

Young Israel Shomrai Emunah - Shabbos Shorts ת"ד

November 13 - 14, 2020 - 20 Cheshvan 5781 - Parshas Chayei Sarah/Mevorchim Hachodesh
Light Candles by 4:37 - Havdalah 5:37

The Shabbos Shorts is sponsored this week by Adam & Iris Bashein in celebration of their 16th wedding anniversary on Rosh Chodesh Kislev and on November 14 on the secular calendar, and by Susan Koss in honor of her husband, Rabbi Saul Koss, reaching his 80th birthday (with a full head of hair!)

Mazal Tov

- **Sheila Gaisin** on the birth of a new granddaughter, Henna Bracha, born to her children Chanalee & Shlomo Gaisin of Monsey, NY. Mazal Tov also to **Aunt Shera & Uncle Reuven** & family & Uncle Jeremy & the extended Gaisin, Adler, Benschar, Elhyani & Bleich Families.
- **Dr. Alexander Kott** on his appointment as a Scientific/Technical Professional (ST) of Cyber Resiliency for the Combat Capabilities Development Command, Army Research Laboratory.
- **Nancy and Pesach Mehlman** on the birth of a grandson. The proud parents are Rivka & Tani Friedman of Hollywood, FL. Mazal Tov also to the baby's siblings Rayna, Chloe, Uri and Maya and to great-grandfather Jack Mehlman and to all of the uncles, aunts and cousins.
- **Gila and Rabbi Myron Wakschlag** on the engagement of their daughter, Ahuva, to Zachary Greenberg, son of Davida and Josh Greenberg of Bergenfield, NJ. Mazal Tov also to **Savta Judith Halpern** and the entire Wakschlag, Halpern, and Greenberg families.

Condolences

- **Emma Lash** on the passing of her father, David Murray. Those wishing to express condolences may call 732-996-2917.
- **Elaine Millen** on the passing of her husband, Rabbi William Millen. The funeral took place in Israel on Monday. Recording of Hespelim is available at <https://wp.yise.org/millen/>

Shabbos Schedule

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

Friday Night:

- Light Candles by 4:37
- Mincha: 4:45

If you Daven Kabbalos Shabbos prior to Shkia (4:55 PM), it is preferable to Daven Mincha prior to Plag (3:52 PM).

Shabbos Day:

- Shacharis: 7:00, 9:00, 9:30, 9:00 (Sephardi)
One may say the entire text of the blessing of Birkas Hachodesh even when alone. Rosh Chodesh Cheshvan is on Sunday and Monday. The Molad will be Sunday afternoon, 7 minutes and 1 Chelek after 4, Jerusalem time.
- Mincha: 2:00, 3:30, 4:00 (Sephardi)
- Shabbos ends/Maariv: 5:37

Weekday Shiurim

Options for remote learning are listed below. For the latest list and updated times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:30 AM - **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom B**.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom F**.
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, *will resume on Chanukah*.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men & Women - **Zoom C** (except as noted):
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom B**.
 - Tuesdays: Rabbi Winter - Torah Topics
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 9:00 PM
 - For Women - **Zoom D**:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Hillel Shaps. For more information, please contact Rabbi Hillel Shaps: hshaps@gwckollel.org
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom E**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look- Stories in the Torah from a Deeper Perspective", **Zoom H**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on Wednesday evenings, 8:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 349 754 2180, password GWCK
Zoom C: ID: 746 455 2195, password GWCK
Zoom D: ID: 601 853 4021, password Winter
Zoom E: ID: 970 1398 4837, password 613
Zoom F: ID: 978 8156 7874, password RabbiHyatt
Zoom G: ID: 539 496 3506, password ygwartz
Zoom H: ID: 713 7408 5130, password 045079

YISE Programs and Listings

Seeing Beyond the Horizon: Lessons from the month of Cheshvan - YISE presents a Shiur for women, given by Rebbetzin Atara Rosenbaum. Sunday, November 15, 11:00 AM on **Zoom A**. *See flyer for details.*

Unity in the Community in Difficult Times - Join the Greater Washington community for words of inspiration with Rabbi Paysach Krohn. Sunday, November 15, 8:30 PM on Zoom. Meeting ID: 964 8488 1332, password 613613. *See flyer for details.*

Tribute to the Silvers - YISE is compiling a gratitude book to present to the Silvers, including short notes of appreciation to Rabbi Binyamin and/or Esti Silver. You can include fond recollections, testimonials, or expressions of gratitude and appreciation for their part in life milestones, insights about Torah, or guiding you through a difficult time. Please keep your remarks short, no more than 180 words. Please submit your notes by November 25 to TributetoSilvers@YISE.org

HaMizrachi Magazine - Limited quantities copies available - contact Simi Franco at simi@yise.org or 301-346-8752.

YISE Regular Board Meeting will take place on Tuesday, November 17, 8:00 PM, on Zoom. For more information, contact secretary@yise.org

Understanding Vaccines: The Process and the Promise - Sunday, November 22, 10:45 AM - 12 Noon on Zoom A. Organized by Bikur Cholim of Greater Washington and YISE, co-sponsored by KMS, SSJC, Ohr Hatorah, SEHC and Chabad of Silver Spring. *See flyer for details.*

Rabbi Koss's Monthly Jewish History class - now on Zoom! Bikur Cholim of Greater Washington and the YISE Cheshed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, December 7, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Save the Date! - Family Trivia Night - Fun for all ages! Sunday, December 13, 8:00 PM. Details will be sent out soon.

Shred Support, a new shredding service co-founded by Uriel Levitt and Jacob Werbin, will be donating 10% of all profits to YISE from orders dropped off in November. Jacob & Uriel have over 5 years of office work experience and have a track record of reliability & exceptional work ethic. Shred Support adheres to the highest caliber of confidentiality. Learn more about Shred Support or complete an order form today at https://docs.google.com/document/d/1YbP_kVC1s01UROKDIQ4mR2yH0z6qsN2Nh4_pR9bvU_M or email shred4u2@gmail.com

Go Social! Want to reconnect with shul friends you lost touch with these past COVID-19 months? We're missing our Shul buddies as well! YISE's Social Committee wants your energy to help lead new (Zoom interactive, of course) programs. Sahra Ginsburg sahra@ginsburg.cc Sharon Shimoff sharonshimoff@gmail.com and Max Rudmann max.rudmann1@gmail.com are waiting to hear from you. We already have something fun planned for Chanukah so stay tuned. Details to come soon.

Helping Hands Across Kemp Mill is a part of YISE's Cheshed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

The Rachel Bassan Horwitz Fund is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

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



YISE PRESENTS: A SHIUR FOR WOMEN
GIVEN BY REBBETZIN ATARA ROSENBAUM

SEEING BEYOND THE HORIZON

Lessons from the month of Cheshvan

SUNDAY, NOVEMBER 15 - 11:00AM

ZOOM: 416 963 9000
DIAL IN: (301) 715-8592
PASSWORD: 492019

Happy Birthday! Happy Anniversary!

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

Dvar Torah Dedications/Sponsor a Shiur

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

Our current limited ability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):
 - Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
 - Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
 - Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
 - Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
 - Rabbi Rosenbaum's Wednesday Morning Nach Shiur
 - Rabbi Rosenbaum's Wednesday Night Chumash Navi Shiur for Women
 - Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
3. The Pre-Shabbos Drasha video is available for sponsorship at \$54.

