

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

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

The Shabbos Shorts for Shabbos Nachamu are sponsored by
Art Boyars in honor of his wife, Bev Morris.

Mazal Tov

- **Rosalyn Bramson** on the birth of a great-grandson, Avery Alexander. Mazal Tov also to the parents, Tali & Judah Spector, and to grandparents, Robert and Janet Spector.
- **Cheryl & Michael Gabai** on the birth of a grandson, Avinoam Herzl Neiman, to Devorah & Eliyahu Neiman and big sister, Rakefet, in Chicago, IL. Mazal Tov to the extended Gabai and Neiman families.
- **Fay Kasser** on the Bar Mitzvah of her grandson, Avi, son of Shira & Moshe Kasser of Rechovot, Israel. Mazal Tov to siblings Ayelet, Shoshana, and Yisroel Kasser. Mazal Tov to grandparents, Diane & Moshe Manheim, and to the Kasser, Manheim and Sorkin families.
- **Jay Marcus** on the 25th anniversary of his Bar Mitzvah.

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 8:02, and not before Plag, 6:51
 - Mincha: 6:40, 8:10
- If you Daven Kabbalos Shabbos prior to Shkia (8:20 PM), it is preferable to Daven Mincha prior to Plag (6:51 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: 9:04

YISE Programs and Listings

Come join Rabbi Koss's monthly Jewish History class now on Zoom! Bikur Cholim of Greater Washington and the YISE Cheshed 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

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**.
- **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.
- **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 Aggada. Tuesdays at 7:30 PM. For more details, contact rbsilver@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: rbsilver@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

Navigating Emergencies in a Pandemic: Emergency Room or Not? When you should go and major differences when adults and children visit the ER. Avoiding repeat visits by following up with your primary care physicians, in-person and virtually. Some Halachic guidelines if you are in the ER over Shabbos or Yom Tov. Speakers: Rabbi Dovid Rosenbaum, Young Israel Shomrai Emunah; Dr. Eva L. Moses, emergency medicine; Dr. Neil M. Siegel, family medicine. Organized by Bikur Cholim of Greater Washington and Sulam School, co-sponsored by KMS, YISE, SSJC, Kehilas Ohr Hatorah, SEHC and Chabad of Silver Spring. Sunday, August 23, 10:45 AM - 11:45 AM on **Zoom A**.

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

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@srlslaw.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 vprr@kempmilltoastmasters.com for more info. Zoom meeting ID: 979 5940 4632, password: Pathways

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.

Capital Kosher Pantry - Due to the closure of schools and shuls, the usual steady flow of food donations to the Capital Kosher Pantry has significantly decreased. We're greatly in need of the following very popular food products: Canned white tuna and salmon, sardines, plastic bottles of grape juice, pizza sauce, Near East brand rice mixes, crackers, cereal, whole grain and regular pasta (not spaghetti), Nature's Bakery fig bars. Please purchase these items from any store and then deposit them in one of our donation bin locations: in front of: YISE, KMS, Woodside Shul; in Shalom Kosher, at the front of the store, or in Moti's Market, near the store entrance; in front of the Capital Kosher Pantry - 1910 University Blvd., West, Silver Spring, MD 20902. You can also purchase items online at Target, Amazon, Walmart and elsewhere and arrange shipment directly to Capital Kosher Pantry. Our online wishlist is at <https://www.yadvehuda.org/pantry-wishlist.html> Financial donations to Capital Kosher Pantry are always welcome too. We thank you for your continued generosity and Tizku L'Mitzvot! The Capital Kosher Pantry Team

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 August 2	Monday August 3	Tuesday August 4	Wednesday, August 5 Tu B'Av	Thursday August 6	Friday August 7
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 through Friday 6:00 AM/7:00 AM/8:45 AM. Mincha and/or Maariv: Sunday - Thursday: 7:00 PM/6:50 PM (Sephardi)/8:05 PM/9:30 PM.						
Halachic Times: Earliest Talis and Tefillin: 5:18 AM, Latest Krias Shma: 9:42 AM, Earliest Mincha: 1:50 PM						

Next Shabbos

August 7 - 8, 2020 - 18 Av 5780

Parshas Eikev

Light Candles: Friday by 7:54

Havdalah: 8:55

Next Shabbos Shorts Deadline: Wednesday, August 5 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

Yale Ginsburg - President

Rabbi Binyamin Silver - Asst. Rabbi

Simi Franco - Office Manager

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.

Rabbi Hyatt's Gemara Shiur

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

Rabbi Rosenbaum's Tuesday morning Gemara Shiur

- **Chayie & Rabbi Hirsh Chinn** in appreciation of Yosef Hakim for his community Chesed and his Lev Tov!

Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Art Boyars** in honor of his wife, Bev Morris, for Shabbos Nachamu
- **Dr. Laurie & Dr. Stuart Cohen** in honor of all the Baalei Kriah and Gabbaim who have done a tremendous job in these trying times.
- Sponsored by the **children and grandchildren of Bev Morris and Art Boyars**, in honor of Shabbos Nachamu.
- **Fay Kasser** in honor of her grandson, Avraham Binyamin ben Moshe Yaakov's (Avi) Bar Mitzvah, son of Moshe & Shira Kasser of Rechovot, Israel.
- **Debbie & Jeff Weinstein and Family** in honor of Rabbi & Mrs. Binyomin Silver, thanking them for all they have done for our community.

Tisha B'Av Shiurim

- **Jorden Brinn**
- **Ruthie & Bill Konick**
- **Marina & Gregory Shmunis**
- **Renee & Josh Seidemann** in honor of Josh Seidemann's father, Michael Seidemann, marking the 80th anniversary of his escape from Germany on Tisha B'Av 1940, and as an Aliyah for the Neshama of R' Meir b'r Yeshayahu.



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

In honor of Els Bendheim, Sharon Butler, Tova Weinberg
and Marc Goldmann (Founder of sawyouatsinai.com)
who, with the guidance of Hashem, have always taken an active
and involved interest in bringing Klal Yisrael's singles to the Chuppah

Volume 27, Issue 39

Shabbat Parashat Vaetchanan

5781 - B"H

Covenant and Conversation: R. Jonathan Sacks

Why is the Jewish People So Small? - Near the end of Va'etchanan is a statement with such far-reaching implications that it challenges the impression that has prevailed thus far in the Torah. This remark gives an entirely new complexion to the biblical image of the people Israel: "The Lord did not set His affection on you and choose you because you were more numerous than other peoples, for you are the fewest of all peoples".

This is not what we have heard thus far. In Genesis, God promised the patriarchs that their descendants would be like the stars of the heaven, the sand on the seashore, the dust of the earth, uncountable. Abraham will be the father, not just of one nation but of many. At the beginning of Exodus we read of how the covenantal family, numbering a mere seventy when they went down to Egypt, were "fertile and prolific, and their population increased. They became so numerous that the land was filled with them". Three times in the book of Deuteronomy, Moses describes the Israelites as being "as many as the stars of the sky". King Solomon speaks of himself as being part of "the people You have chosen, a great people, too numerous to count or number". The prophet Hosea says that "the Israelites will be like the sand on the seashore, which cannot be measured or counted".

In all these texts and others it is the size, the numerical greatness, of the people that is emphasised. What then are we to make of Moses' words that speak of its smallness? Targum Yonatan interprets it not to be about numbers at all but about self-image. He translates it not as "the fewest of all peoples" but as "the most lowly and humble of peoples." Rashi gives a similar reading, citing Abraham's words, "I am but dust and ashes", and Moses and Aaron's, "Who are we?".

