

Young Israel Shomrai Emunah - Shabbos Shorts

December 23 - 24, 2022 - 30 Kislev 5783 - Parshas Mikeitz/Chanukah/Rosh Chodesh

Light Candles by 4:32 - Havdalah 5:35



The Shabbos Shorts is sponsored by **Mel Farber** to thank all of the people, particularly **Scott Schlesinger**, who offered to help with his perishable medication during the electrical outage on November 27.

Mazal Tov

- **Fran & Alan Broder** on their son, Rabbi Dr. Hillel, being appointed Head of School at Melvin J. Berman Hebrew Academy. Mazal Tov also to grandmother, **Marilyn Broder**, on her grandson's appointment.
- **Sharon & Ivan Graff** on the engagement of their son Shimon to Naama Berman of Petach Tikva.
- **Mitra Khaldar** and family on the marriage of daughter Rachel to Shimmy Trainer.
- **Dina & Mark Livingston** on the birth of a boy. Mazal Tov also to big sister Emuna Tova and big brother Avaraham Nahum. The Shalom Zachor and Bris are planned for 714 South Belgrade Road on Friday night at 7:30 PM, and Wednesday morning, respectively. Visitors should enter from the back of the house. Contact Mark for details.
- **Lois & Sid Meyers** on the birth of a great-granddaughter, Yehudis Gleich. Parents are Shoshana & Moshe Gleich of Monsey, NY. Grandparents are Jessica & Rabbi Yekusiel Strauss of Fallsburg, NY.
- **Judy & Louis Morris** on the birth of a great grandson in Ramat Beit Shemesh. (Grandparents are Rebecca (Morris) and Yitzchak Lefkowitz.)
- **Judy & Louis Morris** on the marriage of their grandson Aharon Morris (parents are Shelly & Michael Morris of Baltimore) to Esther Leah (parents are Yael & Rabbi Aaron Shlomo Lauer of Skokie).
- **Caroline & Eric Namrow** on the marriage of their son Zev to Kira Mazel, daughter of Sharon & Jay Mazel of Kemp Mill and Mazal Tov to the Namrow siblings, Shevi & Jacob, Dalya, Chani & Yossi and the Mazel siblings Daniella & Ben Dayanim, Arianne & Jeremy Kaye and Sophia Mazel.
- **Judy & Stuart Rosenthal** on the birth of a grandson to their children Samantha & Jeremy Rosenthal of Washington, DC.
- **Anne & Scott Schlesinger** on the Bat Mitzvah of their granddaughter, Elana Sandberg. Mazal Tov to Elana's parents, Sarah & Yitzie Sandberg, her siblings, Avigail and Tzvi Aryeh, her Aunt Chani & Uncle Stuey, Aunt Brittney & Uncle Joe and cousins from New York and her cousin Courtney from Delaware.

Shabbos Schedule

Minyan locations are B = Belonofsky Sanctuary,

S = Social Hall, LBM = Large Beis Medrash,

SBM = Small Beis Medrash, H = The House

Friday Night:

- Light Candles by 4:32
- Mincha: 3:00 (B), 4:30 (Ruach, B), 4:25 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 4:15 (B), 4:10 (Sephardi, LBM)

*Everyone is invited to a Seudah Shlishit following Mincha, sponsored by **Mitra Khaldar and family** in honor of the marriage of daughter, Rachel, to Shimmy Trainer.*

- Shabbos ends: 5:35

Divrei Torah/Shiurim:

- | | |
|---------------------------------|------------------------|
| • 8:45 Main Minyan | Rabbi Yonatan Gorin |
| • 9:15 Minyan | Rabbi Postelnek |
| • Hashkamah Minyan Gemara Shiur | Rabbi Binyamin Sanders |
| • Pre-9:15 Minyan Chabura | Rabbi Postelnek |

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by **Sammy Franco, Jonathan Bresler, Larry Korb, Arnie Sherman, Dr. Marc Katz, Michael Hourwitz, Chaim Neustadter and Rick Greenberg** in memory of their parents: the 3rd Yahrzeit of Nathan Franco, Nissim Ben Rachel; 10th Yahrzeit of Harvey Bresler, Chaim Ben Yitzchak; the 11th Yahrzeit of Minnie Korb, Minah Shifrah Bas Yisrael; the 12th Yahrzeit of Racie Sherman, Rivka Bas Yosef Yona; Gerrie Katz, Chana Pesel Bas Dovid; 12th Yahrzeit of Albert Hourwitz, Avraham Mordechai Ben Yitzchak HaLevi; the 29th Yahrzeit of Goldie Neustadter, Sara Golda Bas Harav Chaim Eliezer Alter; and the 8th Yahrzeit of Dr. Raymond Greenberg, Reuven Ben Shmuel; **Dr. Howie & Karen Schulman** in memory of: the 36th Yahrzeit of Howie's mother, Florence Schulman, Faige Bas Yeshaiyah Baer; the 18th Yahrzeit of Sherrie Schulman, Sahra Leah Bas Avraham Dov; and the 8th Yahrzeit of Howie's mother-in-law, Irene Amernick (Sherrie's mom), Tzipora Chaya Bas Zorach and **Yale Ginsburg** in memory of his aunt, Chana Rus Bas Naftali Herz.
- The Shul Kiddush is sponsored by **Rami & Arly Mandelbaum** in honor of the birth of their daughter, Thea (Adina Chaya).

Health Policy

- People experiencing symptoms of COVID-19 or other transmissible illnesses should not attend prayer, learning, social or other events at the Shul.
- If you have tested positive for COVID-19, please follow CDC guidelines before returning to Shul.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, meets at 9:15 AM every Shabbos in The House next to the Shul. Kiddush is served after Davening.

Shabbos Groups for 18-36 months (Mommy & me), 2 - 5 years, 6 - 9 years, 5th - 6th grade girls will NOT take place this Shabbos, December 24, due to weather conditions.

Junior Congregation for boys in grades 4 - 6 will NOT take place this Shabbos, December 24, due to weather conditions.

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! The next session will take place **Motzei Shabbos, December 31, 7:00 PM** in the Social Hall. Please email mshimoff@yise.org if you would like to sponsor. *See flyer for details.*

YISE Programs and Listings

Ruach Minyan in the Belonofsky Sanctuary - In honor of Shabbos Chanukah we will have a Ruach Minyan this Friday, December 23, led by Judah Lifschitz. Following Mincha, those interested in a regular Minyan will go to the Social Hall to Daven Kabbalos Shabbos and Maariv.

Pre-9:15 Minyan Chabura - A weekly Chabura on the Parsha, now learning the Kedushas Levi. Delve into the deeper dimensions of the Parsha and Holidays by learning the Kedushas Levi's weekly insights. Begins at 8:55 AM Shabbos morning. This week's Shiur will be led by Rabbi Postelnek. *See flyer for details.*

Hashkamah Minyan Gemara Shiur - Following the Hashkamah Minyan, learning Maseches Sanhedrin, in the Small Beis Medrash. This week's Shiur will be led by Rabbi Binyamin Sanders.

Save the Date for the 2023 YISE Gala Banquet - Sunday, February 26, 2023. Honoring Stuart & Judy Rosenthal, Josh & Sara Katz, and the 2023 high school graduating seniors who have served our congregation's youth.

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

Thank you to the Shiurim Sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

- **Margie & Michael Hourwitz** in honor of Rabbi Grauman and all those who attend the Shiur.
- **David Jaray** in memory of Rabbi Hyatt, Z"l, and in honor of Rabbi Grauman and all those who attend his Shiur and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"l, and Rabbi Hillel & Mrs. Myrna Klavan, Z"l.

Hashkamah Minyan Gemara Shiur

- **David Jaray and Chani & Jay Parness** in honor of Rabbi Grossman and all those who attend his Shiur.
 - **Ina Klinger** (mother of Elaine Rubin)
- Pre-9:15 Minyan Chabura
- **Ina Klinger** (mother of Elaine Rubin)

Dvar Torah Dedications/Sponsor a Shiur

YISE continues to offer a number of different in-person and virtual learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

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.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):
 - Daily Morning (Monday 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
 - Hashkamah Minyan Gemara Shiur, Shabbos Morning
2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

Please email office@yise.org to sponsor. Thank you for your support.

YISE Programs and Listings (continued)

High Holidays Survey - YISE wants to learn from members of the community about your preferences and choices regarding High Holidays services. Fill out our short survey at <https://wp.yise.org/high-holidays-survey> Those who provide their names will be entered in a drawing for a \$100 Shalom Kosher gift card.

Living Shabbos - Join YISE young professionals for a series on the laws of Shabbos with Rabbi Postelnek. Tuesdays, 8:15 PM - 9:00 PM, at the home of David & Tamara Goodman, 11611 Kemp Mill Road. For questions or to join the WhatsApp group contact Rabbi Postelnek at rypostelnek@yise.org Recordings available at <https://wp.yise.org/living-shabbos>

Ask the Rabbi - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic: Toveling and Kashering utensils, will take place on Tuesday, January 31, 8:00 PM - 9:00 PM on **Zoom A**. The first 45 minutes is for Shailos submitted in advance and the last 15 minutes is for Q&A. Send in your questions to: AskTheRabbi@yise.org by Sunday, January 29. For more info. and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com To sponsor the program, contact the YISE office. *See flyer for details.*

Monthly Shalosh Seudos - First Shabbos of each month. To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org Volunteers are needed to set up and clean up. Contact Ethan Cohen at ecohen@yise.org to be part of the rotation. *See flyer for details.*

Kiddush Volunteers Needed from ALL Minyanim to help set up and clean up for Kiddushes on Shabbos morning. Times vary. Let us know when you are available. Contact Barbara Price at 301-332-8181.