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

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's Tehillim/Parsha and Halacha Shiur

- **Dr. Debra Frenkel and Mr. Jacob Frenkel** L'Aliyas HaNeshama and L'Zeicher Nishmas of Jacob's father, Rabbi Mayer Frenkel, HaRav Mayer Azriel Zelig ben Yaakov Elazar HaLevi, whose Yahrzeit is Thursday night/Friday (Chof Vov (26) MarCheshvan).
- **Halpern and Wakschlag families** to commemorate the 2nd yahrzeit of our beloved husband, father, and grandfather, Rabbi Jacob Halpern (Harav Yaakov Yisrael ben Harav Usher Yeshaya) on the 21st of Cheshvan.
- **Charlotte Hanau and family** in memory of their beloved husband and father, Fred Hanau, Mordechai ben Reuven, Z"L, whose yahrzeit is the 23rd of Cheshvan.
- **Debbie Rogal and Jay Rogal** in memory of Debbie's mother and Jay's wife, Barbara Rogal, on her second Yahrzeit.

Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women

- **Arleeta and Rabbi Dr. Ivan Lerner** in memory of Arleeta's father, Shmuel ben Dovid, Sam Axelrod, on the occasion of his 12th Yahrzeit.
- **Halpern and Wakschlag families** to commemorate the 2nd Yahrzeit of our beloved husband, father, and grandfather, Rabbi Jacob Halpern, Harav Yaakov Yisrael ben Harav Usher Yeshaya, on the 21st of Cheshvan.

Rabbi Hyatt's Gemara Shiur

- **David Jaray** for a Refuah Sheleima for Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend the Shiur.
- **Anne and Scott Schlesinger** in memory of Rabbi Sacks, Z"L, Rabbi Feinstein Z"L, and Rabbi Millen, Z"L.

Rabbi Rosenbaum's Wednesday Morning Nach Shiur

- **Rochelle Dimont and the Dimont, Ginsburg & Neuman families** to commemorate the Yahrzeit of their beloved father, grandfather and great-grandfather, HaRav Elazar ben HaRav Yechiel Shraga Feivish HaLevi.

Rabbi Rosenbaum's Wednesday Night Women's Chumash Shiur

- **Debbie Rogal and Jay Rogal** in memory of Debbie's mother and Jay's wife, Barbara Rogal, on her second yahrzeit.

Rabbi Rosenbaum's Erev Shabbos Drasha

- **Simi and Sammy Franco and Family** to commemorate the upcoming first Yahrzeit of their beloved father, grandfather and great-grandfather, Nathan S. Franco, Nissim ben Rachel v' Shmuel on the 29th of Cheshvan.
- **Dr. Debra Frenkel and Mr. Jacob Frenkel** L'Aliyas HaNeshama and L'Zeicher Nishmas of Jacob's father, Rabbi Mayer Frenkel, HaRav Mayer Azriel Zelig ben Yaakov Elazar HaLevi, whose Yahrzeit is Thursday night/Friday (Chof Vov (26) MarCheshvan).
- **Norma Joseph and Family** to commemorate the Yahrzeit of their beloved husband, father and grandfather, Louis Allan Joseph, Eliezer ben Avraham, Z"L.

YISE Youth Announcements

Shabbos Afternoon Groups - Ages 3-5 and 6-8, 3:15 PM - 4:00 PM in the Social Hall. **Preregistration required by Friday 10:00 AM.** Social distance, masks, parents stay with children. Questions? Contact Michal Merkin at mmerkin@yise.org

Dor L'Dor - Motzei Shabbos, November 14, 7:00 PM. It will be the usual Motzei Shabbos fun - Parasha, pizza, prizes and more - but this year Virtual! Advance registration is required each week by Friday at 10:00 AM. Register at <https://yise.org/dor/dor> This week's Dor L'Dor is sponsored by Eva & Isaac Moses in honor of Ben Yehuda and all they do for the community. Next Dor L'Dor will take place on December 5th - don't forget to register at <https://yise.org/dor/dor> If you have any questions or would like to sponsor, please contact Michael Shimoff at mshimoff@yise.org See flyer for details.

Mentalism Beyond Belief with David Jaison - Motzei Shabbos, November 21, 7:30 PM on Zoom A. For middle and high school students. See flyer for details.

COVID-19 Updates

- **Outdoor Minyan** - If you are interested in an outdoor Minyan without a tent, subject to weather conditions, please email Ari Elias-Bachrach at outdoor@yise.org
- Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register. If you have changes to your original registration form, please send an email to minyan@yise.org with details.
- All other activities at YISE are cancelled, including Youth Groups, Shiurim and special events.
- The Shul office is still open, but hours may vary.

Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

Community Programs & Listings

Navigating Perimenopause & Menopause Emotionally, Halachically & Medically - A KMS women's event with Dr. Michele Klein and Yoetzel Halacha Bracha Rutner. Tuesday, November 17, 8:30 PM on Zoom, Meeting ID: 655 813 1022, passcode: 365636.

Together While Apart: Caring and Compassion During a Pandemic - Bikur Cholim of Greater Washington - presented on Zoom by Dvora Entin, LCSW, PMH-C on December 6 at 11:00 AM. Register at <https://us02web.zoom.us/meeting/register/tZEkcuurjrG9KS4IGthQ1ciiCSZO9htbw>

Penetrating Thoughts and Practical Perspectives - Thoughts on life, Torah and Middos. Based on Michtav M'Eliyahu, from Rav Eliyahu Dessler, Z"L. Mondays, 9:00 PM - 9:30 PM, with Rabbi Yitzchak Scher on Zoom - Meeting ID: 736 4190 7086, Passcode: TORAH. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

Kemp Mill Toastmasters - Wednesday, November 18, 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 ypr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

The Golden Network Presents: Rabbi Roy Rosenbaum's Shiur on "Higher Biblical Criticism: A Popular - but Highly Flawed - Theory" for men & women, Thursdays at 10:15 AM on Zoom. Meeting ID: 970 1398 4837, Password: 613

Bikur Cholim of Greater Washington Hope and Healing Gala - Event streaming on November 8, 10:00 AM, honoring BCGW volunteers Sid Diamond, Arlene Groner and Marcia Kerchner. Register online at <https://www.bikurcholimgw.org>

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

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUuA

Daf Yomi Shiur currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@sllaw.com to be added to the invite list. Sunday 7:00 AM, Monday - Thursday 9:00 PM, Friday 5:45 PM.

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

Kemp Mill Village is providing friendly phone calls and limited deliveries during the pandemic. Call 1-833-KMV-20902 to request service or to volunteer. See kempmillvillage.org for more information.

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

The Week Ahead	Sunday November 15	Monday November 16	Tuesday, November 17 Rosh Chodesh	Wednesday November 18	Thursday November 19	Friday November 20
Limited Minyanim will take place at YISE next week, advance registration and confirmation required. You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday 6:30 AM/7:30 AM/8:45 AM; Monday through Friday 6:00 AM/7:00 AM/8:45 AM. Mincha/Maariv: Sunday - Thursday: 4:40 PM.						
Halachic Times: Earliest Talis and Tefilin: 6:03 AM, Latest Krias Shema: 9:22 AM, Earliest Mincha: 12:25 PM						

Next Shabbos

November 20 - 21, 2020 - 5 Kislev 5781

Parshas Toldos

Light Candles: 4:32

Havdalah: 5:33

Next Shabbos Shorts Deadline: Wednesday, November 18 at 12:00 Noon

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

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

Eruv line: 301-593-5561 E-Mail: office@yise.org Website: www.yise.org

Office Hours:

Monday - Thursday 9:00 AM - 5:00 PM, Friday - 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager

Unity in the Community in Difficult Times

Join the Greater Washington community for words of inspiration with

Rabbi Paysach Krohn

Sunday, November 15th at 8:30 pm



Sponsored by:

Am HaTorah Congregation

Berman Hebrew Academy

Chabad of Silver Spring

Kehillas Ohr HaTorah

Kemp Mill Synagogue

Ohev Sholom Talmud Torah of Olney

Southeast Hebrew Congregation

Torah School of Greater Washington

Woodside Synagogue Ahavas Torah

Yeshiva of Greater Washington

Young Israel Potomac

Young Israel Shomrai Emunah

Zoom ID: 964 8488 1332, Passcode: 613613

Understanding Vaccines: The Process and the Promise

Vaccines have mitigated or helped eradicate infectious scourges. They save millions of lives each year. We require a well-functioning public health system to create, license, distribute, monitor and evaluate vaccines and oversee this complex effort. Join our expert panel to learn about this timely and essential topic

