukee) and a daughter, Chaya Tehila, to Eliyahu & Tovy Koss of B'nai Brak (grandparents are Miri & R' Reuven Koss of Netivot).
- **Susan & Rabbi Saul Koss** on their grandson (in-law), Netanel Lindell, receiving Semicha from the Rabbinical Seminary of America. Mazal Tov also to his brother, **Yosef Lindell**.
- **Arleeta & Rabbi Dr. Ivan Lerner** on the birth of a great-granddaughter, Dena Breindel, daughter of their grandchildren, Shira (Lerner) & Shmuli Berglas of Yerushalayim. Mazal Tov to grandparents, Shoshanah & Ari Lerner of Baltimore and Robin & Shaya Berglas of Toronto. Mazal Tov to great-grandparents Carole & Morty Pancer.
- **Lynn & Aron Trombka** on the birth of a granddaughter, Adina Nechama, born to Sara & Dov Fink.
- **Linda & Ed Zurndorfer** on the birth of a granddaughter, Ziva Chaya, to their children Shira & Sruli Stein of Carmai Gat, Israel. Mazal Tov to big sisters, Hodaya and Tzofiya, and to the extended family.

Condolences

- **Jeffrey Elikan** on the passing of his father, Harry Elikan. The funeral took place on Sunday in Florida.

Shabbos Schedule

Limited Minyanim are now taking place at YISE under Montgomery County's Phase 2 guidelines. **All Minyanim require advance registration and confirmation.** If you are interested in attending Minyanim and have not already registered, please go to <https://www.yise.org/minyan>. If you are registered for a Minyan and are unable to attend at that time, please do not go to a different Minyan. If you have any questions, please contact minyan@yise.org

Friday Night:

- Light Candles by 8:08, and not before Plag, 6:56
 - Mincha: 6:45, 8:15
- If you Daven Kabbalos Shabbos prior to Shkia (8:26 PM), it is preferable to Daven Mincha prior to Plag (6:56 PM).*

Shabbos Day:

- Shacharis: 6:30, 7:00, 9:00, 9:30, 10:35 (Sephardi)
- Mincha: 2:30, 5:00, 7:00
- Shabbos ends/Maariv: 9:12

Tisha B'Av Schedule

Wednesday, July 29

- Fast Begins: 8:22 PM
- Eicha will not be read in Shul. Eicha will be read online on Zoom A at 9:45 PM.

Thursday, July 30

- Chatzos: 1:15 PM
- Fast Ends: 9:06 PM
- Minyan scheduling is not yet complete, watch your email for details.

The Shabbos Shorts is sponsored this week by
Marla & Marty Teichman in memory of their son
Jeffrey's Yahrzeit.

Weekday Shiurim

Options for remote learning are listed below. For the latest list and updated times, 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 through Friday 8:15 AM - **Zoom A** will not take place on Thursday.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**, will not take place on Wednesday or Thursday.
 - **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** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, will resume on August 12.
 - **Rabbi Silver's** Parsha Shiur for men & women, a mix of Halacha and Aggadah. Tuesdays at 7:30 PM. For more details, contact rsilver@yise.org **Zoom B**.
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM, will resume in Elul.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom H**.
 - **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, will resume in Elul.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info. contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361. CLAS will resume in Elul.
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Silver. For more information, please contact Rabbi Binyamin Silver: rsilver@yise.org or Rabbi Hillel Shaps: hshaps@gwckollel.org
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom F**.
- 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 F: ID: 970 1398 4837, password 613
Zoom H: ID: 978 8156 7874, password RabbiHyatt

COVID-19 Updates

- Shul reopening has begun! Go to <https://wp.yise.org/planning-for-shul-reopening/> for more details.
 - Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register.
 - All other activities at YISE are cancelled, including Youth Groups, Shiurim and special events.
 - The Shul office is still open, but hours may vary.
- 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.

YISE Programs and Listings

Closing the Circle - Tisha B'Av, Tu B'Av and our future festival, a YISE women's Shiur with Rebbetzin Atara Rosenbaum, Sunday, July 26 at 11:00 AM. *See flyer for details.*

Connecting in Sorrow - Join YISE for Tisha B'Av programming on **Zoom A**. *See flyer for details.*

- Reading of Megillas Eichah - Wednesday, July 29, 9:45 PM
- Rabbi Rosenbaum: Yearning for Redemption in Dark Times: Thursday, July 30, 3:00 PM
- Rabbi Silver: Appreciating the "Moed" of Tisha B'Av, Thursday, July 30, 5:30 PM

Come join Rabbi Koss's monthly Jewish History class now on Zoom! Bikur Cholim of Greater Washington and the YISE Chessed Committee - Rabbi Koss will be speaking on a topic in Jewish history, Monday, August 3, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Yizkor Guide - The Yizkor Guide is used in all Minyanim for four Yizkor services during the year (Yom Kippur, Shemini Atzeres, Pesach and Shavuot.) Since Yizkor may be said without a minyan, we are preparing to home-deliver copies of the Yizkor Guide to all Shul members who regularly say Yizkor. As before, an unlimited number of name listings are available in the new guide for a Yizkor Guide sponsorship of \$180. Alternatively, individual name listings can be purchased for \$18 each. The deadline for Yizkor Guide sponsorships or individual listings is August 21. To sign up online, go to www.yise.org/yizkor If you have questions, please contact Marc Katz at mkatz@yise.org

Helping Hands Across Kemp Mill is a part of YISE's Chessed 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>

Community Programs & Listings

Building Resilience in Stressful Times - A two-part Zoom program offering coping strategies for children, adolescents, young adults and older adults, featuring seven speakers from the community organized by KMS. Sunday, July 26, from 9:30 AM to 11:45 AM; and Monday, July 27, from 7:00 PM to 8:30 PM. Meeting ID: 969 661 019. For a schedule of speakers and topics, email stuartrosenthal@yise.org

Free Resume Workshops - Andy LaCivita will provide free resume-writing workshops (one topic per session) on August 4, 6, 11, and 13. (Free replays will not be available.) For more information and to sign up, please visit <https://www.milewalkacademy.com/andrew-lacivita-resume-writing-workshop>

Taharas Hamishpacha Online Refresher Course - A free 4-part course for married women, taught by Chayie Chinn, Mikvah Manager at the Wallerstein Mikvah. Married women who are interested in this course should fill out the form at:

https://docs.google.com/forms/d/e/1FAIpQLSdtz0teb7OuTkyU_B0FE0vrLbRhoC8vmXRv2aZjBjh4nJD3wg/viewform?vc=0&c=0&w=1

The course will take place on 4 evenings in August and September (exact dates and times TBD, based on replies from the form). For more info, please email mikvahemunahsociety@yahoo.com

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.

Kemp Mill Toastmasters - Wednesday, August 5, 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 vypr@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 July 26	Monday July 27	Tuesday July 28	Wednesday July 29	Thursday, July 30 Tisha B'Av	Friday July 31
Limited Minyanim will take place at YISE next week, advance registration and confirmation required . You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday 6:30 AM/7:30 AM/8:45 AM; Monday/Tuesday/Thursday 6:00 AM/7:00 AM/8:45 AM. Mincha and/or Maariv: Sunday - Tuesday: 7:00 PM/7:00 PM (Sephardi)/8:15 PM/9:30 PM. <i>Tisha B'Av times will be sent via email.</i>						
Halachic Times: Earliest Talis and Tefillin: 5:10 AM, Latest Krias Shema: 9:39 AM, Earliest Mincha: 1:51 PM						

Next Shabbos

July 31 - August 1, 2020 - 11 Av 5780
Parshas Vaeschanan/Shabbos Nachamu
Light Candles: Friday by 8:02
Havdalah: 9:04

Next Shabbos Shorts Deadline: Wednesday, July 29 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 - Wednesday 9:00 AM - 5:00 PM
Closed Thursday (Tisha B'Av), Friday - 9:00 AM - 2:00 PM
Rabbi Dovid Rosenbaum Yale Ginsburg - President
Rabbi Binyamin Silver - Asst. Rabbi Simi Franco - Office Manager



Closing the Circle

Tisha B'av, Tu B'av and our future festival

a YISE women's shiur

with Rebbetzin Atara Rosenbaum

Sunday, July 26 at 11:00am

Zoom Meeting ID: 416 963 9000

Password: 492019

Dial-in: 301-715-8592

Happy Birthday! Happy Anniversary!