Rashbam and Chizkuni give the more straightforward explanation that Moses is contrasting the Israelites with the seven nations they would be fighting in the land of Canaan/Israel. God would lead the Israelites to victory despite the fact that they were outnumbered by the local inhabitants. Rabbeinu Bachya quotes Maimonides, who says that we would have expected God, King of the universe, to have chosen the most numerous nation in the world as His people, since "the glory of the King is in the multitude of people". God did not do so. Thus Israel should count itself extraordinarily blessed that God chose it, despite its smallness, to be His am segula, His special treasure.

Rabbeinu Bachya finds himself forced to give a more complex reading to resolve the contradiction of Moses, in Deuteronomy, saying both that Israel is the smallest of peoples and "as many as the stars of the sky". He turns it into a hypothetical subjunctive, meaning: God would still have chosen you, even if you had been the smallest of the peoples.

Sforno gives a simple and straightforward reading: God did not choose a nation for the sake of His honour. Had He done so He would undoubtedly have chosen a mighty and numerous people. His choice had nothing to do with honour and everything to do with love. He loved the patriarchs for their willingness to heed His voice; therefore He loves their children.

Yet there is something in this verse that resonates throughout much of Jewish history. Historically Jews were and are a small people – today, less than 0.2 per

cent of the population of the world. There were two reasons for this. First is the heavy toll taken through the ages by exile and persecution, directly by Jews killed in massacres and pogroms, indirectly by those who converted – in fourteenth- and fifteenth-century Spain and nineteenth-century Europe – in order to avoid persecution (tragically, even conversion did not work; racial antisemitism persisted in both cases). The Jewish population is a mere fraction of what it might have been had there been no Hadrian, no Crusades, and no antisemitism.

The second reason is that Jews did not seek to convert others. Had they done so they would have been closer in numbers to Christianity (2.4 billion) or Islam (1.6 billion). In fact, Malbim reads something like this into our verse. The previous verses have said that the Israelites were about to enter a land with seven nations, Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites. Moses warns them against intermarriage with the other nations, not for racial but for religious reasons: "They will turn your children away from following Me to serve other gods". Malbim interprets our verse as Moses saying to the Israelites: Do not justify out-marriage on the grounds that it will increase the number of Jews. God is not interested in numbers.

Notwithstanding all these interpretations and explanations, Tanach itself offers one extraordinary episode that sheds a different light on the whole issue. It occurs in the seventh chapter of the book of Judges. God has told Gideon to assemble an army and do battle with the Midianites. He gathers a force of 32,000 men. God tells him, "You have too many men. I cannot deliver Midian into their hands, or Israel would boast against Me, 'My own strength has saved me'".

God tells Gideon to say to the men: Whoever is afraid and wishes to go home may do so. Twenty-two thousand men leave. Ten thousand remain. God tells Gideon, "There are still too many men." He proposes a new test. Gideon is to take the men to a river and see how they drink the water. Ninety-seven hundred kneel down to drink, and are dismissed. Gideon is left with a mere three hundred men. "With the three hundred men that lapped [the water] I will save you and give the Midianites into your hands," God tells him. By a brilliant and unexpected strategy, the three hundred defeated the Midianite army.

The Jewish people are small but have achieved great things to testify in themselves to a force beyond themselves. It has achieved things no other nation its size could have achieved. Its history has been living testimony to the force of Divine Providence and the impact of high ideals. That is what Moses meant when he said: Ask now about the former days, long before your time, from the day God created human beings on the earth; ask from one end of the heavens to the other. Has anything so great as this ever happened, or has anything like it ever been heard of? Has any other people heard the voice of God speaking out of fire, as you have, and lived? Has any god ever tried to take for himself one nation out of another nation, by testings, by signs and wonders, by war, by a mighty hand and an outstretched arm, or by great and awesome deeds, like all the things the Lord your God did for you in Egypt before your very eyes?

Israel defies the laws of history because it serves the Author of history. Attached to greatness, it

becomes great. Through the Jewish people, God is telling humankind that you do not need to be numerous to be great. Nations are judged not by their size but by their contribution to human heritage. Of this the most compelling proof is that a nation as small as the Jews could produce an ever-renewed flow of prophets, priests, poets, philosophers, sages, saints, halachists, aggadists, codifiers, commentators, rebbes, and rashei yeshivot. It has also yielded some of the world's greatest writers, artists, musicians, filmmakers, academics, intellectuals, doctors, lawyers, businesspeople, and technological innovators. Out of all proportion to their numbers, Jews could and can be found working as lawyers fighting injustice, economists fighting poverty, doctors fighting disease, teachers fighting ignorance, and therapists fighting depression and despair.

You do not need numbers to enlarge the spiritual and moral horizons of humankind. You need other things altogether: a sense of the worth and dignity of the individual, of the power of human possibility to transform the world, of the importance of giving everyone the best education they can have, of making each feel part of a collective responsibility to ameliorate the human condition. Judaism asks of us the willingness to take high ideals and enact them in the real world, unswayed by disappointments and defeats.

This is still evident today, especially among the people of Israel in the State of Israel. Traduced in the media and pilloried by much of the world, Israel continues to produce human miracles in medicine, agriculture, technology, and the arts, as if the word "impossible" did not exist in the Hebrew language. Israel remains a small nation, surrounded, as in biblical times, by "nations larger and stronger than you". Yet the truth remains, as Moses said: "The Lord did not set His affection on you and choose you because you were more numerous than other peoples, for you are the fewest of all peoples."

This small people has outlived all the world's great empires to deliver to humanity a message of hope: you need not be large to be great. What you need is to be open to a power greater than yourself. It is said that King Louis XIV of France once asked Blaise Pascal, the brilliant mathematician and theologian, to give him proof of the existence of God. Pascal is said to have replied, "Your Majesty, the Jews!"

Shabbat Shalom: Rabbi Shlomo Riskin

"You are a holy nation to the Lord your God... a treasured nation from amongst all the nations.... It was not because you were more numerous than all the nations... that God chose you since you are the smallest of all nations. It is rather because God loves you and because of His keeping of the oath which He swore to your ancestors..."

What is the real meaning of the "election" of Israel? It cannot be because we are better than all other nations; to dispel that notion one need only to turn again to the prophetic sections we've been reading these past three Sabbaths from Jeremiah and Isaiah, railing and thundering against the Israelites because of their immorality and hypocrisy.

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Call Saadia Greenberg 301-649-7350
or email: sgreenberg@jhu.edu
<http://torah.saadia.info>

Nor is it because the nation of Israel was a paragon of virtue in the early days of its formation. On the contrary, during the early chapters of Deuteronomy Moses actually recounts the backsliding of our people from the wanton worship of the Golden Calf just forty days after the Revelation at Sinai, to all of the petty complaints and serious rebellions against Moses (and God!) throughout the Book of Numbers. God could not possibly have been under any illusions about the superior moral quality of this family – nation that He had “chosen.”

Were we then elected because we were “the least among nations,” the fewest in number and the weakest in power, as the above quoted text would suggest? Is that a reason for being chosen? What is the source of this “love” for us of which our Bible speaks? Can it be that the Creator of the Universe fell prey to a totally arbitrary and irrational love, the tragic undoing of so many of His mortal creatures, when love is merely an expression of emotion to the total exclusion of logic?

Furthermore, why refer to this particular Sabbath as Shabbat Nahamu, the Sabbath of comfort? Historically, the Israelites continued to fast in memory of the destruction of the First Temple throughout the period of the rebuilt Second Temple and renewed Jewish sovereignty in Jerusalem. We know this from a variety of sources, including Zechariah 7,8, from Josephus, 2nd Commonwealth historian, as well as from the legalist- philosopher Maimonides. After all, even our miraculous survival and subsequent rebuilding cannot begin to remove the pain of the righteous adults and innocent children who lost their lives in the period of destruction, or erase the force of the agonizing question, Eicha?! Can our generation’s remarkable return to our promised homeland provide any kind of reasonable response to the piercing question mark which arises from the smoke-stacks of Auschwitz and Buchenwald? So, from whence comes our comfort?