- **How do scientists develop vaccines and how do they work?**
- **What advice can a pediatrician give about vaccines?**
- **What key lessons can we learn from successful vaccination programs?**
- **How does halacha (Jewish law) look at vaccination?**

Speakers:

- Rabbi Dovid Rosenbaum, *Young Israel Shomrai Emunah*
- Jonathan Schneck, *Professor, MD, John Hopkins University*
- Lynn Trombka, MD, *pEDIatrician, Kaiser Permanente; and*
- Eliot Fishman, Ph.D, *Senior Director, Health Policy, Families USA*

Sunday, November 22
10:45 a.m. – Noon

Zoom ID: 416 963 9000

Password: 492019

Dial-in-number: 301-715-8592

Organized by Bikur Cholim of Greater Washington and Young Israel Shomrai Emunah; co-sponsored by Kemp Mill Synagogue, Silver Spring Jewish Center, Kehilas Ohr Hatorah of Silver Spring, South East Hebrew Congregation, and Chabad of Silver Spring.



Young Israel Shomrai Emunah Presents

DOR L'DOR

ONLINE!

Family Chevrusah-Style Learning - The Same Usual Motzei Shabbos Fun, but This Year Virtual!

- **Delicious Pizza - delivered to homes within Kemp Mill for children ages Pre-K - 6th grade**
- **Interactive online discussions**
- **Raffle of exciting prizes**

5781 Motzei Shabbos Times:

November 7 — 7:00 pm

November 14 — 7:00 pm

December 5 — 7:00 pm

December 19 — 7:00 pm

January 9 — 7:15 pm

January 30 — 7:30 pm

February 6 — 7:30 pm

February 20 — 7:45 pm

March 6 — 8:00pm

Register your family at
<https://yise.org/dorldor>

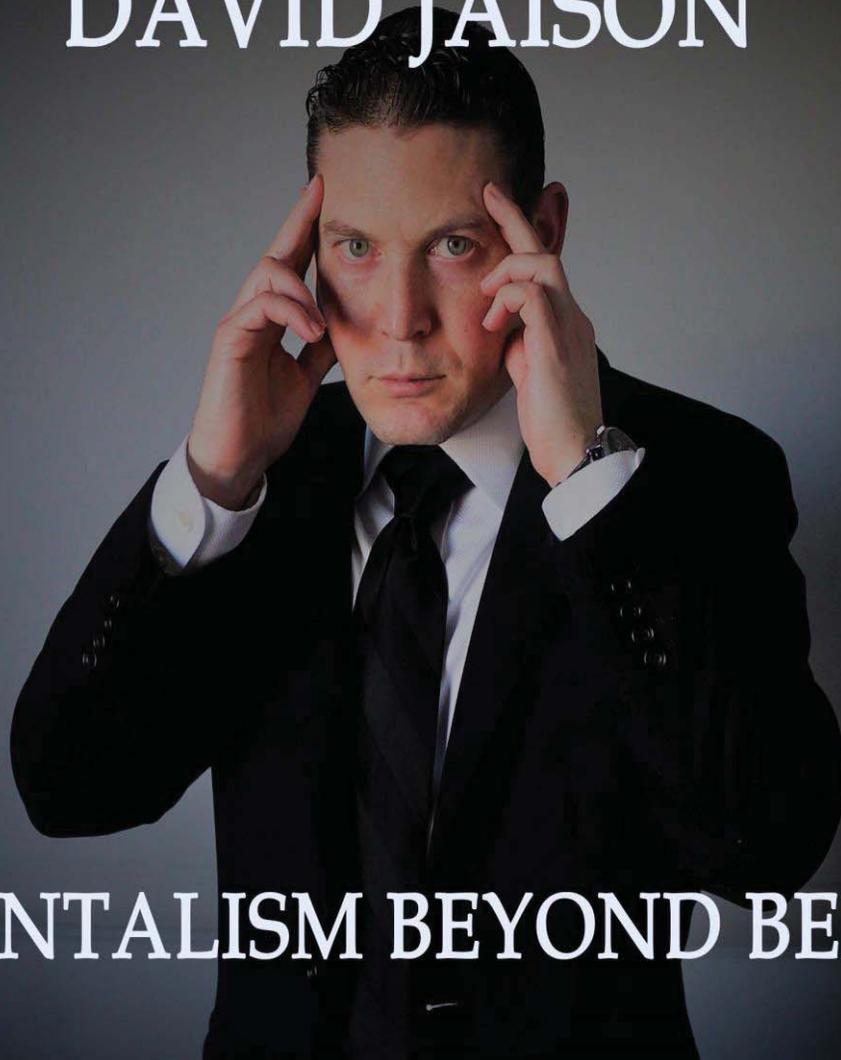
Must register your children prior to
each event by that Friday at 10am

To sponsor this program, please
contact Michael Shimoff at
mshimoff@yise.org



YISE/KMS Youth Departments present

DAVID JAISON



MENTALISM BEYOND BELIEF™

Who: Middle and High School Students

When: November 21st @ 7:30pm

Where: zoom.us

Meeting ID: 416 963 9000

Passcode: 492019



Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

We wish to dedicate this issue to the blessed memory
of Rabbi Jonathan Sachs, z"l
whose wisdom and eloquence guided us
and will continue to inspire generations to come.
Ted and Shoshana Plavin, Elkana, Israel

Volume 27, Issue 5

Shabbat Parashat Chayei Sarah

5781 - B"H

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

To Have a Why - The name of our parsha seems to embody a paradox. It is called Chayei Sarah, "the life of Sarah," but it begins with the death of Sarah. What is more, towards the end, it records the death of Abraham. Why is a parsha about death called "life"? The answer, it seems to me, is that – not always, but often – death and how we face it is a commentary on life and how we live it.

Which brings us to a deeper paradox. The first sentence of this week's parsha of Chayei Sarah, is: "Sarah's lifetime was 127 years: the years of Sarah's life." A well-known comment by Rashi on the apparently superfluous phrase, "the years of Sarah's life," states: "The word 'years' is repeated and without a number to indicate that they were all equally good." How could anyone say that the years of Sarah's life were equally good? Twice, first in Egypt, then in Gerar, she was persuaded by Abraham to say that she was his sister rather than his wife, and then taken into a royal harem, a situation fraught with moral hazard.

There were the years when, despite God's repeated promise of many children, she was infertile, unable to have even a single child. There was the time when she persuaded Abraham to take her handmaid, Hagar, and have a child by her, which caused her great strife of the spirit. These things constituted a life of uncertainty and decades of unmet hopes. How is it remotely plausible to say that all of Sarah's years were equally good?

That is Sarah. About Abraham, the text is similarly puzzling. Immediately after the account of his purchase of a burial plot for Sarah, we read: "Abraham was old, well advanced in years, and God had blessed Abraham with everything". This too is strange. Seven times, God had promised Abraham the land of Canaan. Yet when Sarah died, he did not own a single plot of land in which to bury her, and had to undergo an elaborate and even humiliating negotiation with the Hittites, forced to admit at the outset that, "I am a stranger and temporary resident among you". How can the text say that God had blessed Abraham with everything?

Equally haunting is its account of Abraham's death, perhaps the most serene in the Torah: "Abraham breathed his last and died at a good age, old and satisfied, and he was gathered to his people." He had been promised that he would become a great nation, the father of many nations, and that he would inherit the land. Not one of these promises had been fulfilled in his lifetime. How then was he "satisfied"?

The answer again is that to understand a death, we have to understand a life.