Looking for a way to celebrate someone's upcoming birthday or anniversary? For an \$18 donation, you can include the name (birthday) or names (anniversary) in this section of the Shabbos Shorts. Please send the following information to office@yise.org - Sponsor name, Birthday or anniversary date, Name (birthday) or names (anniversary). The birthday or anniversary will be listed in the Shabbos Shorts based on the date of the event.

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 limited ability 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 Navi 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/Parsha/Halacha Shiur

- **Steve Kalin** for a Refuah Sheleima for Leah bat Risa.
- **Yocheved & Rabbi Haim Arzouan** on the Yahrzeit of Yocheved's father, David Lasry, Dovid ben Harav Moshe, on the 27th of Tammuz.
- **Judy & Rabbi Roy Rosenbaum** in memory of Judy's father, Jack Mann, Yaakov Moshe ben Yechiel HaLevi, Z"L.
- **The Meisler families** in Kemp Mill and Baltimore to commemorate the recent Yahrzeit of "Aunt" Helen Spector, Z"L.
- **Bobbi & Jules Meisler** wishing a Mazal Tov to Esther Edeson on the marriage of her grandson, Max, to Sarah Barth, and also for her recent grandson's marriage in July and a 3rd one coming in early August!
- **Bobbi & Jules Meisler** on the Yahrzeit of Bobbi's mother, Ann Altman, Chana bas Chaim Yankel, on the 3rd of Av.

Rabbi Hyatt's Gemara Shiur

- **Chani & Jay Parness** in honor of Rabbi Hyatt.
- **David Jaray** for a Refuah Sheleima to Rabbi Hyatt and in honor of Rabbi Grauman and all who attend his shiur.

Rabbi Silver's Tuesday night Shiur

- **Denise Behar & Adrian Magendzo** in honor of Adrian's mother, Rut Esther bas Yitzchak.

Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Bev Morris & Art Boyars** in honor of Rabbi Rosenbaum and Rabbi Silver.
- **Bobbi Meisler** in honor of Captain Jules Meisler having celebrated his 60th anniversary of entering federal health services as a Commissioned Officer in the U.S. Public Health Service at NIH on July 19, 1960. He moved throughout the military Service Commissioned Corps for 32 years of varied assignments and continued his health and welfare services as a civilian creating a total of 54 years of active duty. Besides his medals and commendations, his longest and most recognized service was in the Center for Biologics Evaluation and Research at FDA where he continues to be employed on a 3 day contract basis when not volunteering at our shul! Observing his dedication as his wife of 55 years as a YISE member for about 40+ years, he has made Bobbi very proud watching his successes and seeing how he passed down his spirit of giving his time for their shuls to our sons and grandchildren!
- **Judy & Stuart Rosenthal** to commemorate the Yahrzeits of Stuart's mother, Arlene Rosenthal, Chaya bat Baruch, on the 8th of Av, and also Judy's sister, Sara Marjorie Katzoff, Sahra Masha bas Reuven David, on the 13th of Av.
- **Renee & Josh Seidemann** to commemorate the 80th anniversary of Josh's Dad's escape from Germany (Tisha B'Av 1940).

YISE Presents CONNECTING IN SORROW

Join us for Tisha B'Av programming

Zoom ID: 416 963 9000

Password: 492019

Dial-in number: 301-715-8592

Reading of Megillas Eicha

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Wednesday, July 29, 9:45PM

Rabbi Rosenbaum:

Yearning for Redemption in Dark Times

.....

Thursday, July 30, 3:00PM

Rabbi Silver:

Appreciating the "Moed" of Tisha B'Av

.....

Thursday, July 30, 5:30PM



THE YISE MEANINGFUL TEFILAH PROJECT

NEW! Videos of the following classes are now available on YouTube (search Meaningful Tefilah Project) and soon on yise.org.

Practical Steps to More Meaningful Prayer, 3 videos, a workshop with Rabbi Rosenbaum, Rabbi Menachem Goldberger and members of the community

Ashrei/Pesukei D'Zimra, 3 sessions with Rabbi Rosenbaum

Better Kavanah, with Rabbi Hirsh Chinn

Going Deep: The Meaning of the Amidah, 6 sessions with Rabbi Rosenbaum

Going Deep: The Meaning of the Shema, 3 sessions, with Rabbi Rosenbaum

The Meaning of Hallel, 3 sessions with Rabbi Rosenbaum

A Deep Dive into Hallel, 3 sessions with Mrs. Sharon Freundel

Selichos Explained, with Rabbi Rosenbaum and Marty Jacobs

Tefilah: Your Personal Stairway to Heaven, 3 sessions with Mrs. Sharon Freundel

Pre-Selichos Drasha: L'David Ori, with Mrs. Sharon Freundel

Yom Kippur Viduy, with Rabbi Rosenbaum

Be a Better Ba'al Tefilah, 8 sessions with Rabbi Ozzie Burnham covering Shabbat and Yom Tov davening, plus introductory session with Rabbi Rosenbaum

Escape your Personal Prison Through Prayer, with Rabbi Yosef Mendelevich

Audio versions of many of these classes, plus additional classes, are also available at yise.org:

Click on the "LEARN/Shiurim" button, then click "Tefilla"

To support further classes by the Meaningful Tefilah Project, please email stuartrosenthal@yise.org or send contributions to the shul office marked for "Meaningful Tefilah."

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Deborah & Joshua Galitzer
in honor of Dr. Samuel & Dr. Sharon Galitzer and Family
and on the occasion of the yahrzeit of Deborah's mother,
Shayna Baylah bas Ruven Shlomo, a"h

Volume 26, Issue 38

Shabbat Parashat Devarim

5780 - B"H

Covenant and Conversation: R. Jonathan Sacks

The Teacher As Hero - Imagine the following scenario. You are 119 years and 11 months old. The end of your life is in sight. Your hopes have received devastating blows. You have been told by God that you will not enter the land to which you have been leading your people for forty years. You have been repeatedly criticised by the people you have led. Your sister and brother, with whom you shared the burdens of leadership, have predeceased you. And you know that neither of your children, Gershom and Eliezer, will succeed you. Your life seems to be coming to a tragic end, your destination unreachable, your aspirations unfulfilled. What do you do?

We can imagine a range of responses. You could sink into sadness, reflecting on the might-have-beens had the past taken a different direction. You could continue to plead with God to change His mind and let you cross the Jordan. You could retreat into memories of the good times: when the people sang a song at the Red Sea, when they gave their assent to the covenant at Sinai, when they built the Tabernacle. These would be the normal human reactions. Moses did none of these things – and what he did instead helped change the course of Jewish history.

For a month Moses convened the people on the far side of the Jordan and addressed them. Those addresses form the substance of the book of Deuteronomy. They are extraordinarily wide-ranging, covering a history of the past, a set of prophecies and warnings about the future, laws, narratives, a song, and a set of blessings. Together they constitute the most comprehensive, profound vision of what it is to be a holy people, dedicated to God, constructing a society that would stand as a role model for humanity in how to combine freedom and order, justice and compassion, individual dignity and collective responsibility.

Over and above what Moses said in the last month of his life, though, is what Moses did. He changed careers. He shifted his relationship with the people. No longer Moses the liberator, the lawgiver, the worker of miracles, the intermediary between the Israelites and God, he became the figure known to Jewish memory: Moshe Rabbeinu, “Moses, our teacher.” That is how Deuteronomy begins – “Moses began to expound this Law” – using a verb, *be’er*, that we have not encountered in this sense in the Torah and which appears only one more time towards the end of the book: “And you shall write very clearly [*ba’er hetev*] all the words of this law on these stones”. He wanted to explain, expound, make clear. He wanted the people to understand that Judaism is not a religion of mysteries intelligible only to the few. It is – as he would say in his very last speech – an “inheritance of the [entire] congregation of Jacob”.

Moses became, in the last month of his life, the master educator. In these addresses, he does more than tell the people what the law is. He explains to them why the law is. There is nothing arbitrary about it. The law is as it is because of the people's experience of slavery and persecution in Egypt, which was their tutorial in why we need freedom and law-governed liberty. Time and again he says: You shall do this because you were once slaves in Egypt. They must remember and never forget – two verbs that appear repeatedly in the book – where they came from and what it felt like to be exiled,

persecuted, and powerless. In Lin-Manuel Miranda's musical *Hamilton*, George Washington tells the young, hot-headed Alexander Hamilton: “Dying is easy, young man; living is harder.” In Deuteronomy, Moses keeps telling the Israelites, in effect: Slavery is easy; freedom is harder.

