

Young Israel Shomrai Emunah - Shofar Shorts ד"ר

September 18 - 20, 2020 - 1 - 2 Tishrei 5781 - Rosh Hashanah

Light Candles by 6:52 - Havdalah 7:48

The Shabbos Shorts is sponsored this week by Rabbi Haim & Jacqueline Arzouan to thank Rabbi Rosenbaum, the Minyan attendees and the community for their support and comfort at this difficult time of sorrow upon the passing of Rabbi David Arzouane, Z"l, from Washington Heights, NY. May Hashem bless the New Year with all His Goodness.

Condolences

- **Rabbi Haim Arzouan** on the passing of his brother, Rabbi David Arzouane. Sign up to learn Mishnayos for the Shloshim, 25 Tishrei, at <https://www.lzechernishmas.com/signup.php?id=7987>

Rosh Hashanah 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. **Important notes for those registered for Minyanim on Rosh Hashanah:**

- Bring your own Machzor
- Shacharis starts with Hamelech (Ashkenazi)/Borchu (Sephardi)
- Bring a surface to bow on in Mussaf

Friday Night:

- Light Candles by 6:52, and not before Plag, 5:54
 - Mincha: 5:45, 7:00, 7:00 (Sephardi)
- If you Daven Maariv prior to Shkia (7:10 PM), it is preferable to Daven Mincha prior to Plag (5:54 PM).

Rosh Hashanah - First Day - Shabbos:

- Shacharis: 6:40, 10:00, 8:30 (Sephardi)
- Mincha: 4:30, 6:50, 6:10 (Sephardi)
- Shabbos ends/Light Candles and Kiddush after: 7:49

Rosh Hashanah - Second Day - Sunday:

- Shacharis: 6:40, 10:00, 8:30 (Sephardi)
- Mincha: 4:30, 6:00, 6:45 (Sephardi)
- Shofar in the Tent (next to Parkland Pool) 6:30 See flyer for additional times and locations around Kemp Mill.
- Yom Tov ends/Maariv: 7:48

COVID-19 Updates

- Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register. If you have changes to your original registration form, please send an email to minyan@yise.org with details.
 - During Tishrei, we will have some weekday Minyanim in the tent in addition to the Minyanim in the building. If you are interested, please contact minyan@yise.org
 - 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 Youth Announcements

Holiday Story Time - Join YISE Youth for a three part story time, with holiday stories about the Chagim. September 24 and October 1 at 5:30 PM on Zoom A. See flyer for details.

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 8:30 AM - **Zoom A**, will resume on Monday, September 21.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**, will resume on Tuesday, September 22.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume on September 27.
 - **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, **Zoom A**.
 - **Rabbi Silver's** Parsha Shiur for men & women, a mix of Halacha and Aggadah. Tuesdays at 7:30 PM. For more details, contact rsilver@yise.org **Zoom B**.
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM, will resume on September 27.
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom C**.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom H**, will resume on September 27.
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, 7:40 PM, **Zoom G**, will resume after Sukkos.
 - **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.
 - For Men & Women - **Zoom D** (except as noted):
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom C**.
 - Tuesdays: Rabbi Winter - Torah Topics
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 8:15 PM
 - For Women - will resume after Sukkos.
 - **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**.
 - **Rabbi Yitzchak Scher's Shiur for Men and Women**, Tuesdays, 1:30 PM - 2:15 PM, **Zoom K**. This week's topic is Yom Kippur.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on Wednesday evenings, 8:00 PM, **Zoom J**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 784 431 8176
Zoom C: ID: 349 754 2180, password GWCK
Zoom D: ID: 746 455 2195, password GWCK
Zoom F: ID: 970 1398 4837, password 613
Zoom G: ID: 269 840 3648, password online Pearls, phone 621690
Zoom H: ID: 978 8156 7874, password Rabbi Hyatt
Zoom I: ID: 977 463 8680, password GWCK
Zoom J: ID: 539 496 3506, password ygwaz
Zoom K: ID: 713 7408 5130, password 045079

YISE Programs and Listings (continued)

Simchas Torah Kiddush-to-Go - Join YISE in celebrating Simchas Torah as a community by sponsoring a Kiddush-to-Go. We wish we could celebrate in person as usual, but instead, we will deliver a kiddush bag to your home before Simchas Torah! The Kiddush-to-Go will be delivered to all YISE members (as if this were a regular Shul kiddush) in the local area, including Kemp Mill, White Oak, Woodside, and Rockville. There are several sponsorship opportunities available. All information must be received by Wednesday, September 23 at 10:00 am for inclusion with the Kiddush. Go to <https://wp.yise.org/kiddush> for details.

The Annual Teshuva Drasha - Rabbi Yisrocher Frand - Thursday, September 24, 8:30 PM. See flyer for details.

YISE Women's Learning Initiative presents pre-Simchas Torah Learning for Women - Monday night October 5 (Chol Hamoed Sukkos) at 8:00 PM, **Zoom A**. Speakers will be Mrs. Atara Rosenbaum, "Worshiping on Empty? Reaching Out to G-d on Sukkos in 2020", and Mrs. Rachel Kosowsky, "The Messages of Ma'aseh Bereishit". See flyer for details.

Helping Hands Across Kemp Mill is a part of YISE's Chesed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, 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

Kemp Mill Communal Shofar Blowing - For those who will not be able to attend a minyan on Rosh Hashanah, Kemp Mill's shuls are organizing Shofar blowings at outdoor locations throughout the community on Sunday, September 20, the second day of Rosh Hashanah. A list of times and locations are attached, along with procedures for making this experience safe. See flyer for details.

Mikvah Update - The Wallerstein Mikvah will not be available this year for use by men prior to Rosh Hashanah and Yom Kippur. Thank you to all those who helped support MES through our recent virtual event. If you were unable to participate, please consider donating to our important work. In addition to covering our normal operating expenses, we have additional costs to keep the Mikvah secure and clean during the Covid-19 outbreak. To donate, please visit www.mikvahemunah.com

Kemp Mill Toastmasters - Wednesday, September 23, 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 vppr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Journey to Virtue: Self-Development through Jewish Study - Wednesdays, 8:00 PM on Zoom. Discover the great wisdom of the Jewish tradition to help you reach your full potential, enhance your relationships, and live life with greater meaning! Presented by Rabbi Hillel Shaps. The journey continues. Join any time! No cost. Zoom info and registration at linksgw.org/classes

Yom Tov Appeal Sustains Community Safety Net - The Franco Foundation needs your tax-deductible donations to meet increasing Yom Tov aid requests by individuals and families in our community unable to make ends meet, and hurt by the COVID plague's impact on our local economy. The Foundation helps with life essentials, like rent, mortgage, utilities and food. Over the years, the Franco Foundation has helped hundreds of families and individuals facing financial crisis and continues to do so with the help and commitment from our community. Mail donations to Allan Franco, 613 Bromley Street, or send through PayPal at thefrancofoundation@gmail.com

Silver Spring Eruv Association Annual Appeal - SSEA is now an IRS 501(c)(3) organization. Donations made directly to SSEA will now be tax deductible to the maximum extent permitted by law. Details of the appeal are on www.yise.org/eruv. Donations may be made using the Eruv PayPal button on that page or by mail to SSEA, 707 Lambertson Drive, Silver Spring, MD 20902.

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.

Zichron Menachem Hair Drive - Covid-19 caused us to cancel our usual drive, but this did not deter our wonderful donors. They just cut their braids at home. Starting in July, one of my amazing hairdressers Susan Kwak, from Style Salon, cut hair once again. She told me that she would continue to offer free donation haircuts to anyone with 12 inches of hair or more. If you or anyone you know would like to donate hair, please call or text Nancy, at 301-452-7080. Don't hesitate to leave a message. Susan works Sundays and Tuesdays. You can pick your time. Thank you and Tizku L'Mitzvot!

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 Sept. 20 Rosh Hashanah	Monday Sept. 21 - Tzom Gedaliah Fast Begins: 5:35 AM Ends: 7:46 PM	Tuesday September 22	Wednesday September 23	Thursday September 24	Friday September 25
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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: Monday through Friday 5:45 AM/6:45 AM/8:30 AM. Mincha and/or Maariv: Monday: 1:45 PM, 6:15 PM (Sephardi Selichot)/6:40 PM, Tuesday - Thursday: 6:25 PM (Sephardi Selichot)/6:55 PM.

Halachic Times: Earliest Talis and Tefillin: 6:08 AM, Latest Krias Shma: 9:57 AM, Earliest Mincha: 1:32 PM

Next Shabbos

September 25 - 26, 2020 - 8-9 Tishrei 5781

Parshas Haazinu/Shabbos Shuvah

Light Candles by: 6:41

Havdalah: 7:38

Next Shabbos Shorts Deadline: Wednesday, September 23 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

Simi Franco - Office Manager

Dvar Torah Dedications/Sponsor a Shiur

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

- **Simi and Sammy Franco** in honor of Esther Edeson's birthday
- **Steve Kalin** in honor of Rabbi Rosenbaum's Chumash Shiur and great stories
- **Ruthie and Bill Konick** in honor of Esther Edeson's birthday
- **Judy and Dr. David Marwick** in memory of Rabbi Chaim Arzouane's brother, Rabbi David Arzouane, Z"L
- **Judy and Dr. David Marwick** in honor of Esther Edeson's birthday

Rabbi Hyatt's Gemara Shiur

- **David Jaray** for a Refuah Sheleima for Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend the shiur.
- **Chani and Jay Parness** in memory of parents and grandparents and a Refuah Sheleima for Rabbi Hyatt.

Hashomer

The Hashomer was distributed by hand delivery or mail to YISE members this week. We apologize for the omission of the following ads:



May we be granted a year of
Peace, Health and Happiness.