I have mixed feelings about Friedrich Nietzsche. He was one of the most brilliant thinkers of the modern age, and also one of the most dangerous. He himself was ambivalent about Jews and negative about Judaism. Yet one of his most famous remarks is both profound and true: He who has a why in life can bear almost any how.

(In this context I should add a remark he made in *The Genealogy of Morality* that I have not quoted before. Having criticised other sacred Scriptures, he then writes: "the Old Testament – well, that is something quite different: every respect for the Old Testament! I find in it great men, heroic landscape and something of utmost rarity on earth, the

incomparable naivety of the strong heart; even more, I find a people." So despite his scepticism about religion in general and the Judaeo-Christian heritage in particular, he had a genuine respect for Tanach.)

Abraham and Sarah were among the supreme examples in all history of what it is to have a Why in life. The entire course of their lives came as a response to a call, a Divine voice, that told them to leave their home and family, set out for an unknown destination, go to live in a land where they would be strangers, abandon every conventional form of security, and have the faith to believe that by living by the standards of righteousness and justice they would be taking the first step to establishing a nation, a land, a faith and a way of life that would be a blessing to all humankind.

Biblical narrative is, as Erich Auerbach said, "fraught with background," meaning that much of the story is left unstated. We have to guess at it. That is why there is such a thing as Midrash, filling in the narrative gaps. Nowhere is this more pointed than in the case of the emotions of the key figures. We do not know what Abraham or Isaac felt as they walked toward Mount Moriah. We do not know what Sarah felt when she entered the harems, first of Pharaoh, then of Avimelech of Gerar. With some conspicuous exceptions, we hardly know what any of the Torah's characters felt. Which is why the two explicit statements about Abraham – that God blessed him with everything, and that he ended life old and satisfied – are so important. And when Rashi says that all of Sarah's years were equally good, he is attributing to her what the biblical text attributes to Abraham, namely a serenity in the face of death that came from a profound tranquillity in the face of life. Abraham knew that everything that happened to him, even the bad things, were part of the journey on which God had sent him and Sarah, and he had the faith to walk through the valley of the shadow of death fearing no evil, knowing that God was with him. That is what Nietzsche called "the strong heart."

In 2017, an unusual book became an international bestseller. One of the things that made it unusual was that its author was ninety years old and this was her first book. Another was that she was a survivor both of Auschwitz, and also of the Death March towards the end of the war, which in some respects was even more brutal than the camp itself.

The book was called *The Choice* and its author was Edith Eger. She, together with her father, mother and sister Magda, arrived at Auschwitz in May 1944, one of 12,000 Jews transported from Kosice, Hungary. Her parents were murdered on that first day. A woman pointed towards a smoking chimney and told Edith that she had better start talking about her parents in the past tense. With astonishing courage and strength of will, she and Magda survived the camp and the March. When American soldiers eventually lifted her from a heap of bodies in an Austrian forest, she had typhoid fever, pneumonia, pleurisy and a broken back. After a year, when her body had healed, she married and became a mother. Healing of the mind took much longer, and eventually became her vocation in the United States, where she went to live.

On their way to Auschwitz, Edith's mother said to her, "We don't know where we are going, we don't know what is going to happen, but nobody can take

away from you what you put in your own mind." That sentence became her survival mechanism. Initially, after the war, to help support the family, she worked in a factory, but eventually she went to university to study psychology and became a psychotherapist. She has used her own experiences of survival to help others survive life crises.

Early on in the book she makes an immensely important distinction between victimisation (what happens to you) and victimhood (how you respond to what happens to you). This is what she says about the first: We are all likely to be victimised in some way in the course of our lives. At some point we will suffer some kind of affliction or calamity or abuse, caused by circumstances or people or institutions over which we have little or no control. This is life. And this is victimisation. It comes from the outside.

And this, about the second: In contrast, victimhood comes from the inside. No one can make you a victim but you. We become victims not because of what happens to us but when we choose to hold on to our victimisation. We develop a victim's mind – a way of thinking and being that is rigid, blaming, pessimistic, stuck in the past, unforgiving, punitive, and without healthy limits or boundaries.

In an interview on the publication of the book, she said, "I've learned not to look for happiness, because that is external. You were born with love and you were born with joy. That's inside. It's always there."

We have learned this extraordinary mindset from Holocaust survivors like Edith Eger and Viktor Frankl. But in truth, it was there from the very beginning, from Abraham and Sarah, who survived whatever fate threw at them, however much it seemed to derail their mission, and despite everything they found serenity at the end of their lives. They knew that what makes a life satisfying is not external but internal, a sense of purpose, mission, being called, summoned, of starting something that would be continued by those who came after them, of bringing something new into the world by the way they lived their lives. What mattered was the inside, not the outside; their faith, not their often-troubled circumstances.

I believe that faith helps us to find the 'Why' that allows us to bear almost any 'How'. The serenity of Sarah's and Abraham's death was eternal testimony to how they lived.

Shabbat Shalom: Rabbi Shlomo Riskin

"And Abraham was old, well-stricken in age..." In addition to their shared ideals, the symbiotic relationship between Abraham and Isaac includes a remarkable likeness in physical appearance. Interestingly, one of the consequences of their physical similarity is the basis for one of the most curious statements in the Talmud. On the verse, "Abraham was old, well-stricken in age", our Sages conclude that at this point in time, the symptoms of old age were introduced to the world.

The reason? People seeking out Abraham would mistakenly address Isaac, and those seeking out Isaac would approach Abraham. Disturbed by the confusion, Abraham pleads for God's mercy to make him look old, and Abraham's plea is answered: a 120

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year-old man will never again look like his 20 year-old son!

How do we understand why Abraham was so upset by this case of mistaken identities? After all, what's wrong with being mistaken for your son? Doesn't every aging parent dream of slowing down the aging process and remaining perpetually young?

We find the answers hidden between the lines of this teaching, in which the dialectic of the complex relationship between father and son is expressed. Despite our desire for closeness between the generations, a father must appear different from his son for two reasons.

First, it is so that he can receive the filial obligations due to him as the transmitter of life and tradition. This idea is rooted in the Biblical commandment that the younger generation honors the elder. In fact, the last will and testament of Rabbi Yehudah the Pious (12th Century Germany) forbade anyone from taking a spouse with the same first name as that of their parents. This, explained Rabbi Aharon Soloveitchik zt'l, was to avoid giving the impression that a child would ever address a parent by their first name. We may be close to our parents, but they are not to be confused with our friends.

Second, the son must appear different from his father so that the son understands his obligation to add his unique contribution to the wisdom of the past. Abraham pleads with God that Isaac's outward appearance should demonstrate that he is not a carbon copy of his father, but rather a unique individual. After all, when Isaac becomes a patriarch himself, he will represent the trait of *gevurah*, that part of God's manifestation of strength and justice that provides an important counterbalance to Abraham's trait of *hesed* (loving-kindness).

Abraham, the dynamic and creative world traveler, stands in contrast to the introspective and pensive Isaac, who never stepped beyond the sacred soil of Israel. With great insight, Abraham understood that unless the confusion in appearance ceased, Isaac might never realize the necessity of "coming into his own" and developing his own separate identity.

A Talmudic teaching of the pedagogic relationship between grandparents and grandchildren illustrates the importance of the dynamic and symbiotic relationship between the generations. Rabbi Hiya bar Abba states, "Whoever hears Torah from his grandchild is equivalent to having received it from Sinai"! This concept reveals that the line between Sinai and the present can be drawn in both directions. Not only do grandfathers pass down the tradition to their children and grandchildren, but grandchildren pass the tradition up to their forebears.

We can and must glean insights into the Torah from the younger generations. Consider the fascinating Talmudic passage that describes how, when Moses ascended on High to receive the Torah from the Almighty, the master of all prophets found God affixing crowns (*tagim*) to the holy letters of the law. When Moses inquired about their significance, God answered that the day would arrive when a great Sage, Rabbi Akiva, would derive laws from each twirl and curlicue.