Throughout Deuteronomy, Moses reaches a new level of authority and wisdom. For the first time we hear him speak extensively in his own voice, rather than merely as the transmitter of God's words to him. His grasp of vision and detail is flawless. He wants the people to understand that the laws God has commanded them are for their good, not just God's.

All ancient peoples had gods. All ancient peoples had laws. But their laws were not from a god; they were from the king, pharaoh, or ruler – as in the famous law code of Hammurabi. The gods of the ancient world were seen as a source of power, not justice. Laws were man-made rules for the maintenance of social order. The Israelites were different. Their laws were not made by their kings – monarchy in ancient Israel was unique in endowing the king with no legislative powers. Their laws came directly from God Himself, creator of the universe and liberator of His people. Hence Moses' ringing declaration: “Observe [these laws] carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, ‘Surely this great nation is a wise and understanding people’”.

At this defining moment of his life, Moses understood that, though he would not be physically with the people when they entered the Promised Land, he could still be with them intellectually and emotionally if he gave them the teachings to take with them into the future. Moses became the pioneer of perhaps the single greatest contribution of Judaism to the concept of leadership: the idea of the teacher as hero.

Heroes are people who demonstrate courage in the field of battle. What Moses knew was that the most important battles are not military. They are spiritual, moral, cultural. A military victory shifts the pieces on the chessboard of history. A spiritual victory changes lives. A military victory is almost always short-lived. Either the enemy attacks again or a new and more dangerous opponent appears. But spiritual victories can – if their lesson is not forgotten – last forever. Even quite ordinary people, Yiftah, for example, or Samson, can be military heroes. But those who teach people to see, feel, and act differently, who enlarge the moral horizons of humankind, are rare indeed. Of these, Moses was the greatest.

Not only does he become the teacher in Deuteronomy. In words engraved on Jewish hearts ever since, he tells the entire people that they must become a nation of educators:

Make known to your children and your children's children, how you once stood before the Lord your God at Horeb.

In the future, when your child asks you, “What is the meaning of the testimonies, decrees, and laws that the Lord our God has commanded you?” tell them, “We were slaves to Pharaoh in Egypt, but the Lord brought us out of Egypt with a mighty hand. ...”

Teach [these words] to your children, speaking of them when you sit at home and when you travel on the way, when you lie down and when you rise.

Indeed, the last two commands Moses ever gave the Israelites were explicitly educational in nature: to gather the entire people together in the seventh year to hear the Torah being read, to remind them of their covenant with God, and, “Write down for yourselves this song and teach it to the people of Israel”, understood as the command that each person must write for himself a scroll of the law.

In Deuteronomy, a new word enters the biblical vocabulary: the verb *l-m-d*, meaning to learn or teach. The verb does not appear even once in Genesis, Exodus, Leviticus, or Numbers. In Deuteronomy it appears seventeen times.

There was nothing like this concern for universal education elsewhere in the ancient world. Jews became the people whose heroes were teachers, whose citadels were schools, and whose passion was study and the life of the mind.

Moses' end-of-life transformation is one of the most inspiring in all of religious history. In that one act, he liberated his career from tragedy. He became a leader not for his time only but for all time. His body did not accompany his people as they entered the land, but his teachings did. His sons did not succeed him, but his disciples did. He may have felt that he had not changed his people in his lifetime, but in the full perspective of history, he changed them more than any leader has ever changed any people, turning them into the people of the book and the nation who built not ziggurats or pyramids but schools and houses of study.

The poet Shelley famously said, “Poets are the unacknowledged legislators of the world.” In truth, though, it is not poets but teachers who shape society, handing on the legacy of the past to those who build the future. That insight sustained Judaism for longer than any other civilisation, and it began with Moses in the last month of his life.

Shabbat Shalom: Rabbi Shlomo Riskin

“These are the words which Moses spoke to all Israel, on the other side of the Jordan.... And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke unto the children of Israel, according unto all that Hashem had given him in commandment unto them; after he had smitten Sihon the king of the Emorites, who dwelt in Heshbon, and Og the king of Bashan, who dwelt in Ashtaroth, at Edrei; beyond the Jordan, in the land of Moab, Moses began to elucidate this Torah, saying...”

There are two important issues which must be studied when approaching this week's Torah portion, the first theological and the second textual.

The theological question strikes us from the moment we open this fifth book of the Bible: Moses is speaking with his voice to the people of Israel. Each of the other four biblical books is written in the third person, in God's voice, as it were, recording the history, narrating the drama and commanding the laws. This fifth book is written in the first person. Does this mean that the first four books are God's Bible and the fifth Moses' Bible?

The fifteenth-century Spanish biblical interpreter and faithful disciple of Maimonides, Don Isaac Abarbanel, queries “whether Deuteronomy was

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given by God from heaven, containing words from the mouth of the Divine as the rest of the Torah, or whether Moses spoke this book by himself... what he himself understood to be the intent of the Divine in his elucidation of the commandments, as the biblical text states, "And Moses began to elucidate this Torah".

The Abarbanel concludes that whereas the first four books of the Bible are God's words written down by Moses, this fifth book contains Moses' words, which God commanded the prophet to write down. In this manner, Deuteronomy has equal sanctity.

Perhaps the Abarbanel is agreeing with a provocative interpretation of the verse, "Moses will speak, and the Lord will answer him with a voice", which I once heard in the name of the Kotzker Rebbe, who asked: "What is the difference whether God speaks and Moses answers Amen, or Moses speaks and God answers Amen?!"

The second issue is textual. Deuteronomy is Moses' long farewell speech. Moses feels compelled to provide personal reflections on the significance of the commandments as well as his personal spin on many of the most tragic desert events.

From the very beginning of Moses' monologue, he cites God's invitation to the Israelites to conquer the Land of Israel. This would be the perfect introduction to a retelling of the Sin of the Scouts whose evil report dissuaded the Israelites from attempting the conquest. Indeed, he does begin to recount, "But you all drew near to me and said, 'Let us send out men before us, and let them scout out the land and report to us on the matter...'. But this retelling comes fourteen verses after God's initial invitation and these intervening fourteen verses are filled with what appears to be recriminations against a nation which Moses "is not able to carry [bear] alone". Only after this excursus from the topic at hand does Moses discuss the failed reconnaissance mission. Why the excursus? How does it explain the failed mission?

From God's initial approach to Moses at the burning bush, Moses was a reluctant leader. The reason was clear: Moses called himself "heavy of speech." I have previously explained this on the basis of an interpretation of the Ralbag, to mean that Moses was not given to "light banter"; he was so immersed in the "heavy" issues, that he had neither the patience nor the interest to convince an ungrateful and stiff-necked people to trust in God and conquer the Promised Land. Moses spent so much time in the companionship of the Divine that he lost the will – and ability – to consort with regular humanity, with Mr. Schwartz and Mrs. Goldberg: Moses yearned to speak to God, to convey the "heavy talk of God's commandments, he had neither the time nor the will for small-talk of a Pastoral Rabbi.

Moses knew himself. The verses leading up to the Sin of the Scouts are hardly an excuse. They explain his failure to give proper direction to the delegation of tribal princes, his inability to censure their report, his unwillingness to convince them of the critical significance of the conquest of the land. He could not bear the burden, the grumblings, of a nation which was too removed from God to be able to follow Him blindly as Moses was more than willing to do!

Back to theology. Maimonides explains that even at Mount Sinai, the entire nation only heard a sound emanating from the Divine, a Kol; each individual understood that sound in accordance with his specific and individual spiritual standing, while Moses was the only one able to "divine" the precise will of God within that sound – the words of the Ten Commandments. Moses internalized the will of God and thereby produced the words of the four books of

the Bible. God's words were internalized and written by Moses, the greatest prophet of all. Moses communicated with God. Moses may not always have spoken successfully to his own generation; but he did write, for us and for Jewish eternity.

But Moses also had a legacy to leave and an interpretation to give. In the book of Deuteronomy, he spoke to his people, telling them not God's words but his own, Moses's own interpretation of the events and the commandments: God commanded him to write down the words of this book as well for all eternity. God was granting the divine imprimatur of Torah to Moses' book of Deuteronomy – and making it His (God's) book as well. Moses spoke and God answered Amen.