Online YISE Cholim List - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. For information, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

Weekday Shiurim

Options for in-person and remote learning are listed below.

For the latest list and 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. Monday through Friday, 9:30 AM, **Zoom A**, will not meet on Thursday, December 29.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM, **Zoom A**, will not meet on Wednesday, December 28, or on Thursday, December 29.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume on January 1, 2023.
 - **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, now learning Mishlei, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, will resume on January 4, 2023.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**, will resume on Sunday, January 1.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckkollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**.
 - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Join the fastest growing Halacha learning program in the world! Register online at <https://thegreaterwashingtoncommunitykollel.com/scp> *See flyer for details.*
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 9:00 PM - 10:00 PM. For more information, contact Rabbi Levy 240-423-8810.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzia, Daf 3a. Wednesday evenings at 8:00 PM on **Zoom H**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
 Zoom B: ID: 970 1398 4837, password 613
 Zoom C: ID: 833 3477 1595, password RabbiHyatt
 Zoom D: ID: 601 853 4021, passcode Winter (phone 667362)
 Zoom E: ID: 746 455 2195, password Learn
 Zoom F: ID: 803 356 4156, password Learn
 Zoom G: ID: 713 7408 5130, password 045079
 Zoom H: ID: 849 3898 4989, passcode 161699

Happy Birthday! Happy Anniversary!

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

Community Programs & Listings

Kidney Donation Needed - Mr. Gerry Segelman, father of Micah Segelman, is in need of a kidney transplant. If you would consider being a kidney donor, please contact Rabbi Chaim Steinmetz at csteinmetz@renewal.org or 718-431-9831 ext 209.

Imitating the Outside World - Join the Federal Holiday Learning Program with Kollel Zichron Amram on Monday, December 26, at YGW Boys' Campus and on Zoom - Meeting ID: 815 9130 9185, Passcode: 1216613. Davening 7:45 AM, breakfast 9:00 AM, learning 9:30 AM, Shiur with Rabbi Eliyahu Reingold, Rosh Kollel, 10:40 AM. Questions? Contact Rabbi Moshe Chaim Blate at 240-858-2041 or mblate@yeshiva.edu

In G-d We Trust - Exploring the relationship and balance between Relying on G-d/Bitachon & Human Endeavor/Hishtadlus, based on the teachings of 11th century scholar, Rabbeinu Bachya's Treatise on Trust - Shaar Habitachon. Wednesdays, 12:15 PM - 1:00 PM on Zoom, beginning December 14. Presented by Rabbi Hillel Shaps. To register, visit <https://linksgw.org/classes>

Ko-ach Sports Baseball and Basketball Registration is Now Open - Now in our 7th year! A Sunday sports program for boys K - 6th grade. To register, go to www.Ko-achSports.com Basketball starts Sunday, January 29. Baseball starts Sunday, March 26. Early bird and sibling discounts available! Play Ball!

Kemp Mill Toastmasters - Wednesday, January 4, 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 president@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Siyum in Memory of Art Sapper - Go to <http://hadranalach.com/2568> to join a Siyum Mishnayos planned for the first Yahrzeit of Art Sapper on November 27, 2023, Kislev 14, 5784.

Mikvah Emunah Society Membership Campaign is underway. It's time to renew or become a member of MES! Regardless of age, gender, or whether you currently use the Mikvah, the community has a responsibility for all its members' spiritual and physical needs. Membership is \$360 a year (\$30 per month), but all donations are needed and appreciated. If \$360 is beyond your ability, please consider becoming a supporting member for \$180 or make a contribution at a level that is meaningful for you. Pay online at <https://mikvahemunah.com/membership>

Bring Some Warmth To Your Friends & Neighbors in Need - Donate warm food items to the Capital K kosher Food Pantry's Cold Weather Food Drive. We need your help to stock up on soups, hot beverages, hot breakfast cereals and more for the coming cold months. All food donations should be shelf-stable, factory sealed, well within the use-by date, and be marked with Star-K, OU, CRC, OK or Kof-K certification. For complete details, please visit: <https://www.capitalkosherpantry.org/cold-weather-food-drive>

Alshich on the Parsha with Rabbi Levy - Shabbat afternoon between Mincha and Maariv in the Franco Beit Midrash.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"L, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

Dirshu - Please join Dirshu, currently learning Bava Metzta. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner), about 2.5 Daf covered each week.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on Zoom B. For more information call 301-732-1773 or email director@goldennetwork.org

Help our Senior Neighbors - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact volunteer@seniorconnectionmc.org, call 301-962-0820 or visit www.seniorconnectionmc.org for more info.

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Go to <https://getizun.org> or email us at barbara@getizun.org

Daf Yomi Shiur currently meets online weekdays 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 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person, 7:30 AM in the YISE Social Hall.

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

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

The Week Ahead		Sunday, Dec. 25 Chanukah/Rosh Chodesh	Monday, Dec. 26 Chanukah	Tuesday December 27	Wednesday December 28	Thursday December 29	Friday December 30
Shacharis	Ashkenazi (S, B,	6:30, 7:30, 8:45	6:15, 6:40, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	4:40	4:40/ 7:30	4:40 / 7:30	4:40 / 7:30	4:40 / 7:30	See Shabbos schedule
	Sephardi (LBM)	4:35	4:35	4:35	4:35	4:35	
Halachic Times: Latest Alos Hashachar 6:01 AM, Earliest Talis and Tefilin: 6:30 AM, Latest Netz: 7:28 AM, Latest Krias Shema: 9:46 AM, Earliest Mincha: 12:42 PM, Earliest Shkia: 4:51 PM, Latest Tzeis Hacoachavim 5:40 PM							

Next Shabbos

December 30 - 31, 2022 - 7 Teves 5783
Parshas Vayigash

Friday Night:

- Light Candles by 4:36
- Mincha: 4:40 (B), 4:35 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 4:35 (B), 4:30 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:40

Next Shabbos Shorts Deadline: Wednesday, December 28, at 12 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 Email: office@yise.org

Website: www.yise.org

Office Hours: Monday - Thursday: 9:00 AM - 5:00 PM,

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager



Pre-9:15 Minyan Chaburah

KEDUSHAS LEVI

on the Weekly Parsha and Chagim

8:55am Shabbos Mornings
Beginning Parshas Chayei Sara, Nov. 19

YISE Social Hall

Given by Rabbi Postelnek
& Rabbi Rosenbaum

REVOLUTIONIZE

YOUR TORAH LEARNING!

**NEW SEMESTER
BEGINS NOV 1**

NEW TOPIC:
הלכות נדה
The Laws of
Taharas
Hamishpacha



SEMICHAS CHAVER PROGRAM

JOIN OVER 2500 PARTICIPANTS WORLDWIDE!

**Gain practical knowledge of halacha in an
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Receive a SCP Certificate of Achievement, signed by Chief Rabbi Shlomo Amar, HaRav Hershel Schachter, and Harav Avigdor Neventzal after successfully passing a written exam at the end of each semester.



**Presented
by**



**Rabbi
Hillel
Shaps**

TUESDAYS @ 8:45PM

at YISE, 1132 Arcola Ave.

Register at:

thegreaterwashingtoncommunitykollel.com/scp



**PRESENTED BY
GREATER WASHINGTON
COMMUNITY KOLLEL &
YOUNG ISRAEL
SHOMRAI EMUNAH**



**ORTHODOX
UNION**
תורה ומצוות
Enhancing Jewish Life



Semichas Chaver Program: Founded by Rav Elyada Goldwicht

**MEN'S
PROGRAMMING**

**For more information,
please contact:
Rabbi Hillel Shaps,
hshaps@gwckollel.org**

YISE YOUTH PRESENTS

Dor L'Dor

**FAMILY
LEARNING
2022-23**

**SATURDAY 19 NOVEMBER 2022
7:00 PM**

**SATURDAY 3 DECEMBER 2022
7:00 PM**

**SATURDAY 10 DECEMBER 2022
7:00 PM**

**SATURDAY 31 DECEMBER 2022
7:00 PM**

**SATURDAY 14 JANUARY 2023
7:15 PM**

**SATURDAY 28 JANUARY 2023
7:30 PM**

**SATURDAY 11 FEBRUARY 2023
7:45 PM**

**SATURDAY 25 FEBRUARY 2023
8:00 PM**

**SATURDAY 11 MARCH 2023
8:00 PM**



Please email mshimoff@yise.org
if you would like to sponsor



Young Israel Shomrai Emunah of Greater Washington

Monthly Shalosh Seudos / Seudah Shlishit

First Shabbos of every month

Upcoming Dates:

December 3, 2022

January 7, 2023

February 4, 2023

March 4, 2023

Full sponsorships start at \$350

To sponsor, please contact the Shul Office at office@yise.org
or 301-593-4465, ext.103

You may also contribute to the new

Shalosh Seudos Group

These funds go toward supporting the Shalosh Seudos meal when a full sponsor is not available

To join the **Shalosh Seudos Group**, please contact the Shul Office at office@yise.org or 301-593-4465, ext. 103

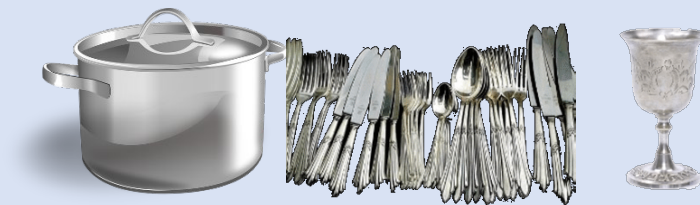
Volunteers are also needed to assist with setup and cleanup
Please contact Ethan Cohen at ecohen@yise.org to volunteer

We look forward to seeing you at YISE!

ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachic topics!

*Topic: **Toveling and Kashering / Immersing and Purging Utensils***



The first 45 minutes are for Shailos submitted in advance and the last 15 are for Q & A.

- | |
|--|
| ▪ Can I Tovel dishes for someone else? |
| ▪ How should I handle an electric appliance with regard to Toveling? |
| ▪ Can I Kasher a china plate that hasn't been used in 10 years? |
| ▪ How do I Kasher a very large pot? |

Send in your questions about Chanukah to Toveling and Kashering / Immersing and Purging Utensils to: AskTheRabbi@yise.org by Sunday, January 29.

When: Tuesday, January 31, 8:00 PM - 9:00 PM

Where: Zoom - Meeting ID: 416-963-9000, Passcode: 492019

For more information and to submit questions by phone or anonymously, contact:

Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

To sponsor the program, please contact the YISE office.



Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Shabbat Shalom - Chanukah Sameach

Vol. 29, Issue 10 Shabbat Parashat Miketz

5783 - B"H

Covenant & Conversation; R. Jonathan Sacks, z"l

Joseph and the Risks of Power - Mikketz

represents the most sudden and radical transformation in the Torah. Joseph, in a single day, moves from zero to hero, from forgotten, languishing prisoner to viceroy of Egypt, the most powerful man in the land, in control of the nation's economy.

Until now, Joseph has rarely been the author of events. He has been the donee rather than the doer; passive rather than active; object rather than subject. First his father, then his brothers, then the Midianites and Ishmaelites, then Potiphar and his wife, then the prison warden, have all directed his life. Among the most important things in that life had been dreams, but dreams are things that happened to you, not things you choose.

What is decisive is the way last week's parsha ends. Having given a favourable interpretation to the dream of the chief butler, predicting that he would be restored to office, and realising that he would soon be in a position to have Joseph's case re-examined and Joseph himself set free, the butler "did not remember Joseph, and forgot him." Joseph's most determined attempt to change the direction of fate comes to nothing. Despite being centre-stage for much of the time, Joseph was not in control.

Suddenly this changes, totally and definitively. Joseph has been asked to interpret Pharaoh's dreams. But he does far more than that. First he interprets the dreams. Second, he maps that onto reality. These were not just dreams. They are about the Egyptian economy in the course of the next 14 years. And they are about to become true now.

Then, having made this prediction, he diagnoses the problem. The people will starve during the seven years of famine. Next, with a stroke of sheer genius, he solves the problem. Store a fifth of the produce during the years of plenty, and it will then be available to stave off starvation during the lean years.

Margaret Thatcher was reported as having said, of another Jewish adviser, Lord (David) Young, "Other people bring me problems, David brings me solutions." That was magnificently true in the case of Joseph, and we have no difficulty understanding the response of the Egyptian court: "The plan seemed good to Pharaoh and to all his officials. So Pharaoh asked them, 'Can we find anyone like this man, one in whom is the spirit of God?'"

At the age of 30, Joseph is the most powerful man in the region, and his administrative competence is total. He travels round the country, arranges for collection of the grain, and ensures that it is stored safely. There is so much that, in the Torah's words, he stops keeping records because it is beyond measure. When the years of plenty are over, his position becomes even more powerful. Everyone turns to him for food. Pharaoh himself commands the people, "Go to Joseph and do what he tells you."

So far, so good. And at this point the narrative shifts from Joseph, viceroy of Egypt, controller of its economy, to Joseph, son of Jacob, and his relationship with the brothers who, 22 years earlier, had sold him as a slave. It is this story that will dominate the next few chapters, rising to a climax in Judah's speech at the beginning of the next parsha.

One effect of this is that it tends to move Joseph's political and administrative activity into the background. But if we read it carefully – not just how it begins, but how it continues – we discover

something quite disturbing. The story is taken up in next week's parsha in chapter 47. It describes an extraordinary sequence of events.

It begins when the Egyptians have used up all their money buying grain. They come to Joseph asking for food, telling him they will die without it, and he replies by telling them he will sell it to them in exchange for ownership of their livestock. They willingly do so: they bring their horses, donkeys, sheep and cattle. The next year he sells them grain in exchange for their land. The result of these transactions is that within a short period of time – seemingly a mere three years – he has transferred to Pharaoh's ownership all the money, livestock and private land, with the exception of the land of the Priests, which he allowed them to retain.

Not only this, but the Torah tells us that Joseph "removed the population town by town, from one end of Egypt's border to the other" (Gen. 47:21) – a policy of enforced resettlement that would eventually be used against Israel by the Assyrians.

The question is: was Joseph right to do this? Seemingly, he did it of his own accord. He was not asked to do so by Pharaoh. The result, however, of all these policies is that unprecedented wealth and power were now concentrated in Pharaoh's hand – power that would eventually be used against the Israelites. More seriously, twice we encounter the phrase *avadim le-Faro*, "slaves to Pharaoh" – one of the key phrases in the Exodus account and in the answer to the questions of the child in the Seder service (Gen. 47:19, 25). With this difference: that it was said, not by the Israelites, but by the Egyptians.

During the famine itself, the Egyptians say to Joseph (in next week's parsha), "Buy us and our land in exchange for food, and we with our land will be slaves to Pharaoh..." Thus Joseph acquired all the land of Egypt for Pharaoh, for every Egyptian sold their field...and the land became Pharaoh's."

This entire passage, which begins in our parsha and continues into next week's, raises a most serious question. We tend to assume that the enslavement of the Israelites in Egypt was a consequence of, and punishment for, the brothers selling Joseph as a slave. But Joseph himself turned the Egyptians into a nation of slaves. What is more, he created the highly centralised power that would eventually be used against his people.

Aaron Wildavsky in his book about Joseph, *Assimilation versus Separation*, says that Joseph "left the system into which he was elevated less humane than it was by making Pharaoh more powerful than he had been." Leon Kass, in *The Beginning of Wisdom*, says about Joseph's decision to make the people pay for food in the years of famine (food that they themselves had handed over during the years of plenty): "Joseph is saving life by making Pharaoh rich and, soon, all-powerful. While we may applaud Joseph's forethought, we are rightly made uneasy by this man who profits from exercising his god-like power over life and death."

It may be that the Torah intends no criticism of Joseph whatsoever. He was acting loyally to Pharaoh and judiciously to Egypt as a whole. Or it may be that there is an implied criticism of his character. As a child, he dreamt of power; as an adult he exercised it; but Judaism is critical of power and those who seek it. Another possibility: the Torah is warning us of the hazards and obscurities of politics. A policy that seems wise in one generation discloses itself as dangerous in the next. Or perhaps Leon Kass is right

when he says, "Joseph's sagacity is technical and managerial, not moral and political. He is long on forethought and planning but short on understanding the souls of men."

What this entire passage represents is the first intrusion of politics into the life of the family of the covenant. From the beginning of Exodus to the end of Deuteronomy, politics will dominate the narrative. But this is our first introduction to it: Joseph's appointment to a key position in the Egyptian court. And what it is telling us is the sheer ambiguity of power. On the one hand, you cannot create or sustain a society without it. On the other hand, it almost cries out to be abused. Power is dangerous, even when used with the best of intentions by the best of people. Joseph acted to strengthen the hand of a Pharaoh who had been generous to him, and would be likewise to the rest of his family. He could not have foreseen what that same power might make possible in the hands of a "new Pharaoh who knew not Joseph."

Tradition called Joseph *ha-tzaddik*, the righteous. At the same time, the Talmud says that he died before his brothers, "because he assumed airs of authority." Even a *tzaddik* with the best of intentions, when he or she enters politics and assumes airs of authority, can make mistakes.

I believe the great challenge of politics is to keep policies humane and that politicians remain humble, so that power, always so dangerous, is not used for harm. That is an ongoing challenge, and tests even the best.

Shabbat Shalom: Rabbi Shlomo Riskin

"The Lord shall broaden and beautify Yefet, and he (or perhaps "He") shall dwell in the Tents of Shem". The Chanukah struggle was between two powerful ideologies, Judaism vs. Hellenism, Jerusalem vs. Athens, a band of Maccabee traditionalist rebels who waged war (at first a Civil War against the leadership-establishment High Priest Menelaus and then against a broader contingent which included Greek-Syria) to prevent the Holy City Jerusalem from becoming a Greek city-state (*polis*), hosting idolatrous Olympic games as well as Dionysian, orgiastic celebrations.

But the roots and results of Hellenism were much more profound than their mythological idols and hedonistic orgies. Yavan, (Ion, Greece), son of Yefet and grandson of Noah, bequeathed to world history the philosophy of Plato and Aristotle, the dramatic literature of Sophocles and Euripides, the mathematics of Euclid and Pythagoras, the sculpture of Praxiteles, the epic poetry of Homer. If indeed Western Civilization is the result of the two great cultures of Greco-Rome and Judeo-Christianity, and if our Bible is the fount of ethical wisdom and humane morality, then it was Greece who pioneered structured philosophic discourse, mathematics as the language of science, and the esthetics of art, music and drama, which are all so significant in the modern world.