Whereas Moses was given the fundamentals, namely the Biblical words and their crowns (corresponding to the laws and methods of explication and extrapolation), Rabbi Akiva, in a later generation, deduced necessary laws for his day, predicated upon the laws and principles that Moses received at Sinai.

This is the legitimate march of Torah that Maimonides documents in his introduction to his commentary of the Mishna, and it is the methodology by which modern-day responsa deal with issues such as electricity on the Sabbath, brain-stem death/life-support, and in-vitro fertilization, and

more. The eternity of Torah demands both the fealty of the children to the teachings of the parents and the opportunity for the children to build on and develop that teaching. This duality of Sinai enhances our present-day experience.

Abraham prays for a distinctive old age to enable Isaac to develop his uniqueness. Sons and fathers are not exactly the same, even if many fathers would like to think that they are. Only if sons understand the similarity, and if fathers leave room for individuality, can the generations become truly united in Jewish eternity.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Sarah, Esther, and the Sleepy Students - Jews live their lives within the framework of the Jewish calendar. At this time of year, we identify strongly with the narratives contained in the weekly Torah portions. Our thoughts are with the biblical characters of the current parshiyot. We live in the company of Abraham and Sarah, Lot, Hagar and Ishmael, and Isaac and Rebecca.

If we are not thinking of the heroes and villains of the parsha of the week, we have an alternative. We can turn our thoughts to the recent holidays or to the ones which we shall soon celebrate. The holiday of Succoth is now part of the rapidly fading past, so we might be thinking of Chanukah, which is but a few weeks away. We are certainly not yet thinking of Purim.

The list of biblical heroines whose stories delight our children and inspire us at this time of year does not yet include Queen Esther. In Parshat Chayei Sarah, we do encounter two queenly women. We mourn the death of the matriarch Sarah, and we admire Rebecca's ability to live up to the spiritual standards of the mother-in-law she never met.

But Esther? There is neither trace nor hint of her existence.

So why would I be writing about Esther at this time of year? Purim is still many months away, and there are other female role models in the current Torah portions. Even Chanukah, which occurs much sooner than Purim, features feminine heroines such as Yehudit. Where does Esther shine in?

For the answer let us turn to the Midrash and to that singular sage, Rabbi Akiva. We know that Rabbi Akiva lived a remarkable life, underwent many changes, became a preeminent Torah scholar, and died a martyr.

The Midrash introduces us to Rabbi Akiva in reference to the very first verse in this week's Torah portion. It is a verse which seems to require no exegesis. The verse simply says, "Sarah's lifetime—the span of Sarah's life—came to one hundred and twenty-seven years." What further explanation or commentary is necessary? She lived a long and productive life. What more is there to say?

To answer this question, we must remember that Rabbi Akiva was, first and foremost, a teacher. Like every teacher, he had a difficult task. Some students paid attention to Rabbi Akiva's lectures some of the time, but few, if any, listened attentively to every lecture. Like every teacher before and since, Rabbi Akiva had to devise methods to gain the attention of his disciples.

And so, the Midrash takes us into Rabbi Akiva's classroom. We really should consider this quite a privilege, for there are very few opportunities given in rabbinic literature to actually enter the classroom of one of our sages, let alone a sage as prominent as Rabbi Akiva. Here is the passage: "Rabbi Akiva was sitting and expounding Torah. His audience fell asleep. He tried to awaken them, and said, 'What motivated Queen Esther to reign over one hundred and twenty and seven provinces? We must assume that Esther, as a descendant of Sarah who lived for one hundred and twenty and seven years, considered

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it proper to reign over one hundred and twenty and seven provinces."

What are we to learn from this cryptic passage? To those of us who are teachers, there is a measure of comfort to be derived from learning that Rabbi Akiva too had difficulty maintaining the attention of his students. We also learn that his students were fully aware of the role that the number 127 plays both in the book of Genesis and in the book of Esther. We can assume that there is something about Rabbi Akiva's mention of this coincidence that awakened the sleepy classroom. But surely there is a much more profound lesson to be learned here.

Many commentators have searched for this deeper meaning. They point out that Sarah's life was a very full one, and at every stage she displayed the vigor of the seven-year-old child, the idealism of the twenty-year-old, and the wisdom of the aged centenarian. No moment went to waste. She led an active life, overcame numerous frustrations and obstacles, and prevailed. Her life was the paradigm of a life of meaning and accomplishment.

If there is a lesson to be learned from her life, it is that every year is valuable, and so is every month and every week and every day and every hour. If we are to translate 127 years into 127 provinces, then each year is an entire province, each month a region, each week a city, each day a neighborhood, each hour a street, each minute a building, and every second an entire room.

If one allows himself a second of slumber, he forfeits a room. If one sleeps for a week, he loses an entire city. Every segment of time represents a significant opportunity, and with every wasted moment opportunities are lost.

This is Rabbi Akiva's lesson to his sleepy students. "You're not merely dozing off and enjoying idle daydreams. You are wasting time, killing time, and in the process losing opportunities which will not present themselves again. If you miss a moment of a Torah lecture, you create a void that can never again be filled."

Rabbi Akiva's lesson is a lesson to all of us. In contemporary terms, it is a lesson about time management. Time is a gift, but it is an ephemeral gift. A moment lost can never be retrieved.

But Rabbi Akiva insists that this is not his lesson, but Sarah's lesson. It is the legacy that she left for her descendants. Queen Esther grasped that legacy. She did not assume the role of a passive queen, but actively reigned over all of her 127 provinces. She studied their needs, recognized their individual differences, and helped each of them best utilize their unique resources. As Grandmother Sarah valued each and every one of her years, so too did Esther value every one of her many provinces.

So must we all learn to utilize all of our blessings to the fullest, whether they be the blessing of longevity or the blessing of political power, the blessing of wealth or the blessing of grandchildren. Living a full life means appreciating all of our blessings and making the most of them.

What wonderful teachers we have had, and how differently and creatively they taught us these lessons. Sarah taught them in the context of the family tent. Esther taught them from her royal palace. Rabbi Akiva taught them from his classroom lectern.

Whatever our place in life, following their lessons will lead to a life of meaning and purpose, the kind of life for which we all strive.

Thus, although this week's Torah portion carries Sarah's name in its very title, she would be the first to make room for her progeny, Esther, to join her in teaching her lesson to us. Esther too has a place in Parshas Chayei Sarah.

ISRAEL REPORT

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IDF DOWNS HEZBOLLAH DRONE IN ISRAELI AIRSPACE (YNet 11/10/20)

The IDF on Tuesday said it shot down a drone belonging to Lebanon's Hezbollah militant group that entered Israeli airspace. In a brief statement, the military said it had monitored the aircraft throughout the incident and that at no point was there any danger to Israeli communities or forces.

It said the IDF remained on "high alert and will not tolerate any violation of Israeli sovereignty," raising the possibility of an Israeli reprisal.

The army also reported that the drone was downed through electronic means and the device is currently being probed to understand whether it was used for surveillance purposes or was armed.

Tensions have been running high along Israel's northern frontier since July when Hezbollah accused the IDF of killing one of its operatives in an airstrike in Syria attributed to Israeli forces.

As the group vowed to take its vengeance, the army bolstered its presence in the region, thwarting an attempted infiltration by a group of terrorists armed with assault rifles in late July.

During the incident near Mount Dov, IDF forces managed to eliminate 3-5 armed militants shortly after crossing the border from Lebanon into Israel.

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There was no immediate comment from Hezbollah or the Lebanese government.

GERMAN MISSILE SHIP ARRIVES IN ISRAEL (Arutz-7 11/11/20)

The German company ThyssenKrupp today (Wednesday) delivered to Israel the Sa'ar 6 missile ship, the Magen, the first ship in the Israeli missile fleet.