The Meisler Family
Jules and Bobbi

לשנת טובה

Marc and Sara
Devorah and Dovid Chaim Osofsky
Nechama and Yisroel Zalman Weiner
Esti Shoshana

Jan and Naomi
Esther and Yisrael Katz
Nossi Chaya

*Wishing the members of
the Haimish Kiddush Group
and everyone else at YISE
a Happy and Healthy
New Year*

Raph Ginsburg

Thank you to our Virtual High Holiday Seat and Appeal Generous Donors

Premium Gold Member Donation

Nancy and Bruce James

Premium Silver Member Donation

Elaine and Robert Leichter

Karen and Dr. Howie Schulman *in memory of David Kramer, z"l, and Sherrie Schulman, z"l, and Howie's parents and Karen's father*

Gloria and Arnie Sherman

Dr. Adele and Dr. George Berlin

Shulie and Ronnie Bergman

Dr. Farrell Bloch

Mickie and Josh Breitstein *in honor of the health of our children*

Harriet and Ernest Brodsky *in honor of Allie and Lidor Hayun and Melissa and Chad Miller and Family*

Naomi and Ori Carmel

Aliza and Gil Chlewicki *in loving memory of our fathers, Robert Sacknovitz and Meir Chlewicki, and with sincere hope for a speedy end to this mageifa*

Leah Cypess and Dr. Aaron Cypess

Marilyn and Morris Edeson

Rosalyn and Dr. Herman Efron

Melvin Farber

Marilyn and Jonathan Fine

Aliza Fink and Michael Zatman

Simi and Sammy Franco *in memory of our parents, Luna N. Franco, Nathan S. Franco and Melvin Rottenberg, and in honor of our children and grandchildren*

Sharon Freundel

Faith Ginsburg *in memory of Gil Ginsburg, z"l*

Raphael Ginsburg

Faigy and Rabbi Tuvia Grauman *in honor of the members of YISE and the attendees of Rabbi Hyatts's shiur*

Debby and Rabbi Barry Greengart *in recognition and deep appreciation to Seth Katz for taking over Rabbi Greengart's former position of Chairman of the Ritual Committee*

Arlene Groner

Judith Halpern *in memory of beloved husband, Rabbi Jacob Halpern and beloved parents Alter David and Genendel Eisenstein and Rabbi Usher Yeshayahu and Chana Halpern*

Rosalie Handwerker

Shari and Rabbi Scott Hillman

Esther and David Hornestay

Linda and Dr. Michael Kaiser

Melanie and Sandy Karlin *in honor of our grandchildren and in memory of Sandy's parents, Charles and Katie Karlin*

Myrna Klavan

Hannah and Dr. Robert Klein

Ruthie and Bill Konick

Ellen and Larry Korb

Susan and Rabbi Saul Koss

Rona and Aaron Lerner

Arleeta and Rabbi Dr. Ivan Lerner

Bobbi and Jules Meisler

Louis and Sidney Meyers

Bev Morris and Art Boyars

Judy and Louis Morris

Dr. Eva Moses and Mr. Isaac Moses

Lee and Craig Oppenheim

Chani and Jay Parness

Dinah Rokach

Atara and Rabbi Dovid Rosenbaum

Judy and Rabbi Roy Rosenbaum *in honor of Atara and Rabbi Dovid Rosenbaum*

Judy and Stuart Rosenthal

Diana and Dr. Leonard Ruchelman *may this year be a healthy and happy one for all*

Debi and Max Rudmann

Renee and Josh Seidemann

Dolores and Len Schwartz

Marina and Gregory Shmunis

Deborah and Stephen Silbiger

Lewis Sosnowik

Shaine Spolter

Dr. Lynn Trombka and Mr. Aron Trombka

Rita Umlas

Gila and Rabbi Myron Wakschlag *Gila and Rabbi Myron Wakschlag in loving memory of parents:*

Rabbi Jacob Halpern -- הרב יעקב ישראל בן הרב אשר ישעיהו

ר' אפרים פישל חיים בן ר' שמואל -- Mr. Fishel Wakschlag --

מרת שבע בת ר' יצחק אלימלך -- Mrs. Sheva Wakschlag --

Helene Zeltser and Family *in memory of Mel Zeltser, z"l*

ראש השנה תשפ"א

Kemp Mill Outdoor Shofar Blowing 5781

The shofar will be sounded at outdoor locations throughout Kemp Mill on the second day of Rosh Hashana to allow those who cannot attend services to fulfill the mitzvah despite the coronavirus pandemic. As endorsed by area Rabbis, 30 shofar blasts will be sounded at each session.

We are taking a number of steps to make this experience safe.

- 👉 Each individual (or family unit) will be required to maintain a minimum of six feet from all other individuals/family units.
- 👉 The shofar blower will stand at least 15 feet from all those attending.
- 👉 Each person present (above the age of three) will be required to wear a face covering.
- 👉 Attendees must leave the area immediately after shofar blowing.
- 👉 Attendance at each session will be limited. (If too many people arrive to practice proper social distancing consistent with Montgomery County health guidelines, then some will be asked to leave the area and to return after the first group departs. The shofar blower will then do a second set.)

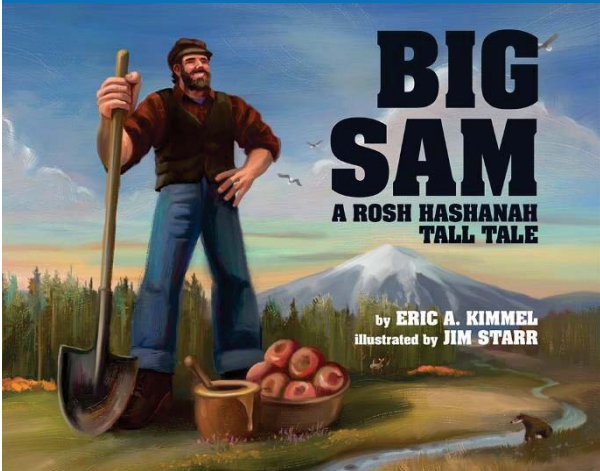
Times and Locations:

- 👉 We will try to blow shofar, even in rainy weather, but will cancel a session if the weather is dangerous (lightning, strong winds).
- 👉 We have organized shofar blowings at 19 locations. See the next page for times and addresses.
- 👉 We are also offering shofar blowing for those unable to leave their home. Unlike previous years, we will not enter any homes. Instead we will blow at a distance from a front or back lawn with the resident listening from an open door or window. If you or someone you know needs this service, please contact Aron Trombka at atrombka@gmail.com or 301-385-9348 by September 13.

Shana tova u'metuka.

Site #	Location	Times
1	Cosgrave Court	3:00, 3:30, 4:30 pm
2	Auth Lane at Rockford Road	2:30 pm
3	Kemp Mill Synagogue, 11910 Kemp Mill Road	2:00, 2:30, 5:00 pm
4	E Brooke Lee Middle School, 11800 Monticello Avenue (side parking lot next to park)	4:00, 4:30 pm
5	Saddlerock Court	3:30, 4:00 pm
6	11718 Lovejoy Street (cul-de-sac)	4:30, 5:00 pm
7	Spring Mill MCPS Building (corner of Kemp Mill Rd and Fulham St)	1:30, 3:00 pm
8	11609 Yeatman Terrace (Licht home)	2:30 pm
9	Chabad of Silver Spring, 519 Lamberton Drive	1:00, 2:00, 3:00, 4:00, 5:00 pm
10	Yeshiva of Greater Washington 1216 Arcola Avenue (field behind parking lot)	3:30, 4:00 pm
11	Fulham Court	1:30, 2:00 pm
12	Hyde Court	2:30, 3:00 pm
13	Kemp Mill Elementary School, 411 Sisson Street (front parking lot)	3:00, 3:30 pm
14	University Towers (grass field by pool, Warwick side)	3:30, 4:00, 4:30 pm
15	1005 Kenbrook Drive (Taragin Home) (corner of Kenbrook Drive and Arcola Avenue)	1:00 pm
16	Kenbrook Court	3:30, 4:00 pm
17	North Belgrade Court	2:00, 2:30 pm
18	414 Hillsboro Drive (Scher home)	4:00, 4:30 pm
19	10801 Cavalier Drive	1:30 pm

YISE YOUTH HOLIDAY STORY TIME



Join YISE Youth for a three part story time. We will be reading stories about the upcoming Chaggim on Zoom.

Zoom Link

Go to Zoom.us

Meeting ID: 416 963 9000

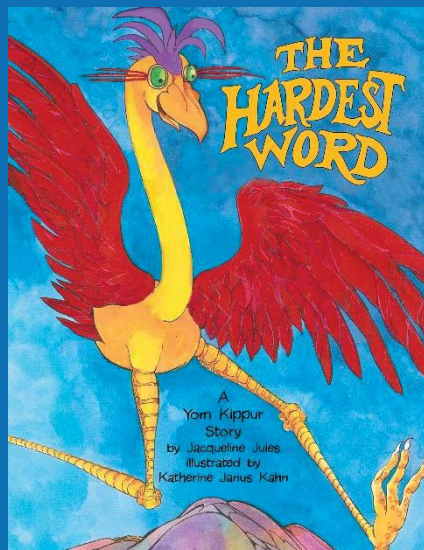
Passcode: 492019

Dates:

Rosh Hashanah

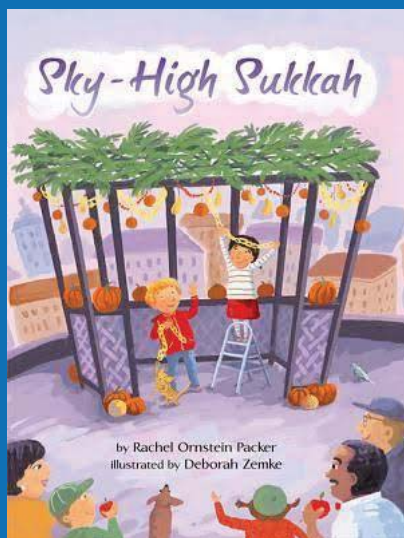
Big Sam:

September 17th @ 5:30pm



Yom Kippur

The Hardest Word: September 24th @ 5:30pm



Sukkot

Sky-High Sukkah

October 1st @ 5:30pm



UNITED ORTHODOX JEWISH
CONGREGATIONS OF BALTIMORE

AND THE SHULS/YESHIVA/DAY SCHOOLS OF THE GREATER WASHINGTON ORTHODOX COMMUNITY

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SAM LUXENBURG • RABBI AVRAHAM Y RAPPAPORT • AZI ROSENBLUM • ELI W. SCHLOSSBERG

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2020-5781



*The Annual
Teshuva Drasha*

Rabbi Yissocher Frand



Thursday, September 24th, 2020 • 8:30 pm

This year's Teshuva Drasha for the Baltimore & Silver Spring communities

IMPORTANT
UPDATE!

WILL BE HELD ONLINE

Log on, using the link at BaltimoreJewishLife.com or AhavasYisrael.org

Benefactors:

Special thanks are extended to:

Mr. & Mrs. Hershel Boehm of Seven Mile Market for their generosity

Sponsors:

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- The Hamburger Family

We Welcome Voluntary Donations to Ahavas Yisrael

This ad is dedicated in the memories of Rabbi Joseph Schechter נ"ע, Mr. Ted Hamburger נ"ע,
and Mr. Max Jacob נ"ע, whose names will forever be linked with this Teshuva drasha

staiman.com



YISE WOMEN'S LEARNING
INITIATIVE PRESENTS

Mrs. Atara Rosenbaum

Worshiping on Empty?

Reaching out to G-d on Sukkos in 2020

*pre-Simchas Torah
learning for women*

Mrs. Rachel Kosowsky

***The Messages
of Ma'aseh Bereishit***

Monday, October 5

Chol Hamoed Sukkos 8:00PM

Zoom ID: 416 963 9000

Password: 492019

Call-in number: 301-715-8592

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Ketiva V'Chatima Tova
Shabbat Shalom

Volume 26

Rosh Hashanah Issue

5781 - B"H

Covenant and Conversation: R. Jonathan Sacks

Ten Ideas for Rosh Hashanah and Yom Kippur

As we approach Rosh Hashanah, Yom Kippur and the start of the Jewish year, here are ten short ideas which might help you focus your davening and ensure you have a meaningful and transformative experience.

Number one. Life is short. However much life expectancy has risen, we will not, in one lifetime, be able to achieve everything we might wish to achieve. This life is all we have. So the question is: How shall we use it well?

Number two. Life itself, every breath we take, is the gift of God. Life is not something we may take for granted. If we do, we will fail to celebrate it. Yes, we believe in life after death, but it is in life before death that we truly find human greatness.

Number three. We are free. Judaism is the religion of the free human being freely responding to the God of freedom. We are not in the grip of sin. The very fact that we can do teshuva, that we can act differently tomorrow than we did yesterday, tells us we are free.