To be sure, there is a fundamental tension between the two world-views of Judaism and Hellenism. Whereas for us the God of love, compassion and truth stands at the center of the Universe; the human being created in the Divine image, must strive for

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morality and sanctity, for Athens the human being, embodiment of perfection, is “the measure of all things.” The gods are created in his image, and he must strive to be brave, courageous and contemplative.

On Chanukah, the two ideologies clashed and we emerged triumphant; but is there room for a synthesis, even dialectic, between the two? Can the soul of Jerusalem be garbed in the cloak of Athens much like Mother Rebecca linked the voice of Jacob to the external trappings of Esau?

Our question depends on how we read the verse cited in the introduction to this article. One approach is, “The Lord shall broaden and beautify Yefet, and he (Yefet, the glories of Greek culture) shall dwell in the tents of Shem,” in sacred synthesis or dialectic.

Another approach dictates that we must guard against the anthropocentric and hedonistic Yefet who will try to shatter and overwhelm the fundamentally frail boundaries and ramparts of Shem – “The Lord shall broaden and beautify Yefet, but He, God, can only dwell in the tents of Shem”!?

I believe the answer to our query is to be found in a fascinating incident recorded in the Talmud. Two brothers; descendants of the Hasmonean dynasty were fighting one another in a civil war, not long after the victory of the Maccabees. One brother and his troops were positioned within the Holy City of Jerusalem, and the other with the help of Roman legions were camped outside the city walls. Despite their conflict, they continued to cooperate on one project. Every day, coins were sent over the wall in a basket by one brother and animals were purchased and hoisted over the wall by the other, so that the daily sacrificial offerings of the Temple would not be interrupted.

Using what the Talmud calls the language of “Greek wisdom”, an elderly man from inside the city suggested to the enemy on the outside that as long as the sacrificial rite continued unabated, the brother on the outside would never conquer Jerusalem. The next day, when the coins for the purchase of sacrifices arrived, instead of sending bullocks for the sacrifices, they hoisted a pig, and when the pig’s hoofs touched the ramparts of Jerusalem, the Holy City was convulsed with an earthquake. The story concludes, “The Sages then decreed, “Cursed be the individual who raises pigs, and cursed be the father who teaches his son Greek wisdom.”

After the Chanukah experience and its aftershocks, one would have thought that Greek wisdom – Greek philosophy, Greek literature and Greek art, if not Greek science and Greek mathematics – would have been banned as a result of this Talmudic decree. But this was not the case. The Talmud goes on to praise the Greek language and interprets “Greek wisdom” as a skill necessary for international political discourse.

In fact, a parallel account at the end of Babylonian Tractate Sotah defines “Greek wisdom” as a special language of nuance and riddle used by politicians especially for the purpose of espionage, which is how Maimonides understands the Talmudic decree. He adds that there is no contemporary application to the ban, since that particular language has completely disappeared from usage.

Even later responsa agrees with Maimonides’ interpretation of “Greek wisdom” in the context of the ban. To be sure, he argues that philosophical tracts committed to the extirpation of Jewish theological principles are to be avoided, and even suggests that Maimonides and Gersonides may have been led astray by Greek philosophy; nevertheless, normative Judaism never codified a prohibition of studying Greek wisdom.

Apparently despite the danger, the Jewish ideal remains incorporating the “beauty of Yefet within the

tents of Shem.”

The Person in the Parsha: R. Tzvi Hersch Weinreb

Joseph, Chanukah, and Wisdom - Wisdom is the rarest of all important human qualities. Observers of the contemporary state of affairs often remark that wisdom, which is especially necessary in this day and age, is now particularly lacking.

Yet, at the same time, we are told that there is an age in life when most of us finally do obtain wisdom. Erik Erikson, the famous psychologist and thinker, believes that the course of the lifespan is marked by a series of developmental stages. At each stage of life, we master different developmental tasks. In late middle age, about age sixty, one begins to achieve wisdom. Erikson’s book, *Childhood and Society*, devotes an entire chapter to defining wisdom and to detailing the process by which one achieves it, or fails to achieve it.

What is wisdom from a Jewish perspective? And what does wisdom have to do with this week’s Chanukah theme?

The search for wisdom is a frequent biblical theme. King Solomon was once assured by the Almighty that he would be granted the fulfillment of one wish. He wished for wisdom, obtained it, and is therefore termed in our tradition the wisest of all men.

Reading this story of Solomon and other sacred texts leads to the conclusion that there are at least two components to wisdom. There is a knowledge base; mastery of the facts and its data. There is also, however, the essential ability to select from this database those bits of knowledge which apply to the situation at hand.

There is the mastery of material, and there is the ability to advance that material and make it relevant.

One of the early 20th century masterpieces in the field of Jewish ethics is a book by Rabbi Joseph Hurvitz of Novardok, entitled *Madregas Ha’Adam* (Man’s Stature). Torah wisdom is one of Rabbi Joseph’s themes. He insists that mastery of the corpus of Jewish law in and of itself does not constitute wisdom. Knowledge in “matters of the world” is also necessary; abstract knowledge must be interrelated with concrete reality.

The symbol of the Chanukah festival is, of course, the Menorah. The original Menorah in the holy Temple was situated in the southern end of the inner Temple shrine and consisted of seven branches.

The Menorah symbolizes the light of wisdom, and its seven branches, the seven classical areas of wisdom, which include not only knowledge of the divine, but also mathematics and music.

Combining the wisdom symbolized by the Menorah with Rabbi Joseph’s insights, we begin to appreciate the complexity of the concept of wisdom. It encompasses theoretical and practical knowledge, and it involves the seven major areas of human inquiry.

It is in this week’s Torah portion, Miketz, we encounter the first man to be known as wise, to be recognized as a fount of wisdom. That man is the biblical Joseph, and it is the Pharaoh of Egypt who calls him wise.

You know the story. The Pharaoh has his dreams, Joseph interprets them and suggests a plan of action. Pharaoh is pleased by the plan and says to his courtiers, “Could we find another like him, a man in whom is the Spirit of God?” And he continues and says to Joseph, “Since God has made all this known to you, there is none so discerning and wise as you”.

The Pharaoh recognizes that wisdom is not only mastery of facts and the ability to apply them; it is more than familiarity with the seven branches of worldly wisdom, and it is even more than life experience. Besides all that, it is a gift of God.

I have had the good fortune of meeting several wise people in my life, and I am sure that most of you

Likutei Torah

have as well. Whenever I have met such people, I have been struck by how their words seemed to come from a higher place. Their insights reflect that they have access to a source beyond my ken.

This was Pharaoh’s experience when he heard Joseph’s interpretation. He realized that no course of study – no training, no mastery of expertise – was sufficient to account for the good counsel that he was hearing. He knew that the man in front of him was blessed with the Spirit of God.

There is no better time than this Shabbat, as we celebrate Shabbat Chanukah and read the story of Joseph, to reflect upon the quality of human wisdom and to fully appreciate this lesson: Whatever else wisdom comprises, it has one indispensable ingredient. It is ultimately the inspiration of the One Above.

Mizrachi Dvar Torah

Rav Doron Perz

Lighting Up the Dark

Chanukah takes places, here in Israel where it was instituted and in the northern hemisphere, in the darkest and longest nights of the year.

We are in the middle of winter, the depths of darkness – in the month of December is the longest night and shortest day. In addition, Chanukah being at the end and beginning of the lunar months of Kislev and Tevet, when there is no moon, they are the longest and darkest nights of the whole year.

Remarkably, in the Gemara in Massechet Avodah Zara, we are told that after Adam was expelled from the Garden of Eden, it was the winter and the days kept getting shorter and the dark nights getting longer. He prayed and fasted for eight days, concerned about what was happening to the world.

Moreover, our Sages instituted that the miracle of the oil that we recall is a mitzvah that we can only fulfil at night and not during the daytime. There is something about the light dispelling the darkness even in the deepest and longest nights and months of the winter. That is when we light up the dark.

This it seems, says the Maharal, is the essence of Chanukah. After all, there would never have been a festival about oil which lasted for eight days – there is no such commemoration about a mitzvah that they could have done. They could have waited a few more days and had the requisite oil for the Menorah.

The festivals of thanksgiving and Hallel are about salvation – Pesach, Purim etc. – therefore, of course, it was the military victory that is celebrated. Indeed, in Josephus and the Book of the Maccabees there is no mention about the miracle of the oil – it speaks about the eight days of celebration when they consecrated the Temple, just as they had done previously at the time of King Solomon.

If it is about the consecration of the Temple and the military victory, then why is it that the lights are the symbol of Chanukah? Long after the Temple was destroyed and the Hasmonean dynasty had been decimated two hundred years later, the message which has accompanied us during the 2,000 years of exile until today’s times of redemption is that in the darkest times the smallest amount of light can dispel so much darkness. A small amount of oil which should never have lasted so long, lasted for eight days. A tiny family of Chashmona’im should not have been able to defeat the Greeks, but they did.

The message for us is no matter how dark and difficult things may seem, with faith in G-d and the belief in the justice of our cause and doing the right thing, even against impossible odds, so little can become so much, darkness can become light and indeed a tiny drop of goodness can illuminate far beyond our wildest dreams.

At the end of last week's *Parashah*, we read that Yosef asked Pharaoh's *Sar Ha'mashkim* / Chamberlain of the Cupbearers to remember him and help him get out of jail. The last verse of the *Parashah* tells us: "The *Sar Ha'mashkim* did not remember Yosef, and he forgot him." This week's *Parashah* opens two years later, when the *Sar Ha'mashkim* finally is caused to remember Yosef.