Delivery took place at a ceremony attended by the commander of the naval force, Gen. Elyahu Sharvit and the head of the Defense Ministry's procurement division Avi Dadon. During the ceremony, the Israeli flag was hoisted on the new ship.

The navy has purchased four of the Sa'ar 6 craft, including the 'Magen,' the 'Oz,' the 'Atzmaut,' and the 'Nitzahon.' The vessels will be gradually integrated into the naval forces in the coming years.

The first ship to reach the shores of Israel, the INS 'Magen', was first launched in May 2019. From the moment the ship arrives in Israel and after completing the process of installing the combat systems, the vast majority of which are made by Israeli industries, Magen will begin its full operational service.

The Sa'ar 6 ships will form an integral part of the cornerstones in the IDF's naval defensive wall, as well as a central pillar in the State of Israel's economic water and marine energy defense system.

Commander of the Marine Corps, Gen. Elyahu Sharvit, said the INS Magen is well-positioned to meet Israel's strategic needs in the naval arena.

"Magen, as well as its sister ships - it is an excellent, accurate, optimal, and versatile product - for the protection of the strategic assets of the State of Israel in its economic waters."

"This is precisely why we are here today. We excited to hoist the Israeli flag on the head of the Magen's mast, a symbol of an independent, sovereign, secure and prosperous Jewish state. Magen will be armed with the best defense and offensive systems, with combat systems at the forefront of global military technology, the vast majority of which is made by Israeli industry. Today, we send our sailors, soldiers and commanders - to sail the ship, the Corvette, to the port of Haifa. I wish you all - a good and quality voyage, a voyage that is all a combination of history and future. Leave safely, sail safely and enter the home port safely," Sharvit said.

ERDAN: ISRAEL, SUDAN TO BEGIN COOPERATING ON WATER, AGRICULTURE, COVID-19 (JPost 11/12/20)

Israel and Sudan will begin to cooperate on ways to combat the COVID-19 pandemic, as well as with regard to water and agriculture, Israel's Ambassador to the UN Gilad Erdan said on Wednesday after meeting with his Sudanese counterpart in New York.

"First historic meeting with Sudan's UN Mission and Ambassador Omer Siddiq! To translate peace between our nations into action, we will begin cooperating in agriculture, water, and our common fight against coronavirus," Erdan wrote in a twitter post after the meeting.

"I feel honored to represent Israel during this period," he said.

The meeting comes in advance of an anticipated visit by an Israeli delegation to Sudan on Sunday. News of the pending trip was reported by Reuters, which said that neither Israel or Sudan had confirmed that such a trip was scheduled to take place.

Sudan is the third Arab country to agree to normalize ties with Israel under the rubric of the Trump Administration's Abraham Accords. As part of those accords Israel has already signed normalization deals with the United Arab Emirates and Bahrain. Israel has ratified its treaty with the UAE and is in the process of ratifying the treaty with Bahrain, which the Knesset approved only on Tuesday.

But the deal with Sudan, reached only on October 23 has yet to be formalized.

Trump and Prime Minister Benjamin Netanyahu have spoken of the possibility of additional normalization deals, but the Trump administration is due to be replaced by the Biden administration on January 20.

So there is little time to initiate additional deals.

There has been some speculation that Lebanon could be on the list of countries to normalize ties with Israel.

The two countries resumed US-mediated talks on Wednesday on a dispute about their Mediterranean Sea border that has held up hydrocarbon exploration in the potentially gas-rich area, the Israeli energy minister and

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Lebanon's state news agency said.

The longtime foes held three rounds of talks last month hosted by the United Nations at a peacekeeper base in southern Lebanon which the world body and the United States have described as "productive."

But sources had said that gaps between the sides remain large after they each presented contrasting maps outlining proposed borders, that actually increased the size of the disputed area.

The next round of talks will be held in December, a joint statement from the United States and the UN Special Coordinator for Lebanon said, as did Israeli Energy Minister Yuval Steinitz in a separate communique. They did not provide further details about Wednesday's discussions.

Israel already pumps gas from huge offshore fields but Lebanon, which has yet to find commercial gas reserves in its own waters, is desperate for cash from foreign donors as it faces the worst economic crisis since its 1975-1990 civil war.

The talks are limited to the maritime issues and are not expected to deal with normalization, but the fact that such negotiations exists has opened the door to that possibility.

ISRAEL APPROVES PLAN TO REOPEN HOTELS IN EILAT AND DEAD SEA (Haa'retz 11/11/20)

The Knesset plenum passed a law Wednesday that would allow hotels to reopen in the southern resort town of Eilat and near the Dead Sea.

The law passed despite the revelation earlier Wednesday that fast testing centers that are meant to allow for the hotels to reopen would not be ready in the coming days.

According to the law, tourists will be required to provide proof that they have tested negative for the coronavirus in the 72-hours prior to their arrival in Eilat or at the Dead Sea. The measure is meant to allow for hotels in these area to open, all while abiding by Health Ministry guidelines.

16 HOSPITALS ACROSS ISRAEL TO SWITCH OVER TO NATURAL GAS (JPost 11/11/20)

Some 16 hospitals around Israel will be switched over to natural gas from oil and fuel as part of Israel's plan to switch from polluting energy sources to natural gas and solar power.

"The transition to natural gas will significantly reduce air pollution and allow patients, and residents in the vicinity of hospitals, to breathe cleaner and healthier air," said Energy Minister Yuval Steinitz.

The Natural Gas Authority in the Energy Ministry published a call for natural gas distribution companies, offering grants to companies that connect additional hospitals to the natural gas distribution system.

In July, the government approved a decision by Steinitz to provide additional funding amounting to NIS 40 million for the transfer of hospitals to natural gas amid the coronavirus crisis.

The hospitals will be connected to cogeneration power stations which will provide all required energy resources to the hospitals, including electricity, heating and air condition.

About two years ago, Kaplan Medical Center in Rehovot became the first hospital in Israel to be connected to the natural gas distribution system, with Soroka Medical Center following a year later.

Puria Medical Center in Tiberias, Assaf Harofeh Medical Center in Beer Yaakov, Barzilai Medical Center in Ashkelon and Hadassah-University Medical Center have all been connected to natural gas lines and will start functioning on natural gas in the near future.

ISRAEL'S HAREDI POPULATION TO RISE TO 6.5 MILLION BY 2065 (Arutz-7 11/11/20)

Israel's haredi community currently numbers about 1.1 million, according to a report by the Central Bureau of Statistics.

Details of the report were released by Kikar HaShabbat, showing that in 2019, Israel's haredi population numbered an estimated 1,094,828, or 12% of the total population of the State of Israel. That amounts to close to 17%

of Israel's Jewish population.

The haredi population, which has the highest birthrate in Israel, is projected to rise to grow rapidly over the next 45 years, with haredim going from 12% of the total population of Israel to 32% by 2065.

By 2065, Israeli haredim will number almost 6.5 million, compared to a less than 10 million non-haredi Jews and those categorized as 'Other', and about four million Israeli Arabs.

The report also revealed that haredim have, on average, an income roughly one-third lower than the national average, making up 12% of the population but 8% of the total national income.

However, the haredi community is also made up disproportionately of minors – partially explaining the lower level of total income – with half of Israel's haredi population in 2019 being in the 0-14 age group.

Haredi-majority communities, such as Bnei Brak, Beitar Illit, and Elad, have an average population density twice the national average.

TAU PLANS TO LAUNCH NANOSATELLITE INTO ORBIT (Israel Hayom 11/9/20)

Tel Aviv University on Sunday announced plans to launch a nanosatellite into orbit, saying it would be the first of its kind to be built solely by the university.

According to a press release by the university, the TAU-SAT1 nanosatellite is roughly the size of a shoebox and it is currently undergoing pre-flight testing at the Japanese space agency JAXA, prior to a planned launch by NASA in early 2021.

