

Young Israel Shomrai Emunah - Shabbos Shorts ^{ת"ס}

February 24 - 25, 2023 - 4 Adar 5783 - Parshas Terumah

Light Candles by 5:37 - Havdalah 6:37

The Shabbos Shorts is sponsored by **Arleeta & Rabbi Dr. Ivan Lerner** in memory of their mothers, Jane Axelrod, Raizel Bas Shmuel, 14 Adar, and Dena Gerber Lerner, Dena Bas Yehuda Leib, 4 Adar, and by **Judy & Stuart Rosenthal** in loving memory of Stuart's father, Leonard Rosenthal, Z"L, Eliezer Ben Shlomo, on the occasion of his 8th Yahrzeit, and with deep thanks to the congregation for honoring them this Sunday.

Mazal Tov

- **Susan & Rabbi Saul Koss** on the marriage of their granddaughter, Hudi Bart, to Rafael Dilman, both of Yerushalayim. Mazal Tov to Hudi's parents, Evan & Rivka Bart of Richmond and also to Bubby Frieda Bart and **Uncle Jonathan!**
- Guests of Honor, **Judy & Stuart Rosenthal**, Young Leadership Award recipients, **Sara & Josh Katz** and Youth Honorees, Yosef Drang, Leora Goldfeiz, Devorah Hersenson, Rafi Moses, Zev Ravin, Eli Shimoff and Shayna Towler who are being honored at the YISE Annual Banquet on Sunday, February 26.
- **Bertha & Jack Spiro** celebrating their 65th wedding anniversary. They may be contacted at 845-426-2173.

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.

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 5:37
- Mincha: 5:40 (B), 5:30 (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), 5:35 (B), 5:35 (Sephardi, LBM)
- Shabbos ends: 6:37

Divrei Torah/Shiurim:

- | | |
|---------------------------------|------------------------|
| • 8:45 Main Minyan | Rabbi Postelnek |
| • 9:15 Minyan | Rabbi Rosenbaum |
| • Hashkamah Minyan Gemara Shiur | Rabbi Yitzhak Grossman |
| • Pre-9:15 Minyan Chabura | Rabbi Rosenbaum |
| • Shiur after Mincha | Rabbi Rosenbaum |

Kiddush/Shalosh Seudos Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group.
- The Shul Kiddush is sponsored by **Judy & Zevi Mehlman and Family** for the Yahrzeit of Judy's mother, Muriel Alexander, Miriam Kayla Bas Ber, A"H.

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 will **NOT** meet this **Shabbos**, February 25. For more information, contact Debbie Katz at dkatz@yise.org
Shabbos Group for 5th and 6th Grade Girls will **NOT** meet this **Shabbos**, February 25.

Junior Congregation for boys in grades 4 - 6 with Jay Marcus will **NOT** meet this **Shabbos**, February 25.

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! The next session will take place this Motzei Shabbos, February 25, 8:00 PM in the Social Hall. This Dor L'Dor is sponsored by the **Shmunis family**. See flyer for details.

YISE Programs and Listings

Welcome new members voted in at the latest board meeting: Mrs. Sharon & Dr. Kathriel Turpie.

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 Rosenbaum.

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 Yitzhak Grossman.

The Unveiling for Rabbi David Hyatt will take place on Sunday, February 26, at 11:00 AM at Rosedale Cemetery, 6300 Hamilton Avenue, Rosedale, MD 21237. The unveiling will be available on **Zoom C**.

Practical Prayer for a Busy Life: A two-part series for women given by Rabbi Postelnek. Part 2 will take place on Tuesday night, February 28, at 8:15 PM, at the home of Blima & Alex Maged, 812 Kersey Road. See flyer for details.

Seeing the Bigger Picture: A pre-Purim Melava Malka & Shiur for men with Rabbi Postelnek. Motzai Shabbos, March 4, 8:45 PM, at the home of Rami & Arly Mandelbaum, 1008 Kersey Road. See flyer for details.

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, March 6, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

No Matzah - Due to the closing of the Shatzker Matzah factory, YISE will not be selling Matzah this year.

Seeing the Hand of Hashem in Modern History - Rabbi Rosenbaum will speak on Sunday, March 5, at 8:00 PM in the Belonofsky Sanctuary and on **Zoom A**. Presented by the Meaningful Tefilah Project. Co-sponsored by KMS. Recordings available at <https://wp.yise.org/hand-of-hashem> See flyer for details.

Ask the Rabbi - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic, Pesach, will take place on Tuesday, March 21, 8:00 PM - 9:30 PM on **Zoom A**. The first hour is for Shailos submitted in advance and the last 30 minutes is for Q&A. For more information, contact Miriam Friedman at mfriedman2@yahoo.com See flyer for details.

Thank you to the Shiurim Sponsors for this Past Week:

Hashkamah Minyan Gemara Shiur

- **David Jaray** in honor of Rabbi Grossman and all those who attend his Shiur.

Rabbi Hyatt's Gemara 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.
- **Margie & Michael Hourwitz** in honor of Rabbi Grauman and his Talmidim, in memory of Rabbi Hyatt, Z"l, in memory of Noach Roitman, Z"l, in memory of Katie Rogoff, Z"l, and in memory of Meir Rudner, Z"l.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Rochelle Dimont & Family** in memory of father-in-law, grandfather, and great-grandfather HaRav Shmuel Elchanan Ben HaRav Binyamin, Z"l.

8:45 AM Shabbos Drasha

- **Rochelle Dimont & Family** to commemorate the Yahrzeits of father-in-law, grandfather, and great-grandfather, HaRav Shmuel Elchanan Ben HaRav Binyamin, Z"l, and mother, grandmother, and great-grandmother, Chaya Fayga Bat HaRav Chayim HaLevi, Z"l.
- **Eli Landy** in memory of his mother, Bracha Russa Feiga Bat Akiva, Z"l, whose Yahrzeit was the 29th of Shevat.

Happy Birthday! Happy Anniversary!

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

Dvar Torah Dedications/ Sponsor a Shiur

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.

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 take place on Sunday, February 26.
 - **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 Wednesday, March 1.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. *Brunch and Learn will take place on Sunday, February 26, in the Small Beis Medrash.* 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 9:00 AM (special time for Sunday, February 26), **Zoom C**.
 - **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**, will resume on Monday, March 13.
 - **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>
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM. For more information, contact Rabbi Levy at 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

Purim - YISE and Beyond

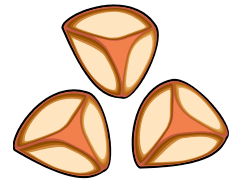
Purim Schedule at YISE:

Taanis Esther - Monday, March 6:

- Fast Begins - 5:14
- Earliest Talis/Tefilin - 5:42
- Shacharis - 6:15 (S), 6:30 (B), 8:45 (B), 7:30 (Sephardi, LBM)
- Mincha - 1:00 (B), 5:30 (B), 5:35 (Sephardi, LBM followed by Maariv and Megillah)
- Maariv/Megillah - 6:35 (B, S - Family Friendly)
- Fast Ends - 6:46
- Megillah Only - 9:30

Purim - Tuesday, March 7:

- Shacharis - 6:10 (S), 6:30 (B), 7:30 (S), 8:30 (B), 7:30 (Sephardi, LBM, Megillah ~ 8:20)
- Megillah Only - 11:00 (S - Family Friendly)
- Mincha - 1:00 (B), 4:30 (B), 1:00 (Sephardi, LBM)
- Megillah Only - 1:30 (B)
- Maariv - 7:15 (B), 8:30 (B)



Purimfest 2023 at YISE! Sunday March 5 at 1:00 PM. We will have a Chesed project and a show by Mad Science, and delicious Hamantaschen will be served! Costumes encouraged! *See flyer for details.*

Family Friendly Megillah Readings – Purim night, 6:35 PM in the Social Hall and Purim morning, 11:00 AM in the Social Hall. Free Babysitting with reservation during Megillah reading – email JMarcus@yise.org ASAP to reserve your spot. *See flyer for details.*

Purim Mesiba at YISE - Monday, March 6, Maariv/Megillah at 6:35 PM will be followed by a Break-Fast Dinner (dairy) and Purim Mesiba in the Social Hall. DJ, crafts, drinks, photo booth and more! To sponsor, go to www.yise.org/purimsponsor or email office@yise.org *See flyer for details.*

YISE Charity Fund Matanos L'Evyonim contributions can be dropped off at the YISE office until 3:00 pm on Monday, March 6 (Taanis Esther), given in person to Rabbi Rosenbaum through Purim night Megillah reading, or brought to Shul for the 6:35 pm Maariv and Megillah readings. Checks should be made out to YISE Charity Fund.

Yad Yehuda Matanot L'Evyonim - Donate now and Yad Yehuda will distribute on Purim to those in need across the Greater Washington area. To donate, please visit www.yadyehuda.org/matanot-levyonim Yad Yehuda of Greater Washington is a 501(c)(3) tax-exempt organization. Tizku L'mitzvos!