Rabbi Eliezer Berkovits, in his masterful work Faith after the Holocaust, cites a bold and startling passage of the Talmud which sheds light on this issue: “Said R. Yehoshua ben Levi (a survivor of the Second Temple devastation): Why was our Judicial synod called the “Men of the Great Assembly”? Because they restored the (Divine) crown to its pristine glory. Moses came and countered, ‘the great, powerful and awesome God’ Jeremiah came and declared, ‘The Gentiles have undermined the infrastructure of His Temple; where is His awesomeness?’ And he (Jeremiah) deleted (the word) awesome (from God’s praises in the Amidah).

Daniel came and cried out, ‘The Gentiles are subjugating His children; where is His power?’

And he (Daniel) deleted (the word) powerful (from God’s praises in the Amidah).

They (the Men of the Great Assembly, who formulated our prayers) came and restored, saying, ‘The very opposite is the truth! Herein lies the power behind God’s power: that He conquers His instinct (to set evil off at the pass before it wreaks its damage) and has patience for the wicked (to wait for them to repent and repair the world). And herein lies His awesomeness: were it not for the awesomeness of the Holy One Blessed be He, how could one (paltry) nation withstand and survive the (powerful) nation’s roundabout.’”

Rabbi Yehoshua ben Levi’s message is indubitably clear. God has created an imperfect world of freedom of choice, a seemingly absurd and lawless world in which individuals will do even that which the Almighty would not want them to do (the Kabbalistic notion of tzimtzum, the willful “contraction” of the goodness and justice of the Creator of the Universe, as it were, in order to leave room for a world of free choice). As the prophet

Isaiah declares, “Creator of light and Maker of darkness, Doer of peace and Maker of evil, I am the Lord, the Doer of all these things.” God has confidence – and even guarantees – that eventually the wicked will repent, that human beings will eventually succeed in repairing and perfecting this world in the Kingship of the Divine, that there will eventually be a messianic period of world peace and well-being. Hence God allows the world to proceed in accordance “with its customary way,” without preventing stolen seed from taking root in the ground, or withering the hand uplifted to smite an innocent human. Hence, “there is not reward for commandments in this world,” only in the other, eternal world of souls and spirituality will there be proper rewards for deeds well done.

Israel plays a pivotal role in this drama. We are God’s “holy nation and priest-teachers” to the world, the descendants of Abraham who chose God before God chose him, guaranteed by God of eternal progeny who would eventually live in the Land of Israel and teach ethical monotheism to the entire world.

Those who opposed ethical monotheism, relying on might rather than right, brute violent power rather than love and morality, have all too often ruled the world – from Pharaoh the totalitarian despot of Egypt, to Nazi Hitler to radical Wahabi Islam. The very survival of Israel, our miraculous ability to remain alive despite Egyptian enslavement and holocaust conflagration with horrific exiles and persecutions in between, – regardless of the fact that we are the most paltry in number and the weakest in power of all nations of the world (indeed, for almost 2000 years we were completely stateless and army-less), – makes us God’s witnesses, *adat HaShem*, testifying that God is indeed a God of love and morality, a God of right over might, a God of morality over brute force.

This is God’s power, this is God’s awesomeness, and this is the source of our great comfort: God chose you since you are the smallest (weakest) of all nations, because God loves you” – not because you are perfect but because you are morally better than your enemies, and because your very survival testifies to the existence and eventual triumph of a God of Justice, morality and peace.

The Person in the Parsha: R. Tzvi Hersh Weinreb

A Sabbath of Consolation – I was very fortunate as a young boy. Very few of my friends had living grandparents. Their families had recently arrived in America, and their grandparents remained behind in Eastern Europe and were consumed in the Holocaust.

I, on the other hand, had all four of my grandparents and was even privileged to have known one great-grandparent, my mother’s mother’s mother, Yitta Leah Kriegel, may she rest in peace.

However, I did not immediately realize then just how fortunate I was. That, I discovered much later, when I reached early adolescence. It wasn’t until then that I became informed about the Holocaust. It slowly dawned upon me that I was born just months after Hitler invaded Poland.

The image that continues to haunt me today first emerged then into my mind’s eye. It is the image of many cousins being buried alive, their tiny bellies punctured by storm troopers’ bayonets, their bodies incinerated, reduced to ash.

It was only then that I came to understand how fortunate I was to have been born in Brooklyn, NY, and not in Kolomay, Poland.

My great-grandmother was the impetus for my life-long preoccupation with the Holocaust, its history, and its horrors. Somehow, although others claimed that they were then unaware of what was transpiring in distant Europe, she knew what was happening to

Likutei Divrei Torah

her family there. Not only did she know, but she responded.

“Responded?” you ask incredulously. Of what sort of response was she capable? She was ninety years old, frail, of meager means, and spoke no English to boot. Her response was prayer; prayer and fasting. She fasted every Monday and Thursday from dawn to dusk, and spent those days entirely in prayer, tearfully but silently reciting Psalms. If my childhood memories serve me correctly, she recited the entire Book of Psalms each day that she fasted.

I do not know, and to this day have had no way of ever knowing, when she began this pious spiritual practice, but I know for certain when she concluded it. I know this for certain, for I was with her on that summer day in 1950 when she passed away.

The image of my great-grandmother has, by now, mostly faded from my memory. But every year, as this coming Shabbat approaches, that image is revived. For one thing, it is close to the date of her passing on the 22nd of Tammuz.

But what brings it back to me even more forcefully is another image, this one from Parashat Va’etchanan. It is the image of Moses, days before his demise, praying urgently and repeatedly that the Almighty grant him permission to enter the Promised Land.

There are many differences between Yitta Leah’s prayers and those of Moses. She was praying for the lives, and eventually for the souls, of others, six million others. He, on the other hand, was praying for himself. Yet in so many ways, their prayers were similar. They both prayed silently, as a Jew should. They both prayed desperately and repetitively. We are told that Moses uttered 515 prayers, and Yitta Leah’s prayers were certainly no fewer. Both prayed in solitude.

Sadly, the prayers of neither were answered. Except for those who were already in America, great-grandmother’s extended family had but one survivor, and Moses never set foot into the Promised Land.

It is partly for this reason that this week’s parasha calls to mind the theme of unanswered prayers.

But there is another reason. This Shabbat inevitably follows the somber day of Tisha B’Av, a day whose very essence is the theme of unanswered prayers: “You have screened Yourself off with a cloud, so that no prayer may pass through”. This verse expresses the feeling of every faithful Jew as he or she struggles to cope on Tisha B’Av with the recollection of the multitudes of unanswered prayers that characterized the long list of the catastrophes of Jewish history.

It is thus so very apt that our tradition designates this Shabbat as the Sabbath of Consolation, Shabbat Nachamu. There can be no greater consolation than the hope for “answered prayers” and the promise that they will be answered.

It was only as a little boy that I knew my great-grandmother. But even then, I knew her well enough to understand that in her current heavenly abode, she finds her prayers answered. For one thing, we believe that the Almighty’s mysteries are revealed to the righteous in the Afterlife. Moreover, she has undoubtedly found consolation in the knowledge that so many of her descendants are faithful to her life’s example and now tell her story to their own great-grandchildren.