Number four. Life is meaningful. We are not mere accidents of matter, generated by a universe that came into being for no reason and will one day, for no reason, cease to be. We are here because there is something we must do; to be God's partners in the work of creation, bringing the world that is closer to the world that ought to be.

Number five. Life is not easy. Judaism does not see the world through rose-tinted lenses. The world we live in is not the world as it ought to be. That is why, despite every temptation, Judaism has never been able to say the messianic age has come, even though we await it daily.

Number six. Life may be hard, but it can still be sweet. Jews have never needed wealth to be rich, or power to be strong. To be a Jew is to live for the simple things: love, family, community. Life is sweet when touched by the Divine.

Number seven. Our life is the single greatest work of art we will ever make. On the Yamim Noraim, we step back from our life like an artist stepping back from their canvas, seeing what needs changing for the painting to be complete.

Number eight. We are what we are because of those who came before us. We are each a letter in God's book of life. We do not start with nothing. We have inherited wealth, not material but spiritual. We are heirs to our ancestors' greatness.

Number nine. We are heirs to another kind of greatness: to Torah and the Jewish way of life. Judaism asks great things of us and by doing so makes us great. We walk as tall as the ideals for which we live, and though we may fall short time and again, the Yamim Noraim allow us to begin anew.

And number ten. The sound of heartfelt prayer, together with the piercing sound of the shofar, tell us that that is all life is – a mere breath – yet breath is nothing less than the spirit of God within us. We are dust of the earth but within us is the breath of God.

So, if you can remember any of these ideas, or even just one, I hope it will help you to have an even more meaningful experience over Rosh Hashanah and Yom Kippur.

Together with Elaine, I wish you and your families a ketiva v'chatima tova. May we, and all of Am Yisrael, be written in God's Book of Life for a year

of blessing, fulfilment and peace. Shana tova u'metukah to you all.

"BUILDING THE FUTURE" - Rosh Hashanah and Yom Kippur During the Coronavirus Pandemic

A shana tova, a good New Year to you, to your family, and to the Jewish people throughout the world.

There's something very strange about Rosh Hashanah. I wonder if you've noticed. Rosh Hashanah is the beginning of the Aseret Yemei Teshuvah, the Ten Days of Penitence, culminating in Yom Kippur. Therefore, you would have thought we should begin that process of penitence with penitence: confessing our sins; ashmenu, bagadnu, gazalnu; al cheit shechatanu; slach lanu avinu ki chatanu; slach u'mechal etc.

And yet, of course, if you look in the prayers for Rosh Hashanah, there isn't a hint of any of this, none of it, not one real word about teshuvah. What there is, is talk about malchiyot, zichronot and shofarot, that's the basic structure of Musaf: God's kingship and sovereignty over the universe, His remembrance of things past, and the Shofarot, the clarion call of the ram's horn. Those are the basic structures of the Musaf Amidah, and they're about God, they're not about us.

When we try and define Rosh Hashanah, in terms of the machzor, we see hayom harat olam, today's the anniversary of creation. It's the birthday of the world. Nothing about teshuvah in that, so little hints here and there, little hints. Zochreinu lechayim, kotveinu lechayim, write us in the Book of Life. Avinu malkeinu chadesh aleinu et ha'shana hazot letova, hazireinu b'teshuvah sheleima lefanacha, bring us back with perfect repentance. But we say that at other times of the year. So there is virtually nothing about penitence on Rosh Hashanah.

Why not? Why leave the penitents to Yom Kippur, the very last moment? "Please, God, I've just thought about something. I've sinned, I've committed," etc. It's an extremely strange thing. And I worried about this, I thought about it for years. There's something missing here. What am I missing?

In the end, I discovered the answer through the people who I came to know, who became my mentors in moral courage, and that is the Holocaust survivors. Now every Holocaust survivor had a different story and had a different way of coping. But by and large, there was a general pattern, which is that they did not talk about what had happened to them. They didn't talk about it to their spouses or to their children. For years and years, sometimes many decades, they just avoided the subject.

What did they do? They set about making a home in a new country. They set about having a family, getting married, having children, because most of them had lost their families in any case. They set about having a job, building a career, building a life. They set about helping and strengthening one another. And only much, much later, often fifty years later, did they tell their story, sometimes wrote their story or got somebody else to write their story. Many of the survivors that I knew went around schools, non-Jewish schools, as well as Jewish ones telling their story to the pupils because they really wanted them to understand how precious and how fragile freedom actually is. And I suddenly realised that there was a simple structure to what they did. First, build the future. Then you can remember the past.

I knew a very, very successful businessman who was struck by some very savage blows of bad luck. The result of which was that he lost almost everything he had built. Would have been a devastating blow, I think for anyone, but he was a man of iron will and he worked day and night for ten years to rebuild what he had lost. After ten years, he happened to be giving a talk and he said, "I'm going to spend the next minute saying something I haven't spoken about for ten years." And he referred very briefly to that blow of bad luck and he said, "I haven't spoken about this because I knew that if I spoke about it before ten years had passed, I simply would not be able to carry on." And from him too, I learned first you build the future and then you can remember the past.

And that is when I understood the relationship between Rosh Hashanah and Yom Kippur. Rosh Hashanah is about the future. It's about the shana tova. It's about the Jewish future because what do we read about on the first day of Rosh Hashanah? The birth of the first Jewish child, Isaac, and the birth of the prophet and King maker, Samuel, to the previously childless Hannah. Children are the symbol of the Jewish future, and that is what we choose to read about on Rosh Hashanah. Then once we have prayed for the future and thought about the future and our responsibilities for it, then once we have secured the future, on Yom Kippur we can remember and lament the past. Sometimes the past is so difficult that if you focus on it, you fall into depression and despair. And the Jewish way is to say no, just look forward and build a future, and then when everything is secure, you can turn back and look at the past.

That to me is the message for this very, very challenging year. We have just passed through a year of the coronavirus pandemic, which has been, in many ways, the worst crisis the world has faced since the end of the Second World War. It's been very, very challenging. It's been hard for everyone. It seems to me that the most important thing to do is to focus on the future, not on the past. I don't think we should spend particularly these precious moments of spirituality lamenting the past, when the first thing we have to do is secure the future. We actually have to ask and pray for God's help to be able to mend what has been broken, to rebuild what has been destroyed, to heal what has been harmed, and to begin to build the future together. That is the spiritual imperative of this moment.

Just a few weeks ago, we lost one of the great figures, leaders, and teachers of our generation, the late Rabbi Dr. Norman Lamm, z"l. Rabbi Lamm, President of Yeshiva University, one of the great thinkers of our time, one of the great speakers of our time, one of the great institution rescuers of our time—because when he took over as President of Yeshiva University, the university was facing almost certain bankruptcy. He lifted it from bankruptcy to the most remarkable financial health. I don't know how he was so good at fundraising, but he was exceptional. He rebuilt Yeshiva University, but he really sustained the whole Torah Umadda philosophy of the university by what he wrote and what he organised through things like The Orthodox Forum.

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I want to tell you a little story about Norman Lamm because it taught me so much. I knew Norman Lamm quite well. The first time I met him, he didn't know me a tall. It was fifty-two years ago. It was 1968. I had gone to America in 1968. That was the year that Simon and Garfunkel counted the cars on the New Jersey turnpike; they all came to look for America. I wasn't counting the cars on the New Jersey turnpike. I was counting the rabbis in America, going round to visit as many as I could. I wanted to meet Rabbi Lamm. I had heard about him.

So with my typical polite English understatement, I phoned him up and I said, "Rabbi Lamm, I've just travelled 3000 miles to meet you. Do you think you could fit me in?" Well, chutzpah works says the Gemara. So he said, "Yes." He didn't know who I was. I was 20 years old. I was a sophomore. I was a nobody. And this man who was already rabbi of the Jewish Centre and professor of Jewish Philosophy at Yeshiva University sat with me in his office in the Shul for an hour, for an hour, talking me through the various approaches to Torah Umadda and the difference between Rabbi Shimshon Raphael Hirsch's approach to Rav Kook's approach and how he preferred Rav Kook's approach and so on. I have never kept a diary. I've never made notes so I'm remembering this from fifty-two years ago.

And then he did something that I actually found extraordinary. He said to me, "Where is your next appointment?" So I told him, "It's the other side of Central Park." He said, "Let me take you there." And this man got up from his office and drove me to my next appointment. Sorry, forgive me...I don't know anyone who would do something like that in the middle of Manhattan on a busy day for a student, 20 years old, that he never met before and had no reason to see in the first place! This was menschlichkeitin capital letters. It was absolutely extraordinary.

But on one occasion he said to me, "Jonathan, you know, there's only one joke in the Mishnah." I said, "What's that?" He said, "Well, talmidei chachamim marbim shalom b'olam, rabbis increase peace in the world." He said, "That has to be a joke, right? The more rabbis, the more rows, that must be a joke." I said, "Rabbi Lamm, if I may suggest, it isn't actually a joke. But to understand it, you have to go to the end of the sentence. It says, marbim shalom b'olam shene'emar, as it is said, v'chol bonaich limudei Hashem v'rov shalom bonaich, the verse from Isaiah, all your children should be learned of the Lord and great shall be the peace of your children, al tikrah banaich, don't read it your children, elah bonaich, call it your builders." I said, "If rabbis are children, they do not increase peace in the world. But if they are builders, they do." And the proof is Moshe Rabbenue because when he got the Israelites to build the Mishcon, there was no argument between them, absolutely none. There was perfect peace. Why? Because they were building. Rabbi Lamm was supremely a builder. It's what he dedicated all his life to. It was a privilege, a privilege, to know him. And it was a privilege for our generation to have a man like that in our midst.

I have to say that is our challenge in the coming year, so much has been lost, so much has been destroyed. We have to become builders. We have to build that future. Then we can go back and think about the past, but not now, not yet. That is not the tzav hash'a'ah, the command of our time. First, let us build that future. Let us repair everything that has been damaged. Let us build something even more beautiful in place of that which has been lost. May Hashem give us the strength to build, and in that building may we find peace. Shana tova

Shabbat Shalom: Rabbi Shlomo Riskin

Rosh Hashana - What is the essence of our faith, the purpose for which the Jewish people have been placed in the world? Fascinatingly enough, the answer is to be found within the central prayer of our Rosh Hashana liturgy: the three blessings, uniquely found within the Additional (Musaf) prayer of Rosh Hashana, of Malchuyot (kingship), Zichronot (remembrances) and Shofarot. These blessings are each punctuated by the sounds of the shofar and, according to the 14th century theologian Rabbi Yosef Albo as well as the 19th-century Franz Rosenzweig, contain the essence of our faith.

The first of these blessings, Malchuyot, begins with the more familiar Aleynu prayer. This prayer teaches that the God whom we now accept as the one Lord of the Universe, the God of love, morality and peace, will eventually be accepted by the entire world.

This axiom of our religion, this prophecy of the ultimate endgame, is especially comforting in the face of the dangerous global village in which we live, a global village in which the specter of nuclear proliferation looms.

This blessing affirms that it is the God of compassionate, righteousness and moral justice who will eventually emerge supreme over the totalitarian trinity of Nazi fascism, Stalinist Communism and Islamic fundamentalism. Our broken world will eventually be perfected under the Kingship of the God of righteousness; through the teachings of Abraham "all the families of the Earth will be blessed" (Gen. 12:3) with a world of peace.