Annual Purim Shiur on the occasion of the 22nd Yahrzeit of Jane Axelrod, Raizel Bas Simcha, will take place on Purim, Tuesday, March 7, promptly at 10:30 AM on Zoom, Meeting ID 684 6828 415, Password: 613613 The shiur ends by 11:00 AM.

Amit Purim Cards - Amit is selling beautiful Purim cards at \$3 each. Please call Esther Edeson at 301-593-1468 or 301-593-4465 Ext. 101.



Support BCGW Meir L'Olam Kosher Hospital Pantries - Order BCGW Purim cards, digital and print. \$40 for a pack of 10 print cards at <http://weblink.donorperfect.com/purimpantries> or \$30 for a pack of 10 digital cards at <http://weblink.donorperfect.com/realdigitalform>

Rose & Bernard Singer Megilla Reading Program - If you can read the Megilla for others or if you need someone to read for you, contact Saul Singer at saulsinger@gmail.com or 301-593-1193 as soon as possible. Please do not wait for the last minute!

Purim Food Drive - Please donate food to the Capital Kosher Pantry's Purim Food Drive. Suggested foods, drop off locations and acceptable Kashrut symbols are listed in the flyer. If you choose to drop off or ship food to the Pantry, please note our new address: 9601 Colesville Road Silver Spring, MD 20901. Thank you and Tizku L'mitzvos!



YISE Programs and Listings (continued)

The Wheaton Volunteer Rescue Squad enjoyed a Holy Chow meal from YISE and the Kemp Mill Jewish community on February 24.

Good Deeds Day Park Cleanup in the Kemp Mill Park on Sunday, March 26 from 12 Noon - 2:00 PM. Details to follow.

Coat Room Cleanup - If you left anything in the coat room (coats, Seforim, Taleisim, etc.), please claim the item by the end of February 2023. All remaining items will be donated or disposed of.

Monthly Shalosh Seudos - 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.*

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>



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 Renewal for more information at csteinmetz@renewal.org or 718-431-9831 ext 209.

The Chevra Kadisha of Greater Washington is comprised of volunteers from all the Orthodox communities in the area. In a typical year, we perform more than 400. Our volunteer roster has been depleted due to age, Aliyah, and at-risk health situations. Volunteers are needed so that we can continue to provide Taharot to the Jewish community. To join the Men's Chevra, call Dean Grayson at (301) 908-2645. To join the Women's Chevra, call Devorah Grayson at (202) 438-7060. You may also visit our website at: www.chevrakadishagw.org and select "Join the Chevra Kadisha"

A Single Impact upcoming events for single, divorced and widowed men and women in Baltimore. Wednesday, March 1 - Parsha & Pizza. 3rd Annual Purim Event - Maariv, Megillah, and Break Fast - RSVP deadline March 1. Ladies Drop & Shop shopping dates begin March 11. For more information and to register go to <https://asingleimpact.com/events/> or email contact@asingleimpact.com Now is the time to invite singles, divorced, and widowed women and men to your Purim seudah, and to add them to your Mishloach Manos list!

Israeli Folk Dancing for Women – Wednesday at KMS. Beginners - 7:45 PM - 8:45 PM, Advanced Beginners/Intermediate - 9:00 PM - 10:00 PM. Fee: \$5. For more information, contact womendance613@gmail.com

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30 AM in Kemp Mill. To be added to a list for information and weekly location, email channahandjeff@gmail.com or call 773-219-5397.

Please help our community complete these Siyumim:

Mishnayos for the 1st Yahrzeit of **Noah Roitman**, Noah Ben Shalom Yaakov, January 4, 23 Tevet - <https://www.lzechernishmas.com/signup.php?id=11081>

Mishnayos for the 1st Yahrzeit of **Natalie Gabai**, Nechama Naomi Bat Leib, December 21, 9 Tevet - <https://www.lzechernishmas.com/signup.php?id=11044>

Mishnayos for the 1st Yahrzeit of **Jerry Snyder**, Yehoshua Ben Binyamin, December 21, 9 Tevet - <https://hadranalach.com/2612>

Tanach for the 1st Yahrzeit of **Marion Baras**, Miriam Bas Menachem, January 1, 20 Tevet - <http://hadranalach.com/2626>

Kemp Mill Toastmasters - Wednesday, March 1, 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

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.

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, Presented by Rabbi Hillel Shaps. To register, visit <https://linksgw.org/classes>

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

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. Anyone interested may email Judd Lifschitz at lifschitz@sllslaw.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 February 26	Monday February 27	Tuesday February 28	Wednesday March 1	Thursday March 2	Friday March 3
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 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)	5:45	5:45 / 7:30	5:45 / 7:30	5:45 / 7:30	5:45 / 7:30	See Shabbos schedule
	Sephardi (LBM)	5:35	5:35	5:35	5:35	5:35	
Halachic Times: Latest Alos Hashachar 5:26 AM, Earliest Talis and Tefilin: 5:53 AM, Latest Netz: 6:46 AM, Latest Krias Shema: 9:28 AM, Earliest Mincha: 12:52 PM, Earliest Shkia: 5:57 PM, Latest Tzeis Hacoachavim 6:44 PM							

Next Shabbos

March 3 - 4, 2023 - 11 Adar 5783
Parshas Tetzaveh/Zachor

Friday Night:

- Light Candles by 5:44
- Mincha: 5:45 (B), 5:40 (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), 5:20 (B), 5:20 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:44

Next Shabbos Shorts Deadline: Wednesday, March 1, at 12 Noon

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

Office Phone: 301-593-4465 Office Fax: 301-593-2330

Eruv line: 301-593-5561 Email: office@vise.org

Website: www.vise.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

YISE YOUTH PRESENTS

Dor L'Dor

FAMILY LEARNING 2022-23

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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
SHOMRAH EATINAH

A New Mini-Series for Women!

by Rabbi Postelnek

Practical Prayer

for a Busy Life

- **Tues. Feb. 14 at 8:15 pm**
Guilt & Stress Free: Understanding and Connecting to the Basic Obligation of Tefillah
- **Tues. Feb. 28 at 8:15 pm**
The Busiest Day of the Year: Applying the Paradigm of Purim to Our Everyday Life

At the Home of Blima and Alex Maged
812 Kersey Road





Purim

FOOD DRIVE

PLEASE DONATE

DONATION ITEMS

- Hamantaschen Filling
- Individual snack bags and candy
- Chips
- Cookies
- Crackers (peanut butter sandwich crackers/cheese & peanut butter sandwich crackers)
- Pareve chocolate chips (for baking)
- Brown Sugar (both light and dark)
- White Sugar
- Baking Cocoa
- Baking Soda
- Baking Powder
- Canola Oil
- Vanilla
- Yeast
- Cupcake papers
- Grape Juice
- Bottled Drinks
- Juice boxes

DROP-OFF LOCATIONS

- Shalom Kasher
- Moti's Market
- Southeast Hebrew Congregation
- Woodside Synagogue
- Kemp Mill Synagogue (outdoor bin)
- Young Israel Shomrai Emenah (outdoor bin)
- Capital Kasher Pantry

1. Place in our parking lot collection bin*

OR

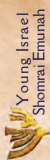
2. Ship to: Capital Kasher Pantry
***NOTE UPDATED ADDRESS:**
 9601 Colesville Road, Silver Spring, MD 20901

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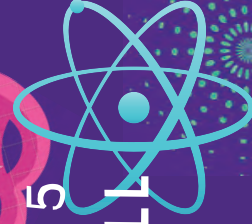
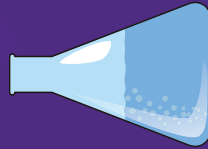
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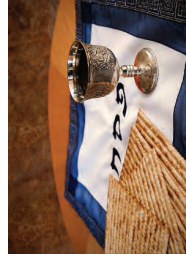
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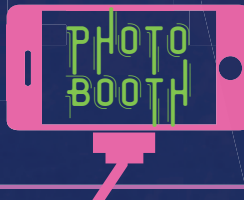
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Volume 29, Issue 19

Shabbat Parashat Terumah

5783 - B"H

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

The Labour of Gratitude - There is an important principle in Judaism, a source of hope and also one of the structuring principles of the Torah. It is the principle that God creates the cure before the disease. Bad things may happen but God has already given us the remedy if we know where to look for it.

So for instance in Chukat we read of the deaths of Miriam and Aaron and how Moses was told that he would die in the desert without entering the Promised Land. This is a terrifying encounter with mortality. Yet before any of this, we first hear the law of the red heifer, the rite of purification after contact with death. The Torah has placed it here to assure us in advance that we can be purified after any bereavement. Human mortality does not ultimately bar us from being in the presence of Divine immortality.

This is the key to understanding Terumah. Though not all commentators agree, its real significance is that it is God's answer in advance to the sin of the Golden Calf. In strict chronological terms it is out of place here. It (and Tetzaveh) should have appeared after Ki Tissa, which tells the story of the Calf. It is set here before the sin to tell us that the cure existed before the disease, the tikkun before the kilkul, the mending before the fracture, the rectification before the sin.