And Moses too has found consolation in the knowledge that his People are returning to the land for which he yearned. Both our parasha itself and its haftarah, the reading from the Book of Isaiah which accompanies it, encourage such hope and herald such promise: “For what great nation is there that has a god so close at hand as is the Lord our God whenever we call upon Him?”... [excerpted]

וַאֲתַחְנַן

In this week's *Parashah*, the Torah recounts the Giving of the Torah. R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt) writes: *Bnei Yisrael* did not believe in Moshe because of the wonders that he performed, for one who believes because of wonders can have doubts, thinking that those wonders could have been acts of magic. Rather, Moshe performed wonders only to accomplish specific goals, not to prove the legitimacy of his prophecy. Why did *Bnei Yisrael* believe in Moshe? Because they saw and heard the Giving of the Torah with their own eyes and ears; they saw the fire and the thunder, and they heard *Hashem* calling to Moshe! [Until here from *Rambam*]

R' Yehuda Halevi z"l (Spain and *Eretz Yisrael*; approx. 1075-1141) would seem to disagree. He writes that when the king of the Khazars asked a Jewish scholar about his faith, the Jew replied: "We believe in the G-d of Avraham, Yitzchak and Yaakov, Who took *Bnei Yisrael* out of Egypt with signs and wonders, Who sustained them in desert, Who gave them the Land of Canaan, Who sent Moshe with His Torah, and, after him, thousands of prophets to reinforce the Torah . . ."

R' Mordechai Neugroschl *shlita* writes that a careful reading of these two sages' words shows that they do not disagree. *Rambam* is explaining why the Generation of the Exodus believed in *Hashem* and in Moshe: it was not because of the Plagues or other wonders, which might have been magic or sleight of hand; rather, it was because of the Revelation at *Har Sinai*. Once that Revelation occurred, however, we know in retrospect that Moshe was not a magician, but rather a true prophet. Thus, our own belief can be based on the wonders Moshe performed. (*Ha'kuzari Im Beur Mi'darchei Ha'lev Ha'yehudi* p.17)

וַאֲתַחְנַן

Shabbat Nachamu & Tu B'Av

R' Yaakov Halevi Moelin z"l (Rhineland; 1365-1427; known as "*Maharil*"; many Ashkenazic *Tefilah* and *Shul* customs are based on his practices) writes:

"*Shabbat Nachamu*" is the *Shabbat* immediately after *Tisha B'Av*. On that day, we should rejoice and demonstrate our trust in the consolation that will come with the arrival of *Mashiach*. [*Maharil* then lists the *Piyutim* / liturgical poems that are recited on that day.]

He continues: On the 15th of *Av* ("*Tu B'Av*"), most communities do not recite *Tachanun* in the morning. There is a reason for this [--perhaps referring to what is written below.] Also, on that day, the Tribes were allowed to intermarry with each other, *i.e.*, a woman who inherited her father's property could now marry outside her own Tribe. In the generation that entered *Eretz Yisrael*, such a woman could not marry outside her own Tribe. Another reason for celebrating on *Tu B'Av* is that collecting wood for the *Mizbai'ach* was completed on that day each year. (*Maharil: Minhagim* 27-28)

R' Yom Tov ben Avraham Asevilli z"l ("*Ritva*"; Spain; 1260-1320) writes: The joy on *Tu B'Av* is because, on that day, *Bnei Yisrael* knew that all who were destined to die in the desert had already died. [*Midrash Eichah Rabbah* explains that, on every *Tisha B'Av* while *Bnei Yisrael* were in the desert, 15,000 of *Bnei Yisrael* would pass away (so that over the 40 years, all adult males who had left Egypt would die, as *Hashem* had vowed). But, in the final year, no one died. *Bnei Yisrael* thought at first that they had miscalculated the date. But, when they saw the full moon on the 15th, they understood that no one else would die.] Therefore, there is a custom to make a *Seudah* on the *Shabbat* after *Tisha B'Av*. (Commentary to *Taanit* 30b)

R' Yehoshua ibn Shuiv z"l (Spain; early 14th century) writes similarly: It is customary to treat this *Shabbat* after *Tisha B'Av* as a "*Yom Tov*," and it is a great *Mitzvah*, for it is a day of consolation. Even though it is not actually a *Yom Tov*, they made it a holy day in honor of *Shabbat* and of *Tu B'Av*, which sometimes falls on this *Shabbat*.

Regarding the fact that the Generation of the Desert ceased to die, R' Shuiv explains that *Hashem* did not change His mind. Rather, *Bnei Yisrael* were unsure whether those who were exactly 20 years old at the time of the decree were included in it. Now, they understood that they were not included.

(*Derashot R"Y Ibn Shuiv: Va'etchanan*)

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“But you who cling to Hashem, your Elokim -- you are all alive today.” (4:4)

R' Yaakov Meir Spielman z"l (1813-1888; rabbi of Bucharest, Romania) writes: Philosophers have four views about the possibility of man “clinging” to G-d. Some say that it is impossible, for man is a lowly physical being and G-d is so lofty. Such people deny the possibility of prophecy, as well, and they are heretics. The second group acknowledges that man can cling to G-d after death, if his deeds warrant it. The third group believes in the possibility of prophecy, but believe that only one person in a generation can attain that level. The fourth group believes that not only prophets, but also philosophers can attain the ultimate connection to G-d, if they afflict their physical bodies for a long time.

R' Spielman continues: In our verse, Moshe Rabbeinu nullifies all of these opinions. (1) “But you who cling to Hashem, your Elokim” -- it is possible to cling to G-d; (2) “you are ... alive” -- it is not necessary to wait until after one dies to cling to Him; (3) “all” -- not just the elite; and (4) “today” -- it does not have to take a long time.

(Nachalat Yaakov: Introduction)



“You shall love Hashem, your Elokim, with all ‘Levavcha’ / your heart...” (6:5)

Noting the Torah’s use of “Levavcha” (“לבבך”), instead of the simpler “Libcha” (“לבי”), the Mishnah (Berachot 9:4) interprets: “With both your inclinations -- the Yetzer Ha’tov / good inclination and Yetzer Ha’ra / evil inclination.”

R' Zvi Binyamin Auerbach z"l (1808-1872; rabbi of Halberstadt, Germany) explains: Rambam z"l notes in his work *Shemoneh Perakim* (ch.6) that there is a debate amongst philosophers whether it is preferable to have no temptation to sin in the first place or to be tempted, but to toil to overcome that temptation. The Torah’s viewpoint, Rambam concludes, is that it depends on the type of sin. If something is inherently wrong--for example, murder, stealing, or cheating--it is preferable to have no temptation. But, if something is wrong only because the Torah prohibits it--for example, eating pork or wearing Sha’atnez--the proper attitude is: “I would love to do it, but what can I do? G-d said no!”

This, writes R' Auerbach, is alluded to in our verse: Love Hashem with your good inclination--i.e., when right versus wrong is obvious, serve Hashem because it is “right.” And, love Hashem with your evil inclination--i.e., by subduing the Yetzer Ha’ra when the only reason for doing so is because of G-d’s command.

(Cheil Ha’tzava)

“Va’etchanan / I implored Hashem at that time, saying...” (3:23)

R' Yoel Sirkes z"l (Poland; 1561-1640; known as the “Bach” after the initials of his Halachic work *Bayit Chadash*) writes: “Va’etchanan” is related to “Chinam” / “free,” and it means that Moshe asked Hashem to give him something (entering *Eretz Yisrael*) for nothing. This is a kindness that Hashem does for the righteous: He gives them this world “for nothing” rather than deducting from their reward in the World-to-Come. This is what Bo’az meant when he blessed Ruth (*Ruth* 2:12), “May Hashem reward your actions, and may your payment be full from Hashem”--may Hashem reward you in This World, but may your payment remain complete for the World-to-Come.