The second blessing, Zichronot, which is a Hebrew term for history, opens with: "You remember the activities from the beginning of the world, and you are mindful of the deeds [or the potential functions, from the Hebrew tafkid] of every creature from earliest times."

Here is a ringing declaration of faith in the process of history; the clear sense that historical time is on the side of humanity, and that individuals and nations have a unique role to play in the cumulative march of history toward redemption. Israel alone of the nations of the world enjoys a special relationship with God, a covenant which ensures its eternity and defines its mission as the messenger of ethical monotheism to all of humanity.

This blessing guarantees that there is an overarching purpose to history, which is not a cyclical, repetitive cycle leading nowhere, but rather a linear pathway leading to peace. Redemption will come about in the fullness of historic time as a result of the cumulative merits of all preceding generations.

How will we carry out our covenantal task of imparting our message to the world? This is told to us by the third blessing, Shofarot, which reminds us of the revelation at Sinai, the 613 commandments which God presented to Israel and the seven commandments of morality, centering around "Thou shalt not murder," which God presented to the world.

Maimonides, the great codifier of Jewish law, insists that just as God commanded Moses to bequeath 613 commandments to Israel, "similarly did He command Moses to coerce the nations of the world to accept the seven laws of morality" (Laws of Kings 8:10).

This is an immensely significant message, especially in our postmodern, relativistic, "everything goes" society, which denies any absolute concept of morality.

"Situation ethics" dominates our conventional wisdom, and the most heinous crime can become transformed into a sacred act "when seen from the perpetrator's point of view." (Hence a suicide bomber who murders innocent children is called a "freedom fighter.") Shofarot tells us that the Seven

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Laws of Morality which must be accepted by the nations are not options, but absolutes, since – especially in our global village – the lives of all humanity hang in the balance of their acceptance.

Hence the Rosh Hashana Musaf Amida teaches that the nation of Israel must and will teach fundamental morality, or ethical monotheism, to all the nations of the world. Only when this message is accepted, when "this Torah comes forth from Zion and the word of God from Jerusalem," only then will "nation not lift up sword against nation and humanity not learn war anymore" (Isaiah 2:4) and "everyone will sit under his vineyard and fig tree and no one will have reason to fear" (Micah 4:4).

Each of these blessings is punctuated by the shofar sounding. After God's kingship we sound the shofar, the means by which the king in the ancient world was crowned. Take note: It is we, the Jewish people, who must bring God down into this world and crown Him.

After Zichronot, we sound the shofar as a reminder of the aborted sacrifice of Isaac in favor of the ram whose horns were caught in the thicket. Isaac, the future of the Jewish people, was slated for slaughter, but was set free.

The shofar sound after Zichronot reminds us that the Jews will continue to live despite exile and persecution.

We must live so that we may remain God's witnesses and "a light unto the nations of the world" (Isaiah 42:6).

Finally, we sound the shofar after Shofarot since the method by which we must reach out to the world is by teaching our Torah – a teaching revealed at Sinai amid the sounds of the shofar.

And it will ultimately be that when the Almighty Himself will sound the shofar that all of the dispersed will return to Israel, the Temple will be rebuilt and the nations will come to learn from us to beat their swords into plowshares and to live together in peace.

Dvar Torah: Chief Rabbi Ephraim Mirvis

Our Covid-19 responsibility this Rosh Hashana

Rosh Hashana is an anniversary. But of what? According to our tradition it was on this day that God created Adam. It was the sixth day of creation. No wonder therefore that our liturgy takes us back to the dawn of all time. And it is in this context, at the beginning of the book of Genesis in Chapter 3, that we read the very first question on record. It was a question posed by God to Adam. God said to him, "אֵיכָהָ" – "Where are you?"

Adam had just eaten the fruit of the forbidden tree. Of course, Hashem knows everything, so what He implied with "אֵיכָהָ" – "Where are you?" was, "Where are you standing? What is your מדרגה, your spiritual level? How responsible are you being to yourself and to your future?"

This was followed up by another question one chapter later in Chapter 4. This time God posed a question to Cain who had just killed his brother Abel. God's question was,

"אֵיכָהָ אָבִיךָ" – "Where is Abel, your brother?"

It was as if to say, "How responsible have you been towards another?" And Cain's answer was, "לֹא יָדַעְתִּי" – "I don't know."

"הֲשֹׁמֵר אָתָּה אֶנִּי" – "Am I my brother's keeper?"

I believe that these questions are as pertinent and relevant to us today as they were to those original dwellers on earth – particularly during Covid-19 times. Hashem is saying to each and every one of us "אֵיכָהָ" – "Where are you?" Literally, physically, are you too close to other people at a time when you should be socially distancing? Are you standing at events and in places where the law is being flouted? How responsible are you being to yourself?

In addition Hashem is saying to us “אֵיךְ תִּהְיֶה?” – How responsible are we being towards others? Because if we’re neglecting our health we could be posing a danger to the lives of others.

Over the High Holy Days we ask God for forgiveness for our sins, our trespasses, and our transgressions during the past year. According to our tradition, for sins between ourselves and the Almighty, we go straight to God but if we have sinned against others, we must first appease them before God will hearken to our prayers.

If this is the case with regard to regular situations, in which we’re hurting the feelings of others, offending others, disappointing them, how much more so does it apply to situations in which we might be presenting a threat to their very lives?

As we enter into the forthcoming High Holy Days, sadly here in the UK, as is the case in many other places around the globe, cases of Covid-19 are on the rise and this is primarily due to irresponsibility – the responsibility that people have towards themselves and towards others. We pray that Hashem will bless us all with a שנה טובה – a good, happy, peaceful, fulfilling and most of all a healthy new year. But this can only happen if none of us ever again gives the shameful reply of Cain:

“Are we our fellows’ keepers?”

Ohr Torah Stone Dvar Torah

Praying Like the Poor

by Rabbi Shaul Robinson

We approach the Yemei HaDin and Yamim Noraim in a manner that would have been completely unthinkable last year. Around Purim time the world as we know it came screeching to a halt and has in no way returned to normal. Erev Rosh Hashana 5781 the world is divided into two spheres – places where the virus has returned, and places that live in fear of the virus returning.

The statement of chazal וקולותיה seems particularly appropriate this year. In the Tochacha of Parshat Ki Tavo we read that terrible suffering come to the Jewish people

תָּמַת אֲשֶׁר לֹא-עָבַדְתָּ אֶת-יְהוָה אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לִבָּב מְרִבָּ: כָּל:

What does Moshe Rabenu mean, particularly with the two seemingly extraneous words – ‘mirov kol’? Although there are hundreds of answers to this question, I believe that this year we have all learned what the pshuoto shel mikra is. Because we had everything – every imaginable kind of blessing – precisely because we had so many blessings, we did not see them as blessings at all. We took them for granted, and never stopped to be grateful for them.

Psychologists speak about ‘baseline happiness’. The idea that even people blessed with tremendous fortune soon begin to take everything for granted. A person may feel that if, for example, they win the lottery, they will be happy, and that happiness will last for the rest of their lives. But countless studies show that, in a matter of months a new ‘baseline’ begins to assert itself. The new found fortune is taken for granted -and no longer contributes to a general sense of happiness in the winner’s life.

We were, at least until a few months ago – a world of ‘mirov kol’. When was the last time you felt intense wonder, gratitude, for being able to get on a plane? To hug your parents or grandchildren? To be able to go to an office, or to be able to go to school? For millions of Jews in Chutz L’aaretz unable – for the first time in our lives – to be able to set foot in Eretz Yisrael, it is humbling, almost shaming to think how we took some of the greatest miracles in Jewish history for granted.

Health, wealth – even the social fabric of the Western World, have shown themselves to be flimsy, tenuous concepts.

Yet when I think of last Rosh Hashanah, of the countless hours I spent in Shul davening, I realise that I did not take a moment either to express gratitude for these things, and certainly not to be able to enjoy them in the coming year.

It did not occur to any of us to be able to pray that we should be able to go to a store without worrying about being infected, able to see family or friends, able to pray with a minyan or millions of things that together made us the most blessed generation in human history, but failed to make us even in the slightest bit grateful or full of joy.

But that perhaps can be the source of tremendous strength and hope as we enter into a New Year. The Gemara in Rosh Hashana (16b) tells us that וְהָיָה יִצְחָק כָּל שָׁנָה שְׂרֵשָׁה בְּתַחֲלָתָהּ מִתְשַׁרְרָה בְּסוּפָהּ Any year that is ‘poor’ at the beginning will be ‘rich’ at the end. Rashi explains

שִׂישְׁיָאֵל עוֹשִׂין עֲצֻמָּה רַשִׁין בְּרָ"ה לְדִבְרֵי תַּחֲנוּנִים וְתַפְלָה כַּעֲנִין שְׁנֵאמַר תַּחֲנוּנִים יִדְבֵּר רַש

This Rosh Hashanah we go before Hashem as ‘rashin’ poor people. Not in the sense that we do not have enough for our daily needs. But a poor person knows how much money – down to the penny – he has in his pocket. He knows how much food remains in the pantry, and how much he needs to get through the month. A poor person doesn’t overlook or take for granted what he does have.

And that is what Chazal mean – if we enter Rosh Hashanah, as we did every year, incredibly blessed, but oblivious – and therefore ungrateful – for what the Almighty does for us – then we make ourselves vulnerable. There may be painful, unwelcome, but very important lessons for us in the coming year. We have experienced such a year.

But this year – we enter Rosh Hashana as rashin – as people acutely aware of our needs, of our vulnerabilities, and of our blessings. Will there be a Jew anywhere in the world who recites the ‘shekheyenu’ blessing on Rosh Hashana without tears in their eyes this year? Of gratitude for simply being here – for having lived, in the midst of a pandemic, to see another year? Will any of us take for granted the roof over our heads and the food on our plates? And if we are blessed to have another person present to say ‘Amen’ – there should be no end to our gratitude.

There is no question that we enter Rosh Hashanah this year as ‘rashin’. Let us use this seering, humbling, scary year to find ways to pray to Hashem with sincerity, express longing, gratitude, heartfelt supplications for a year of health, love, closeness, restoration, redemption and return to Eretz Yisrael. And may he Answer us with abundant rachamim!

Can You Hear Me? Multiple Meanings of the Sound of the Shofar - Rabbanit Sally Mayer

...the shofar is a medium to send a message from Hashem to the Jewish people. It might be heralding His awesome presence, reminding us to repent, or even calling us to come home, but in all of the above explanations, Hashem is speaking to us through the shofar. During the coronavirus pandemic, we have all been plagued by questions. What is Hashem trying to tell us? Why is this happening? Why all the suffering and loss — physical, emotional and financial?

The sound of the shofar is always shocking at first, piercing the synagogue during the month of Elul, reminding us that Rosh Hashanah is near. It seems like ages since last Rosh Hashanah, when our homes were filled with guests and our shuls were overflowing. What does the sound of the shofar mean?