So to understand Terumah and the phenomenon of the Mishkan, the Sanctuary and all that it entailed, we have first to understand what went wrong at the time of the Golden Calf. Here the Torah is very subtle and gives us, in Ki Tissa, a narrative that can be understood at three quite different levels.

The first and most obvious is that the sin of the Golden Calf was due to a failure of leadership on the part of Aaron. This is the overwhelming impression we receive on first reading Exodus 32. We sense that Aaron should have resisted the people's clamour. He should have told them to be patient. He should have shown leadership. He did not. When Moses comes down the mountain and asks him what he has done, Aaron replies:

"Do not be angry, my lord. You know how prone these people are to evil. They said to me, 'Make an oracle to lead us, since we do not know what happened to Moses, the man who took us out of Egypt.' So I told them, 'Whoever has any gold jewellery, take it off.' Then they gave me the gold, and I threw it into the fire, and out came this Calf!"

This is a failure of responsibility. It is also a spectacular act of denial ("I threw it into the fire, and out came this Calf!"). So the first reading of the story is of Aaron's failure.

But only the first. A deeper reading suggests that it is about Moses. It was his absence from the camp that created the crisis in the first place.

The people began to realise that Moses was taking a long time to come down from the mountain. They gathered around Aaron and said to him, 'Make us an oracle to lead us. We have no idea what happened to Moses, the man who brought us out of Egypt.'

God told Moses what was happening and said: "Go down, because your people, whom you brought up out of Egypt, have wrought ruin."

The undertone is clear. "Go down," suggests that God was telling Moses that his place was with the people at the foot of the mountain, not with God at the top. "Your people" implies that God was telling Moses that the people were his problem, not God's. He was about to disown them.

Moses urgently prayed to God for forgiveness, then descended. What follows is a whirlwind of action. Moses descends, sees what has happened, breaks the tablets, burns the Calf, mixes its ashes with water and makes the people drink, then summons help in punishing the wrongdoers. He has become the leader in the midst of the people, restoring order where a moment before there had been chaos. On this reading the central figure was Moses. He had been the strongest of strong leaders. The result, though, was that when he was not there, the people panicked. That is the downside of strong leadership.

But there then follows a chapter, Exodus 33, that is one of the hardest in the Torah to understand. It begins with God announcing that, though He would send an "angel" or "messenger" to accompany the people on the rest of their journey, He Himself would not be in their midst "because you are a stiff-necked people and I might destroy you on the way." This deeply distresses the people.

In verses 12-23, Moses challenges God on this verdict. He wants God's Presence to go with the people. He asks, "Let me know Your ways," and "Pray let me see Your glory." This is hard to understand. The entire exchange between Moses and God, one of the most intense in the Torah, is no longer about sin and forgiveness. It seems almost to be a metaphysical inquiry into the nature of God. What is its connection with the Golden Calf?

It is what happens between these two episodes that is the most puzzling of all. The text says that Moses "took his tent and pitched it for himself outside the camp, far from the camp". This must surely have been precisely the wrong thing to do. If, as God and the text have implied, the problem had been the distance of Moses as a leader, the single most important thing for him to do now would be to stay in the people's midst, not position himself outside the camp. Moreover, the Torah has just told us that God had said He would not be in the midst of the people – and this caused the people distress. Moses' decision to do likewise would surely have doubled their distress. Something deep is happening here.

It seems to me that in Exodus 33 Moses is undertaking the most courageous act of his life. He is, in essence, saying to God: "It is not my distance that is the problem. It is Your distance. The people are terrified of You. They have witnessed Your overwhelming power. They have seen You bring the greatest empire the world has ever known to its knees. They have seen You turn sea into dry land, send down food from heaven and bring water from a rock. When they heard Your voice at Mount Sinai, they came to me to beg me to be an intermediary. They said, 'You speak to us and we will hearken, but let not God speak to us lest we die' They made a Calf not because they wanted to worship an idol, but because they wanted some symbol of Your Presence that was not terrifying. They need You to be close. They need to sense You not in the sky or the summit

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of the mountain but in the midst of the camp. And even if they cannot see Your face, for no one can do that, at least let them see some visible sign of Your glory."

That, it seems to me, is Moses' request to which this week's parsha is the answer. "Let them make for Me a Sanctuary that I may dwell in their midst."

This is the first time in the Torah that we hear the verb sh-ch-n, meaning "to dwell," in relation to God. As a noun it means literally, "a neighbour." From this is derived the key word in post-biblical Judaism, Shechinah, meaning God's immanence as opposed to His transcendence, God-as-One-who-is-close, the daring idea of God as a near neighbour.

In terms of the theology of the Torah, the very idea of a Mishkan, a Sanctuary or Temple, a physical "home" for "God's glory," is deeply paradoxical. God is beyond space. As King Solomon said at the inauguration of the First Temple, "Behold, the heavens, and the heavens of the heavens, cannot encompass You, how much less this House?" Or as Isaiah said in God's name: "The heavens are My throne and the earth My foot-stool. What House shall you build for Me, where can My resting place be?"

The answer, as the Jewish mystics emphasised, is that God does not live in a building, but rather in the hearts of the builders: "Let them make for me a Sanctuary and I will dwell among them" – "among them," not "in it." How, though, does this happen? What human act causes the Divine Presence to live within the camp, the community? The answer is the name of our parsha, Terumah, meaning, a gift, a contribution.

The Lord spoke to Moses, saying 'Tell the Israelites to bring Me an offering. You are to receive the offering for Me from everyone whose heart moves them to give.' "

This would prove to be the turning point in Jewish history. Until that moment the Israelites had been recipients of God's miracles and deliverances. He had taken them from slavery to freedom and performed miracles for them. There was only one thing God had not yet done, namely, give the Israelites the chance of giving back something to God. The very idea sounds absurd. How can we, God's creations, give back to the God who made us? All we have is His. As David said, at the gathering he convened at the end of his life to initiate the building the Temple:

Wealth and honour come from you; you are the ruler of all things ... Who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand.

That ultimately is the logic of the Mishkan. God's greatest gift to us is the ability to give to Him. From a Judaic perspective the idea is fraught with risk. The idea that God might be in need of gifts is close to paganism and heresy. Yet, knowing the risk, God allowed Himself to be persuaded by Moses to cause His spirit to rest within the camp and allow the Israelites to give something back to God.

By the Isen family
on the occasion of the 29th yahrzeit of
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By Dr. Israel & Rebecca Rivkin, Jerusalem,
in memory of Rebecca's father
Rabbi Jacob Bulka, z"l,
(Harav Chaim Yaakov ben Yitzchak),
whose yahrzeit was last week 2 Adar

At the heart of the idea of the Sanctuary is what Lewis Hyde beautifully described as the labour of gratitude. His classic study, *The Gift*, looks at the role of the giving and receiving of gifts, for example, at critical moments of transition. He quotes the Talmudic story of a man whose daughter was about to get married, but who had been told that she would not survive to the end of the day. The next morning the man visited his daughter and saw that she was still alive. Unknown to both of them, when she hung up her hat after the wedding, its pin pierced a serpent that would otherwise have bitten and killed her. The father wanted to know what his daughter had done that merited this Divine Intervention. She answered, "A poor man came to the door yesterday. Everyone was so busy with the wedding preparations that they did not have time to deal with him. So I took the portion that had been intended for me and gave it to him." It was this act of generosity that was the cause of her miraculous deliverance.

The construction of the Sanctuary was important because it gave the Israelites the chance to give back to God. Later Jewish law recognised that giving is an integral part of human dignity when they made the remarkable ruling that even a poor person completely dependent on charity is still obliged to give charity. To be in a situation where you can only receive, not give, is to lack human dignity.

The Mishkan became the home of the Divine Presence because God specified that it be built only out of voluntary contributions. Giving creates a gracious society by enabling each of us to make our contribution to the public good. That is why the building of the Sanctuary was the cure for the sin of the Golden Calf. A society that only received but could not give was trapped in dependency and lack of self-respect. God allowed the people to come close to Him, and He to them, by giving them the chance to give.

That is why a society based on rights not responsibilities, on what we claim from, not what we give to others, will always eventually go wrong. It is why the most important gift a parent can give a child is the chance to give back. The etymology of the word *Terumah* hints at this. It means not simply a contribution, but literally something "raised up." When we give, it is not just our contribution but we who are raised up. We survive by what we are given, but we achieve dignity by what we give.

Shabbat Shalom: Rabbi Shlomo Riskin

"And let them make Me a Sanctuary that I may dwell among them". What does it mean for God to dwell among the people? Does this not sound anthropomorphic, as if God were in human form dwelling on our street? And would the concept of a dwelling place for the divine not have been more appropriately expressed with a verse saying: "And let them make Me a Sanctuary that I may dwell in it"? Moreover, what is the strange textual link between the Sanctuary and Shabbat? This portion and the following one, *Tetzaveh*, deal with the Sanctuary. The third portion of the sequence, *Ki Tissa*, suddenly features a ringing declaration to keep Shabbat – apropos of nothing. What is the relationship between the Sanctuary and Shabbat?