(Meishiv Nefesh Al Megillat Ruth)

“Let me now cross and see the good Land that is on the other side of the Jordan, this good mountain and the Lebanon.” (3:25)

The Gemara (*Sotah* 14a) asks rhetorically: Was Moshe Rabbeinu interested in entering *Eretz Yisrael* in order to eat its fruit? Rather, he wanted a chance to perform the *Mitzvot* associated with the produce of *Eretz Yisrael*. [Until here from the Gemara]

R' Yitzchak Arieli z"l (1896-1974; *Mashgiach* of Yeshivat Merkaz Harav; author of *Enayim La’mishpat*) writes: In the “Al Ha’michyah” blessing, we pray to be able to eat the fruits of *Eretz Yisrael* (“V’nochal Mi’piryah / “And we will eat of its fruit . . .”). One reason may be that the fruits of *Eretz Yisrael* give the Land’s inhabitants the physical strength to serve Hashem; thus, eating them is itself a spiritual activity for which we must be thankful. Yet, asks R' Arieli, the quoted Gemara seems to imply that asking to eat *Eretz Yisrael*’s produce is not something praiseworthy!

Moreover, R' Arieli asks, how could the Gemara even entertain the idea that Moshe Rabbeinu’s motivation for wanting to enter the Land was to eat its fruit? It could only be because the fruit also has spiritual qualities! Why, then, does the Gemara state that Moshe Rabbeinu did not need the fruits of the Land (except as a tool for performing *Mitzvot*)?

R' Arieli explains: When *Bnei Yisrael* reached *Eretz Yisrael*, the *Mahn* stopped falling. Apparently, the fruits of the Holy Land can provide the same physical and spiritual nourishment that the *Mahn* provided. Regarding the *Mahn*, the Gemara (*Yoma* 76a) comments on the verse (*Tehilim* 78:25), “The food of angels a man ate,”--this is Yehoshua (Moshe’s successor). Why not Moshe himself? This teaches that Moshe did not need even the spiritual benefits that the *Mahn* provided. It follows that he also did not need the spiritual benefits that the fruit of *Eretz Yisrael* provide; therefore, the Gemara asks why he wanted to enter the Land. We, however, do need those benefits, so we do pray to eat of *Eretz Yisrael*’s fruit.

(Haggadah Shel Pesach Shirat Ha’geulah p.93-94)

ISRAEL REPORT

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CONTENTIOUS BUDGET VOTE COULD PUSH ISRAEL TOWARD ELECTIONS (Israel Hayom 7/30/20)

Israel's finance minister said Thursday he would bring a short-term budget up for a vote next week, setting up a showdown between the bloated government's main two coalition partners that could spark its dissolution only months after it was formed.

Israel Katz, of Prime Minister Benjamin Netanyahu's Likud Party, said that given the current economic crisis following the outbreak of the coronavirus, it would be imprudent to insist upon a multi-year budget as outlined in the coalition agreement. However Defense Minister Benny Gantz, head of the Blue and White Party, is demanding the power-sharing agreement be honored and cites the opinion of top economists who say a budget till the end of 2020 alone will just create more economic uncertainty.

Behind the financial debate lie political calculations as well. A short-term budget would give Netanyahu an exit point from which to call for elections and avoid handing over the reins of government to Gantz as specified in their tenuous political pact. It comes as they find themselves at odds over a flurry of agenda items and under a cloud of suspicion that the government could collapse amidst the crisis.

The government, established in May after three costly, divisive, and ultimately inconclusive elections, was formed with the specific goal of countering the coronavirus crisis and soothing the schisms in society.

But from the get-go it has been characterized by deep internal fighting on most of the key issues, sparking talk of yet another round of elections. With Netanyahu on trial for corruption and being blamed for mismanaging the country's deepening public health and economic crisis, an angry public has taken to the streets in the largest demonstrations in nearly a decade against the long-time prime minister.

Netanyahu has come under growing criticism for holding office while on trial for corruption, pushing for seemingly anti-democratic measures under the guise of combating the virus, and generally fumbling the exit from a March and April lockdown. Though he denies it, Netanyahu is believed to be angling for a conflict that will trigger a November election to try and preempt what could be a ruling against his fitness to serve ahead of the resumption of the evidentiary stage of his trial in January. During that phase, he will be required to sit in court three times a week.

The budget is the most likely trigger. The government is required by law to pass a budget by Aug. 25 or else elections are automatically called.

NUMBER OF MINISTERS IN CORONAVIRUS CABINET REDUCED, LEAVING ONLY MEN (Ha'aretz 7/27/20)

The government reduced the number of ministers in the special inter-ministerial body dealing with the coronavirus response, the so-called coronavirus cabinet, from 16 to 10. All the ministers remaining in the cabinet are now men.

Transportation Minister Miri Regev and Social Equality Minister Meirav Cohen, who were members until now, will no longer be a part of it. Israel's government has previously been criticized for failing to include women in its coronavirus response planning.

In addition to Prime Minister Netanyahu and Defense Minister Benny Gantz, the cabinet includes the ministers of health, finance, foreign affairs, public security, economy, justice, science and technology. Arye Dery, who heads the ultra-Orthodox Shas party, will also be a cabinet member.

After protesting the fact he was removed from cabinet, Education Minister Yoav Gallant was assured he would be consulted on decisions pertaining to the education system.

ISRAEL THWARTS HEZBOLLAH INFILTRATION ATTEMPT (Ha'aretz 7/27/20)

The army said Monday it had foiled an attempt by Hezbollah to infiltrate into Israel, adding that all residents of the border area had been ordered indoors for an hour after an exchange of artillery fire between the two sides.

Hezbollah denied in a statement the Israeli account, saying it did not engage in any clashes or open fire. "Everything claimed by the Israeli media and the IDF about a Hezbollah infiltration... is an attempt to invent false Israeli victories," the movement said.

Monday's clash comes after the Iran-backed Lebanese Shi'ite group vowed to avenge the death of one of its fighters, who was reportedly killed in an airstrike on pro-Iranian militants in Syria that a war-monitoring group has attributed to Israel.

In its Monday evening statement, Hezbollah said its response the operative's killing "will definitely come," and warned that "Zionists only have to wait for punishment for their crimes." They added that Hezbollah would also respond to reported damage to a civilian house in the Lebanese village of Habbariyeh. Lebanese media reported during the exchange of fire that a shell had fallen on a house in the town.

The spokesman for the Israel Defense Forces, Brig. Gen. Hidai Zilberman, said about five Hezbollah operatives had crossed several meters into Israel on Monday but fled back into Lebanon after Israeli forces opened fire.

Zilberman said their condition was unknown and no Israeli soldiers had been hurt. Earlier, he said there had been an incident on the Lebanese border in the Har Dov area, also known as Shaba Farms, in the Golan Heights.

The Hezbollah-linked Al Mayadeen satellite television channel reported that Hezbollah had targeted an Israeli vehicle with a Kornet guided missile.

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Speaking to Reuters, Lebanese sources confirmed that Hezbollah had carried out an operation against the IDF in the disputed Shaba Farms area. One source said this came in response to last week's killing of the Hezbollah fighter near Damascus International Airport.

A reporter for the Hezbollah-affiliated Al Manar network later reported that Israel had attacked near Kfarchouba on the Lebanese side of the border, north of Har Dov.

For just over an hour, the IDF ordered all residents of the border area to remain indoors as the army closed major roads. But within two hours the situation had returned to normal, with the Lebanese media reporting that the mood was also calm in villages in southern Lebanon.

Israeli airstrikes that hit military posts south of Damascus last week killed five foreign fighters and wounded several others, the Syrian war monitor reported. The airstrikes reportedly came in response to an attack on the Golan Heights that the monitor attributed to Syrian forces.

On Sunday, Hezbollah's deputy secretary general, Naim Qassem, said the organization had no intention of divulging "precise details" of how it would respond to "Israel's aggression."