The Person in the Parsha: R. Tzvi Hersh Weinreb

The Path to Eloquence - It is an experience common to all freshmen. One comes to a new campus, knows no one, and tries to orient himself by identifying the senior students who seem to have prestige. Then, he tries to connect with these campus big shots. This was my experience precisely when, many years ago, I explored a new yeshiva at a transition point in my life. I was barely 19 years old, and I was trying to decide whether I would pursue an exclusively Talmudic education or combine my Talmud studies with college courses. I decided to spend the spring semester in an elite institution devoted only to Talmud, and to determine whether this approach suited me.

I quickly came to learn that the senior students were organized in a kind of hierarchy which reflected their respective degrees of erudition and their relationship to the world-famous dean of the school. I was somewhat impressed by all of them, but one in particular stood out for me. I do not recall his name now, but I can close my eyes and easily conjure up an image of him.

He was about twenty-five years old, of medium height, thin and wiry. He had a precision to him which resulted from his carefully measured movements. When he walked, he seemed to be taking each step intentionally. When he moved his hands, there was a precision to his movements. The words that came out of his mouth were few and deliberate; and his comments, short and to the point.

I remember being impressed by how he sat down before the texts he studied, first brushing the dust off of his desk and chair, then opening his book cautiously, and then taking from his pocket a plastic six-inch ruler. He placed the ruler under the line of text which was his focus, almost as if he intended to literally measure the words on the page.

I was fascinated by him and began to inquire about his background. I soon learned that he was the wunderkind of the school. His scholarly achievements impressed everyone. In early adolescence, he had found his studies extremely frustrating. Had this occurred but a decade or two later, he would probably have been diagnosed as learning disabled. He was not as bright as his peers, had great difficulties in following the give and take of Talmudic passages, and couldn't handle the bilingual curriculum.

At the suggestion of his high school's guidance counselor, he made a trip to Israel to study there, something more uncommon in those days. While there, still frustrated, he sought the blessing and counsel of the famous sage, Rabbi Abraham Isaiah Karelitz, more commonly known as the Chazon Ish.

This great man, then in his waning years, encouraged the young lad to persist in his studies, but to limit the scope of his daily efforts to small, "bite-sized chunks" of text. He concluded the interview with a blessing, quoting the passage in Psalms which asserts that Torah study can make even a dullard wise.

Likutei Divrei Torah

I befriended the young man, easily five or six years my senior, and attempted to enlist him as my study partner. But I soon discovered that his keen intelligence and the broad scope of his knowledge were far too advanced for me. The advice and blessing of the Chazon Ish coupled with the young man's years of toil and commitment had the desired effect. He may indeed have once been a dullard, but he was one no longer. He was now an intellectual giant.

Although I did not learn much Talmud from this fellow, I did learn a most important life lesson from him. I learned that one can overcome his limitations if he persists in trying to overcome them. I learned that one could undo his natural challenges with a combination of heeding wise counsel, becoming inspired spiritually, and devoting himself with diligence and dedication to the task.

It was much later in life when I realized that I could have learned the same important life lesson from this week's Torah portion, Parshat Devarim, and from no less a personage than our teacher, Moses, himself. This week, we begin the entire book of Deuteronomy. Almost all of this book consists of the major address which Moses gave to the Jewish people before he took his final leave from them. "These are the words that Moses addressed to all of Israel..."

Although it is now the long, hot summer, all readers of this verse remember that cold, wintry Sabbath day just six months ago when we first encountered Moses, back in the Torah portion of Shemot. We then read of how Moses addressed the Almighty and expressed his inability to accept the divine mission. He said: "Please, O Lord, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue..." Moses stammered and stuttered and suffered from a genuine speech defect.

How surprising it is, then, that in Parshat Devarim, albeit forty years later, he is capable of delivering the lengthy and eloquent address which we are about to read every week for the next several months! How did he overcome his limitations? What are the secrets of his path to eloquence?

These questions are asked in Midrash Tanchuma. There, the rabbis speak of the astounding power of sincere and sustained Torah study. They speak too of the effects of years of practice. And they emphasize the healing which comes about from a connection with the One Above. Those rabbis chose a proof text to illustrate that man, with God's help, can overcome his handicaps and challenges. They quote Isaiah: Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, And the tongue of the dumb shall shout aloud; For waters shall burst forth in the desert, Streams in the wilderness.

We seldom contemplate the development, nay transformation, of the man who was Moses. But it is important that we do so, because, although we each have our unique challenges and personal handicaps, we are capable of coping with them, and often of overcoming them. We all can develop, and we all can potentially transform ourselves.

This week, and in all of the ensuing weeks which lie ahead, as we read Moses' masterful valedictory and are impressed with the beauty of his language, we must strive to remember that he was not always a skilled orator. Quite the contrary, he was once an aral sefatayim, a man of impeded speech, who grew to achieve the divine blessing of shedding his impediments and addressing his people with the inspiring and eminent long speech that is the book of Deuteronomy. He can be a role model for us all.

תשפ"א

During the coming week, we will observe *Tisha B'Av*. *Midrash Eichah Rabbah* relates: There was a woman in Rabban Gamliel's neighborhood whose son died in his prime, and she would cry for him every night. Rabban Gamliel would hear her cries, would remember the destruction of the *Bet Hamikdash*, and would cry with her until his eyelashes fell out. [Until here from the *Midrash*]

R' Chaim Zaichyk z"l (1906-1989; *Rosh Yeshiva* of Yeshivat Bet Yosef-Novardok in Buchach, Poland; later in Israel) asks: What connection was there between that woman's loss and the destruction of the Temple? Did Rabban Gamliel need inspiration from that woman's crying to feel the loss of the *Bet Hamikdash*? Moreover, why didn't he share the woman's pain and cry over her loss?

R' Zaichyk explains: The *Midrash* is conveying Rabban Gamliel's understanding that any personal tragedy that an individual experiences is an outgrowth of one collective tragedy of the Jewish People – the destruction of the *Bet Hamikdash*. If we merited, we would live securely, in a constant state of: "The Jews had light and gladness, and joy and honor" (*Esther* 8:16). In that woman's tears, Rabban Gamliel heard the tears of the thousands and myriads of Jews who died during the destruction of the Temple and other tragedies, and he cried for each individual and for the nation collectively.

For us, too, continues R' Zaichyk, personal tragedies can help us to feel the pain of the national tragedy. None of us can fully grasp the destruction of the *Bet Hamikdash*. But, we can focus on a personal loss and, from there, come to feel the national loss. (*Ohr Chadash: Bein Ha'meitzarim* p.492)

Introductions

The earliest (known) work offering a systematic presentation of Jewish beliefs is "Ha'nivchar Ba'emunot V'de'ot" / "The Choicest of the Beliefs and Understandings," better known simply as "Ha'emunot V'de'ot," by R' Saadiah Gaon z"l (882-942; Egypt, Eretz Yisrael and present-day Iraq). In this excerpt from R' Saadiah's introduction to that work, he explains how, as Jews, we arrive at our understandings of things and ideas.

It is appropriate that we mention the methods that bring a person to understand the truth and what is correct, and which are the source of all understanding. There are three of these methods: understanding that which can be sensed, understanding that which is recognized by the intellect, and understanding that which is necessary. Let us explain these.

Understanding that which can be sensed refers to knowing anything that a person can grasp with his five senses: seeing, hearing, smelling, tasting, and touching.

Understanding that which is recognized by the intellect refers to recognizing concepts that exist in the mind only--for example, the importance of truth and the disgracefulness of falsehood.

Understanding that which is necessary refers to acknowledging the existence of things whose failure to exist would negate that which we know to be true; therefore, they must exist. For example, we are forced to acknowledge that a person has a soul, even though we cannot see it, and that a soul has an intellect, even though we cannot see that either, because we see the impact of the soul and the intellect. If we did not acknowledge their existence, we would be forced to deny their effects, which we cannot do, because those effects are observable. . . .

We, the believers, acknowledge these three ways of attaining knowledge, and we add a fourth: our true traditions.

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“They turned and ascended the mountain and came until the Valley of Eshkol . . . They took in their hands from the fruit of the Land and brought it down to us . . .” (1:24-25)

Why did the Spies bring samples of the fruits of *Eretz Yisrael* from a valley?