According to the Talmud, the aspect of Shabbat that is intimately linked to the construction of the Sanctuary is the fundamental definition of precisely which activities are prohibited on Shabbat. Similarly, in the portion of *Ki Tissa*, in the midst of God saying to Moses about Bezalel the great architect of the Sanctuary "...whom I have filled with the spirit of God in wisdom and in understanding and in knowledge and in all manner of workmanship" the Torah suddenly moves from the Sanctuary to Shabbat: "But verily you shall keep My Sabbath, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord

who sanctifies you..."

Aside from the general declaration forbidding creative activity (*melakha*) on Shabbat, the Written Torah is virtually silent on specifically what is included under the rubric of creative activity. By virtue of the fact that an additional Shabbat injunction appears precisely within the context of constructing the Sanctuary, the sages derived the definition of creative activity or "work" from the different categories of labor involved in the construction of the Sanctuary. They taught that whatever was involved in the construction of the Sanctuary is forbidden on Shabbat.

From a traditional perspective, one might therefore explain the linkage by saying that the Sanctuary expresses sanctity of space and Shabbat expresses sanctity of time. Sanctity of time is on a higher level than sanctity of space, so the Sanctuary cannot be built on Shabbat and all the activities necessary for the building of the Sanctuary became the paradigm for prohibited Shabbat activity.

But let us look into the activities forbidden on Shabbat. We shall discover a more profound linkage between the Sanctuary and Shabbat. The Mishna lists 39 forbidden creative activities, beginning with seeding and plowing – basic agricultural activities. On the surface, there seems to be little relationship between these activities and the building of the Sanctuary. Rashi suggests that the initial group is related to the planting of herbs whose dyes were used for the Sanctuary curtains. However, if this is the case, then the eleventh listed category – baking – poses a difficult problem. According to Rashi's interpretation, it is cooking rather than baking that should have been included; after all, extracting the different ingredients needed to dye the linens required the cooking or the boiling of the herbs – not baking. The Talmud explains that baking replaced cooking because the author of the Mishna, R. Yehuda HaNasi, wanted to list the processes involved in the manufacture of bread; hence the Mishna lists baking rather than cooking. This Talmudic response may very well be used to shed a fascinating light on all of the 39 activities. If the first group of forbidden activities in the Mishna is to be looked upon from the perspective of bread manufacture, then the next grouping of prohibited activities centers around clothing manufacture, the third around leather manufacture and the fourth around building construction.

R. Yehuda HaNasi is adding another dimension to the prohibited Sabbath activities: not only are they the activities involved in constructing the Sanctuary, but they are also the activities involved in producing food, clothing and shelter. He is informing us that although the human pursuit of food, clothing and shelter is legitimate and even mandatory for physical survival and certainly appropriate for the weekdays. Even animals require food and some form of protective clothing from the elements and shelter!

The Shabbat, however, is to be dedicated to God. The Shabbat is to be sanctified for the soul and the mind. The Shabbat is the means to the end for which God created human beings above animals: to catapult us into more exalted and spiritual realms of involvement. Shabbat is the key to essence, and not mere existence!

The story is told that Levi Yitzhak of Berdichev once saw a Jew running very quickly. "I am running to make my living," he explained. "But perhaps in the process you are losing your life," remonstrated the rebbe.

Indeed, the biblical explanation of the divine gift of desert manna teaches us that "...not by bread alone does the human being live but by that which comes forth from God's mouth,".

Targum Onkelos (in the more precise readings of the text) translates the passage thus: "Not by bread alone is the human being meant to exist [kayam], but

Likutei Divrei Torah

by that which comes forth from God's mouth is the human being meant to live [hayei].

"Existence" (*kiyum*) refers to the physical necessities of food, clothing and shelter, while "life" (*hayim*) is the purpose of human creation, the fellowship with God which teaches us to emulate His traits of compassion, graciousness, tolerance and truth, the hallmarks of His essence. The Sabbath is given as a day in which we can free ourselves from the pursuit of a living, and dedicate ourselves to the more human pursuit of a life in the context of sacred time, "time off" which is really "time in," time dedicated to family, to Torah, and to God.

The building of the Sanctuary is the preparation, the means, just as the six days of the week are days of preparation, the means. The Sanctuary and the Sabbath are the goal, the purpose. To slightly change the apt phrase of Rabbi Abraham Joshua Heschel, the Sabbath is our Sanctuary in time, and the Sanctuary is our Sabbath in space. The days of the week are not yet holy time, whereas the Sabbath is a foretaste of the world to come. The world is not yet perfect, and we must transform it into a Sanctuary in which God and humanity can dwell together.

Once we understand that the Sanctuary and the Sabbath are parallel, we can readily see the similarity in language between the two. The Hebrew root *khl* (*vayekhulu*, *vatekheil*, to complete) and the Hebrew noun *melakha* (labor) appear almost exclusively in the two contexts of the Sabbath and the Sanctuary. Also, there are key verses in each context that are almost identical. The biblical goal is for all space to become Sanctuary, all time to become Sabbath.

The Person in the Parsha: R. Tzvi Hersch Weinreb

The Missing Tzedakah Box [Excerpt]- It was a cold winter, all over the world in 1991... The city of Baltimore had a sister city relationship with Odessa, in the former Soviet Union. The communist regime had just fallen, and travel to places like Odessa was becoming more practical... I went and had a busy and rewarding time there, especially because of my visit to the one synagogue that was permitted to function throughout the communist era. I recall the fact that the prayer services were held in a basement room. About twenty men and three or four women gathered in that basement shul every morning. They had Torah scrolls and read from them. Many came by for a moment or two to light memorial candles. There were even *siddurim* and *chumashim*. But something was missing, and suddenly it dawned upon me that there were no *pushkas* (*tzedakah* boxes) and no collection of *tzedakah* (charity). *Tzedakah* is an integral part of the Jewish prayer service, and no synagogue that I am familiar with, whatever its orientation, lacks a *tzedakah* box in which to at least put in a few pennies. The profound compassion, which has characterized the Jewish people throughout the ages, had been purged by Communism. In *Terumah* we read for the first time about the entire Jewish community and its response to a call, an appeal, for contributions... I am told by those who have visited Odessa recently, it now has a *tzedakah* box. The Jews there are more than generous in their giving. The lessons of Communism have been undone. The Jewish tradition of "taking gifts" has been restored.

That is the way I choose to understand the major theme of Jewish history; compassion for each other, generosity, charity, and altruism. Sometimes, for brief periods, we may lose our focus. But we are quick to regain it.

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תענית

תרומה

This week's *Parashah* begins to discuss the construction of the *Mishkan* / Tabernacle. Surprisingly, though, a *Midrash* relates that *Hashem* told Moshe to command *Bnei Yisrael* about the *Mishkan* when they were yet slaves in Egypt. Specifically, we read (*Shmot* 6:12-13), "Moshe spoke before *Hashem*, saying, 'Behold, the nation *Bnei Yisrael* have not listened to me . . . ' *Hashem* spoke to Moshe and Aharon and commanded them regarding *Bnei Yisrael* . . ." Says the *Midrash*: "He commanded them to prepare slats to make the walls of the *Mishkan*." What is this *Midrash* teaching us? Why was that an appropriate time to speak about the *Mishkan*?

R' Chaim Yaakov Goldvicht z"l (1924-1994; founder and *Rosh Hayeshiva* of Yeshivat Kerem B'Yavneh) explains: The *Talmud Yerushalmi* (*Rosh Hashanah* 3:5) offers another surprising interpretation of the words: "*Hashem* . . . commanded them regarding *Bnei Yisrael*," i.e., *Hashem* instructed Moshe to command *Bnei Yisrael* to free their Jewish slaves after six years. Why teach this law now? And, how, asks R' Goldvicht, was this an appropriate response to Moshe's concern, "*Bnei Yisrael* have not listened to me"?

Another question: We read in last week's *Parashah* (21:6) that a Jewish slave who refuses to go free after six years should have his ear pierced. "The ear that heard at Sinai (*Vayikra* 25:55), 'For *Bnei Yisrael* are My slaves,' yet it went and obtained a human master for itself, should be pierced," says the *Gemara* (*Kiddushin* 22b). Why the focus on the ear, not on the person himself? – **Continued in box inside –**

Shabbat

"*V'karata La'Shabbat Oneg*" / "You shall call the Shabbat a 'delight'" is a *Mitzvah* fulfilled specifically through physical pleasures, such as eating and drinking. What does it mean to "call" Shabbat a delight, and what does that teach us about how to perform this *Mitzvah*?