"There's no change in the rules of the game and the formula for our response," he told Al Mayadeen. "A balance of deterrence against Israel exists, and we don't intend to change this balance."

Qassem also confirmed that Israel had sent Hezbollah a message via the United Nations. On Saturday, Al Mayadeen reported that Israel told Hezbollah it had not intended to kill the operative in last week's airstrike, which was aimed at combating Iran's presence in Syria.

The IDF has taken a number of steps to increase preparedness after the incident a week ago.

ISRAEL'S 'BIBI GENERATION' STARTS TO TURN ON NETANYAHU (JPost 7/30/20)

For two months, many Israeli television viewers watched nightly as Prime Minister Benjamin Netanyahu issued warnings and updates about the novel coronavirus and imposed lockdowns.

When infections fell, he went on television on May 26 to boast of his success. "Have a beer. Enjoy yourselves," he said. Many Israelis did just that.

But infections later surged, and opinion polls showed confidence in Netanyahu was falling. He now faces nationwide protests over the state of the economy, hit by the coronavirus.

Waving banners outside the prime minister's Jerusalem residence, the demonstrators are led by young people who scarcely remember any other leader -- Netanyahu has been prime minister since 2009 -- but want him to resign.

"We are a generation who have lost complete faith in the system. People are fighting for their livelihood," said Costa Black, 30, who was arrested during the protests and lost his restaurant job because of the pandemic's impact on the economy. "Our leaders stopped serving us, they don't care about us."

A July 12 poll by the Israel Democracy Institute found 29.5% trust the 70-year-old leader's handling of the crisis, down from 57.5% in April and 47% in June. Netanyahu has rebuked the protesters, tweeting: "Don't drag the country towards anarchy, violence and attacks against the police."

But critics say Netanyahu -- who normally receives high marks for his economic policies -- appeared to lose interest in managing the crisis and failed to prepare a clear exit strategy after the first lockdown.

Promised financial aid has been slow to arrive, and has been dogged by bureaucracy, businesses say.

Some Israelis believe Netanyahu was distracted by plans to annex parts of the West Bank. Others say his attention turned to a corruption case against him, in which he denies wrongdoing.

Netanyahu dismisses the criticism. Addressing the delays in providing financial aid, he wrote on Facebook this week: "The money is on its way. We

will continue to take care of all Israeli citizens and we will bring more plans soon."

With a population of 9 million, Israel has recorded 68,000 coronavirus infections, of which 75% occurred post-lockdown, and 497 fatalities. It is now on a "Red List" of countries whose citizens are barred from the European Union.

Many restrictions have been lifted to revive business activity, but unemployment hovers at 21.5% and the economy is expected to contract by 6% in 2020. A Central Bureau of Statistics survey showed 55% of Israelis fear they will have difficulty paying bills, up from 46% during lockdown.

"Israelis understood in March-April that the situation is difficult and were willing to accept it because they felt the government was doing the utmost," Israeli Democracy Institute President Yohanan Plesner said.

"Now the sense is the government is no longer managing, from both an economic standpoint and a health standpoint."

Plesner said the long-term implications for Netanyahu remain unclear. But the latest poll would give his Likud Party just 31 of the parliament's 120 seats, down five. Other right-wing parties would improve their standing.

"The government has broken the contract with its citizens, that in a time of crisis it will take care of them," said Oren Elgar, 27, a computer mapper protesting in Jerusalem.

Though protests have not reached the levels of 2011, when high living costs brought hundreds of thousands of people onto the streets, they are growing.

"Those who grew up under Netanyahu ...(wonder) why there is no money to take care of our economy right now when it's the biggest crisis we've known," said former member of parliament Stav Shaffir, a protest leader in 2011.

SHIN BET: FUGITIVE HAMAS OPERATIVE GAVE US VALUABLE INTEL ON GROUP (YNet 7/30/20)

A Hamas operative who fled to Israel after facing persecution from the group and "family issues" brought in a trove of valuable intelligence on the Gaza terrorist faction, Shin Bet security service said Thursday.

The organization named the man as Izz al-Din Hussein, a 24-year-old member of the Hamas air defense unit from Jabaliya in northern Gaza, who swam to Israel from the coastal enclave and was immediately arrested by the Israel Defense Forces.

The Shin Bet said that Hussein told investigators he was drafted into the military wing of Hamas in 2013. From 2018 until his detention, he was a member of the Hamas air defense unit, holding a command position as head of a squadron using shoulder-fired missiles.

"As part of his role, he stored an anti-aircraft missile in his home and was instructed to launch it at an Israeli helicopter, ensuring it landed near his home in Gaza, for the purpose of killing or abducting Israeli soldiers," the Shin Bet said.

As part of his activities in Hamas, Hussein took part in various training and military activities against Israel.

He studied Israeli Air Force aircraft and their deployments, anti-aircraft missiles as well as binoculars and cameras in order to observe the movement of Israeli aircraft in the skies over the Strip.

"His activities in Hamas and the vast knowledge he acquired through this framework have been a unique source of intelligence that provided the Shin Bet with a great deal of information" about the group, the organization said.

Initial reports identified the fugitive as an officer with Hamas naval commandos. The group confirmed his departure but claimed he did not have access to any major information.

After he was questioned, the prosecutor's office for the Southern District filed an indictment against Hussein in Be'er Sheva District Court.

The indictment states that on June 28, the defendant decided to cross the maritime border by swimming from the Gaza Strip into Israel in order to be arrested.

Naval troops spotted him while swimming in Israeli waters in the area of Zikim Beach, and arrested him.

He now faces charges of serious security offenses, including membership in a terrorist organization, holding senior position in a terrorist organization, operating a weapon for purposes of terrorism, prohibited military training, weapons offenses, infiltration and more.

'PM SHARON HELD DISCUSSIONS ON POSSIBLE DISENGAGEMENT IN WEST BANK' (Israel Hayom 7/30/20)

Two weeks after the 2005 disengagement from the Gaza Strip and the eviction and destruction of the settlements in Gush Katif, then-Deputy Prime Minister Ehud Olmert informed then-Prime Minister Ariel Sharon that he intended to present then-US Secretary of State Condoleezza Rice with the notion that the disengagement from Gaza was merely the prelude to a similar move in Judea and Samaria.

Speaking with Israel Hayom, Olmert said that Sharon disliked the idea, but did not stop him from presenting it to Rice. Olmert briefed Sharon on the meeting when he returned from the United States.

Sharon, it appears, discussed with his confidants the possibility of pursuing a disengagement move in Judea and Samaria in the event that the plan known as the "Roadmap for Peace" failed and the Israeli-Palestinian peace process would deadlock.

The discussions never went beyond a theoretical plan, but nevertheless, in late 2005, not long before Sharon suffered the stroke that rendered him comatose, he and then-Justice Minister Tzipi Livni appointed a panel to review the matter.

Headed by then-Justice Ministry Director General Aharon Abramovich, the forum included, among others, then-Deputy IDF Chief of Staff Maj. Gen. Moshe Kaplinsky, and then-Deputy Attorney General for International Affairs Shavit Matias. They were asked to outline the security, economic, diplomatic, and legal framework of a disengagement move in Judea and Samaria, based on the lessons learned from the Gaza withdrawal.

Named the prime minister in the wake of Sharon's grave illness, Olmert presented the so-called "realignment plan," which would have seen Israel unilaterally withdraw from vast areas in Judea and Samaria.

Attorney Dov Weisglass, who was Prime Minister Sharon's bureau chief, said, "While the disengagement from Gaza was an independent move, it was meant to eventually fit in with another move, based on the road map, in an effort to avoid a deadlock [in the negotiations]."

"The idea was to pursue a similar move in the West Bank," Weisglass acknowledged, adding that events unfolded "like a move that suffered a power outage."