Midrash Rabbah comments on the verse in *Tehilim* (40:5): "Praiseworthy is the man who places his trust in *Hashem*"--this refers to Yosef. But, because he asked the *Sar Ha'mashkim* to remember him, he had to sit in prison an additional two years. [Until here from the *Midrash*]

This *Midrash* appears to contradict itself! Was Yosef the paradigm of a person who trusts in *Hashem*, or did he wrongly seek the assistance of a human?

R' Yissachar Shlomo Teichtal z"l *Hy"d* (1885-1945; rabbi of, and *Rosh Yeshiva* in, Pieštany, Czechoslovakia) writes in the name of his wife's grandfather, R' Menachem Katz Prostitz z"l (1795-1891; rabbi of Tzehlem, Austria): For an ordinary person, there would be nothing wrong in seeking the help of the *Sar Ha'mashkim*; man is obligated to expend reasonable efforts to accomplish his goals, and doing so does not necessarily indicate a lack of *Bitachon* / trust in *Hashem*. However, the *Midrash* is teaching, even such a modest effort was considered sinful for a person of Yosef's stature as the model of *Bitachon*.

How do we know that Yosef was, in fact, on such a lofty level? Because he knew that his brothers hated him, yet he did not hesitate when his father sent him to check on their welfare. Rather, he placed his trust in *Hashem* and declared, "I am ready!" (*Mishneh Sachir*)

Shabbat

The *Gemara* (*Shabbat* 21b) teaches: Wicks and oils which may not be used for *Shabbat* candles may be used for *Chanukah* candles--even for the *Shabbat* of *Chanukah*. The *Gemara* explains that the light of the *Shabbat* candles is intended to be enjoyed; therefore, one may use only materials that produce good quality light. If one uses inferior wicks and oils, he may adjust them on *Shabbat* in the hopes of getting better light. But, adjusting a burning candle transgresses *Shabbat*. In contrast, one is not permitted to make use of the light of the *Chanukah* candles; thus, there is no fear that one may adjust the wicks or oil to improve the light's quality.

R' Menachem Nochum Twersky z"l (1730-1787; *Chernobyler Maggid* and *Chassidic Rebbe*) explains the *Gemara* homiletically:

Shabbat is a special gift that *Hashem* gave us in order to draw us closer to Him. However, *Shabbat* is so lofty that it is difficult for some people to rise to it.

On *Chanukah*, in contrast, *Hashem* lowers Himself to us, so-to-speak. Thus, the ideal height at which to light the *Menorah* is quite low--below 10 *Tefachim*, approximately 40 inches, off of the ground. Oil, with which we light the *Menorah*, is frequently used as a metaphor for wisdom--thus, for example, one who wishes to become wiser is advised to face slightly southward when praying, as the *Menorah* was in the southern half of the *Bet Hamikdash*. The message, writes the *Chernobyler Maggid*, is that, on *Chanukah*, *Hashem* comes "down" to us to make us wiser and help us come closer to Him. – **Continued in box inside** –

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and uncle Oscar Rudsten a"h

"Then said to one another, 'Indeed we are guilty concerning our brother inasmuch as we saw his heartfelt anguish when he pleaded with us and we paid no heed; that is why this anguish has come upon us.'" (42:21)

Speaking in Shanghai, China, during the Mir Yeshiva's exile there, R' Yechezkel Levenstein z"l (1895-1974; *Mashgiach Ruchani* in several *yeshivot* in Poland and Israel) observed: We have a tendency to say, "With *Hashem's* help," when making plans. This implies that our efforts are primary, but that we can use an assist from *Hashem*. This perspective is misguided, however. We are, indeed, obligated to expend efforts to achieve our goals, but only because of *Hashem's* curse to Adam ("By the sweat of your brow shall you eat bread"). As for the outcomes of our plans, it is solely *Hashem's* Will that brings success or failure.

Yosef's brothers understood this, R' Levenstein noted. When they were accused of spying and given an ultimatum to bring their younger brother to Egypt, they did not say, "We should not have told the Egyptian viceroy (Yosef) that we have a younger brother." They did not ask themselves what would have been a better strategy for dealing with the Egyptian ruler. Instead, they immediately attributed their troubles to a sin--failing to have compassion for their brother Yosef. It is our good deeds and sins that "drive" *Hashem's* Will.

Likewise, R' Levenstein continued, when Yosef's brothers found their money bags in their pouches, their immediate reaction was (42:28), "What is this that *Elokim* has done to us?" And, when the Egyptian told them, "Fear not! Your *Elokim* and the *Elokim* of your father has put a hidden treasure in your sacks," they were immediately assuaged. No better explanation could be hoped for than: Such is the Will of G-d!

R' Levenstein added: The *Chashmona'im* also attributed everything to *Hashem*, and that is what gave them the courage to go to war. They understood that it made no difference that they were outnumbered by the Greeks; numbers and odds do not matter to *Hashem*. And, that is why the *Chashmona'im* succeeded.

In short, R' Levenstein concluded, just as it makes no sense to blame one's injuries on a stick that is used to hit him, so it makes no sense to blame those injuries on the person wielding the stick. Only the Creator determines our fates!

(*Mi'mizrach Ha'shemesh*)

- Continued from back page -

Man, continues the *Chernobyler Maggid*, is like a wick, waiting to be "lit" (enlightened) by wisdom, so he can shine brightly. The *Gemara* is teaching: Even those individuals who are not yet ready to be set aflame by *Shabbat* can be enlightened by *Chanukah*. (*Me'or Enayim*)

"By this shall you be tested: By Pharaoh's life, you will not leave here unless your youngest brother comes here." (42:9)

Why did Yosef subject his brothers to this ordeal? R' Shlomo Twerski z"l (1923-1981; *Hornesteipler Rebbe* and rabbi in Denver, Colorado) answers:

When we say that we are "*Mochel*" / forgive someone who sinned towards us, that does not mean that we are erasing that person's sin. Indeed, it is absolute haughtiness for us to think that we can erase another person's sin.

What then is "*Mechilah*" / "forgiveness"? R' Twerski explains: The *Gemara* (*Sanhedrin* 103a) states that the angels did not want the repentance of the evil king Menashe to be accepted, but *Hashem* created a "*Mechilah*" / tunnel for Menashe that reached directly to the Throne of Glory. We see, says R' Twerski, that *Mechilah* is a "path" for a sinner, a way to restore his self-esteem and achieve atonement. That is what we are giving a person when we forgive him.

Yosef, too, was giving his brothers a path to achieve atonement, R' Twerski continues. Our Sages teach that repentance is complete only when a person faces the same challenge that caused him to stumble before, and this time he does not stumble. Thus, the way for Yaakov's sons to atone for what they did to Yosef was to stand up for Rachel's other son, Binyamin. Yosef was creating that opportunity, that path to atonement, so that his brothers' repentance could be complete.

R' Twerski cautions: We do not have the right to test others in order to "help them" repent. What we can learn from this is what *Mechilah* means: The hurt person removes himself from the picture so that the one who hurt him has room to repent. [This also teaches that the one who sinned should not think his repentance is complete just because his friend, neighbor, spouse, etc. says, "I forgive you."]

(*Malchut Shlomo*)

R' Dr. Abraham J. Twerski z"l (1930-2021; prolific author, and younger brother of the above) elaborates in the name of his brother: The above idea explains why Yosef never contacted Yaakov to say that he was alive. Yosef wanted his brothers to achieve atonement for what they had done, and he understood that that would require a process, not simply saying, "I forgive you." Indeed, had Yosef simply said, "I forgive you," he would have appeared as a magnanimous *Tzaddik*, while lowering his brothers to the status of groveling sinners. That would not have given them a path to atonement. Moreover, Yosef understood that he was doing exactly what Yaakov would have wanted had he been aware of all the facts.

We read (41:51), "Yosef called the name of the firstborn Menashe, 'For, *Elokim* has made me forget all my hardship and all my father's household.'" [Note: This is a different Menashe than the king mentioned above.] Obviously, Yosef had not forgotten all his hardship and all his father's household! What he meant was: I recognize that everything that has happened to me was by the hand of *Hashem*, and now *Hashem* has given me the tools to begin to put my hardship behind me.

(*Forgiveness* p.192-195)

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NETANYAHU HAS FORMED A GOVERNMENT (Ha'aretz 12/21/22)

Benjamin Netanyahu officially informed Israel's President that he has successfully formed a government, six weeks after the Knesset elections.

The Likud chairman spoke with President Herzog, telling him he has enough seats to build a majority in the 120-member legislature.

The parties that will make up the coalition will be Netanyahu's Likud, the ultra-Orthodox Shas and United Torah Judaism, and the far-right factions Otzma Yehudit, Religious Zionism and Noam.

The next step in the process will occur when Knesset speaker Yariv Levin officially informs the lawmakers that a new government has been formed. That move would trigger the Basic Law on the Government, which states that the cabinet must be sworn in no more than seven days afterwards.

However, because of Hanukkah, the Knesset will not meet on Wednesday, and will convene again only on the following Monday, December 26.

Therefore, the swearing-in ceremony of the new cabinet will take place no later than Monday, January 2. Netanyahu and Levin would like to try to hold the swearing-in ceremony before the deadline. Sources close to the two say that Wednesday or Thursday of next week, December 27 or 28, is a likely date, barring any delays.