Rabbeinu Bachya ben Asher z"l (Spain; 1255-1340) writes: The word "*V'karata*" has the same implication as in (*Tzeephaniah* 1:7), "*Hikdish keru'av*" / "He invited his guests." (*Kad Ha'kemach: Shabbat*)

R' Yeshayah Halevi Horowitz z"l (the *Shelah Hakadosh*; rabbi of Prague and Yerushalayim; died 1630) elaborates: The *Gemara* (*Shabbat* 118a) speaks of "One who gives the *Shabbat* 'Oneg'," not one who gives himself *Oneg*, because a person's intention [when he prepares and consumes *Shabbat* delicacies] should not be to give himself pleasure. Rather, it should be to enjoy himself in honor of *Shabbat*. This may be likened to hosting an honored guest and making a big meal in his honor. In such a situation, one exerts himself more than he would do for himself.

(*Shnei Luchot Ha'brit: Masechet Shabbat, Ner Mitzvah* 37)

How does one know if he is enjoying himself in honor of *Shabbat* or just paying lip service to *Shabbat* and satisfying his own desires? R' Eliezer Papo z"l (1785-1827; rabbi in Sarajevo) answers: If one does not pursue delicacies and worldly pleasures during the week, and on *Shabbat* he eats a little more than he is accustomed to, then he is honoring *Shabbat* and giving it pleasure.

(*Pele Yo'etz: Oneg*)

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and Etush bat Avigdor Moshe Hakohen a"h

"You shall erect the Tabernacle according to its laws, as you were shown on the mountain." (26:30)

R' Srayah Deblitzki z"l (1926-2018; Bnei Brak, Israel) writes: *Hashem* did not command Moshe himself to make all of the parts of the *Mishkan* or its *Keilim* / implements. As the Torah relates, that work was done by Betzalel, Ohaliav, and many other unnamed men and women. Why, then, was Moshe commanded to erect the *Mishkan* himself?

R' Deblitzki explains: Imagine that a very sophisticated machine--for example, an aircraft or spaceship--has been assembled. Each of the thousands of parts conforms perfectly to its specifications and is in its proper place, yet, for some reason, the machine does not work. The project's engineers are stymied, until the world's leading expert inspects the machine and notices that one screw is loose. That one loose screw is preventing the machine from working; indeed, were that screw to come loose during the spaceship's flight, a major tragedy would result.

The *Mishkan*, continues R' Deblitzki, was a very finely-tuned "machine." Through it, *Hashem's Shechinah* could reside in this world, but only if it was constructed according to the precise physical and spiritual specifications that Moshe Rabbeinu was shown at *Har Sinai*; otherwise, it would not work. That is why Moshe himself had to assemble it.

R' Deblitzki adds: Man's body is also a *Mishkan* / tabernacle capable of having the *Shechinah* reside in it. In order to accomplish this, one must ensure that each limb is performing its job properly [-- for example, that the tongue is being used to speak words of Torah, prayer, and kindness, not *Lashon Ha'ra* or hurtful words; that the eyes are being used in *Mitzvah* performance, not to view sinful things, etc.] If even one small part is "out of place," the *Shechinah* will be unable to make a home in that body. (Et L'drosh p.91-92)

"You shall place the Shulchan / Table outside the Partition, and the Menorah opposite the Shulchan on the south side of the Tabernacle, and the Shulchan you shall place on the north side." (26:35)

The verse begins to speak of the *Shulchan*, then it tells us where the *Menorah* should be placed, and, only then, it tells us where the *Shulchan* should be placed. Why?

R' Yissachar Dov Rokeach z"l (1851-1926; Belzer Rebbe) explains: The merit of the *Shulchan*, on which the twelve loaves of *Lechem Ha'panim* / bread were placed, brings down *Hashem's* material bounty. The *Menorah*, in contrast, alludes to the light of the Torah. Thus, the *Gemara* (*Bava Batra* 25b) teaches: "If one wants to become wise, he should face slightly southward when he prays," because the *Menorah* was in the south.

The purpose of material bounty, continues the *Belzer Rebbe*, is solely to enable us to study and keep the Torah. Otherwise, there is no reason for it. The *Shulchan* needs to be opposite the *Menorah*. Therefore, the Torah needs to tell us first where the *Menorah* is to be placed. (Quoted in *Lekket Imrei Kodesh*)

"And turquoise, purple, and scarlet wool, linen, and goats. Red-dyed ram skins, and Tachash skins, and acacia wood." (25:4-5)

Rashi z"l writes: *Tachash* was a kind of wild beast that existed only at that time.

R' Shlomo Kluger z"l (1785-1869; rabbi of Brody, Galicia) asks: What was bothering *Rashi* that he felt the need to tell us this?

He answers: *Rashi* was bothered by the fact that the Torah says, "*Tachash skins*," rather than saying, "*Tachash*," as it says "Goats." Therefore, *Rashi* understood that the *Tachash* itself was of no importance, because that animal was created only so *Bnei Yisrael* could use its skins, and then it became extinct.

R' Kluger adds: Do not ask, "But the Torah also says, 'Ram skins,' and the ram is not extinct?!" The Torah had to say "Ram skins" because it is the skins that are "Red-dyed," not the rams themselves. (*Imrei Shefer*)

- Continued from front page -

R' Goldvicht answers: When it comes to knowing what the Torah expects of us, "listening" ("hearing") is the most important sense we have. Thus, *Bnei Yisrael* said, "*Na'aseh Ve'nishmah*" / "We will do and we will listen," when they accepted the Torah. Likewise, our twice daily proclamation of our faith begins, "*Shema*" / "Hear!" After we listen and hear what is expected of us, we can make the decision to serve *Hashem*.

A slave is inherently incapable of making such a decision, R' Goldvicht continues. Even if he goes to *Minyan* every day, for example, it is by the grace of his master, not an act he can claim as his own. On the other hand, a slave who is freed can become a true servant of *Hashem*. Therefore, someone who wants to be a slave, who refuses to "hear" what is expected of a Jew, deserves to have his ear pierced.

No one could appreciate the above distinction between a slave and a free person more than the Jewish People could on the eve of the Exodus. Therefore, R' Goldvicht writes, that was the perfect time to teach them to free their own Jewish slaves in the future.

The purpose of the Exodus, R' Goldvicht concludes, was to create a nation of servants of *Hashem*. Thus, the culmination of the Exodus was not when *Bnei Yisrael* left Egypt, not when the Sea split, and not when the Torah was given; it was when the *Mishkan* was built, as R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) writes. In light of this, we can understand why *Bnei Yisrael* would be commanded to prepare materials for the *Mishkan* while they were still in Egypt.

(*Asufot Ma'arachot: Ma'amar "Arirut Ha'avdut"*)

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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KNESSET PLENUM FACES DISRUPTIONS AS JUDICIAL REFORM DEBATE BEGINS (YNet 2/20/23)

As the Knesset began deliberations on core elements of the government's proposed judicial reform Monday evening, the session was subjected to numerous disruptions from both opposition lawmakers and protesters.

Under an unprecedented order from Knesset Speaker Amir Ohana, opposition lawmakers were searched upon entering the plenum and were prohibited from bringing in bags with them "for fear of provocations". However, countless opposition MKs raised Israeli flags as a sign of protest as the session went underway.

Meanwhile, protesters also began chanting slogans against the government's plan from the visitors' gallery as Constitution, Law and Justice Committee Chairman Simcha Rothman presented the bill and were removed by ushers.

During the day, tens of thousands of Israelis thronged to Jerusalem to protest the coalition's push to reshape the balance between the three branches of government, and about 20,000 of them continued marching around the parliament building ahead of the first vote.

The bills, which stand at the heart of the judicial reform, that will go up for first reading on Monday will give the government greater influence on the selection process of judges and will also prevent the High Court of Justice from striking down so-called Basic Laws, which hold a quasi-constitutional status.

'RESPECT OUR DEMOCRACY,' SAYS NETANYAHU AMID DISCUSSION OF JUDICIAL REFORM (Arutz-7 2/19/23)

Prime Minister Benjamin Netanyahu made a veiled response Sunday to comments by US Ambassador Thomas Nides on the Israeli government's judicial reform plan, emphasizing Israel's sovereign right to reform its court system.

"In case you haven't noticed, Israel is in the midst of a little debate on judicial reform," Netanyahu said in Jerusalem at an event of the Conference of Presidents of Major Jewish Organizations.

"I'd love to speak to you at length, and tell you that you shouldn't worry. I'd just like to tell you three things."

"First: Israel is a democracy and will remain a democracy, with majority rule and proper safeguards for civil liberties."

"The second thing: All democracies should respect the will of other free peoples, just as we respect their democratic decisions."

The comment appeared to be a response to Nides' comments suggesting Israel should slow its efforts to reform the judicial system.

Over the weekend, Ambassador Nides told CNN's The Axe Files podcast that the Israeli government should "pump the brakes" on its judicial reform plan.

Netanyahu also reiterated comments by Nides at the same event, saying that Israel is not in danger of a civil war.

"The third is that there has been a lot of rhetoric that is frankly reckless and dangerous, including calls for bloodshed in the streets and calls for civil war."