There are many answers to this question. The Rambam famously explains that the shofar is a call to repent: “Wake up, sleeping ones, from your slumber! Investigate your actions, repent,

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and remember your Creator” (Hilchot Teshuvah, 3:4). Rabbeinu Bechaye echoes the Rambam, describing the shofar as a frightening sound, inducing the fear of the Day of Judgment. In the Shofarot section of the Musaf prayer, we see the shofar as a sign of God’s presence on Har Sinai: בְּקוֹלוֹת וּבְרִקִּים עָלֵיהֶם נִגְלִית וּבְקוֹל שׁוֹפָר עָלֵיהֶם: “הוֹפֵעָה”, You revealed Your presence with sounds and lightning, and You appeared to them with the sound of the shofar.” The prayer also represents the shofar as the herald of the ultimate salvation of the Jewish people and the ingathering of the exiles.

Rav Saadia Gaon mentions these and other symbolisms of the shofar, including reminding us of Akeidat Yitzchak (the binding of Isaac) and inspiring us to be willing to sacrifice for God. The explanations above share a common thread: the shofar is a medium to send a message from Hashem to the Jewish people. It might be heralding His awesome presence, reminding us to repent, or even calling us to come home, but in all of the above explanations, Hashem is speaking to us through the shofar. During the coronavirus pandemic, we have all been plagued by questions. What is Hashem trying to tell us? Why is this happening? Why all the suffering and loss — physical, emotional and financial?

In a way, the shofar is as enigmatic as this time — a sound, evocative but unclear, frightening and humbling. Other sources, however, take a different view of the shofar. The Talmud in Rosh Hashanah (16a) states: “Say before Me on Rosh Hashanah... Malchuyot, so that you shall coronate Me; Zichronot, so that your memory will come before Me; And how? Through the shofar.” In this Gemara, the shofar is an instrument we use to remind Hashem of His relationship with us. Additionally, the Mishnah (Rosh Hashanah 21a) rules that we may use the horn of any animal as a shofar, except for that of a bull.

Why? The Gemara explains that the sound of the shofar goes up to God, and is considered as if it enters the Holy of Holies; just as the High Priest does not wear golden clothing to go into that sacred space on Yom Kippur because it evokes the Golden Calf, so too it would be inappropriate for us to use another symbol of that terrible sin as an instrument to communicate with Him on the Day of Judgment.

The shofar is our means of communicating with God, not the other way around. Furthermore, the Gemara (Rosh Hashanah 26b) debates whether a bent or straight shofar is preferable, and relates that argument to whether a person’s mindset should be “bent over” in submission, or straight and confident. And finally, when describing the sounds we are to produce with the shofar, Rabbi Abahu wondered whether the middle sound should be 3 longer sounds or 9 short sounds. The Gemara parallels these sounds to different types of crying — sobbing and wailing, and in fact says that we need not put the short teruah sounds before the longer shevarim blasts as one of the combinations, because people simply don’t cry that way. These explanations of the shofar are the polar opposite of the first set.

The shofar here represents our entreaties to God, our bent and wrenched emotions, our sobbing and begging for mercy. The shofar is our wordless, primal scream, asking Hashem to heal His world and bring an end to suffering. During the pandemic, at times, it has been hard to pray. It’s been hard to even know what to say, as we find ourselves confused

in an ever-changing world, where so much of what we took for granted, simply going to shul or having guests, has now become elusive.

Perhaps it's no accident that this year Rosh Hashanah falls on Shabbat, when the shofar is silent on the first day. It echoes the silence of the quiet homes where people suffer loneliness, the silence of those we have lost, and even the sense of distance from Hashem that we may experience. On the second day of Rosh Hashanah, the shofar will be even more piercing, expressing our pent-up anguish and humble pleas for help and healing. And may those shofar sounds that we express be met by the shofar that Hashem uses to call us — to return to Him and to herald His healing and salvation for the world.

Dvar Torah: TorahWeb.Org

Rabbi Yaakov Neuburger

A Special Perspective on Life - Is it not strange that Hashem should give Moshe Rabbeinu the blessing of physical agelessness even as He brings him to publicly declare, in our parsha, "I can no longer take the lead in Torah matters, the traditions and the wellsprings of wisdom have been closed to me...Is there any value to my life?" (see Sotah 13b, Rashi and Sifsei Chahomim, 31:2). What possible purpose is served in imposing and recording that enormously painful one day chapter of his life? The inability to access one's own legacy and the loss of one's life-sustaining creativity all at once would crush someone of lesser measure, much the same as it drove Moshe, all the while busy with establishing his successor, to question the plan ahead.

TA different perspective is offered by HaRav Moshe Shternbuch, leader of Jerusalem's Edia Chareidis. The "wellsprings", he argues, are the apt description of deeply religious life, that ceaselessly aspires for greater spiritual awareness and enjoys refreshing energies with no end. The lock-downed wellsprings signaled to Moshe that he had indeed mastered all the trials and tests that were intended for him, and his soul was ready to move on to the next world. Thus this brief description guides us with a life lesson: a life continuously seeking new spiritual growth, that incessantly finds the ever-present divine stroke in every encounter, is a life abundantly charged with presence and meaningfulness.

As we make our final preparations for our Yom Hadin that will usher in 5781 with all its blessings, allow me to share some of the "wellsprings" of these upcoming days. Hopefully they will help us focus and articulate so much more of what is already inside our hearts.

Our Shofaros are silent on the first day. This kind of a Rosh Hashana attracted the attention of Harav Yaakov Ettlinger, one of the leading rabbonim of nineteenth century Germany and author of the oft quoted Aruch La'ner. He suggested that on this kind of a yom tov when our concern to protect Shabbos silences our shofar, our judgement heavily depends on our observance of Shabbos. In fact, he traces many a decisive year for our people to have been years that began with Shabbos and not with the shofar. He submits that those years that brought blessing beyond belief were years where Shabbos was well and meaningfully practiced.

Our Malchuyos will once again, as in every year past, ask Hashem to "reveal yourself in majestic grandeur...let all that has been made know that you are its maker". We are certainly closer this year to that humility than in many a recent year. Yet, how much would we give to have absorbed that humility from Hashem's majesty rather than His hiddenness and our precariousness.

Our Zichronos ask every year that "your mercy suppress your anger from upon us" but this year the

phrase captures our deepest prayers. And here is how our zochreinu lechayim sounds: "Ribbono Shel Olam, we mask with great discomfort, we sit apart from our friends, we may not have hugged our grandchildren in over half a year, we did not dance at so many smachos, we quarantined, we send our children to school in pods, capsules and masks...all because we want the health and the life to do Your bidding and bring goodness to Your world...zochreinu lechayim tovim..."

May our prayers be accepted upon High and may our days and years be long and healthy, so that we can fill them growth and goodness.

רוש השנה

רוש השנה

Although *Rosh Hashanah* is a *Yom Tov* like *Pesach*, *Shavuot* and *Sukkot*, it is not a "*Regel*" / pilgrimage festival on which Jews ascended to the *Bet Hamikdash*. Why?

The purpose of the *Shalosh Regalim* / Three Pilgrimage Festivals is to appear before G-d (see *Devarim* 16:16). On *Rosh Hashanah*, however, we need not go to G-d's "house" -- the *Bet Hamikdash* -- because G-d comes to us. This is alluded to in the verse (*Yeshayah* 55:6), "Seek *Hashem* when He can be found; call upon Him when He is near," which the *Gemara* interprets as a reference to the Ten Days of Repentance.

The above idea is alluded to in the very name "*Rosh Hashanah*," whose *Gematria* (861) equals that of "*Bet Hamikdash*." This idea also explains the custom that the *Chazzan* on *Rosh Hashanah* stands at his own seat when he calls out the word "*Ha'melech*" / "The King." Rather than immediately going to the lectern, the place where the *Chazzan* usually "meets" *Hashem*, the *Chazzan* calls *Hashem* to come, so-to-speak, to his (the *Chazzan's*) place.

This also is a reason why sleeping during the day on *Rosh Hashanah* is discouraged (see *O.C.* 583:2). We read in *Bereishit* (28:16), "Yaakov awoke from his sleep and said, 'Surely *Hashem* is present in this place and I did not know'." *Rashi* explains: "If I had known, I would not have slept here." Therefore, on *Rosh Hashanah*, when *Hashem* is present in our places, we should minimize sleeping. (Heard from R' Shlomo Naiman *shlita*, 29 *Elul* 5754)

Letters from Our Sages

This week we present a free translation of a letter by R' Yisrael Salanter z"l (died 1883). In it, the founder of the *Mussar* movement discusses how different types of people approach the Day of Judgment. The letter is undated and is printed in *Ohr Yisrael*, No. 14.

At one time, I know, every person was seized by horror from the call, "The month of *Elul* has come." This fear bore fruit and brought man closer to the service of *Hashem*, each person on his own level--but not as you would expect.

One would think that a person who was distant from *Hashem's* service all year long would be seized by fear and worry because of the approaching judgment. In fact, the opposite happens; there is more improvement, and rebuke is taken more seriously, by those who all year hold firmly to a holy path than by those who all year walk in darkness.

There are both material and spiritual reasons for this paradox. The material reason is that habit is a very powerful force. The spiritual reason is that when a person sins he draws upon himself a spirit of impurity which pollutes his soul and confuses him.

Anyone who has studied a little bit of *Mussar* sees vividly that the spirit of impurity of which we spoke stands before him to entice him to act contrary to what his intelligence knows is right . . .

Now, when the great practitioners of the fear of Heaven are gone--those whose own fear of judgment could be seen on their faces and made an impression upon their followers--if there are no roots, from where will the leaves come? Nevertheless, if we can remove from ourselves our dirty garments and put on clean ones [see *Zechariah* 3:4], we will see clearly that we must be afraid and we must tremble--each person on his own level, but much more so than in previous generations.

It is well known, and experience shows, that it is possible to serve *Hashem* on a lofty level without studying *Mussar*/ethical works. However, to turn from bad to good without *Mussar* is like trying to see without eyes or to hear without ears. Therefore, the *Poskim* / *Halachic* authorities have written that during the High Holidays--when one prepares for judgment on *Rosh Hashanah* and, even more so, before *Yom Kippur*--one must study *Mussar* works.

And what can we do to break through the wall of iron that separates us from *Hashem*, i.e., the spirit of impurity that pollutes man's soul, so that the study of *Mussar* can have the desired effect? There is only one answer--this, too, experience teaches us--and that is to pour out one's soul to *Hashem* with a *Minyan* in order to bore a small hole in that iron wall.

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The *Gemara* (*Berachot* 28b) relates that Rabbi Yochanan ben Zakkai's students said to him: "Our teacher! Bless us."

Rabbi Yochanan ben Zakkai responded, "May it be His will that your fear of Heaven shall be as great as your fear of man."

The students asked, "Is that all?"

Rabbi Yochanan ben Zakkai answered, "If only [one's fear of Heaven were as great as his fear of man]. Know that this is not so, for when one sins, he hopes that no person sees him [yet he does not stop to think that G-d sees him]." [Until here from the *Gemara*]

R' Yaakov Yisroel Beifus *shlita* illustrates the great divide between man's fear of man and his fear of Heaven with the following parable:

Imagine yourself walking down a Moscow street during the darkest days of Communist rule. You are an observant Jew who studies and even teaches Torah, and you know that unimaginable suffering awaits you if you are ever discovered. Suddenly, an official looking car pulls up at the curb next to you, and a man with a gruff voice orders you inside. You obey, and the car speeds away. As it does, the man in the car says, "You will soon stand in judgment."