R' Pinchas Halevi Ish Horowitz z"l (1731-1805; rabbi of Frankfurt, Germany, Talmud commentator, and early adherent of the *Chassidic* movement) suggests: Our Sages teach that there was no mountain or hill in *Eretz Canaan* on which there was not an idol. Therefore, the Spies were concerned that fruit growing on a mountaintop might be an *Asheirah* / a plant that had been worshiped. Accordingly, they took fruits from a valley. (*Panim Yafot: Shelach*)

R' Aharon Lewin z"l Hy"d (1879-1941; rabbi of Rzeszow, Poland and member of the Polish parliament; killed in the Holocaust) offers another answer:

Halachah does not permit bringing *Bikkurim* / the offering of the first fruits from a valley because fruits that grow in a valley are of inferior quality. Therefore, to support their claim that *Eretz Yisrael* was unsuitable, the Spies brought back “inferior” fruits, as if to say, “If the inferior fruit is so big that eight people are needed to carry a bunch of grapes, imagine how abnormal the good fruit is!” (*Ha'drash Ve'ha'iyun*)

Elsewhere in the Torah . . .

The *Gemara* (*Horiyot* 10a) relates: Rabban Gamliel [the leader of the Jewish People in the period shortly after the destruction of the Second *Bet Hamikdash*] and Rabbi Yehoshua were traveling on a ship. . . . Rabbi Yehoshua said to Rabban Gamliel, “You have two students on dry land [back home], Rabbi Eliezer Chisma and Rabbi Yochanan ben Gudgoda, who know how to estimate the number of drops of water in the ocean, yet they have no food to eat nor clothes to wear.” Thereupon, Rabban Gamliel made up his mind to appoint them to positions of prominence [from which they would earn a living (*Rashi* z"l)].

When Rabban Gamliel returned [to *Eretz Yisrael*], he sent for them, but they did not come. He sent for them a second time, saying, “Did you think I am giving you power? No! I am making you slaves!” [Until here from the *Gemara*]

R' Nossan Lewin z"l (1857-1926; rabbi of Rzeszów, Poland) explains: Our Sages say, “When a person is appointed as a leader over the *Tzibbur*, his sins are forgiven.” There are two ways to understand this. The first, which is how Rabbi Eliezer Chisma and Rabbi Yochanan ben Gudgoda understood it, is that the fact that someone finds favor in the eyes of the *Tzibbur* shows that he finds favor in G-d's eyes as well. Therefore, those two scholars reasoned, we do not need to accept the positions being offered to us. We already have received a sign that we find favor in G-d's eyes and our sins are forgiven.

No! Rabban Gamliel informed them. The reason a leader's sins are forgiven is because he toils on behalf of the *Tzibbur*. Without that hard work, the spiritual benefits of being appointed cannot be realized. (*Bet Nadiv* p.188)

“It was in the fortieth year, in the eleventh month, on the first of the month, when Moshe spoke to *Bnei Yisrael*.” (1:3)

Rashi z"l writes: This teaches that Moshe reprimanded *Bnei Yisrael* only shortly before his death [which occurred 37 days after the event in our verse]. From whom did Moshe learn to do this? From Yaakov, who reprimanded his sons only shortly before his death.

Rashi continues: There are four reasons why one should not reprimand a person except shortly before one's death: (1) so that one not reprimand and then need to reprimand again; (2) so that his fellow, whom he reprimands should not, feel embarrassed when he sees him again; etc. [Until here from *Rashi*]

Rashi does not list the other two reasons, but he cites to the *Midrash Sifrei* where they can be found. They are: (3) so that the person being reprimanded will not bear a grudge; and (4) so that the person being reprimanded will not break off his relationship with the person giving the reprimand [to whom he previously felt close]. According to another version of the *Sifrei*, the fourth reason is so that the one receiving the reprimand will not spend his time searching for faults in the one giving the reprimand [which would negate its effect, and which he presumably will not do after the other person dies]. Rather, says the *Sifrei*, reprimand should enhance peace, as we find that Avraham reprimanded Avimelech and then they made a treaty between themselves (*Bereishit* 21:25-32).

Commentaries ask: How is the *Sifrei's* advice compatible with the commandment (*Vayikra* 19:17), “You shall reprimand and reprimand your fellow,” which our Sages interpret to mean: “Even 100 times”? R' David Halevi z"l (1586-1667; Poland; known as the “*Taz*”) explains:

The *Mitzvah* in *Vayikra* refers to rebuking a person whom you catch in the act of sinning. “*Afrushei M'issura*” / stopping a person from actively sinning is something that must be done over and over [subject to the other limitations that *Halachah* imposes on such rebuke]. The *Sifrei* is referring to a different type of reprimand: encouraging a person not to sin in the future. *Bnei Yisrael* were not sinning at this time, but Moshe saw certain tendencies in them and, therefore, cautioned them against sinning. Since such reprimand is not pressing, it can wait until just before the person giving the reprimand expects to die.

The *Taz* continues: Still, what is wrong with reprimanding multiple times? (The first reason for waiting given by *Rashi* was: “so that he not reprimand him and then need to reprimand him again.”) He explains: If there was not a fixed time for such reprimand, then it would need to be done every day. That would actually lessen its effectiveness, for the person hearing the rebuke might say, “I will repent when he rebukes me tomorrow.” If, however, the person giving the reprimand dies soon after, the recipient of the reprimand might be inspired by that loss. (*Divrei David*)

ISRAEL REPORT

To provide greater exposure to primary Israeli news sources and opinions in order to become better informed on the issues, and to gain a better understanding of the wide range of perspectives that exist in Israeli society and politics.

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DIRECT POLLS INSTITUTE SURVEY (Arutz-7 7/22/20)

	Current Knesset	Poll
Likud	36	35
Yesh Atid – Telem	16	18
Blue & White/Israel Resilience	15	12
The Joint List	15	16
Shas (Deri)	9	9
Yisrael Beiteinu	7	8
United Torah Judaism	7	7
Yamina	5	11
Meretz-Democratic Union	3	4
Labor	3	0
Derech Eretz	2	0
Bayit Yehudi	1	0
Gesher	1	0

IN FIRST, ISRAEL SEES OVER 30,000 ACTIVE CORONAVIRUS PATIENTS (YNet 7/21/20)

Israel has reached 30,000 active coronavirus patients for the first time since the start of the outbreak, health officials reported Tuesday evening.

The Health Ministry reported the number of active patients now stands at 30,488, with the number of confirmed COVID-19 cases since the start of the epidemic climbing to 53,559. The number of active patients has increased by 10,000 cases since last Monday, when the tally stood at 20,251.

The ministry said that on Monday, 1,854 people tested positive for coronavirus after 27,299 tests that were conducted, putting the contagion rate at 8%. The number of patients in a serious condition has increased to 256, out of which 77 require ventilator support. The death toll from coronavirus-related complications has risen to 424.

Jerusalem still remains the city with the highest number of active virus cases, with 4,568 diagnoses, followed by Bnei Brak with 2,297, Tel Aviv with 2,009 and Ashdod with 1,116 people currently ill with the disease.

APPOINTMENT OF POTENTIAL CORONAVIRUS CZAR STALLED AS NETANYAHU, HEALTH MINISTER FAIL TO AGREE (Ha'aretz 7/22/20)

Prime Minister Benjamin Netanyahu has not yet appointed Prof. Gabi Barbash as point man on the battle against the coronavirus amid disagreements on the matter with the health minister.

The appointment of Barbash, who, according to sources in the health care system, was Netanyahu's pick, was supposed to be made public during a press conference on Tuesday evening. It has since been canceled.

The appointment was stalled due to disagreements regarding Barbash's future authorities. At the heart of the disagreements is the fact that Health Minister Yuli Edelstein wants the person appointed as coronavirus czar to work under him.

Barbash, on his part, said that if he is not appointed by Wednesday night, he would withdraw his candidacy for the role.

EDUCATION MINISTER: NO REASON TO CLOSE SCHOOLS (Arutz-7 7/22/20)

Education Minister Yoav Galant addressed the Knesset Wednesday about calls to close educational institutions in response to the coronavirus crisis.

Galant detailed the low morbidity statistics in schools and kindergartens during the summer vacation. "I will continue to fight for students, teachers

and parents. The education system is an anchor of stability for them and for the Israeli economy. I act out of a sense of national responsibility and an overall vision for education, health and the economy."

"The education system under my leadership is not engaged in general assessments but in collecting data, obtaining meanings from this data, and making decisions accordingly. Every student who is infected is documented and his environment is thoroughly examined," the minister added.