Dennis Ross, who served as Director of Policy Planning and Chief Coordinator of the Middle East negotiations in three US administrations, told Israel Hayom that PM Sharon "clearly planned an additional withdrawal in the West Bank. There was no need to create Kadima if he did not plan a further withdrawal."

"I [point to] the history of his creating [the] Likud after he retired from the military. It was not a small decision for him to leave the party he forged and start a new one, but he knew after Gaza, Likud would oppose any further withdrawals."

Sharon, he added, "was convinced that the only way to preserve what Israel needed long-term in the West Bank and ensure Israel would not become a binational state was to carry out a limited further withdrawal."

NEW 'KOSHER NETFLIX' STREAMING SERVICE IN ISRAEL LETS VIEWERS SKIP THE IMMODEST PARTS (Arutz-7 7/29/20)

Israelis who don't want to see racy content have a new streaming service that allows them to skip the immodest parts.

The Tov TV service, dubbed the "kosher Netflix" by the Israeli daily Haaretz, is geared toward observant Jews who follow the religious laws of modesty.

Women prescreen films and television series to identify the problematic content, according to the newspaper report.

Viewers can choose their level of censorship, from a warning text that pops up during a scene, allowing the viewer to press a button and skip that part, to shows in which some content is previously erased. Some shows are taboo, including "Game of Thrones".

The service, which has been two years in the making, is the brainchild of Israeli businessman Israel Zeira, who supports the national religious Jewish Home party. Zeira has already invested over \$1 million in the project, according to Haaretz.

Tov TV believes its target audience includes about 400,000 Israeli households, according to the report.

Its content library now contains about 400 viewing hours with 170 titles, but the company plans to add up to 40 viewing hours a month, according to Haaretz.

The newspaper reported that a similar model exists for airlines, which censor some content to make it family-friendly.

THE MAN RESPONSIBLE FOR JEWS BEING ALLOWED TO PRAY ON THE TEMPLE MOUNT (Arutz-7 7/28/20)

Over the past few years, Jewish visitors to the Temple Mount have noted a gradual but nevertheless dramatic change in the attitude of police securing the holy site.

Part of a larger effort by the Matte Irguni HaMikdash, an umbrella group uniting various Temple Mount activist groups, Israeli authorities now meet regularly with activists to coordinate policy, as the number of Jews visiting the Temple Mount every year increases.

Restrictions on visitors have gradually been eased, including an unofficial end to the prohibition on Jewish prayer on the Temple Mount.

One of the key figures responsible for these changes is Rabbi Shimshon Elboim, a long-time activist and son of Rabbi Yosef Elboim, one of the first Jews to visit the Temple Mount after Israel liberated the Old City of Jerusalem in June 1967.

According to his close friends, Rabbi Shimshon Elboim first visited the Temple Mount when he was a baby, brought there by his father. Today, he is one of the main activists working to make the holy site more accessible to Jewish visitors, and sits at the helm of the Matte Irguni HaMikdash.

The Matte carries out extensive public relations work to increase public awareness of the history and Jewish law relating to the Temple Mount, organizes group visits, and coordinates policy with Israeli authorities.

Among its other activities, the Matte Irguni HaMikdash operates a joint steering committee with Israeli police. Established under the leadership of Rabbi Shimshon Elboim, the steering committee keeps a line open for dialogue between authorities and activists, allowing them to resolve issues as they arise, and enables activists to coordinate their activities with the police.

The establishment of the steering committee has led to significant changes in police policy regarding Jewish visitation to the Temple Mount, ending what had been a tense relationship between the police department and Temple Mount activists. Muslims who harass Jewish visitors to the Mount are now detained by police and often are barred from the Temple Mount for months at a time.

In addition, police now, unofficially, permit quiet Jewish prayer on the Temple Mount, something previously prohibited.

Rabbi Elboim credited the growing numbers of Jewish visitors to the Mount for the changes.

"The credit goes to the tens of thousands of visitors to the Temple Mount, to the police commanders, to the recent Public Security Ministers, and to the members of the steering committee. Everyone together are responsible for the changes on the Temple Mount, which make it possible for anyone to visit, to experience the holiness and to bring Israel closer to the site of the Temple, which was neglected by the government for 48 years after its liberation."

Berale Crombie, a strategic adviser and advertiser who has been visiting the Temple Mount regularly for the past few years, told Arutz Sheva that "Every time I visited the Temple Mount, I met Rabbi Elboim at the entrance. He's always there, in any weather, with a smile on his face, and makes sure everything goes as it should, and courteously goes with visitors to guide them."

"If someone deserves an award for their work on behalf of Israeli sovereignty on the Temple Mount, it is Rabbi Elboim, who has helped to significantly increase the number of visitors to the Temple Mount, and is responsible for the fact that Jews can now have more pleasant visits to the Mount. He is the man responsible for Jews being able to pray on the Temple Mount. This is the life's work of a modest man who is totally dedicated to the cause of the Temple Mount."

Matte Irguni HaMikdash spokesman Assaf Fried said: "In all the years that I've been visiting the Temple Mount, I've seen many things happen and dramatic changes, but what the Matte Irguni HaMikdash is doing, especially in the last few years, is invaluable. The Matte has both changed the way people view the Temple Mount, as well as made a positive impact on police policy. I urge everyone who visits the Temple Mount and everyone who has yet to do so to donate to the activities of the Matte Irguni HaMikdash, led by Rabbi Elboim – and the situation on the Temple Mount will continue to improve."

MAKE PEACE WITH THEM? BUT THEY WANT TO DESTROY US! (Gershon Baskin, JPost 7/29/20)

One of my Israeli Jewish readers wrote me the following – it is typical of a lot of responses I receive:

"How can you solve the problem of the conflict if you don't understand where it all comes from? Gershon, you talk about making peace, and I, the small citizen, ask with whom? With people who declare, day and night, that their goal is to exterminate the State of Israel and throw the Jews into the sea and take their daughters and their property? With those people who, with all of their heart, believe that the 'State of Palestine' includes Haifa, Acre, Tel Aviv, Jerusalem, Beersheba and Eilat? With those people who, all the time, engage in terror and terror, and who refuse to build for themselves a normal life?"

These are good questions, and I know that many people ask them. In fact, go to any conflict zone in the world, and you will hear people on both sides of any conflict asking the very same questions. Go to Ramallah or Bethlehem or Jenin, and you will hear people asking "who do you want us to make peace with? The people who stole our land? The people who turned us into refugees? Those who kill us every day? Arrest our men and children in the middle of the night? Those who keep two million of our brothers and sisters in prison in Gaza? Those who burn our olive trees, our mosques, build settlements and keep us in cages? With those people, you want us to make peace?"

I have heard it all before, every day, on both sides of the conflict. My experience, for more than 40 years, is that people on both sides of the conflict, overwhelming majorities of Israeli Jews and Palestinian Arabs, declare: We want peace, but they don't!

My friend Prof. Mohammed Dajani, the founder of Wasatia, a moderate Islamic movement, wrote to me: "How can you solve the problem of the conflict, if you don't understand not only where it all comes from but the nature of the conflict? Ordinary Israelis are not alone in wondering with whom can one make peace, since ordinary Palestinians feel the same."

"Peace can be reached by empowering the moderates and undermining the maximalists on both sides. Current leaders and politicians on each side rule out the possibilities of normalization and negotiations because they believe they would benefit more from the status quo. However, should we look beyond those leaders to the ordinary man and woman in the street people and the civil society, you will find your peace partner."

"The feelings of fear and hate of the other should be replaced with trust and respect for the other. The spirit of moderation would undermine extremist Palestinians and Israelis who do not recognize the rights and identity of the other. Maps of both sides do not acknowledge the other. There is terror committed by both sides."