How you would tremble and quake! You know that you are in a country where there is no justice. You have committed no crime, but you know that you are destined to spend many years in prison, perhaps even at hard labor. Or, you may be committed to a psychiatric hospital, as happened to other dissidents. Whatever will be, you know that you are in trouble.

Before reading on, pause, and imagine yourself in this scene.

Suddenly, the car stops in an alley, and the driver turns to face you. What is happening now? you wonder. But before you can think any meaningful thoughts, the driver speaks. He says, "I know that you are Jewish. I, too, am Jewish. You thought that I was taking you to KGB headquarters to be judged there, but you were wrong. When I told you that you will soon stand in judgment, I meant that *Rosh Hashanah* is coming. I only meant to awaken you to this fact."

What would be your reaction? No doubt, you would feel relieved. The dark cloud that was hanging over you would quickly lift. "I am not facing a real judgment," you would think, "merely the judgment of *Rosh Hashanah*." This is the phenomenon that Rabbi Yochanan ben Zakkai described – we do not fear G-d even as much as we fear man, let alone more than we fear man, as we should. Perhaps if we reflect on this story, writes R' Beifus, we can develop an appreciation for the judgment of *Rosh Hashanah*.
(*Yalkut Lekach Tov*)

"On *Rosh Hashanah*, all of mankind passes before Him as *Bnei Maron*, as is written (*Tehilim* 33:15), 'He Who fashions their hearts together, Who comprehends all their deeds'."

(*Mishnah: Rosh Hashanah* 16a)

The *Gemara* (18a) asks: What is the meaning of "as *Bnei Maron*"? In Babylonia, they translate it, "like sheep." (*Rashi z"l* explains: Like sheep that pass in front of their owner in a single file so he can tithe them.) The sage Reish Lakish says: "Like the ascent of Bet Choron." (*Rashi*: A narrow mountain pass where travelers must walk in a single file.) [Until here from the *Gemara*, as explained by *Rashi*]

According to both interpretations, the *Mishnah* is teaching that, on *Rosh Hashanah*, all of mankind passes before *Hashem* "single file." What is the significance of going single file?

R' Yaakov Yosef z"l (1840-1902; *Rosh Yeshiva*, rabbi, and *Maggid* / preacher in Lithuania; first and only Chief Rabbi of New York City) explains: With a few exceptions, the Torah prescribes uniform consequences for sinners. For example, if a person eats non-kosher meat intentionally, his punishment--39 lashes--will be the same whether he transgresses because he has an insatiable appetite for non-kosher meat or because he intends to anger *Hashem*. Likewise, if one steals, the penalty will be the same whether the thief or the victim is rich or poor.

However, that is true only of punishments administered by *Bet Din* / a human court, which cannot possibly plumb the depths of a sinner's thoughts and motivations. In contrast, *Hashem's* judgment does take into account the sinner's personal circumstances, for He "comprehends all their deeds." Thus, on *Rosh Hashanah*, every person passes before *Hashem* single file and is judged individually, some more harshly and some more leniently.

R' Yosef continues: There is another aspect to *Hashem's* judgment that results from His knowing a person's thoughts. Unlike a human court, *Hashem* can, and does, judge a person based on his character traits. Thus, we read (*Mishlei* 16:5), "Every haughty heart is the abomination of *Hashem*." Even if the haughtiness in a person's heart has not manifested itself in action, he is judged for it because of where it inevitably will lead him, R' Yosef writes. This is the meaning of the verse (*Mishlei* 20:8): "When the King sits on the seat of judgment, He scatters all evil"--"all," even evil that is hidden in man's heart. Therefore, when the Day of Judgment comes, no one can afford to be complacent; even if we could truthfully say that we have not sinned in deed, we certainly have sinned in our hearts.
(*L'Bet Yaakov: Drush* 15)

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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ON EVE OF ROSH HASHANAH, ISRAEL POPULATION TOPS 9 MILLION (YNet 9/16/20)

There are today some 9,246,000 residents of Israel, the Central Bureau of Statistics said Wednesday, as it released its annual population report on the eve of Rosh Hashanah, which begins on Friday.

According to the CBS, since September 1, 2019 approximately 170,000 babies have been born in Israel, 44,000 people have died, and 20,000 people have made aliyah.

All in all, Israel's population has grown by 150,000 people since Rosh Hashanah 2019.

About 6,841,000 of the residents of Israel are Jews, constituting 74% of the population. About 1,946,000 (21%) are Arab and some 459,000 people are non-Arab Christians, members of other religions and people without a religious affiliation. The data also shows that 43.1% of Jews in Israel define themselves as secular, 21.1% as traditional, 12.8% as traditional-religious, 11.3% as religious and 10.1% as ultra-Orthodox.

The data also shows that life expectancy for women in Israel is 84.7 years and 81 years for men.

The data also show that 11.5% of Israelis experienced poverty in the past year - 69% of them Jews and 30.9% Arabs. In addition, 20.2% of Israelis feel permanently or periodically stressed; 19.6% feel often or occasionally lonely and 24.9% have felt discriminated against in the past year.

On the other hand, 88% of Israelis say they are satisfied with their lives.

POLL: YAMINA GROWS STRONGER AS LIKUD BEGINS TO WOBBLE (Israel Hayom 9/17/20)

A new poll aired by Channel 13 News on Wednesday night projected that were elections held at this time, Likud would win 30 Knesset seats, and Naftali Bennett's Yamina party would secure 22 mandates.

The broadcaster's poll last week saw Likud win 31 seats to Yamina's 21 mandates, meaning that the national-religious alliance comprising the New Right and National Union parties is beginning to gnaw at Likud's political power.

Yesh Atid held steady from the previous survey with 18 seats, followed by the Joint Arab List (12), Blue and White (8), Yisrael Beytenu (8), Meretz (8), and ultra-Orthodox Sephardi party Shas and Ashkenazi counterpart United Torah Judaism with seven mandates each.

As the previous poll indicated, here, too, Labor was not expected to past the prerequisite four-Knesset-seat electoral threshold.

Also falling below the electoral threshold are Geshet, Habayit Hayehudi, Derech Eretz, and the far-Right Otzma Yehudit parties.

These results left the overall blocs largely unchanged, with the right-wing bloc projected to win 66 Knesset seats and the center-left bloc 46. Yisrael Beytenu was marked as "undecided."

Asked who they believe is best suited for the role of prime minister, 31% of respondents named Netanyahu, compared to 32% last week.

Other results held steady with 18% saying Bennett was best suited for the premiership; 13% named Yesh Atid leader Yair Lapid, and only 10% chose Blue and White leader, current prime minister-designate Benny Gantz.

Another 28% of the respondents named other lawmakers or said they had no opinion on the matter.

Asked whether they believe the second coronavirus-inspired lockdown would help curb the pandemic or would simply put Israel on the path to a third lockdown, 46% of the respondents said the measure would only be partially

successful, forcing Israel to impose yet another shutdown later on.

Some 41% said the lockdown would fail.

As for how Netanyahu has been handling the coronavirus crisis, 58% of the respondents said they disapproved of government policies, 21% said they "somewhat approved" of them, and 12% expressed confidence in the Netanyahu's handling of the crisis.

ARE THESE THE FIVE COUNTRIES ON THE WAY TO TIES WITH ISRAEL? (JPost 9/17/20)

Israel is in talks with several Arab and Muslim countries to normalize ties, Palestinian Authority Social Affairs Minister Ahmed Majdalani told Kan Bet on Thursday.

Majdalani listed Oman, Sudan, Comoro Islands, Djibouti and Mauritania as states holding normalization discussions with Israel.

This list came a day after US President Donald Trump said there are five countries that plan to establish diplomatic relations with Israel soon, ahead of Israel signing peace agreements with the United Arab Emirates and Bahrain.

Oman and Sudan have been mentioned as serious possibilities for ties with Israel in recent weeks.

Despite recent events, Majdalani maintained the Palestinian position on normalization with Israel, saying "the attitude that there can be peace with the Arabs without peace with the Palestinians is an illusion."

The Prime Minister's Office declined to comment on the list of countries.

'PAKISTAN COULD BE NEXT TO NORMALIZE TIES WITH ISRAEL' (Israel Hayom 9/15/20)

The historic peace deals between Israel and the United Arab Emirates and Bahrain have sent shockwaves across the Arab world, meeting both commendations and condemnations.

Jerusalem has expressed hope that the momentum caused by the two accords will continue to sweep through the region, despite the Palestinians'

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disapproval and Iran's implied and explicit threats against its neighbors over any attempted rapprochement with the Jewish state.

British-Pakistani analyst Noor Dahri, founder and executive director of Islamic Theology of Counter Terrorism, a UK-based think tank, told Israel Hayom Monday that many other Arab countries have taken notice of the regional winds of change, and may follow in Abu Dhabi and Manama's footsteps sooner than one may believe.

"The peace agreements of the UAE and Bahrain with Israel are just a door [for them] for opening further diplomatic, trade and strategic relations with the Israel. There are many countries that are awaiting their term to join the agreement, such as Oman, Sudan, Morocco and Saudi Arabia," he said.

"We must not forget that despite the tough political tension between Qatar and other members of the GCC [Gulf Cooperation Council], Israel has already maintained good mutual relations with Qatar and there is no doubt that Qatar may join the peace agreement with Israel sooner or later.

"Pakistan has also not closed the door completely but its national interests do not permit it to announce open relations with the Jewish state. ... Both states have had intelligence and military relations for decades. Pakistan has never considered the Jewish state as its enemy but may establish conditional relations with it in the future, after the Arab agreements."

Dahri, an independent researcher specializing in Islamism extremism and counterterrorism, is an adviser to many national and international organizations, including British Association of Islamic Studies and the Council for Muslims Against Anti-Semitism, to name a few.

ISRAEL'S THREE-WEEK LOCKDOWN EXPLAINED: THE DOS, DON'TS AND HIGH HOLY DAY PLANS (Ha'aretz 9/17/20)

On Thursday, the Israeli government approved regulations for the three-week national lockdown beginning on Friday at 2 P.M., the eve of the Rosh Hashanah holiday, to address the spike in coronavirus cases.

The lockdown is currently due to last until Sunday, October 11, a day after Simhat Torah.

The lockdown will restrict Israelis from traveling more than 500 meters (about 1,600 feet) from their homes, subject to exceptions for essential purposes. Businesses that serve customers in-person will be closed, but retailers selling essentials such as food and medicine will remain open.

The government approved the regulations of the lockdown on Thursday morning, and the cabinet will convene two weeks into the lockdown for a situation assessment. It will take 24 hours for the regulations to go into effect, giving the Knesset time to examine the rules – and to overturn some or all of them if they see fit – before they become law. The Knesset will also have one week to change and overturn regulations, even after they have gone into effect.

How is the new nationwide lockdown different from the one at the beginning of the pandemic in the spring?

Because the lockdown in March and April was instituted when a transitional government was in office prior to the formation of the current coalition government, lockdown regulations were issued as emergency orders. The new regulations are being issued based on a new coronavirus law that gives the cabinet authority to approve these restrictions.

This time, the lockdown is longer – but less restrictive. For example, while in March people were limited to a distance of only 100 meters from their homes, now they will be allowed to go 500 meters.