"Over the past month we have been closely monitoring the infection data in the education system and the information we have shows that the morbidity rate in the general public is 3 times higher than among children in schools during summer vacation. The proportion of children getting sick is much lower than their share of the population," he said.

"The stringent guidelines mandated by the Education Ministry have led to a record number of tests, and yet no significant outbreaks have been found [in schools]. In these complex times, I will continue to act out of a sense of national responsibility when considering education, health, and the economy."

"My position at this time is that educational institutions must remain open for the next two weeks as planned," the education minister concluded.

THOUSANDS PROTEST IN JERUSALEM (Ha'aretz 7/22/20)

Thousands of protesters gathered outside Prime Minister Benjamin Netanyahu's official residence in Jerusalem on Tuesday, before marching to the Knesset, supervised by a major police presence.

Israel Police said they arrested 34 protesters in all for suspected disorderly conduct and for allegedly assaulting officers during the protest. By Wednesday afternoon, all had been released.

At about 12:30 A.M., police began dispersing the protesters using water cannons and mounted officers.

Tuesday's demonstration is composed of two protest groups, one calling for Netanyahu's resignation over the charges of bribery, fraud and breach of trust and another led by restaurateurs who are distributing food and marching

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against the government's handling of the economic crisis caused by the coronavirus pandemic.

The main protest organizers requested permission to march from there to the Knesset building. They set off around 8:00 P.M., and eventually thronged the square in front of the Israeli parliament, many of them not wearing masks. They waved black and Israeli flags, while shouting "bribery, fraud, breach of trust" and "capital, government, underworld."

Unlike previous demonstrations, there were no physical confrontations with security forces, and around 9:30 P.M., police, led by the Jerusalem district commander, evacuated the piazza.

Demonstrations have become a regular occurrence on Balfour Street. They have also become increasingly tense, with police clashing with protesters.

They have grown in size in recent days, as increasing distress caused by the coronavirus-induced economic crisis compelled other groups and individuals to join.

On Tuesday, restaurateurs angered by the government's demand that they shut their establishments to curb a second wave were present. They are also asking to revoke what they say are impossible conditions the government set for allowing restaurants to operate.

Earlier, 61 residents of Jerusalem's Rehavia neighborhood, where the prime minister's residence is located, petitioned the High Court to prevent the demonstrations. "Children, the elderly, young people and adults alike... find themselves taken hostage by a protest that has become violent... with complete disregard for the coronavirus raging around the world," the petitioners wrote. The state must respond to the petition by August 5.

A week prior, some 2,000 protesters demonstrated outside the official residence. Fifteen were arrested after protesters began blocking the streets surrounding the area.

KNESSET VOTES TO ROLL BACK GOV'T DECISION TO SHUTTER RESTAURANTS (Ha'aretz 7/22/20)

The coronavirus Knesset committee voted to reverse the cabinet's decision to shutter restaurants amid the recent spike in new cases.

Seven lawmakers on the committee voted in favor of keeping the restaurants open and three voted against it.

Restaurants are now allowed to seat 20 people indoors and 30 outdoors, as was prior to the cabinet's new restrictions released on Thursday.

Coalition whip Miki Zohar said that the "opposition is failing to show responsibility and are willing to endanger public health to destabilize the coalition." He called on the committee to vote in favor of the cabinet's decision to allow only outdoor seating in restaurants.

DERI: FOREIGN STUDENTS WILL BE ALLOWED TO ENTER ISRAEL IN NEXT SCHOOL YEAR (JPost 7/22/20)

Interior Minister Aryeh Deri announced in a statement on Wednesday that his ministry will approve the entry into Israel of foreign students who were planning to begin their studies in Israel this coming October.

Following professional discussions which were held between experts in the Population and Immigration Authority, the Health Ministry and the Foreign Ministry, it was determined that the entry of foreign students would be approved in accordance with those students meeting the isolation requirements as determined by the Health Ministry.

The approval applies to foreign students in academic institutions, yeshiva students, Masa students, seminary students, Naale students, high school students and pre-army program (mechina) students.

Interior Minister Aryeh Deri said after the decision that "we have been making great efforts to maintain a routine under the limits of the coronavirus era and every decision that is made is made after many serious discussions, out of a desire to allow a routine life while, at the same time, adhering to the strict guidelines of the Health Ministry."

The decision further stipulates that, in accordance with the Health Ministry

guidelines, the full responsibility for maintaining and enforcing the isolation guidelines will rest with the head of the educational institution.

According to the statement, a letter on the subject will be sent to all relevant parties with instructions on how to act.

HAREDI COALITION PARTIES RAGE AS BILL OUTLAWING GAY CONVERSION PASSES INITIAL VOTE (YNet 7/22/20)

The Knesset plenum on Wednesday passed the preliminary vote on a bill outlawing gay conversion therapy in Israel, with the backing of Blue & White, sparking outrage among the Haredi parties in the coalition.

After the vote, which ended with 42 lawmakers voting in favor of the legislation and 36 opposed, ultra-Orthodox MKs directed their criticism at Blue & White and its leader Defense Minister Benny Gantz for backing the bill.

United Torah Judaism MK Moshe Gafni warned that his party is considering its next steps, and soon after announced after that UTJ would no longer cooperate with Blue & White, and urged other ultra-Orthodox lawmakers to follow suit.

Housing Minister and UTJ co-leader Yaakov Litzman lambasted Blue & White's "rotten conduct against coalition discipline" and called it "a challenge to the political partnership between them."

Shas announced it will not take part in plenum votes until further notice.

Likud minister Dudi Amsalem said that Blue & White's behavior puts the coalition in jeopardy and may send Israel into another round of elections.

The new law would strip psychologists using gay conversion therapy of their medical licenses. Repeat offenders will be fined and sentenced to jail time.

Blue & White and Labor announced their support for the bill shortly before the vote, with Gantz tweeting, "We promised and we followed through."

He wrote: "Conversion therapy was born in sin and its place is outside of the law and the public norm. We will make sure that everyone, from every background and sexual orientation in Israel, has free choice and security over their identity."

Likud Public Security Minister Amir Ohana, who is openly gay, was the only member of his party to vote in support of the bill. Many Likud lawmakers were absent from the vote.

Meretz leader Nitzan Horowitz, who promoted the law, said that the results of the vote were "amazing news for the Israeli public and the LGBTQ+ community as a whole."

"Today, a historic change is beginning in Israel," said the openly gay Horowitz.

"I thank the MKs who voted in support of freedom and equality and stop the horror of conversion therapy."

ISRAEL PILOTS INSTANT COVID DETECTION TEST, EXPECTED TO BE OPERATIONAL BY FALL (Israel Hayom 7/22/20)

A pilot program has been launched for a rapid COVID-19 detection test, employing a revolutionary device that uses light waves to analyze molecular content. Israeli startup Newsight is collaborating with Sheba Medical Center in Tel Hashomer to identify and classify evidence of coronavirus in the body in less than a second, using a sample of fluid – blood serum or saliva. Concrete results of the trial are expected within the coming months.

Newsight employs spectral technology – the use of light waves – to develop advanced image sensor chips for 3D machine vision and spectral analysis. The sensors have been integrated into dozens of devices and solutions in various fields including robotics and automotive industrial manufacturing.

The use of spectral technology to detect the presence of pathogens is not new, but to date, has necessitated a cumbersome, costly device. The new innovation being piloted with Sheba involves a cost-effective chip.

Experts from Sheba's Infectious and Tropical Disease Department are already working with Newsight. Initial studies of the device's ability to identify the coronavirus have shown close to 100% accurate results.

Newsight and Sheba's ARC Innovation Center intend to establish a joint company that will make the instant COVID detection test commercially available to the medical community worldwide.

"Newsight is yet another outstanding example of how ARC@Sheba Medical Center and the Israeli startup ecosystem are working in tandem to reinvent existing technology to battle the scourge of COVID-19," said Dr. Eyal Zimlichman, Chief Medical and Innovation Center at Sheba.

Sheba Medical Center at Tel Hashomer is the largest medical center in the Middle East. It is the only hospital in Israel that offers treatment for acute care as well as rehabilitation on one campus, and is at the forefront of medical treatments, patient care, research, innovation, and education. In 2019 & 2020 Newsweek magazine ranked Sheba as one of the top ten hospitals in the world.

KEY SITE FROM BIBLICAL KINGS' TIME UNVEILED NEAR US EMBASSY IN JERUSALEM (JPost 7/22/20)

A major archaeological site from the time of biblical kings was unveiled near the US embassy in Jerusalem on Wednesday.