"It ain't gonna happen, there's not going to be a civil war."

ISRAEL INAUGURATES FIRST-EVER NATIONAL PAVILION AT ABU DHABI DEFENSE EXHIBITION (YNet 2/20/23)

Israel's Defense Ministry on Monday inaugurated its first-ever national pavilion in Abu Dhabi at the International Defense Exhibition (IDEX).

As part of joint efforts to strengthen defense relations with Abraham Accords countries – such as the United Arab Emirates – the International Defense

Cooperation Directorate (SIBAT) of Israel's Defense Ministry is leading a delegation of defense industries from the Jewish state that was participating in the event.

Israel's pavilion at the event was launched by the head of SIBAT, Brig. Gen. (ret.) Yair Kulas, along with additional senior Israeli officials.

"The inauguration of the Israeli national pavilion in Abu Dhabi is an important milestone in deepening our highly esteemed defense partnership with the United Arab Emirates," Kulas said in a statement.

"As our defense relations continue to expand, we are proud to present and share the innovative technologies and systems developed and created by Israeli defense industries and the Israel Defense Ministry," he continued.

"We plan to hold multiple meetings during the exhibition to discuss new areas of collaboration and are looking forward to bolstering future cooperation with our partners in the UAE."

Over 30 leading Israeli defense industries presented their technological solutions at IDEX. Some of the technologies included air defense systems, rocket and missile systems, unmanned aerial systems, artificial intelligence, electro-optical systems, cyber solutions, and more.

The Israeli defense industries present at the national pavilion included Controp Precision Technologies, Elbit Systems, Gilat Telecom, Israel Aerospace Industries, Orbit Communication Systems, Rafael Advanced Defense Systems, Semi Conductor Services, SK Group, Steadicopter, Thermal Beacon, Uvision Air, YTS Systems, and more.

ISRAEL, SAUDI ARABIA REPORTEDLY IN TALKS OVER INCREASING MILITARY AND INTELLIGENCE TIES (Ha'aretz 2/18/23)

Israel has increased dialogue with Saudi Arabia on developing closer military and intelligence ties amid growing worry over Iran, Bloomberg News reported

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Young Israel of North Woodmere, NY
Young Israel of New Rochelle, NY
Young Israel of Sharon, MA
YI Shomrai Emunah, Silver Spring, MD

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on Friday.

"We think that other regions integrating and beginning to sit at the same table with Israel is in the interest of stability and security in the region," said Dana Stroul, U.S. Deputy Assistant Secretary of Defense for the Middle East, in Saudi Arabia on Monday.

The talks between Israel and Saudi Arabia, which are backed by the U.S., were held before the U.S.-Gulf Cooperation Council Working Group gathering in Riyadh, which was focused on defense and security, Bloomberg reported several anonymous sources involved in the meetings as saying.

More meetings between the two countries are expected to occur this weekend in Prague, during the Munich Security Conference, according to several of the sources.

Last month, Saudi Foreign Minister Prince Faisal bin Farhan said the creation of a Palestinian state must precede the establishment of formal diplomatic relations between the Arab world's largest economy and Israel, Bloomberg News reported at the time.

"We have said consistently that we believe normalization with Israel is something that is very much in the interest of the region," the foreign minister said in an interview with Bloomberg TV in Davos Switzerland. "However, true normalization and true stability will only come through giving the Palestinians hope, through giving the Palestinians dignity."

"That requires giving the Palestinians a state, and that's the priority," he said. Since normalizing ties with the United Arab Emirates and Bahrain under the U.S. brokered Abraham Accords, Israeli leaders such as Prime Minister Benjamin Netanyahu have sought to expand on that breakthrough and bring in other Arab countries.

'A CREDIBLE MILITARY THREAT IS THE BEST WAY TO STOP IRAN'S NUCLEAR RACE' (Israel Hayom 2/22/23)

Prime Minister Benjamin Netanyahu said Tuesday that a credible military threat was the best way to prevent Iran from developing a nuclear weapon.

Speaking at the Hartog National Security Conference in Tel Aviv, he said, "The only thing that has credibly stopped rogue nations from developing nuclear weapons is a credible military threat or a credible military action. You can couple that with crippling economic sanctions, but that's not a sufficient condition. A necessary condition – and an often sufficient condition – is credible military action."

The prime minister stressed that time was of the essence as "the longer you wait, the harder that [deterrence] becomes. We've waited very long."

Netanyahu also touched on the issue of normalizing relations with Saudi Arabia, which he said could "end the Arab-Israeli conflict."

"If we have the upper hand, I think we can expand the circle of peace, and if we expand the circle of peace to Saudi Arabia, I think we will actually end the Arab-Israeli conflict. This means we have to work not from the inside-out to solve the Palestinian problem," he said. "I believe that we can reach a breakthrough if the Saudi leadership decides that they want to be a part of it officially. In an unofficial way, they are already part."

Similarly, Foreign Minister Eli Cohen on Tuesday also stressed the importance of a credible military threat and called on the United States to step up its efforts.

Speaking at the Conference of Presidents of Major Jewish Organizations in Jerusalem, he said, "If the United States does not establish a credible military threat immediately, either Israel will attack, or Iran will have a nuclear weapon, which we will not allow under any circumstance."

"Iran is Israel's biggest challenge. They are constantly striving for a nuclear weapon...and they continuously endeavor to establish military threats against Israel, especially on our northern border, in the form of terror groups such as Hezbollah," Cohen said, adding that the nuclear threat was a time-sensitive issue as "Iran is close to 90% enrichment [of uranium]; therefore steps must be taken immediately."

The minister explained that the current government in Israel is willing to "use any means at its disposal to prevent Iran from getting nuclear weapons," but

stressed that a hardline anti-Iranian policy from the United States might prevent the need for military escalation.

UAE CANCELS UN VOTE ON ISRAEL'S SETTLEMENTS (Ha'aretz 2/19/23)

The United Arab Emirates told the UN Security Council that it will not call a vote on Monday on a draft resolution demanding Israel "immediately and completely cease all settlement activities in the occupied Palestinian territory," according to a note seen by Reuters.

"Given the positive talks between the parties, we are now working on a draft PRST [presidential statement] which would garner consensus," the note, sent on Sunday, said. "Accordingly, there will not be a vote on the draft resolution on Monday. Much of the language of the PRST will be drawn from the draft resolution."

The text of the resolution "reaffirms that the establishment by Israel of settlements in the Palestinian territory occupied since 1967, including East Jerusalem, has no legal validity and constitutes a flagrant violation under international law."

It also condemns all attempts at annexation, including decisions and measures by Israel regarding settlements.

The Emirates' announcement is a significant achievement for the Biden administration, which has exerted heavy pressure on the Palestinian Authority and Israel in recent days with the aim of reaching an understanding that would lower the flames and set forth calm on a number of fronts, for fear of escalation ahead of the holy Muslim month of Ramadan.

The contacts included a promise by Palestinian President Mahmoud Abbas not to turn to the United Nations, and in return Israel would freeze the plans it had announced.

Senior officials in the Palestinian Authority who were involved in the talks on the proposed resolution in the Security Council reportedly received messages from the administration in Washington that the U.S. intended to veto any resolution that condemned Israel, and therefore a proposal to issue a statement by the presidency of the Security Council with the consent of the Americans was born.

According to a senior Palestinian official in Ramallah, the announcement does not mean a withdrawal from the demands presented in the resolution, but on the contrary — it is a type of coordination that will lead allow the PA to avoid a conflict with the Americans on the one hand, while also giving it an opportunity to check the extent to which the administration will really act against the Netanyahu government: "We have to remember that with the [former Bennett-Lapid government in Israel] the U.S. administration refused to promote any move that would isolate the [Israeli] government. And today, a month and a half after the establishment of Netanyahu's new government, the world is already reacting and putting things in perspective regarding Israel's aggression, while emphasizing that the option to return to the Security Council is always there."

"We were not in a situation of voting in the Security Council or not voting, the situation was a clear — American veto or a presidential statement that will emphasize the Palestinian position in relation to the steps taken by Israel," said the official, adding that "the question now is whether Netanyahu will really curb his far-right ministers' actions, or will he renounce any understanding [reached] with the Americans."

Among the leadership in Ramallah, there is reportedly now an expectation that Washington will act to prevent Israel from constructing settlements and establishing new outposts, demolishing houses in East Jerusalem, and harming the conditions of Palestinian prisoners held in Israeli jails.

Sources familiar with the details say that as part of the agreement, the Israeli military would not enter West Bank cities under Palestinian control except in cases of a so-called ticking time bomb ahead of a terror attack.

Abbas believes that the ongoing raids by the Israel Defense Forces in the West Bank, which have led to the arrest of junior activists and minors, have been conducted to satisfy the new right-wing government as well as the Israeli public.

Prime Minister Benjamin Netanyahu's government authorized nine Jewish settler outposts in the occupied West Bank on Sunday and announced mass construction of new homes in established settlements, prompting U.S. Secretary of State Antony Blinken to say he was "deeply troubled."