Whether the event takes place this week or next is not very important, because Likud believes the coalition laws will all be passed by Wednesday of next week. The goal of moving up the date before the deadline is symbolic, so as not to wait until the new year for the swearing-in ceremony.

On Monday, the Knesset is expected to vote on the final version of the so-called "Dery bill," which would enable Dery to become a minister despite being given a suspended sentence following a plea deal for tax offenses in January 2022.

Immediately after, discussion is to begin on the so-called "Ben-Gvir bill," an amendment to the Police Ordinance subordinating the police chief to the far-right National Security Minister-designate Itamar Ben-Gvir.

NIDES LIGHTS CANDLES AT EGALITARIAN KOTEL; GANTZ HECKLED AT MAIN SITE (JPost 12/21/22)

United States Ambassador to Israel Tom Nides joined Reform Jews and other progressive movements on Tuesday night for a Hanukkah lighting ceremony at the egalitarian prayer plaza at the Western Wall.

The plaza - known as Ezrat Yisrael - is located in the southern section of the Western Wall and is the one place where progressive Jews can hold egalitarian prayers. In 2017 and under pressure from ultra-Orthodox politicians, Benjamin Netanyahu overturned a previous government decision to upgrade the plaza and to give the progressive Jewish movements quasi-state status.

Nides was joined by Labor Party MK and Reform Rabbi Gilad Kariv, who said afterwards that the ceremony "conveyed the double message of love for Israel and Jerusalem and commitment to the values of religious tolerance, freedom and equality."

Israeli Defense Minister Benny Gantz was met by hecklers who called on him to leave the Kotel due to his prior support of a two-state solution to the Israeli-Palestinian conflict.

ISRAEL TO GIVE 17 POWER GENERATORS TO UKRAINE FOR ELECTRICITY-STARVED KHERSON (Times of Israel 12/20/22)

Israel donated 17 generators to Ukraine for use in the southeastern Kherson region which has been largely plunged into darkness by Russian bombardment, Jerusalem's embassy in Kyiv said Tuesday.

As its invasion has ground to a halt in the face of stiff Ukrainian resistance, Russia has systematically targeted Ukraine's power infrastructure, leaving tens of thousands without electricity as winter sets in.

The generators "will illuminate the darkness in Ukraine," Israel's mission in Kyiv said, echoing the theme of lights expelling darkness in the Jewish festival of Hanukkah, which is currently being celebrated.

They will be used to provide electricity to the hospitals and the water infrastructure in the Kherson area, which was badly hit by the war, it said.

Donation of the generators "is part of the humanitarian aid effort of the State of Israel to Ukraine since the beginning of the war in February," it said.

"There is a special significance to the donation of the generators during the Hanukkah days," said Israel's ambassador to Ukraine, Michael Brodsky, referring to the eight-day festival that began on Sunday night. "We are helping to bring light back to the homes of the Ukrainians and helping the Ukrainian people in this difficult and dark hour."

The embassy noted that aside from the generators, Israel has provided Ukraine with food, emergency equipment and winter clothing, medicine, training, and a field hospital that operated in Western Ukraine during March and April.

Kyiv has repeatedly criticized Israel for not going a step further by providing weapons and military systems to Ukraine.

Hanukkah, also known as the Festival of Lights, has already made its presence felt in Ukraine. On Sunday, Jews in Ukraine lit a giant menorah in Maidan Independence Square in the capital.

ISRAELI DIPLOMATIC OFFICIALS DEAL WITH 10 INCIDENTS IN QATAR, DURING WORLD CUP (YNet 12/19/22)

Israeli consulate officials in Qatar were tasked with only a handful of

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incidents involving citizens of Israel during the World Cup, Israel's Foreign Ministry said Sunday after the soccer contest came to a dramatic end. Israel's diplomatic staff in Doha said it handled only 10 incidents, including one medical emergency in which an Israeli was hospitalized before being flown back to the Jewish state. Most of the other cases involved lost or stolen passports.

There was also one Israeli arrested over a minor incident but was released shortly after.

Thousands of Israelis flew directly to the Gulf Arab state for the World Cup, despite Israel and Qatar not having official diplomatic relations, and special arrangements were made to place there a team of diplomats from Israel to deal with any problems.

"We are happy to say that the entire event went off with virtually no problems," said Iris Ambar, head of the Israeli delegation at the World Cup. "We appreciate the Israeli visitors who took responsibility for themselves and acted with discretion throughout."

According to FIFA, 4,500 incoming fans registered as Israelis. However, Israel's Foreign Ministry claimed that up to 10,000 made it there, saying thousands used non-Israeli passports to avoid potential security problems.

Israelis who went to Qatar were warned beforehand to keep a low profile and not clarify their nationality or religion. Israel's Foreign Ministry also launched a website to educate fans and raise awareness of sensitive issues they might have encountered.

OPEN LETTER TO NETANYAHU FROM ISRAELI HIGH TECH SECTOR WARNS AGAINST SCARING OFF INVESTORS (j24NEWS 12/17/22)

In an open letter addressed to Israel's prime minister-designate Benjamin Netanyahu, hundreds of workers, executives and investors in the country's thriving high-tech sector warned the seasoned leader against making common cause with extremist factions.

Should Netanyahu's alliance with the likes of Itamar Ben-Gvir and Bezalel Smotrich result in the demotion of Israel's judiciary that would compromise the liberal status quo in the country, the technology sector would suffer, the letter, cited by the Times of Israel, read.

"We, entrepreneurs and founders of start-up companies in Israel, investors and managers of venture capital funds, appeal to you out of concern for the devastating consequences for the economy in general, and the high-tech industry in particular, that may result from the legislative processes taking place in the Knesset (Israel's parliament)," read the letter signed by some 400 individuals.

The document called to safeguard Israel's liberal values, in particular with regard to the equality enjoyed by sexual and gender minorities. The Religious Zionism party contains the Noam faction, a far-right ultra-Orthodox party with the primary goal of advancing anti-LGBTQ policies. In 2015, Smotrich described himself as a "proud homophobe."

"As citizens, we respect the results of the last election that reflect the will of the people and believe that you, as prime minister, will act for the benefit of Israeli society. That being said, damage to the status of the judiciary and harm to the rights of minorities based on religion, race, gender or sexual identity — will be a real existential threat to the great high tech industry."

"Undermining confidence in the Israeli judiciary and, consequently, in Israeli democracy, puts a question mark over the basic and fundamental rights of every person. Such developments may give pause to the investors who have driven the growth of our great industry," the letter said.

ISRAELI ULTRA-ORTHODOX CLAIMS 'SECULAR' REFUSED TO SELL HIM USED TREADMILL (YNet 12/20/22)

When David, high-tech worker from the predominantly Haredi city of Beit-Shemesh, saw an ad for a used treadmill online, he in his wildest dreams couldn't imagine the seller refusing to do business with him over his religious convictions.

David said he saw the ad on the "Yad2" website, in which Israelis buy and sell used and second hand items. He contacted the buyer and later went to

pick the treadmill. But, once at the location, the seller slammed the door in his face, telling the ultra-Orthodox man, "I don't do business with Haredi people."

"I've never been humiliated like this in my life. I've heard of cases like these, but I never thought it would happen to me, here Israel," David said.

"We set a time and place. I showed up with my son so he could help. We rang the bell and when he opened, he told me right to my face that he doesn't do business with the ultra-Orthodox. We went back downstairs, and I got a phone call from the man's wife.

"She didn't apologize for what happened, but she did say that she'd be willing to arrange for us to give the money and they'd leave the treadmill outside the apartment for pickup," he told Ynet, playing the audio recording of that conversation.

"I told her it's unacceptable," David said. "I said we had wasted an hour driving over here and we want to see it before we buy. She said she's not having this discussion with me and it's a take-it-or-leave-it offer. I declined and told her their behavior is disgusting."

"We must listen to each other," David said

"I work with plenty of secular people at my high-tech company in Herzliya, and I know this incident is not an indicator of what secular people are like, but these kinds of things happen to other people, who won't come and tell it to Ynet. I'm probably not the only one this has happened to."

While initially hesitant to come forward, David said that it's imperative that politicians know their words carry weight and could be a danger to democracy.

"Lately the discourse in this country is becoming more contentious," he said. "But ultimately we're one nation, and we need to listen to each other, not hate each other."

Ynet attempted to call the seller, but they hung up the phone. After the incident was reported in the media, the seller called to offer his apology, which David accepted, and they've parted on good terms.

HAREDI LAWMAKERS GIVE UP DEMAND TO AMEND LAW OF RETURN (Arutz-7 12/19/22)

The Knesset's two haredi parties, Shas and United Torah Judaism, have dropped their demand that the incoming Netanyahu government tighten Israel's immigration laws by amending the Law of Return, Kan Reshet Bet reported Monday morning.

According to the report, Likud negotiators have succeeded in convincing Shas and UTJ to drop their demand that their coalition agreements include a provision for removing the grandfather clause from the Law of Return.

The Likud's right-wing and religious allies have called on the incoming government to amend the country's Law of Return — the 1950 law which guarantees Jews around the world the right to immigrate to the Jewish state and receive citizenship.

Specifically, lawmakers have pressed the Likud to agree to roll back the 1970 amendment to the law, which extends the Right of Return to the non-Jewish spouses of Jewish immigrants, and to the non-Jewish grandchildren of Jews. Some on the Right have warned that the 1970 grandfather clause threatens Israel's Jewish character, given the high-level of non-Jewish immigration, reaching as high as 75% from some Eastern European countries.