The government has also approved a 500 shekel (about \$145) fine for anyone who strays beyond their 500 meters for unapproved reasons.

Who can travel beyond 500 meters from home?

People are permitted to leave home to go to work, whatever the distance, even if it is not classified as essential, so long as they do not accept customers in-person. Athletic activity will be allowed without distance limitations.

The law also permits traveling for reasons including but not limited to: to purchase food or other essentials, to receive medical and mental health treatment, to donate blood, to attend a demonstration, to obtain social welfare services, to attend legal proceedings or the funeral of a first-degree relative, to provide essential assistance to someone and to transfer a minor whose parents are separated from one parent's home to the other. Women are also authorized to travel to mikveh (religious ritual) baths.

Visiting the beach is permitted for exercise only, and those wanting a beach workout must come by foot, and not by car.

Beginning on Wednesday, travel will also be allowed in order to purchase supplies and fulfill religious obligations ahead of the Sukkot holiday.

Can I visit my friends and family? What about for holiday meals?

Visiting another person's home is forbidden, with the exception of work or providing them necessary assistance.

How many people can be in a space at once?

Up to 10 people can gather in an enclosed space, and 20 people outdoors, with a distance of two meters between them.

Can people go to synagogue for holiday prayer services?

Worshippers can only go to prayer services within 500 meters of their homes, including during the High Holy Days.

People can pray in outdoor capsules of up to 20 people, with physically demarcated distances between them, and an empty seat between each worshipper who is not a member of the same household.

People can pray indoors in groups of 10 or 25, depending on the local infection rate. Groups will be distanced and separated by plastic dividers, and two empty seats will be left between each worshipper.

The number of people allowed into synagogue buildings is dependent on the local infection rate, the size of the building, and how many entrances and exits it has. There will be no more than one person allowed for every four square meters of space in a place of worship.

Synagogues cannot serve food during indoor or outdoor services.

What will be closed?

Any business that receives members of the public, except for those that provide essential services, will be shuttered for the duration of the lockdown. That includes retail stores, cultural institutions, places of entertainment, recreation and tourism, swimming pools and gyms and restaurants. Only essential services will be allowed to remain open, such as supermarkets, pharmacies, laundromats, opticians and stores that sell other essential items, such as those for home maintenance and communications.

The public sector will be operating at half capacity. The private sector businesses, except those listed above, will remain open.

Hotels will only be open if they are serving as short or long-term replacements for housing, such as those rented by foreign workers. A hotel's public spaces, such as pools and restaurants, are off limits.

Restaurants and other businesses will be allowed to make deliveries.

What about schools?

Schools and preschools will be closed during the lockdown, except for special education and programs for at-risk youth. Schools and preschools will switch to distance learning instead. Special education students who are normally mainstreamed into regular classes will be able to come to school to receive the treatment and individual assistance that they are entitled to, the Education Ministry said.

Will public transportation be running?

Buses will be running, but at limited capacity. Trains will operate with an empty seat for each passenger, and buses will also limit the number of passengers. Taxis will only take one passenger at a time, unless that passenger must be accompanied by one other person. When possible, windows must be open at all times.

Are demonstrations allowed?

The coronavirus law authorizes the cabinet to set conditions of demonstrations, including limiting the number of participants and the distance

among protesters, but protests cannot be barred entirely. During its discussion on Sunday, the cabinet has expressed its intent to place some restrictions on protests, including possibly limiting them to 500 meters from protesters' homes.

Health Ministry director general Chezi Levy is due to present a proposal on the matter, but at this point, demonstrations are permitted without any restrictions related to the pandemic.

ISRAEL'S NEEDY HOLOCAUST SURVIVORS FEAR IMPACT OF LOCKDOWN (YNet 9/17/20)

As Israel prepares for a second coronavirus lockdown and all the ensuing economic woes, many of the country's elderly and in need fear that the new restrictions will only make their lives worse.

Volodymyr Kantorovich, an 84-year-old Holocaust survivor from Beit Shemesh, spent the war in Stalingrad, where he lost much of his family.

Some years ago, he contracted malaria, which has affected his health to this day.

Now he is forced to live in a room at his daughter's house as he cannot afford the costs of living on his own.

"I live in my daughter's house because of my financial situation; it is easier to live together," Kantorovich says.

"I worked for 20 years in Israel, but my pension is less than NIS 1,700 (approx. \$500) a month. I get another NIS 2,000 in national insurance and a symbolic NIS 200 a month from Russia. With so little income, I need to help with rent, pay for water, electricity and municipal taxes."

"It saddens me that I cannot go on trips or visit the theater. It pains me that I cannot help my daughter financially," he says.

"Despite being an adult, I have to ask her for help. I worked all my life, but I could not get a proper pension to live on without my daughter's help."

Thousands of elderly and Holocaust survivors live in poverty in Israel and are in need of daily help with food, especially during the holiday period.

On Monday, the Knesset State Control Committee, chaired by Yesh Atid MK Ofer Shelah, held a special hearing assisting Israel's Holocaust survivors during the upcoming holidays and lockdown.

"As we frantically prepare for the coming lockdown, we must not abandon those [Holocaust survivors] to whom we have the highest moral duty," Shelah said.

Aliyah Vorenczyk, 91, and his wife Sofia, both Holocaust survivors, are also in need of economic aid.

Living in a one-and-a-half room apartment, they even find it hard to buy the medication they need.

"During the war, we had nothing to eat," Vorenczyk says. "But now it is also hard to get money to buy groceries."

"Every month I pay NIS 300 for medication," he says. "My wife has vision and hearing difficulties. She needs a hearing aid and glasses that we cannot afford. She broke both of her legs and is unable to walk. If we had a wheelchair, she would have been able to go outside."

Vorenczyk said that every day is becoming more and more difficult, finding it hard to find what to wear and eat.

"Israel today does not give us what we need," he said.

"Food aid is their oxygen supply," says Chasdei Naomi, a charity that helps more than 5,000 elderly and Holocaust survivors.

"This year has been the hardest we have seen. The middle class became poor and the poor became poorer. This year we are assisting more than 100,000 Israelis and are working hard to reach every one of them."

YOUNG MAN WITH AUTISM CRACKS CODES IN TOP-SECRET IDF CYBER UNIT (Arutz-7 9/17/20)

Some autistic persons show exceptional talents despite general functional and social disability. Along with the difficulties, autism can invoke remarkable abilities, including phenomenal memory, math skills, three-dimensional

thinking, musical and artistic aptitude, honesty, and the ability to focus intensely on an interest. Many individuals with autism also exhibit "splinter skills" or "islets of ability," which means they possess inordinate talent in specific areas of interest. About 1 in 10 individuals with autism possess specific skills in which they excel far beyond the average population.

For as long as he can remember, Itai knew that he was different from his peers, special, highly-intelligent and capable, but still different. Sometime in middle school, he heard a lecture about Asperger's syndrome and mused, "Hey! That sounds just like me!" Yet it still took another five long years, until he was 18, before he received an official diagnosis. Needless to say, he received an automatic military exemption instead of the coveted call-up order.

"Unlike many who are ecstatic to be exempt, I was devastated," relates Itai. "I very much wanted to join the army. I felt a strong sense of commitment to the courageous Israeli soldiers who'd protected me throughout the years, and I was determined to realize my dream and give back to our country." A family friend, who serves as an IAF pilot, referred him to Special in Uniform. This revolutionary program of the Israel Defense Forces in conjunction with JNF-USA incorporates young people with autism and mild physical and mental disabilities into Israel's military, offering them training and skills that empower them to integrate long-term into society and the workforce. The program accentuates the unique talents of each participant and places him or her into an appropriate setting within the IDF. Breaking down societal barriers and fostering widespread acceptance of social diversity, Special in Uniform focuses on the ability, not disability, of each individual, and encourages independence, inclusion and full integration into society.

"In the past, whenever I found myself among a large crowd, I would sit on the side, longing for someone to approach and talk to me," Itai reminisces. Yet his very first encounter with his fellow Special in Uniform recruits taught him that circumstances had changed. "For the very first time in my life, I was meeting kids just like me—kids on the spectrum. Knowing that we were all in the same boat gave me the courage to approach them, and today, I'm friends with all of them."

"I was a bit skeptical about the whole program in the beginning. Only when I saw Itai on base, fully integrated, using his skills, flourishing in the army, and respected by others, did I begin to appreciate the significance of Special in Uniform," Yizhar Kaufman, Itai's dad, admits.

A computer whiz with incredible stamina and superior problem-solving skills, Itai was recruited into a specialized IDF cyber department and awarded high-security clearance for this purpose. He garners immense satisfaction from solving complex problems that mystify regular people and, despite his disability, his phenomenal achievements have earned him the admiration and respect of his superiors. He relates that "Just yesterday, after I was already home, I got a call from the base asking me to help them solve a particular problem that was so urgent, it couldn't wait until morning."

"Special in Uniform is an incredible program that imbues teens with autism and other disabilities with confidence. In the past, Itai suffered from very low self-esteem, but here they gave him confidence, uplifting him and facilitating him in every realm of life, from personal to vocational. They taught him vital life skills that he lacked, like hygiene, communication and acceptable social interactions, and the strict framework and supervision has led him to attain outstanding feats," his dad continues.

Special in Uniform's three-year volunteer training program culminates with graduating youths receiving their soldier's IDs and being placed in military bases across Israel where they cull from the knowledge and skills that they acquired to perform important jobs on base, forget their disabilities and focus instead on their versatile abilities and talents. At Special in Uniform, youngsters with low self-worth mature into independent, confident young men and women who believe in themselves and their abilities. Throughout their years of military service, they acquire important social and life skills that empower them to meld seamlessly into society and, later, the workforce.

"I'm the kind of guy who doesn't know how to stop," Itai confesses. "I knew that once I chose to join the army, I was in it all the way; there was no way that I was going to give up." After three years spent volunteering in the army, he is now a full-fledged soldier, and exceedingly proud of it. Obviously, Itai's role in the army, like every significant role, comes with its fair share of challenges. Yet Special in Uniform's professional faculty is there for him every step of the way, escorting him throughout his years of service and keeping in constant touch with him and his superiors.

Following his success in deciphering codes and solving intricate problems that others in the top-secret cyber military department can't dream of solving, Itai recently received an award for military excellence from the army for his remarkable contributions to the country.

"It was the best day of my life," he expresses. "There's nothing harder for me than feeling unproductive, and I know that if I stare at a problem long enough, I'll understand it and be able to solve it."

Not only is Itai making a difference to the nation's security, but he's also making a major difference in the personal lives of many young people with Asperger's or other mild disabilities, serving as a paragon of one who surmounted the odds, defied fate, and achieved what everyone said was impossible.

"There are hundreds of kids like me, kids 'on the spectrum' who were told throughout their lives 'You can't do it' or at best, 'You can't do it as well as others.' My message to all of them is that you're the only ones who can decide if you can or can't. And when you decide that you can, go for it and realize your dreams!"

2ND TEMPLE ERA INKWELL FOUND IN GUSH ETZION (Arutz-7 9/17/20)

During archaeological work at the Khirbet Brakhot archaeological excavation site in Gush Etzion, a rare archaeological find was discovered - an intact inkwell dating to the end of the Second Temple period.