An impressive structure built of concentric walls was uncovered during the preparation works for building a new residential area in the neighborhood of Arnona.

The size and design of the ancient facility support the public nature of its purpose. Moreover, the archaeologists found over 100 stamped jar handles, featuring the inscription "to the king" in ancient Hebrew script and mentioning several names of cities in the Kingdom of Judah, including Hebron, Ziph and Socho. The stamped jars were generally used for the purpose of tax collection.

The researchers believe that the site dates back to the time of King Hezekiah and Menashe, between the 8th and the middle of the 7th century BCE.

"This is one of the most significant discoveries from the period of the Kings in Jerusalem made in recent years," IAA archaeologist and directors of the excavation Neria Sapir and Nathan Ben-Ari commented in a press release.

"At the site we excavated, there are signs that governmental activity managed and distributed food supplies not only for shortage but administered agricultural surplus amassing commodities and wealth. Evidence shows that at this site, taxes were collected in an orderly manner for agricultural produce such as wine and olive oil. The site once dominated large agricultural plots and orchards of olive trees and grape vines which included agricultural industrial facilities such as winepresses for winemaking."

"The site is dated to a period documented in the Bible by upheavals such as that of the Assyrian conquest campaign - under the command of King Sennacherib in the days of King Hezekiah," they added. "It may be that the government economic provisions indicated by the stamp seals are related to these events however, the excavation revealed that the site continued to be active after the Assyrian conquest. Moreover, the array of stamped seals indicated that the system of taxation remained uninterrupted during this period."

Along with the jar handles bearing the royal seal impressions, several similar items featuring private names were uncovered, Naham Abdi, Naham Hatzlihu, Meshalem Elnatan, Zafan Abmetz, Shaneah Azaria, Shalem Acha and Shivna Shachar. The names appear on jar handles found in other sites from the Kingdom of Judah, suggesting that the people were probably senior officials or wealthy individuals.

"It is estimated that these are senior officials who were in charge of specific economic areas, or perhaps wealthy individuals at that time - those who owned large agricultural lands, propelled the economy of their district, and owned private seals," the archaeologists explained.

The excavation is conducted by the Israel Antiquities Authority and is funded by the Israel Land Authority and administrated by the Moriah Jerusalem Development Corporation.

THIS IS HOW ISRAEL'S CORONAVIRUS RESPONSE GOT INTO A TAILSPIN (Ariel Kahana, Israel Hayom 7/22/20)

May 24, 2020 was a pivotal moment in Israel's fight against the coronavirus: On that day Israel began to lose its grip over the pandemic, undoing the major gains that were generated by the lockdown several weeks earlier.

On that day, the number of daily infections began to shoot up after weeks of being on a downward trend.

On May 23, only 5 new cases were reported, and then on May 24, the figure shot up to 13. A day after that the number was 22, and then two days later it was already at 50 new daily cases. By the end of the month, the figure was greater than 100.

In order to understand how Israel got to that point, it is worth revisiting the cabinet decision from April 19, just after the Passover holiday, when the government announced the lifting of the lockdown measures.

This resulted in the reopening of the economy, as well as schools, synagogues, and shops. On May 15, wedding halls were also reopened, as well as other entertainment venues, although to a limited scale.

The government, which was encouraged by the low infection rates based on the daily new cases, decided there was no risk in doing so. In fact, two governments made that decision: the transition government that had been in place since the Knesset was dispersed prior to the April 2019 election, and the new government formed in 2020, following the March election.

As economists say, there was no way of knowing in real-time that May 24 was the inflection point. If you look at a snapshot of time, you can't discern a trend.

Everyone was happy at the time, and Prime Minister Benjamin Netanyahu even told Israelis they could cautiously return to normalcy. "Have a blast," he said on live television.

Because a new government had just been sworn in, the ministers were not fully up to date on the various coronavirus data.

While most Likud ministers backed up the prime minister, the other major party, Blue and White, remained suspicious of his motives and was convinced that he was tailoring the coronavirus response to fit his political needs.

When Netanyahu later asked Blue and White to support reimposing the lockdown measures, Blue and White would reject the proposal. This resulted in an inconsistent strategy.

Hence the first failure.

Alongside the political events that undermined the coronavirus response, there was also the legal drama. On April 30, about a week after the key lockdown measures had been lifted, the High Court of Justice ruled that the government was no longer allowed to use the Shin Bet security agency for contact tracing using cellphone data unless the transition government fast tracks primary legislation.

But the transition government lacked a majority in the Knesset, and even after a new government had been formed, that majority could not be mustered because Blue and White was unwilling to support the use of cellular data to track people. Even in late June, when the daily infection rate stood at 342, the leaders of the party refused.

Hence, precisely when the coronavirus pandemic reared its head and the cases shot up – May 24 – the government ceased using the tool to trace patients and contain the disease.

This was the second failure. Ending the cellular-based contact tracing put Israel into a tailspin. The coronavirus response turned into a plane flying without GPS navigation or a radar. Health officials could no longer get real-time data on possible exposure of Israelis and there was no way of conducting proper epidemiological surveys. This was the third failure.

Moreover, upon the swearing-in of a new government, the top officials at the Health Ministry were replaced, including the minister and director general. No one there was aware of the urgent need to expand the tracing capacity ten times over.

As if that was not enough, even after it was clear a second wave was unfolding, the government did not take steps to counter it and even allowed the event halls to increase the number of attendees to 250. This turned weddings and parties into superspreader events, owing to the fact that social distancing measures were not followed.

The data clearly shows that two weeks after the wedding began operating at almost full capacity, the case numbers shot up to almost 500 a day.

This was the fourth point of failure. Rather than take immediate steps to stop the pandemic in its tracks, the government allowed large events to continue.

By the start of July, when the number of daily cases was already passed 1,000, the government finally fast-tracked legislation that allowed contact tracing using cellular data.

But by this point, the ship had already sailed and there was no way to reverse the scope of the pandemic because there was no way of tracing the contagion of some 90% of the new patients. The government had lost control over the situation.

At the end of the day, a mixture of a lot of political wheeling and dealing and complacency, with a pinch of judicial activism and a transition between governments led Israel's infection rate to be, as one senior Health Ministry official said, "one of the worst in the world."

THE WORLD IS IN CHAOS WHILE THE ISRAELI GOV'T IS DYSFUNCTIONAL (Isi Leibler, JPost 7/22/20)

When my last op-ed was published at the end of March, the coronavirus appeared to be under control in Israel and a national unity government was in the process of being formed. Prime Minister Benjamin Netanyahu's popularity and approval rating was soaring, and there was a widespread sense of relief that sanity had prevailed and we would have a unity government that would work together, putting the national interest above all else in dealing with the crucial issues facing us.

Alas, as soon as the government was formed, contrary to all expectations, this proved to be an illusion. In fact, unless this government changes dramatically, it may become the worst this country has ever endured.

The government is dysfunctional, fractured and incapable of making any decisions. Indeed, in hindsight, from the outset, with its unprecedented bloated number of ministers, making all decisions subject to the consent of two leaders who have absolute contempt for each other was a recipe for disaster.

Those of us naive enough to believe that the coronavirus pandemic would bring out the best in our leaders have been sadly disappointed. Alternate Prime Minister Benny Gantz and his Blue and White Party have not acted as partners, but as an opposition within the government. They have used their right to veto virtually every decision being pushed by Netanyahu. The result has been that total chaos prevails with no effective government.

This could not have happened at a worse time. When leadership is desperately needed, we have a government of national paralysis, which has totally lost control of the situation.

The coronavirus pandemic has accelerated global divisions and unrest all over the world. The US, whose economy had reached an all-time high, is in total disarray. President Donald Trump's high ratings have crashed, and the polls suggest presumptive Democratic nominee Joe Biden, who is far from an attractive candidate, could become the next president.

Internally, chaos prevails with mobs taking to the streets, perpetrating violence and looting while progressives, including some mayors, are calling to defund and, in some cases, eliminate the police.

These mobs are mainly led by radicals from the powerful Black Lives Matter movement, whose 2016 platform (since amended) described Israel as an "apartheid state" that is committing "genocide" against the Palestinian people. Many of them seek to undermine the pillars of civilization and engage in the destruction of statues and monuments of historical and religious personalities. Unless these forces are dealt with and law and order are

restored, anarchy will prevail.