Dr. Ofer Amrani, head of Tel Aviv University's minisatellite lab said that the project was entirely devised, developed, assembled, and tested at Tel Aviv University's Nanosatellite Center, an interdisciplinary endeavor of the University's Iby and Aladar Fleischman Faculty of Engineering, Raymond & Beverly Sackler Faculty of Exact Sciences, and Porter School of Environmental Studies.

"TAU-SAT1 is the first nanosatellite designed, built and tested in an Israeli university, and the entire process, from conception through design, software development and testing, was done at TAU," he said.

The device was designed as a research satellite and will conduct several experiments while in orbit, including the measurement of cosmic radiation in space.

Dr. Meir Ariel, director of the TAU's Nanosatellite Center, noted, "We know that there are high-energy particles moving through space that originate from cosmic radiation. Our scientific task is to monitor this radiation and to measure the flux of these particles and their products. To this end, we incorporated a number of experiments into the satellite, which was developed by the Space Environment Department at the Soreq Nuclear Research Center."

One challenge was to extract the data collected by the TAU-SAT1 satellite, as it is designed to complete an orbit around the Earth every 90 minutes.

"In order to collect data, we built a satellite station on the roof of the engineering building," Amrani explained. "Our station, which also serves as an amateur radio station, includes a number of antennas and an automated control system. When TAU-SAT1 passes over Israel, the antennas will track the satellite's orbit and a process of data transmission will occur between the satellite and the station."

The satellite is expected to be active for several months. Because it has no engine, its trajectory will fade over time as the result of atmospheric drag. It will eventually burn up in the atmosphere and return to the Earth as dust.

ISRAELI U23 JUDOKAS TAKE HOME GOLD, SILVER MEDALS (JPost 11/11/20)

Israeli judoka Inbar Lanir captured the gold medal in <78kg category of the under-23 European Championships on Tuesday night in Croatia while fellow countrywoman Maya Goshen took silver in the <70kg competition.

Lanir, 20, had just won the bronze medal in the U21 Euros last week.

Women's national team coach Shany Hershko commented on the achievement: "A gold and silver medal in the same championship... it's

awesome. Reaching two finals at the European Championships and winning gold is an amazing, historic achievement for the women's team and the Israel Judo Association.

IJA Chairman Moshe Ponte added: "This was an amazing week for the future generation of our judo; Inbar and Maya were wonderful, and Inbar joined a lauded list of Israeli European champions of Israeli judo."

ISRAEL RANKS WORST IN ROAD FATALITIES AMONG OECD COUNTRIES (YNet 11/9/20)

An Israeli report issued by the government's National Roads Safety Authority on Sunday, claimed Israel ranked 8 out of 37 OECD nations in traffic related deaths, when in fact it ranks worst according to data collected by the European Traffic Safety Council.

According to the European Traffic Safety Council's report, which was released last June, European countries managed to reduce the number of road accident fatalities by an average of 3% in 2018-2019 - while in Israel the number of such fatalities has actually risen by 17%.

The report also claims that in the past decade, European countries have managed to reduce the number of fatalities in road accidents by an average of 23%, while at the same time Israel reduced the number of fatalities by only 8.2% on average.

Furthermore, in the past two decades, European countries have managed to reduce the number of deaths by an average of 56%, while Israel has recorded a much smaller decline - only 40% on average.

The National Road Safety Authority's report said that while some improvements have been made in traffic safety, in Israel 2.5 times more children are killed on the roads than the European average.

"In the years 2013-2019, there were several trends that saw road safety in Israel improve," said the head of the National Road Safety Authority Rachel Tevet-Wiesel. "The risk in relation to private vehicles and trucks decreased significantly, and there was a consistent decrease in injuries to children up to the age of 14. The last two years have also been characterized by a significant decrease in injuries among those aged 65 and up."

Despite the improvement, several negative trends were also seen, admits Tevet-Wiesel: "There has been a significant increase in overall travel, which contributed to an increase in accidents. an increase in the number of motorcyclists injured was also noted. Recent years have also been marked by a worrying increase in the number of serious road accidents among tiny vehicles, such as motorized scooters."

Erez Kita, the Ceo of Or Yarok, an advocacy group aiming to promote road safety, said that the NRSA report lacks important comparative data, most of which show Israel's failure to reduce road fatalities, compared to other countries in the world.

"The state is required to be transparent in presenting the full data, even if some of it does not paint the government in a positive light. Our goal is to save lives, she said. "By presenting a partial picture we can not really understand the failures and problems and act to correct them."

At the cabinet meeting on Sunday, Transportation Minister Miri Regev presented a proposal to establish a committee that would formulate a plan to reduce 50% of road fatalities by 2030. Meanwhile, plans already prepared in the early 2000s have not yet been fully implemented by the government.

PFIZER'S CORONAVIRUS VACCINE PROGRESS IS GOOD NEWS FOR THE WORLD, LESS SO FOR ISRAEL (Meirav Arlosoroff, Ha'aretz 11/10/20)

The news that sent stock markets soaring on Monday has two bottom lines for Israel. On the one hand, the vaccine being developed by Pfizer isn't ready yet, but it certainly seems very promising; on the other hand, Israel needs to hope that it will actually reach a deal with Pfizer in order to actually buy some vaccines, hopefully by the second quarter of 2021.

None of this is certain yet. Pfizer is at the end of its stage 3 trials, the critical stage for receiving approval for its coronavirus vaccine. Stage 3 hasn't finished yet because the results currently don't meet the standards for statistical significance. Of the 30,000 people participating, half received the

vaccine and half received a placebo injection. To date, 94 of them have caught the coronavirus.

The excellent news is that 90% of those infected had received the placebo. This is a particularly high percentage, which could indicate that the vaccine is effective at protecting against the coronavirus. The bad news is that in order to show that the results are statistically significant, a full 164 people need to catch the virus. Another 70 trial participants need to fall ill – and there's no plan to try to infect them intentionally, so Pfizer just needs to wait until it happens on its own. Before it happens, it can't declare the vaccine a success.

Furthermore, not much time has passed since the participants were vaccinated, so it's also too early to draw conclusions about the risks or problems the vaccine might create.

So while Pfizer can't call the vaccine a success yet, it did come out and state that the vaccine trial is advancing better than expected, in that 90% of all virus cases were among people who received the placebo. Presuming that the next 70 infections are distributed in the same manner, we can congratulate Pfizer on a job well done, and declare that we have an effective vaccine against the coronavirus.

But then there's the second issue, which is more problematic for Israel. First off, Israel has no acquisition deal with Pfizer, so the vaccine trial results mean nothing for it. This leaves Israel jealously watching from the sidelines: Millions of Americans will likely receive the Pfizer vaccine and return to their pre-virus routines while Israelis continue sitting through lockdowns, unable to get their hands on it.

Israel has indeed conducted vigorous negotiations to acquire vaccines from Pfizer, but it still hasn't signed a purchase contract, and the whole world is going to be jumping on Pfizer now – even as all indications show that the Americans will try to keep as many of the vaccine doses within the United States as possible. In other words, Israel might as well find itself 237th in line to buy Pfizer's vaccines.

And yet, there's some hope: The negotiations are in an advanced stage, Pfizer is a massive company capable of producing a high volume of vaccines, and Israel is a small company that could manage with even a small number of vaccines, at least to protect those at highest risk: health-care workers and other at-risk populations. In other words, maybe we will manage to buy a small number of vaccines within reasonable timeframe – by the second quarter of 2021. But it's still hard to say how likely this is.

This brings us back to the point of Israel's vaccine acquisition strategy. Israel has purchase agreements with only two companies: Arcturus, a small firm that announced Monday that it expects to start distributing vaccines by the first quarter of 2021, but is still in the first stage of testing; and Moderna, a mid-sized company whose vaccine is in the third and final stage of testing, but which still has not announced results.

Israel is also part of a World Health Organization initiative called COVAX, under which countries buy vaccines together and distribute them based on needs, with vaccines going to the poorest nations first. This is an important initiative but it's primarily philanthropic, and it's not clear how much Israel itself will actually benefit from it.