The works were carried out under the leadership of the Archaeology Unit in the Civil Administration, in collaboration with Herzog College.

The inkwell, which was discovered inside a large building dating to the Second Temple period - is made of a flat-bottomed clay cylinder with a round handle and a narrow opening with an inward-sloping rim - through which the ink and pen were inserted. Inkwells from this period are considered a rare find, and similar finds have been found in only about a dozen sites across the country.

The discovery of the inkwell strengthens the hypothesis that literacy was relatively common among the Jewish population in Israel during the Second Temple period. The inkwell probably belonged to a scribe or merchant who lived there in the years leading up to the destruction of the Temple in Jerusalem.

An archaeology staff officer at the Civil Administration, Hanania Hizami, said: "The rare finds discovered at the archaeological excavation site join a wealth of finds discovered by the Archaeology Unit at the Civil Administration and constitute historical and national cultural assets. I am pleased with the fact that we continue to uncover various archaeological finds, which contribute greatly to the study of Jewish history in the area. I would like to thank Dr. Dvir Raviv, Haim Shkulnik and Dr. Yitzhak Maitlis who led the archeological excavations and contributed to the discovery of the finds."

WHAT WE LEARNED FROM TRUMP'S ISRAEL-UAE-BAHRAIN SIGNING CEREMONY (Amir Tibon, Ha'aretz 9/15/20)

On Tuesday afternoon, three hours before the beginning of the signing of the Abraham Accords at the White House, Haaretz published a list of open-ended questions about the event, which we hoped would influence its reception in Israel, the United States and the Arab world. All of these questions were answered during the course of the ceremony, and now it's possible to offer a clear assessment of the new agreement's benefits - and weaknesses.

The first question we posed was whether or not there will be any reference to Palestinian statehood, or the old two-state solution formula, either in the text of the agreements or in the public speeches by U.S. President Donald Trump, Prime Minister Benjamin Netanyahu and the foreign ministers of Bahrain and the United Arab Emirates.

In the lead-up to the ceremony, Netanyahu emphasized that the agreement is completely independent of the Palestinian issue, and includes no concessions toward the Palestinians. Trump and the foreign ministers of the UAE and Bahrain offered a more nuanced interpretation of the agreement's impact on the Palestinian arena. The American president said that he wants the Palestinians to also become part of the broader rapprochement between Israel and the Arab world, while the Arab foreign ministers spoke in clear terms about Israel's decision to halt settlement annexation indefinitely.

Prior to the ceremony, a senior Emirati official also said that the agreement would provide his country with the ability to apply more pressure on Israel to show flexibility toward the Palestinians - not exactly the way Netanyahu sold it to the Israeli public.

We also asked how politicized the event will be, considering that it was taking place just a month and a half before the 2020 U.S. presidential election. The answer to that question arrived early in the event when Trump, sitting next to Netanyahu in the Oval Office, mocked his election rival, "Sleepy" Joe Biden, and spoke about reaching a comprehensive agreement with Iran if he wins a second term in the White House.

Trump helped Netanyahu immensely in Israel's three election cycles between April 2019 and March 2020. At times it looked like his administration was an international extension of the Likud campaign. And on Monday, Netanyahu paid back the favor with an endless stream of flattery in front of the cameras. Trump is currently down in most public opinion polls and is facing strong criticism over his failed handling of the COVID-19 pandemic. Netanyahu's de-facto endorsement of his leadership could help him solidify his standing with Christian evangelical voters, who are a key part of his electoral coalition, and maybe even help him win some new supporters in the U.S. Jewish community.

Another question we asked was whether there would be any reference to Netanyahu's political rivals-turned-partners, Defense Minister Benny Gantz and Foreign Minister Gabi Ashkenazi, who played a key role in "killing" Netanyahu's annexation plan by telling Jared Kushner, Trump's son-in-law and senior adviser, that they opposed it. Their anti-annexation "crusade" with the American administration helped divert the White House toward the other option: a diplomatic breakthrough with the Gulf states. But the two former Israel Defense Forces generals, who were not invited to attend the ceremony, received no credit whatsoever.

For Ashkenazi, however, there was a small consolation prize: Hours before the event, Israel's attorney general notified Netanyahu that the prime minister has no legal authority to sign the agreement, and that he needs to receive power of attorney from the foreign minister in order to do so. Ashkenazi agreed to give Netanyahu the needed authorization, but under one condition: that the agreement will not take effect before being approved by the entire government - a tiny humiliation for Netanyahu, and an important win for Israeli democracy.

The last two questions we put forward had to do with the event's theatrics: Would social distancing measures be observed, and which countries would send their representatives to attend it? The Trump administration took pride in the fact that the ambassadors of two other Arab countries - Oman and Sudan - were present at the ceremony. The vast majority of European countries, however, did not send their ambassadors, and neither did Jordan. As for coronavirus prevention measures, they were almost entirely absent, and the pandemic that has ravaged the world economy, led to the deaths of nearly 200,000 Americans and is about to send Israel into a second lockdown within a year wasn't even mentioned, as if it were taking place in a different world.



SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Expanding Our "I"

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

In addition to the many layers of significance attributed to the sounds of the shofar, commentators have also elaborated on the symbolism of the shofar's physical make-up. The Sefer Bilvavi Mishkan Evneh points out that while one blows into a small opening in the shofar, the sound is emitted through a wider opening. This is symbolic of the verse that is read at the opening of the shofar service, *Min Hameitzar*: "From the straits I called G-d; G-d answered me with a vast expanse." The sound of the shofar is an expression of our desire to escape from confinement to expansiveness and space. But what does this mean in practical terms?

On a physical level, the idea can be readily understood. Someone who is constrained by financial hardship or another of life's pressures desires to escape to a more expansive situation – free of those constraints and worries. But the shofar's message isn't limited to the physical realm as it also speaks of spiritual expansion – the expansion of the soul.

The Sefer Bilvavi Mishkan Evneh explains that, while every person is concerned about their personal welfare, they are also concerned about the welfare of others, at least to a degree. The less one is concerned for oneself and is instead concerned for others, the greater that person is. The shofar expresses our desire to break out of the narrow confines of only thinking about ourselves and to develop an expansive outlook that takes in the needs of others around us as well.

This, according to Rav Shimon Skop, is the idea behind the Mishna's statement (Avos 1:14) "If I am (only) for myself, what am I?" The question, "What am I?" appears to be vague and indirect. It is unclear what the Mishna intends to teach us. Rav Skop explains that the Mishna is teaching us the necessity to expand our "I" to include others in our daily thought-processes. If I think of others and I am there for others, then they become part of my "I" and my "I" is indeed enlarged. On the other hand, "If I am only for myself" then my "I" is small and limited, and hence "What am I?".

When approaching these Days of Awe, we might be inclined to focus on ourselves – how do I prepare *myself* for the Day of Judgment? How do I make sure that I have the best davening experience? How do I assure a good judgment for *myself* for the coming year? The shofar's call reminds us to look beyond ourselves and consider both the physical and spiritual needs of others, to attend to their needs when possible, but also simply to daven for them. In all of these ways the result will be that we will have elevated and expanded our "I".

Wishing you a Good Shabbos and a Good Yom-tov! Kesiva V'Chasima Tova!

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TABLE TALK

Point to Ponder

Rav Ashi says if a non-Jew forced a Jew to eat matza on the first night of Pesach, even if the Jew did not have in mind to fulfill a mitzva, he has fulfilled his obligation. Rava adds that according to Rav Ashi's opinion if one blows a Shofar to hear music on Rosh Hashana, he has also fulfilled his obligation. (Rosh Hashana 28a)

If one eats matza without intent to fulfill his obligation (if he was forced by a non-Jew to eat the matza) he has fulfilled his obligation. (Rambam Chometz Umatzo 6,4)

However, the Rambam (Shofar 2, 4) says, "If one blows a shofar on Rosh Hashana to practice the art of blowing or if one hears from someone who is not intending to blow for the mitzva, he has not fulfilled his obligation." This indicates that the Rambam's position is that one must have intent to fulfill a mitzva in order to fulfill the obligation. If so why does one fulfill his obligation to eat matza even when he doesn't have intent?

Parsha Riddle

How is it possible that even after one has waited six hours after eating meat, one would not be allowed to eat milk products?

Please see next week's issue for the answer.

Last week's riddle:

How is it possible that even after one has waited six hours after eating meat, one would not be allowed to eat milk products?

Answer: If one is still in middle of the meal at which he ate meat and has not bentched yet.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In the maftir of Rosh Hashanah (Bemidbar 29:1), the day is described as "a day of shofar-sounding." Elsewhere (Vayikra 23:24), however, it is described as "a remembrance with shofar blasts." There is a Talmudic opinion that resolves this dichotomous phrasing by explaining that the former verse refers to Rosh Hashanah that falls on a weekday, when the shofar is actually blown, while the latter refers to Rosh Hashanah that falls on the Sabbath, when the shofar is not blown, but merely "remembered" by the recitation of Biblical verses discussing it. The (Babylonian) Talmud ultimately rejects this interpretation, however, and concludes that there is no Biblical problem with blowing the shofar on the Sabbath, and it is merely rabbinically prohibited due to a concern that someone may carry a shofar to an expert in order to learn how to blow it, and thereby transgress the prohibition against carrying four cubits in a public domain. (Rosh Hashanah 29b)

The mishnah (ibid.) states that in the Temple the shofar was blown on Rosh Hashanah even on the Sabbath, and that after its destruction, R. Yochanan b. Zakai extended the dispensation to blow it on the Sabbath to "any place in which there is a beis din (rabbinic court)." The mishnah and accompanying Talmudic discussion present several different opinions regarding the breadth of R. Yochanan's extension. It is reported that a millennium ago, R. Yitzchak Alfasi blew the shofar on the Sabbath in his beis din, but the general halachic consensus is that in our era, we no longer have batei din of sufficient stature to qualify for R. Yochanan's extension. (See Tur and Beis Yosef OC #588)

In the consecutive years 5665-5666 (1904-1905), Rosh Hashanah fell out on the Sabbath, and the distinguished Hungarian-Israeli scholar R. Akiva Yosef Schlesinger argued strenuously that at least in Jerusalem, the shofar should be blown even on the Sabbath. Although he claimed to have the support of two of the leading contemporary Jerusalemite rabbis, R. Shmuel Salant and R. Eliyahu David Rabinowitz-Teomim, his campaign met with a vigorous and vehement backlash, and his attempt to reinstate the ancient custom ultimately failed (although rumor had it that he personally did once manage to secretly blow the shofar). (See Ha'Moadim B'Halachah, p. 53)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am for one day this year.
2. I am four, but really three.
3. I am a crying memorial.
4. I am your lawyer.

#2 WHO AM I?

1. I am an inauguration.
2. I am a court case.
3. Tu B'shevat is similar to me.
4. I make you taste many foods.

Last Week's Answers

#1 Torah (I am called a song, I am called a testimony, I mean teaching, I am married.)

#2 Selichos (I am for Elul and the Ten, I contain thirteen, For some I am a month, Mincha and I have something in common.)

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

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

WIN a Claw Machine Arcade Game



Visit gwckollel.org to submit your answers.

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

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Greater Washington Community Kollel wishes all of its friends, supporters, participants, and the entire community, a good Yom Tov and a sweet new year!

May you and your family be blessed with health, happiness, and peace!