"Palestinians believe it is the Israelis who are denying them the opportunity to build for themselves a normal life by the oppressive occupation policies and practices. There is a huge asymmetry of power between both sides, and it is Israel that can decide whether to keep the deadlock or to break it to achieve a just peace settlement."

Of course, there are extremists on both sides of the conflict. Many ordinary people, on both sides, would like to wake up in the morning to the complete nonexistence of the other side living in this land. In their dreams they simply disappear.

But most Israelis and Palestinian actually do live in reality and do understand that the removal of the other side from this land is not going to happen. Most Israelis and Palestinians would actually like to live in peace, but we have gone so far down the path of no trust, it is not easy to return to believing that peace is possible.

Israel and the PLO signed six agreements during the Oslo peace process. All of the agreements were breached substantively by both sides. Israel and the PLO never signed a peace agreement. The Oslo agreements were process agreements, designed to lead us to peace. But we never reached the point in negotiations where we signed on the bottom line "end of conflict" – no more war, no more bloodshed. We never resolved all of the core issues: borders, Jerusalem, refugees, etc.

Israel says that the Palestinians are not interested in peace, because they don't really want to take responsibility for themselves in their own state. Israel says the Palestinians want only to throw the Jews into the sea, because the Palestinians believe that the Jews are foreign invaders, colonialists who stole their land.

Palestinians say that, since 1948, Israel has been working systematically to remove the Palestinians from Palestine. The Israelis work to force the Palestinians off their land, they build settlements, make life impossible for them and encourage them to leave. Look at what they have done in the areas they now plan to annex – they have removed the indigenous Palestinians from their land and homes and have stolen their water, making it impossible to live there.

This is the perception of both sides regarding the other. The sad truth is that it is completely logical and reasonable to view our reality in this way.

IT IS very difficult to build trust when it has been totally destroyed. When you sign an agreement and it has been breached, why would you return to negotiate again?

There are so many victims in this conflict that it seems at times that we have all adopted the mentality of victimhood. Many meetings between Israelis and Palestinians begin with mutual accusations and competitions of suffering.

There is a lot of fear on both sides of the conflict line. There is a lot of hatred. There is also a lot of ignorance about the real people and the reality that both sides live in.

I cross borders. I travel openly on both sides of the conflict line and I go all over.

Some of my Jewish readers wish to send me to Gaza. Believe me, if I were allowed, I would travel there tomorrow. I haven't been to Gaza since 2007. I go all over the West Bank. I have probably been in most of the cities, towns, villages and refugee camps there. I go in my own car. I go in peace and I am received in peace. Speaking Arabic is obviously an advantage, and almost everywhere I go, I know people and I am welcomed into their homes.

I also go all over Israel and meet its people from all walks of life.

I live in peace and I know that peace is possible. When it will be the will of the people, we will make it the will of the politicians, too. We have a lot of work to do.

test



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Like a Fish Without Water

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

In this week's Parsha, the Torah tells us about the importance of reviewing the Torah that we learn. The verse states: "Just be careful and watch your life well, so that you do not forget the matters." Our Sages derive from here that a person forfeits his life if he deliberately forgets the Torah that he learned. Of course, this raises the obvious question: Is forgetting Torah so terrible to warrant such a devastating punishment?

Perhaps when the Sages say that one who forgets the Torah he learned is responsible with his life they are not stating the punishment the person deserves. Rather, the forfeiture of the person's life is a direct consequence of his forgetting his Torah. Because Torah study is our life, discontinuing our learning, or forgetting our Torah, automatically causes us to lose our spiritual life. In the same way if we ceased to breathe we would die, ceasing to learn Torah would bring about a spiritual death. We must learn and review the Torah every day.

The following story illustrates this point well. There was a time when the Romans did not allow the Jews to learn or teach Torah. Rabbi Akiva, however, chose not to adhere to the prohibition and continued to teach Torah. When he was asked how he could risk his life to teach Torah, he answered with the following parable. There was once a hungry fox that saw fish swimming back and forth in the water. The fox asked the fish what they were worried about. The fish answered that they were trying to escape the fishermen's nets. The sly fox advised the fish, "Why don't you come here to the dry land where you will be safe from the fishermen's nets?" The fish answered, "Fool! The water is our life. We can't live without water. If we stay in the water we have a chance of survival, but if we go out to the dry land we will surely die."

The same is true, explained Rabbi Akiva, with the Jews and the Torah. "The Torah is our life. The Romans may or may not take away my life for learning Torah. But if I stop learning Torah, I will surely not have my life."

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And make them known to your children and your children's children. (4, 9)

"Make them known to your children" teaches that one has an obligation to teach Torah to his sons. Where is the source that obligates a person to teach Torah to his grandchildren? Therefore the verse ends with, "and your children's children." (Kidushin 30a)

Grandchildren are halachically considered children. (Yevamos 70a)

Since grandchildren are considered sons, why is it necessary to have another verse to teach that one is obligated to teach his grandchildren?

Parsha Riddle

What is the Torah hinting to with the word Va'eschanan?

Please see next week's issue for the answer.

Last week's riddle:

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

Answer:

The tenth of Av

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Va'Eschanan (6:13) contains the imperative (reiterated in 10:20) of "in His Name shall you swear." Rambam counts this as one of the 613 commandments: when it becomes necessary to take an oath, to affirm or deny something, we must do so in Hashem's Name. (Sefer Ha'Mitzvos aseih 7) Ramban disagrees and maintains that there is no mitzvah at all to swear in Hashem's Name. Our verse is merely granting permission to do so, or prohibiting taking an oath in the name of anything other than Hashem. (Hasagos to ibid. and commentary to our verse)

Chasam Sofer goes even further, explaining that without the dispensation of this verse, swearing even truthfully in Hashem's Name would be punishable by lashes; the verse teaches that it is not, but it is nevertheless considered sinful. This undergirds the prevalent attitude that any oath at all, even a truthful one required by a court, is sinful and something to be avoided if at all possible, even if this involves financial cost. (Shut. Chasam Sofer CM 90. We have previously discussed this idea in our column for this parashah in 5775)

What exactly Rambam means by saying that there is a mitzvah to swear in Hashem's Name is the subject of dispute:

- Some understand that if one swears by Hashem's name, he fulfills a mitzvah, but he is certainly permitted to refrain from swearing entirely. The Chinuch (#435), however, explicitly states that according to Rambam, one who declines to swear in Hashem's name when necessary actually violates the mitzvah.
- Some explain, based on the Chinuch, that when one is faced with a civil claim in beis din (rabbinic court) and is required to either pay the claim or take an oath to justify his plea that he cannot do so, in such a case a refusal to swear violates the mitzvah. (Cheil Ha'Melech Shevuos 11:11)
- Some explain that if one needs to swear, there is a mitzvah to do so in Hashem's name. This is analogous to the mitzvah of shechitah (ritual slaughter): one may certainly refrain from slaughtering animals, but if one needs to do so, he must follow the rules of shechitah. (Zechor L'Avraham ibid.)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am for the morning.
2. I am on your eyes.
3. I bear testimony.
4. I was said by Yaakov and to Yaakov.

#2 WHO AM I?

1. I am what I am on.
2. I am for the gate.
3. I am for the door.
4. I am slanted for many.

Last Week's Answers

#1 Tisha B'Av (I am the same nights as Pesach, I am not the father's, I will become a Yom-tov, I was caused by crying.)

#2 Sefer Devarim (I am the fifth, I am almost one day, I am words, I am from Moshe's perspective.)

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!

KOLLEL BULLETIN BOARD

All regular G'WCK classes are now on break for the summer and will resume in Elul - exact date to be announced.