The Likud, however, is wary any changes to the law could alienate Diaspora Jews and drive immigrant voters to Avidgor Liberman's Yisrael Beytenu party, which draws heavily from the Russian-speaking immigrant population.

Last week, it was reported that Shas and UTJ were pushing a compromise under which non-Jewish immigrants under the Law of Return would be granted permanent residency status, rather than full citizenship — an offer the Likud rejected.

Now, according to Monday's report, haredi lawmakers have acceded to the Likud's demand that no commitment be made to changing the Law of Return; a position Shas and UTJ are said to have accepted, given their demands for numerous other legislative changes, including passage of a new draft law.

Instead of an agreement committing the government to amend the Law of Return, the coalition deals will instead require the formation of a committee to investigate the matter and submit its findings to the government.

ISRAEL PHILHARMONIC ORCHESTRA TO MAKE HISTORIC ABU DHABI DEBUT (i24NEWS 12/16/22)

The Israel Philharmonic Orchestra (IPO) will perform in Abu Dhabi on Tuesday, marking its historic United Arab Emirates (UAE) debut.

This will be the celebrated ensemble's first concert in an Arab state, 85 years after a tour of Egypt that took place before the founding of the State of Israel. Following several highly successful decades under the baton of legendary maestro Zubin Mehta, the orchestra named homegrown star Lahav Shani, formerly the principal conductor of the Philharmonic Orchestra of Rotterdam, as its artistic director.

Michal Herzog, the spouse of Israeli President Isaac Herzog, was instrumental in setting up the four-day visit, during which the orchestra will play a single concert. The IPO will perform Gustav Mahler's First Symphony and Mozart's final Piano Concerto, No.27 in B-flat Major. Shani will conduct both works, the latter from the keyboard.

The UAE's ties with Israel have been flourishing since the historic U.S.-backed Abraham Accords in 2020 to normalize diplomatic relations.

A HANUKKAH MIRACLE: STOLEN ANCIENT TORAH SCROLLS RECOVERED (JPost 12/20/22)

Three ancient Torah scrolls were recovered, after being stolen last month from a synagogue in Rishon LeZion, Israel Police announced in a statement on Tuesday.

The scrolls were found in the possession of two suspects, brothers in their 30s who are residents of Rishon LeZion and were arrested.

The police will ask the court to prolong the suspects' detention.

The Torah scrolls were stolen from the Beit Eliyahu Tunisian Synagogue in Rishon LeZion, after the suspects broke into the synagogue after the Friday evening prayer.

Worshippers who came to the synagogue for the Saturday morning prayers found its interior in ruin, with prayer books torn apart and damage to the prayer rooms themselves.

The scrolls were brought to Israel from Djerba, Tunisia, are 180, 150 and 79 years old respectively and possess great sentimental and monetary value.

After the theft, Rishon LeZion police station began an accelerated investigation during which they used the most advanced technological and forensic means at their disposal, which led directly to the identification and arrest of the suspects and the recovery of the scrolls.

Torah scrolls are a frequent target for thieves, because they can have great historical and monetary value and often synagogues aren't secured thoroughly.

SIGN WARNING JEWS NOT TO ASCEND THE TEMPLE MOUNT RESTORED (Ha'aretz 12/15/22)

The Western Wall Heritage Foundation reinstated a sign from Israel's Chief Rabbinate warning Jewish visitors against entering the Temple Mount area in Jerusalem on Wednesday, after its removal in August.

The sign, which notifies visitors that people who have not been ritually purified are forbidden from ascending the mount, which is Judaism's holiest site, was taken down amid the Tisha B'Av fast. In its stead, new and prominent signs were placed at a police checkpoint and in a waiting hall at the entrance to the bridge by the Temple Mount Administration, an activist group, listing the rules for going up to the site in accordance to Jewish law, including immersion in a ritual bath and the prohibition of wearing leather shoes.

This has led some critics to claim that the placement of the signs was coordinated with the police, encouraging Jewish prayer on the Temple Mount and violating the religious status quo governing the site.

Following a Haaretz report on the removal of the warning sign, the Western Wall Heritage Foundation, which manages the complex, placed an identical one at the Old City's Mughrabi Gate. It also released a statement, according to which Chief Rabbi Yitzhak Yosef approached Rabbi of the Western Wall and the Holy Places Shmuel Rabinovitch with the request that "the sign be returned to its place, which has returned to warn the masses, in the name of the Chief Rabbinate, of the grave obstacle in ascending the Temple Mount faced by Jews of our generation, who are impure due to their contact with the dead."

The sign's message – "According to Torah Law, entering the Temple Mount area is strictly forbidden due to the holiness of the site" – has not changed since it was first placed in the area following the Six Day War in 1967, the foundation said.

According to the status quo agreed upon by the Israeli government and Muslim religious authorities following the Six Day War, Jews are permitted to pray at the Western Wall and Muslims at the mosques atop the Temple Mount. The compound is open for visits by non-Muslims, but not for prayer.

For decades, the sign represented the approach of the majority of the religious Jewish community toward the Temple Mount; just a few thousand pilgrims would ascend it each year. In 2009, for instance, just 5,658 Jews visited the complex.

Recent years have seen changes regarding visits to and prayer at the site. While police used to stop any Jewish visitor they found murmuring under their breath on suspicion of praying there, today they ignore prayer there, as does the Waqf, which administers the Muslim holy sites on the compound.

Many rabbis, and almost all ultra-Orthodox ones, prohibit their followers from ascending the Mount due to concerns over ritual purity. However, a growing number of modern Orthodox rabbis encourage pilgrimages so long as visitors go with a guide who know which parts of the site are permitted to visit.

Several notable rabbis and Knesset members have ascended the Temple Mount in recent years, and the number of Jews paying visits there has risen continuously each year. In 2021, 34,779 Jews visited the compound.

A FIRST: GOVERNMENT ADMINISTERS JEWISH LAW EXAM FOR WOMEN (Arutz-7 12/20/22)

For the first time in Israel's history, the Ministry of Religious Affairs has administered an exam for women Torah scholars to test their expertise in halakha studies.

In mid-November, 16 women sat for this first-ever exam, 12 of whom study at the Ohr Torah Stone Susi Bradfield Women's Institute of Halakhic Leadership (WIHL) and four who study at Matan HaSharon. Among the subjects of study tested were the laws of Shabbat, marriage and divorce, nidda (Family Purity) and mourning, with other subjects to be tested in the future.

"This is a very important and meaningful point in time for women in the world of Halakha," said Rabbanit Devorah Evron, director of the Ohr Torah Stone Susi Bradfield Women's Institute of Halakhic Leadership (WIHL), which has been training women in halakha and religious leadership since 2006. "Pioneering women have put in the hours on the benches of the Beit Midrash, engrossing themselves in the pages of the Talmud and rabbinic texts. They did this out of love of the Torah, even though the value of their learning and even their ability to learn were not officially recognized by the State."

The exam, equivalent to the one given by the Israeli Rabbinate to men studying for ordination, was administered by the Ministry of Religious Services in response to a petition filed by the Jewish life-advocacy organization ITIM on behalf of female halakha scholars.

The petition argued that the Chief Rabbinate was discriminating against religious women scholars by not allowing them to sit for the exams, since the exams can be a threshold requirement for certain civil service positions. By denying women the right to take the tests, the State is harming their ability to find employment. The Israeli High Court of Justice agreed, demanding that the State find a solution; thus the Ministry of Religious Services' parallel track was established.

"The remarkable dedication and achievements of our 12 WIHL scholars is manifested through this historic event," said Rabbi Dr. Kenneth Brander, President and Rosh HaYeshiva of Ohr Torah Stone. "Their passion and commitment to Torah living, learning and leading are being actualized through these exams, with the hope and goal of providing them with halakhically appropriate, equal opportunities in the workforce in service to our people. The vision of Rav Soloveitchik to ensure that Jewish women can study and teach Torah on the highest of levels continues to be realized through this groundbreaking development."

"These women have been trained as halakhic advisors and leaders, and have already been serving in spiritual and halakhic leadership roles in communities and synagogues," continued Evron. "Happily, this recognition that they have received from the field is finally being complemented by recognition from the State. The establishment of the state-administered halakhic exam is an important and historic step in recognizing women's knowledge and their halakhic judgement, and will open the door for them to serve the state and the Jewish people in a diverse set of religious positions." "These exams serve as a fundamental development for the State of Israel which for the first time is recognizing the achievements of women scholars, and a significant step in the process of positioning women scholars as a link in the chain of Jewish tradition," said Rabbanit Oshra Koren, director of Matan Hasharon. "We are grateful to the women in the Matan HaSharon halakha program on their investment, achievements and desire to bring greater light into our world."

NETANYAHU'S GOVERNMENT WILL VIOLATE THE CIVIL AND HUMAN RIGHTS OF ISRAELIS (Gershon Baskin, JPost 12/22/22)

We want good governance. We want law and order. We want the police to be effective, to serve the citizens, to fight crime and to solve crimes bringing the criminals to justice.

We want the justice system to work and to prosecute those who need to be prosecuted. We want the court systems to try the accused in a timely manner and to make judgments that reflect a genuine sense of justice.

We want to see an end to the horrific murders in Arab society in Israel. We want the justice system to remove organized crime families from our streets. We don't want paid protectionism anywhere. The outgoing government was the first government to make fighting crime, especially in Arab society, a high priority. There was progress but they didn't have enough time to really make a significant difference.