Blinken spoke with Netanyahu early on Sunday, and told him that the U.S. is against any unilateral measures that could lead to an escalation in the region.

Senior American officials, including Assistant Secretary of State for Near Eastern Affairs Barbara Leaf, conveyed to political and security officials in Israel that the U.S. would have difficulty exercising its veto power at the UN on a number of issues. They specifically mentioned issues connected to the Palestinians, at a time when Israel is promoting unilateral measures in the West Bank.

Top Israeli officials briefed on the content of the talks say the Americans made it clear that the Israeli government's intention to build thousands of housing units in the settlements and to legalize a number of outposts would make it difficult for the Americans to veto any resolution due to international pressure.

In December 2016 the Security Council demanded Israel stop building in the settlements. It adopted that resolution after U.S. President Barack Obama's administration abstained from voting on it, a reversal of its practice to protect Israel from UN action.

'ISRAEL WILL VANISH BY ITS 80TH YEAR', SAYS HEZBOLLAH LEADER (Ha'aretz 2/16/23)

Hassan Nasrallah, the leader of the Lebanese Shi'ite militia Hezbollah, said in a speech on Thursday that the Israeli government "Is creating a dual conflict - a domestic Israeli one and one with the Palestinians which threatens to become a regional conflict."

"The Israeli public has lost faith in its military, leadership and justice system," Nasrallah said during an event honoring senior Hezbollah martyrs, including former military leader Imad Moughniyah who was killed in a bomb blast in Damascus in 2008.

Nasrallah also said that "everyone is worried about Israel, which is a barrel waiting to explode," referencing the words that Israeli President Isaac Herzog used in his mediation speech last Saturday. He added that the Israeli government's judicial overhaul is pushing Israelis to make plans to emigrate and "go back to where they came."

Nasrallah said that he hopes "the greatest threat we face in the region will disappear before it reaches its 80th year."

Hussein al-Sheikh, the Chairman of the Executive Committee of the Palestine Liberation Organization posted on Twitter on Thursday that "the steps Israel is taking against Palestinian prisoners is the spark that will drag the region into increased tension and escalation."

His post was shared alongside an announcement by the Palestinian Prisoners Club which claimed Israeli forces raided the homes of Palestinian security prisoners' family members in East Jerusalem and confiscated money the Israeli forces say was a grant by the Palestinian Authority.

On Tuesday, the Palestinian prisoner leadership committee released a statement saying that "since Ben-Gvir has taken office, we have risen to the challenge he poses and have organized accordingly."

The prisoner leadership mentioned the ban that Ben-Gvir issued on bread supply to prisons and said they have declared a hunger strike commencing the first day of Ramadan, at the end of March. "We will not tolerate any more humiliation and oppression. The hunger strike will be open to any prisoner who wishes to join," the leadership said.

ISRAELI LAWMAKER SUBMITS BILL TO MAKE ABSORPTION EASIER FOR IMMIGRANTS (i24NEWS 2/21/23)

Israeli lawmaker Dan Illouz, a member of Prime Minister Benjamin Netanyahu's Likud bloc, recently submitted a bill seeking to ease the process of immigrant absorption by recognizing medical professional licenses based on European Union regulations.

The guidelines of the automatic recognition mechanism encompass 28 EU countries, home to some 500 million people. It has been operating successfully in Europe for over a decade, has fulfilled its purpose, and brought with it economic and social benefits.

"Immigrating to the State of Israel is a Zionist value of the highest order, and the State of Israel must ensure a comfortable and gentle reception for every Jew who chooses to immigrate to the land of his ancestors," said Illouz.

"One of the main barriers to immigration and absorption is the process of recognizing the professional licenses of immigrants and returning residents," he continued.

"Many of the immigrants who arrive in Israel do not enjoy a successful absorption and return to their countries of origin after having given up on getting their licenses recognized, some of them veteran professionals. This is in addition to many Jews who choose in advance not to immigrate to Israel for fear that their licenses will not be recognized."

Shortly after Israel's latest elections in November 2022, Canada-born Illouz secured the "immigrant" slot on the Likud Party list, with the goal of opening a "door [for immigrants] to someone who can understand them." More than 25 percent of the Israeli population is composed of immigrants, according to a recent report by the OECD.

"As an [immigrant] myself, I see deep importance in settling this matter and I am hopeful that this change will make it easier for immigrants in the process of their absorption in Israel," he said.

Last October, Israel's previous government approved a budget worth over \$25 million for absorbing Russian Jewish immigrants arriving in Israel amid the war in Ukraine. The funds were meant to go toward providing additional housing solutions for immigrants, employment assimilation, education, health services, and other basic requirements.

'CHAMETZ BILL' PASSES IN FIRST READING (Arutz-7 2/22/23)

The 'chametz law' proposed by MK Moshe Gafni (United Torah Judaism) passed its first reading in the Knesset today (Wednesday). The bill was approved by a vote of 60-49.

The bill is meant to restore the status quo which existed before 2018, when security guards had the authority to prevent people from bringing chametz into hospitals during Passover, when Jewish law (halakha) prohibits Jews from consuming or even owning chametz.

Chametz is the term for any grain product that is leavened, such as bread or cake; consuming it and even seeing it or possessing it is strictly forbidden during Passover.

In 2018, the Supreme Court ruled that the ban on bringing chametz into hospitals over Passover was illegal.

Last year, former coalition chairwoman Idit Silman resigned from the previous government, preventing it from having a 61-seat-majority, over then-Health Minister Nitzan Horowitz's efforts to order hospitals to allow chametz into hospitals during Passover. Silman's resignation and the loss of the coalition's majority ultimately led to the government's collapse and the November 2022 elections in which the current government was elected.

The bill under consideration would anchor the previous restrictions in law and stipulate that hospitals cannot permit chametz to be brought onto their premises during Passover and continue to present themselves as kosher. According to MK Gafni, the legislation is necessary because many religious Israeli citizens would refuse treatment by hospitals which allow chametz on their premises during Passover.

On Sunday, Attorney General Gali Baharav-Miara stated that the bill would violate the principle of 'freedom from religion' by imposing an Orthodox religious restriction on the non-Orthodox and secular population.

Gafni has signaled that he is open to amending the bill and softening it after it passes in its first reading and prior to its second and third readings, by allowing hospital directors greater discretion in how they enforce the law.

The religious Zionist organization Ne'eman Torah Va'Avodah condemned the bill as counterproductive as well as the move to propose it in a more extreme form in order to compromise on it before it becomes law.

"We are witnessing a trend where Knesset members submit offensive law proposals in order to "compromise" and soften them later on. This is a dangerous procedure as it can easily lead to provocative measures from the opponents, causing damage to Judaism as a unifying factor," the organization said.

"The bill concerning chametz authorizes hospital personnel to perform searches in visitors' bags, which Halakhah does not require, and, importantly, is due to cause hatred and to estrange people from keeping the halakhot of Pesach and to respect those who do. Bills such as this one, based on force and violating people's privacy, have never endeared Judaism but have acted as a boomerang weakening the Jewish character of Israel or caused creating separate institutions for orthodox and non-orthodox populations.

"We call upon the members of Knesset who esteem Jewish values to refrain from supporting this bill. This is the only way to assure us of a happy and kosher Pesach without chametz and provocations." the organization concluded.

RETURNING POWER TO DEMOCRACY: UNDERSTANDING THE ISRAELI JUDICIAL REFORM (MK Simcha Rothman, Arutz-7 2/15/23)

Since the 1980s, Israel has experienced a "judicial revolution". By judicially declaring Israel to have a constitution, the court usurped the legislative power. Using a unique and exclusive "reasonableness" doctrine, it also transferred the last word on all executive decisions, including appointments to ministerial positions, to its own hands. And above all, the court holds a preposterous veto power over the appointment of justices to its own body.

Recently I presented before the members of the Constitution, Law and Justice Committee my plan to strengthen the Separation of Powers in Israel, in a draft proposal for discussion in the Committee. Each part of the proposal is meant to address an aspect of the judicial usurpation, returning power to the Israeli democratic process, and bringing Israel in line with almost every known Western democracy:

1. The Judicial Appointment Committee

We are providing each of the 3 branches of government an equal and appropriate representation: legislative, executive and judicial. Instead of sitting judges, the judicial representatives on the Committee (besides the Chief Justice of the Supreme Court) will be retired judges, to prevent a conflict of interests.

The Committee shall comprise 9 members: 3 ministers, 3 members of Knesset and 3 judges.

The judges shall be: Chief Justice of the Supreme Court; a retired chief judge of a district court; and a retired chief judge of a magistrate court, who are selected by the Minister of Justice with the Chief Justice of the Supreme Court's consent.

Members of the Knesset shall be: Chair to the Constitution, Law and Justice Committee; Chair to the House Committee; and Chair to the State Control Committee. The Chair to the State Control Committee is held by the opposition by law, so this ensures opposition representation in the selection process. The Ministers shall be: the Minister of Justice, who will be Chair to the Committee, and two other ministers who will be selected by the government.