In this atmosphere, the pre-selections in the Democratic Party all point to a radicalization that, aside from a potential long-term detrimental domestic impact on the economy and society, do not augur well for Israel.

Though also facing the coronavirus and the threat of terrorism, the countries of Europe and the UN, with a few possible exceptions, are still not concentrating on the very real threats from Iran and its proxies, which continue to actively seek the annihilation of Israel.

In this global context, Netanyahu's commitment to applying sovereignty in parts of Judea and Samaria seems remote as the Americans clearly have their hands full with other issues.

However, more significant is that as a result of his dysfunctional government, Netanyahu's standing has plummeted.

He generated confidence when addressing the nation so effectively in the first wave of the coronavirus. But the impulsive move to open up the economy too early and now his current inability to execute decisions has resulted in a breakdown of trust and confidence. The government fails to speak with one voice, as every ministry releases contradictory statements with no one focusing on the bigger picture, only their own partisan constituent interests.

The public is confused and has lost confidence, and even members of Netanyahu's own party are rebelling against him, as reflected by the Knesset Coronavirus Committee overturning government lockdown decisions to curb the pandemic. No longer in control over the decision-making process, Netanyahu is hamstrung by his own government and unable to address the nation freely.

His coalition "partner," Gantz, does not appear to have any coherent policy other than to oppose Netanyahu's decisions.

Before the last election, we felt that the political system had reached its lowest level. We were wrong. This government has led to utter disunity.

This is a catastrophic situation for a nation that only a few months ago prided itself as a world leader in dealing effectively with the coronavirus. That position has reversed with Israel now registering among the highest daily infections per capita in the world. All we hear from the various government spokesmen are tentative and conflicting decisions to implement new rules – which are often then reversed. One day, restaurants and beaches are open; the next day, they are closed.

It is unbelievable that I am writing this, but unless this government gets its act together, I would today welcome elections if they were to result in the appointment of a capable leader able to form a disciplined cabinet that would work in unity for the best interest of the nation.

We have among us the best medical professionals in the world.

Public health expert Prof. Gabi Barbash, former Health Ministry director-general, has now been appointed as head of the national campaign to manage the crisis and make the crucial decisions needed. He must be allowed to do so, unimpeded by political motivations or interference.

As for the prime minister, it is sad for me to admit that, despite his outstanding achievements, domestically and internationally, today he is not leading the country effectively. And this is prior to the grueling court cases he is about to face. Unless he can turn the tide rapidly and discipline his partners and achieve a genuine governing arrangement with his coalition, the majority of whom are currently engaging in petty power politics instead of urgently acting to confront the coronavirus, there is no moral justification for this government retaining office.

Israel also needs to have a strong government to handle the possible defeat of Trump and the emergence of a Democratic administration far less supportive to us than its predecessor.

One way or another, we can overcome our challenges on both the international and domestic fronts. But we need a leader supported by a capable and disciplined cabinet. Failure to achieve this will lead to catastrophe.

test



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Timing It Right

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

"In the fortieth year, on the first day of the eleventh month, Moshe related to the Jewish people all that G-d had commanded him regarding them." (1:3)

Rashi interprets the opening verses of Parshas Devarim as a rebuke of the Jewish people over various events in which they angered G-d. Rashi explains that Moshe waited to rebuke them until their fortieth year in the desert, shortly before his death, in the tradition of Yaakov Avinu. He too waited to rebuke his children until he was on his deathbed. One of the reasons that Rashi identifies for this practice is so that he wouldn't have to "rebuke them and then rebuke them again." Why was Moshe concerned about this?

The Chasam Sofer explains that when people are criticized, their natural reaction is often to respond defensively, dispute the claims, and try to validate their behavior, even if this involves distorting the truth. This reaction causes the person engaging in the rebuke to feel the need to repeat him or herself and explain why the rebuke is accurate. If they do not repeat the rebuke, the recipient of the criticism may feel vindicated and continue with his/her destructive behavior. This cycle of criticism and defense will inevitably lead to argument and strife. If the recipient would instead contemplate and consider the words of rebuke, they will, in most cases, see that there is truth to them and grow from the experience.

Moshe understood that were he to have given this rebuke at an earlier time, the Jewish people would not have been receptive to it. They would have responded combatively, justifying their actions and placing blame upon others. Learning from Yaakov, Moshe knew that, as an old man at the end of his life, the people would not engage him in argument if he were to point out their deficiencies. Without the need to put up defenses, the nation would have the opportunity to contemplate and absorb his message.

It is often difficult for us to hear criticism. We respond reflexively and deny the charge or try to justify our actions. In truth, however, we can use these moments as opportunities to grow. With careful contemplation of the words directed towards us, we are certain to discover areas that we can improve on and emerge as greater people from the experience.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

These are the words that Moshe spoke to Bnei Yisrael... (1, 1)

Additionally, the mitzvos added in this Sefer are the mitzvos that were not mentioned in the previous four Seferim... they all were told to Moshe at Har Sinai or during the first year in the desert, but Moshe did not relate them until now, either because they were not applicable until now or... (Ramban)

One who suppresses his prophecy is subject to death at the Hand of Heaven... (Sanhedrin 89a)

Hashem had told Moshe a prophecy - the six hundred and thirteen mitzvos. How was he able to suppress some of them for almost forty years and only reveal them shortly before his passing?

Parsha Riddle

On which day of Av did the Bais HaMikdash burn down?

Please see next week's issue for the answer.

Last week's riddle:

Where in Tanach did a vow cause a woman to have a child?

Answer:

Chana in Sefer Shmuel I

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Devarim (1:17), the Torah commands judges: "you shall not tremble (lo saguru) before any man, for the judgment is G-d's." The Sifrei goes so far as to assert that a judge is enjoined from saying "I am afraid of so-and-so, lest he kill my son, or lest he burn my heap [of grain], or lest he cut down my saplings."

Some authorities maintain that even according to the Sifrei, the prohibition is limited to where the danger is uncertain. (Maharashdam CM 378) Others go even further and explain that the Sifrei is based upon the assumption that Jewish litigants are generally not suspect of being prepared to commit murder in reaction to a verdict of civil liability, but insofar as a particular litigant is indeed suspect of such ruthlessness, the prohibition of lo saguru would not apply (although it would still apply if the anticipated harm is merely financial). (Shevus Yaakov 1:143) There is, however, a dissenting view that argues that the prohibition does apply even in such a case. (Choshen Aharon 12:1)

R. Shlomo Yehuda Tabak explains that the rationale of the Sifrei is the Talmudic principle that "those on the path to perform a mitzvah are not [susceptible to] harm" unless the "danger is commonplace." The prohibition of lo saguru is therefore limited to where the probability of danger is remote, but does not extend to where danger is likely, even where the anticipated harm is merely financial. (Erech Shai CM 12:1)

R. Yaakov Gesundheit arrives at a similar position based on an entirely different argument. A judge is prohibited from adjudicating a case in which he has any interest whatsoever, however remote. How, then, can a judge be even allowed, let alone obligated, to adjudicate a case when his property or the life of his child is at risk? R. Gesundheit therefore concludes that the Sifrei's imperative is limited to cases of indefinite and uncertain danger, where the commandment of lo saguru orders the judge to disregard such unsubstantiated concerns, but where the danger is likely and the litigant has an established character of malevolence, the judge is certainly considered an interested party and is indeed prohibited from adjudicating the case! (Tiferes Yaakov ibid. s.k. 2)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am the same night as Pesach.
2. I am not the father's.
3. I will become a Yom-tov.
4. I was caused by crying.

#2 WHO AM I?

1. I am the fifth.
2. I am almost all one day.
3. I am words.
4. I am from Moshe's perspective.

Last Week's Answers

#1 Vow/Neder (I am not "wow!" I bind you even if you're not a book, Removeable, I am for objects.)

#2 Sukkos (I was for Yaakov, I was for Yaakov's livestock, I was for journeys, I am a Yom-tov.)

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!

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

KOLLEL BULLETIN BOARD

The Kollel's summer intermission will begin this Sunday, July 26.
Regular scheduled classes will resume in Elul – exact date to be announced.

Longing For Home
Appreciating the Journey
A pre-Tisha B'Av presentation for women by
Mrs. Sara Malka Winter
Monday, July 27 - 8:30pm

Online: <https://zoom.us/j/6018534021> Password: Winter

Dial-in number (US): 301-715-8592 Meeting ID: 601 853 4021 Phone Passcode: 667362