As this was a high-priority issue in the campaign of the person who will likely become the minister in charge of the police. I wish him much success. But if we are truly honest with ourselves, the situation in Israel has always been that if Arab citizens are killing Arab citizens, it is much less of a priority for the justice system to deal with than if an Arab citizen kills a Jewish citizen.

Just look at the rate of solving the crimes and compare the two situations. The statistics tell the truth that there is no comparison to the number of resources that are spent when the criminal is an Arab and the victim is a Jew as opposed to an Arab criminal and an Arab victim.

The same can be said regarding the sentencing of criminals from different parts of Israeli society. In many, if not most cases, an Arab criminal will end up spending significantly more time in prison for the same crime committed by a Jewish criminal. Even among the Jews, an Ashkenazi criminal will in many cases receive lighter sentences than a Mizrahi criminal – that, of course, also depends on the original of the Judge in question.

Much has been written and documented on the discrimination within the court system and even after more than 70 years of Israel's existence, the justice handed out by the system is very questionable. This is just one of the many reasons why the Israeli public has lost confidence in the system.

We want a strong legislative branch of government that has the ability to reflect public opinion, which is difficult in our very diverse society. We expect our legislatures to reflect the broad and diverse public and despite the huge differences politically between the 120 elected members of Knesset, we expect all of them to protect our civil rights as citizens. I expect them to

especially protect the civil rights of those groups within our society who are not part of the majority.

For me, that is the beating heart of democracy. It is not majority rules, that is the easy part, the heart of democracy is when the majority understands that the minorities must have the same civil and human rights as the majority. I have little faith and little hope that the incoming government even comes close to understanding and implementing the basic protections of the rights of many of the minority groups in Israel, especially the Arab citizens.

The new government will not be very far off from previous governments, even Labor Party-led governments. The enormous social and economic gaps in our society were not created by the Likud. The Likud enhanced many of those gaps but they were created and fostered during the times of the so-called leftist governments. One only needs to travel around the country and see the reality of Arab communities next to Jewish communities. It is all over the country.

COMPARE JEWISH Zichron Ya'acov to its direct Arab neighbor Fureidis. When driving from the coastal road toward Zichron Ya'acov you see green open spaces with beautiful homes spread across the hills of this community. Looking slightly to the left you see massive blocks of dense housing, cement and stone with little or no breathing space between them. Fureidis looks like an urban slum built into one of the most beautiful areas of the country with its many small Jewish communities controlling most of the land and open spaces.

Travel throughout Galilee and look at the small beautiful Jewish villages on all of the hilltops and then look below them to the densely populated much poorer Arab communities. The Arab communities were there before the Jewish communities were built. In the 1950's most of the land of the Arab communities was expropriated by Israel and Jewish communities were built on that land.

Arab communities have been struggling since then to gain access to more land. In 1949, at the end of the war, 156,000 Palestinian Arabs became citizens of Israel. They were about 12% of the population at that time. Today, there are nearly two million Palestinian Arab citizens of Israel and they are 21% of the country. Yet even with this huge increase in population, no new Arab communities were built by the state in all of its history, as opposed to hundreds of Jewish communities.

There is no more space for the Arab communities to expand and there is a real crisis for young Arab families in Israel. They, like our own Jewish children, want to have a decent life, a home and a place to raise a family with a good community, services and good schools. They have nowhere to go. They feel suffocated and the only conclusion that they can come to is that Israel discriminates against them because of their national identity.

I expect our government to relate to all of its citizens with full equality, as stated in the declaration of intent of our founders within the Declaration of Independence. Israel "will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations."

The incoming government of Israel claims that it will bring good governance, it will fight crime and will bring security to Israel's citizens. The incoming prime minister even promises us that he will bring additional peace treaties with more of Israel's neighbors. Many of us, roughly half of the electorate who did not vote for any of the political parties that will make up the new government, do not trust that the new government will not violate our rights.

We are quite convinced that the words of the full right-wing coalition government will turn into actions that will violate the civil and human rights of many of the country's citizens.

We all want good governance and law and order but we also want justice and there can be no real justice without full equality. It is clear that the new incoming government has no intention of ensuring full equality.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Awake To Act

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

"And now, let Pharaoh look for an insightful and wise man and set him over the land of Egypt." (41:33)

After interpreting Pharaoh's dreams and predicting seven years of abundance followed by seven years of famine, Yosef advises Pharaoh to appoint an administrator to carry out a strategic plan. The plan would involve imposing a twenty percent tax during the years of abundance to be kept as provision during the years of famine. Many commentaries are bothered by Yosef's apparent presumptuousness in laying out a plan for Pharaoh. Yosef had been called upon only to interpret Pharaoh's dreams, not to chart out a new course for the country.

Rav Yaakov Tzvi Mecklenburg (Haksav V'hakabalah) suggests that Yosef was not overstepping his role by presenting this plan because this was actually part of his interpretation of Pharaoh's dreams. When the Torah records Pharaoh's dreams, as well as when Pharaoh repeats them to Yosef, the Torah specifically mentions that Pharaoh "awoke." (41:4,7,21) From this, Yosef deduced that Pharaoh's awakening also contained a message: Pharaoh needed to be awakened to action. He needed to be directed to take heed of the message contained in his dreams and begin to implement a plan immediately to accomplish what was necessary.

On Chanukah, we celebrate how our ancestors rose up to defend the Torah's way of life and overthrow the Greek oppressors. While certainly many Jews recognized that their situation was dire, it was a small group, led by Mattisyahu Hakohen, who were awakened to action. Their efforts, with G-d's help, met with success – forever changing the course of history.

As we celebrate this beautiful holiday, we must remember that it is not only about donuts and latkes. There are many valuable messages to discover if we take the time to learn more about Chanukah. But perhaps most important is what we do with those lessons. They should not just lie dormant, remaining as ideas and dreams tucked away in the back of our minds. These lessons must awaken us to action, spurring us to greater heights in our service of G-d.

Wishing you a Good Shabbos and a Happy Chanukah!

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TABLE TALK

Point to Ponder

They (Yosef's brothers) said to one another, "Indeed we are guilty concerning our brother inasmuch as we saw his heartfelt anguish when he pleaded with us and we paid no heed; that is why this anguish has come upon us (42:21).

Their (Yosef's brothers) hearts sank and they turned trembling to one another, saying "What is this that Hashem has done to us?" (42:28)

If the brothers knew why they were facing hardships, as indicated by the first verse, why were they perplexed as to why Hashem was punishing them?

Parsha Riddle

How do we learn from Chanukah that one should thank Hashem for the natural running of the world?

Please see next week's issue for the answer.

Last week's riddle:

Which two people acted inappropriately because of prophetic visions about their future which they misinterpreted?

Answer: Potiphar's wife wanted to marry Yosef, because she prophetically saw that she was destined to have descendants from Yosef. Korach believed he was correct to argue with Moshe because he saw that Shmuel Hanavi would descend from him (Korach).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Mikeitz*, the Torah relates that when the Chamberlain of the Cupbearers mentioned Yosef and his talent of dream-interpretation to Pharaoh, he described Yosef as "a Hebrew youth, a slave of the Chamberlain of the Butchers." (41:12) Rashi explains that the Chamberlain's language contained a number of pointed objections to Yosef's eligibility for high office:

"A youth" – a fool, and unsuited for greatness; "Hebrew" – he is not even familiar with our language; "a slave" – and it is written in the laws of Egypt that a slave may not rule or wear the clothes of aristocrats.

A midrash (cited by Riva, end of *Vayigash*) relates another objection that was raised against Yosef's elevation to viceroy:

How can we appoint as king over us one who committed adultery with his master's wife?

Yosef had not, of course, actually committed adultery, but the basic principle that one who has committed a grave sin is ineligible to be appointed to a position of public authority is found in *halachah* as well. The *Terumas ha-Deshen* (2:214) rules that one who was exposed as having sworn falsely in a civil proceeding in court may not be appointed to a local governing council. Despite the fact that his fellow citizens have forgiven his offense against *them*, G-d has not forgiven the offense against *Him*, and so until the sinner demonstrates the proper repentance required by *halachah*, he is ineligible to hold public office. While the Talmud only asserts the disqualification of a sinner from acting as a judge, and makes no mention of his disqualification from other positions of public authority, the *Terumas ha-Deshen* declares that officials invested with authority over public affairs "stand in the place of the court," and thus must satisfy the same eligibility requirements as judges.

On the other hand, various authorities maintain that the legitimacy of a sovereign does not depend on his righteousness. The Zohar (*Vayeishev* 192b) makes the remarkable assumption that King Achav actually had the legal right, as a monarch, to seize the vineyard of Navos, his (Achav's) wickedness and idolatry notwithstanding. Based on this, R. Ovadia Yosef rejects the position of *Shut. Pe'as Sadecha* (165) that the *halachah* does not recognize the legitimacy of the Israeli government due to the fact that many of its members do not observe the Torah, since even sinners can possess sovereign authority (*Shut. Yechave Da'at* 5:63).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We equal Reuven and Shimon (-1).
2. Our uncles are Shevatim.
3. We are a blessing.
4. We were born in Egypt.

#2 WHO AM I?

1. I had seven.
2. I stayed lit for eight.
3. I was made from fire.
4. I was made of gold.

Last Week's Answers

#1 Yosef (I had dreams, I explained dreams, My downfall was dreams, I ruled on account of dreams.)

#2 Tamar (I married brothers, I married their father, I pretended not to be married, Moshiach comes from me.)

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