2. The "Reasonableness" Doctrine

Israeli administrative law is based predominantly on case law, including a unique "reasonableness" doctrine that enables courts to replace administrative discretion with their own. The proposal will prohibit courts from reviewing elected officials' acts on the basis of their "reasonableness", in order to maintain elementary democratic principles.

3. Judicial Review of Constitutional Provisions (Basic Laws)

No court, including the Supreme Court, shall review or even hear challenges regarding the validity of a constitutional provision, explicitly or implicitly, and such decision shall be null and void.

4. Constitutional Review

The Supreme Court alone shall be vested with constitutional review power. Other courts shall not have this authority.

Constitutional review by the Court shall be administered by a full quorum of the Court voting unanimously to declare a law unconstitutional.

The Court shall not be authorized to administer constitutional review if the law under consideration includes an "override clause" stating it shall be valid even in light of any constitutional provision. The "override clause" shall be valid until a year after the end of the Knesset's term, unless the following Knesset decides to continue its application.

This proposal is based on a previous proposal that passed a vote in a preliminary parliamentary session.

JUDICIAL REFORM: WHAT DOES THE ELIMINATION OF DERIVED RIGHTS MEAN FOR ISRAELIS? (Michael Starr, JPost 2/21/23)

Constitution, Law and Justice Committee members expressed concern when committee chairman MK Simcha Rothman explained on Monday that under a new judicial reform bill rights would no longer be able to be derived from Basic Laws for the purpose of judicial review.

The significance of what this development means for the rights of Israelis may require additional explanation.

Dr. Guy Lurie, a Research Fellow at the Israel Democracy Institute, explains that in Israel certain rights such as equality, freedom of speech, freedom of religion, and due process are not legislated in any of Israel's quasi-constitutional Basic Laws.

However, through the Basic Law: Human Dignity and Liberty, the High Court has seen the right of human dignity as a "mother right, which has daughter rights -- or derivative rights -- that are, whether or not recognized in full by the Basic Law, partially included in that right of human dignity."

If equality is infringed, this also is a violation of the core right of human dignity, which protects this right.

Lurie gave as an example the law for exemptions for the Haredi population in military service.

"In that legislation, the court saw it as the infringement in the right of equality," explained Lurie. "Because it infringes also on the right to human dignity as part of its infringement of the right to equality, the legislation needs to be examined with the regular test that the court uses, according to the Basic Law immunity, as to whether the infringement is proportional."

The loss of the protection of these derived rights, according to Lurie, would mean that the Knesset can legislate any item that could infringe on the rights of equality or freedom of speech of Israeli citizens.

"The 'shadow' of the Court is also important as it's reflected in proposals that are being made by the government and are set off the table once they understand that there's a potential infringement of these rights," said Lurie. "And now these proposals would potentially go forward and couldn't harm the rights of citizens of Israel."

Israel could be seen as a flawed democracy, as Lurie noted that there was no democratic state constitution in the world without equality as a provision.

The elimination of derived rights would be another way that the High Court would be restricted in its use of judicial review.

On Tuesday night, the first judicial reform bill passed its first reading in the Knesset plenum, preventing the court from challenging the validity, directly or indirectly, of Basic Laws.

A companion law is currently being debated in the law committee, where Rothman made his remarks regarding derived rights. The draft bill would restrict the High Court's use of judicial review to a full bench of 15 justices in unanimous agreement that a law contradicted a Basic Law -- unanimity being a rare thing among justices. In addition, the bill would introduce the possibility to preemptively immunize a regular law from judicial review, with only a 61-vote majority in the Knesset.

"I think this combination, these stipulations that should be reached in order for the court to do any kind of judicial review amounts to an effective annulment of the power of judicial review of legislation by the court," said Lurie. "There's no real judicial review of legislation once you have all these stipulations in law."



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Holy Sanctuaries

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

“They shall make a sanctuary for Me – so that I may dwell among them” (25:8)

This week's Parshah introduces the building of the Mishkan, the sanctuary for G-d's Presence that accompanied the Jewish nation in their desert travels. Later, when the Jewish nation arrived in the Land of Israel, the Mishkan was replaced with the Beis Hamikdash, the temple in Jerusalem.

The Seforno writes that having a central sanctuary for G-d's Presence is actually not the ideal scenario. He explains that had the Jewish nation not sinned with the golden calf, there would not have been any need for the Mishkan. Each and every Jewish home would have been a Mishkan in its own right. Indeed, we find this concept regarding the tent of our matriarch Sarah, where the bread was constantly fresh, paralleling the *lechem* hapanim (showbread) in the Mishkan, there was always a light burning, just like the Menorah, and there was a Heavenly cloud constantly above the tent, signifying G-d's constant Presence.

After the sin of the golden calf, however, the Jewish nation lost that ability to raise their own homes to the spiritual level of the Mishkan. Instead, it became necessary to construct a central place for G-d's Presence to dwell. G-d's presence would no longer automatically be embodied in each and every Jewish home.

Today, we no longer have a Mishkan or a Beis Hamikdash. In our time, our synagogues and Batei Medrash (Torah study halls) represent the sanctuaries for G-d's Presence to dwell. Let us utilize our holy places for learning Torah and performing Mitzvos and may we merit the time when we will witness the return of G-d's Presence back to the Beis Hamikdash with the coming of Moshiach, speedily in our days.

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

Speak to Bnai Yisrael and let them take for Me a portion... take My portion (25:2).

You may think women must participate as well, therefore the Torah says, Bnai Yisroel, excluding the Bnos/daughters (Rambam Shekalim 1:6).

Since women did not participate in donating the Shekalim, they are not participants in the public korbanos. Because they do not participate in public korbanos, they are not obligated to daven Musaf (Rav Akiva Eiger, Responsa 9).

Kohanim and Levi'im and men under the age of twenty also did not donate Shekalim (Shekalim 1:4 and Gr"a Shekalim 1:3). Why aren't they exempt from davening Musaf?

What is the name of the rock that the Aron (Ark) sat on? Why is it called that?

Please see next week's issue for the answer.

Last week's riddle:

What is the connection between Moshe's going alone to Hashem to receive the Torah, and Moshe's appearance to Pharaoh in Egypt?

Answer: Since all the Elders deserted Moshe enroute to Pharaoh, only Moshe went up to Hashem.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Terumah contains Hashem's instructions for the construction of the Tabernacle and its vessels. With the exception of the Menorah, the major vessels (the Ark, Table, exterior Altar, as well as the interior Altar described in *parashas Tetzaveh*) were all to be made of wood and merely covered with gold or copper. The Tosafists explain that the reason they were not made of solid metal was to reduce their weight, since the Torah requires that they be "carried on the shoulder" during transportation, and not placed upon ox-drawn wagons:

And to the sons of Kehas (who were assigned to carry the Tabernacle's vessels, as opposed to its components and those of its courtyard) he did not give (any oxen or wagons); since the sacred service was upon them, they carried on the shoulder. (Bemidbar 7:9)

The Rambam (*aseh* 34), *Sefer ha-Chinuch* (379), and the *Semag* (*aseh* 168) count this obligation of "carrying on the shoulder" as one of the 613 *mitzvos*. Interestingly, however, they all specify that the commandment is to carry the **Ark** in this manner, implying that it is limited to the Ark and does not extend to the other vessels. The *Minchas Chinuch* is puzzled by this: the above verse does not specifically mention the Ark, and the duty of the family of Kehas encompassed all the Tabernacle's vessels, not just the Ark, so why should the obligation of carrying on the shoulder be understood as limited to the Ark? And indeed, the explanation of the Tosafists cited above certainly implies that they understood "they carried on the shoulder" to apply to all the items carried by the family of Kehas, not just the Ark.

With regard to the Ark itself, it is related (*Divrei ha-Yamim* I 13:7,9) that when King David had it transported from Kiryas Yearim (with the intended destination of Yerushalayim), it was placed on a wagon drawn by oxen, in apparent gross violation of the Torah's command that it be "carried on the shoulder." The Talmud explains that Hashem had caused King David to "stumble in a matter that even schoolchildren know" as a punishment for the lack of proper reverence toward the laws of the Torah that he had displayed by calling them "songs": "Your statutes were music to me, in my dwelling place" (*Tehillim* 119:54, *Sotah* 35a).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I had blossoms even in winter.
2. I was a fiery creation.
3. I can be found on the "Arch of Titus."
4. I caused the Kohen Gadol to walk the longer route.

#2 WHO AM I?

1. I was only for the first.
2. I was a three-in-one deal.
3. I caused a fight.
4. Beware! I can cause death.

Last Week's Answers

#1 Shabbos (I come after 6 days, I come after 6 years, I am for the ox and donkey, I am for the field.)

#2 Bor/Pit (I must be covered, Fill me up, I am not a bore yet I am one, I am not for humans or vessels.)

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