Israel's main assets in the vaccine race are two acquisition deals with private pharmaceutical companies, Arcturus and Moderna. Should one of these companies actually produce a vaccine, Israel's situation will improve greatly, but this is still far away from actually happening.

Israel's vaccine acquisition strategy raises several questions. First off, why did we sign acquisition contracts with only two companies, and with small-midsize companies at that? Second, both companies are using an innovative technology (mRNA) to develop a vaccine, which may be quite an advanced technology, but no actual vaccine has been developed using it yet. The vaccines that Pfizer and Moderna are developing are the most advanced attempt to develop a vaccine using this method.

It's exciting to be at the forefront of technology, but given the level of risk, Israel probably would be better off if it were to sign contracts with companies using a better-known method, and to balance its risk by signing with

companies using a range of technologies. This hasn't happened.

A third question relates to production capacity. Even if Arcturus and Moderna produce a vaccine, Israel may not actually get access to it, or may not get enough of it, since the companies may not be able to meet demand.

Moderna signed with a large Swiss pharmaceutical company to increase its production capacity. But this creates another problem for Israel: Just as the Americans are likely to keep most if not all vaccine doses for their own use at first, the Swiss government may be inclined to do the same thing.

Furthermore, Israel has signed a contract to buy a relatively small number of vaccines from each company – 1 million doses from each. The COVAX initiative could potentially provide a large number of vaccines, but at this stage it's entirely theoretical. This means that under the best-case scenario, only one-quarter of all Israeli residents would get a vaccine at an early stage. In Canada, for comparison, the government has signed contracts to buy four times the number of vaccines needed to inoculate the entire population, with the exception being that only some of the vaccines will pan out. Israel has done no such thing.

Regarding the two contracts that Israel did sign, the conditions may have been too draconian. Israel paid \$238 million to Moderna that it won't get back under any circumstances – even if the vaccine fails, if Moderna can't supply it for other reasons, or if it turns out to be unsafe in retrospect. The contract with Arcturus is even more expensive, but at least it is conditioned on success.

Israel is also unlikely to be able to protect itself should the vaccines turn out to be unsafe due to American legal protections preventing lawsuits or reimbursements in such cases, among other reasons. But most countries are also facing that problem.

The final challenge will be carrying out a mass vaccination campaign, as well as the logistics involved in getting the vaccine here. The United States is preparing for a mass vaccine delivery campaign amid concerns of shortages of glass vials and needles. Meanwhile, Moderna's vaccine needs to be stored at minus 20 degrees Celsius, and Pfizer's vaccine needs to be stored at minus 80 degrees Celsius – so a dry ice shortage could be on the way, too.

Beyond that, Israel will need to decide who gets the vaccine first, and stick with it. The whole thing is a massive project, and the United States has drafted the military and the shipping companies to make it happen. It not likely that Israel will be equally as ready.

ISRAEL IS IN TROUBLE WITH THE DEMOCRATS AND IT NEEDS TO MOVE FAST (Yaakov Katz, JPost 11/10/20)

"It is easier to fight with someone you can present as your adversary." That is what a senior member of Israel's right-wing camp told me on Sunday following the announcement that then-Democratic Party candidate Joe Biden had won the presidential election.

Biden, he explained, might be a veteran friend of Israel. But, he added, the former vice president would be easier to portray as the opposite if needed. "Trump gave Israel so much that it was harder to battle him on something like a Palestinian state," he said. "With Biden, that will be easier."

The conversation was telling. First, it showed what direction the post-election narrative is taking in some right-wing circles. Tzachi Hanegbi, a veteran Likud minister, made his own contribution Sunday night when he expressed grave concern over the impact Biden's election would have on Iran, warning that it could lead to an Israeli-Iranian conflict.

And then there was a meme put out by Channel 20, a TV station joined at the hip with Prime Minister Benjamin Netanyahu. In the graphic, a Hamas terrorist has his arm wrapped around the shoulder of a smiling protester against Netanyahu. Both men are waving Biden-Harris flags. The message is clear – Hamas and anti-Netanyahu protesters are happy Biden has won.

Channel 20, it is important to note, is Netanyahu's home channel, the Israeli version of what Fox News was for Trump until it called Arizona for Biden on Election Day. It is unabashedly right-wing and completely aligned with the prime minister and his party. It is also the only station to which he regularly

gives interviews.

Why is any of this important? Because, if Netanyahu wants, he can ignite a crisis with President-elect Biden. It is all a question of what he decides is more important – the image of someone who can stand up to an antagonistic president or the preservation of Israeli-American relations.

But even if politics were taken out of the mix, Israel would still have a deep-rooted problem with the Biden administration. This is not because Biden or Vice President-elect Kamala Harris are anti-Israel, but because of something deeper – an institutional problem Israel has with the Democratic Party.

Israel's trouble with the Democratic Party is no secret and is the result of two trends – one originating in Israel and the other in the United States. Countless research papers, polls and symposia have been written and held to discuss the challenge but here is the bottom line – Israel today is perceived in progressive circles as right-wing, nationalistic, populist, racist and overly religious.

Just look at the way the vast majority of American Jews (70-75 %) voted for Biden while in Israel there was an overwhelming majority that preferred Trump.

Talk to a Democratic member of Congress and you will hear a mouthful. It will include criticism of the way Netanyahu has cozied up to Trump, the continued stalemate with the Palestinians and the discrimination of progressive Jews on matters of religion and state in Israel.

EVERY CONVERSATION will also eventually get to the speech Netanyahu gave before Congress in 2015 against the Iran nuclear deal, perceived as a personal assault on President Barack Obama.

This is why with a Biden administration coming into office, Israel needs to work immediately to start repairing relations and creating new lines of communication. Time is of the essence and failure to do so will undermine Israel's security in the Middle East.

There are a number of immediate steps that Israel can take. The first is starting to reach out already now to the Biden administration and to begin trying to influence the way its officials view topics of mutual interest.

After Trump was elected president in 2016, Israeli Ambassador Ron Dermer was spotted at Trump Tower, meeting shortly after the election with the president-elect and his team.

Israel needs to begin doing that again now. It might make sense to move up the transition between Gilad Erdan and Dermer and put the former minister, currently serving as Israel's envoy to the UN, in Washington sooner than originally planned.

This would be so he could start meeting with Biden officials as opposed to Dermer whose role in organizing Netanyahu's 2015 speech burned some of his relationships with Democrats.

In addition, Israel needs to start reaching out to progressive Jewry. If Israel had a normal government, Foreign Minister Gabi Ashkenazi would be perfectly positioned to do that. The problem is, like many other issues in Israel right now, the government simply does not get along.

There are other steps Israel could take but they include strategic thinking and planning. Different communication strategies, different narratives and a completely different approach to minority communities.

Dani Dayan, who returned to Israel this past summer after a successful term as Israel's counsel general to New York where he invested his time working with progressive communities, said that Israel needs to learn "democratic speech."

"We have to show that we know how to connect to liberal values in the US," he said. "We need a national outreach project to the Latino community and we have a chance to succeed there."

According to Dayan, Israeli diplomats need to gain a better understanding of the different ethnicities that make up America today. "Israelis, in general, and our politicians in particular don't do that partly because the political culture in Israel is conservative and right-wing," he said.

But most importantly, he said, is for Israel to stop paying lip service to bipartisanship and to actually act like it cares about bipartisanship.

He couldn't be more right. The time to start doing that? Yesterday.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Is It In You?

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In this week's Parsha, we are introduced to Rivkah, the young girl who would ultimately become the wife of Yitzchak and the second matriarch of the Jewish people. Eliezer, charged by Avraham to find a suitable wife for Yitzchak, establishes a test that will discern whether the young lady is worthy of being Yitzchak's wife. Eliezer prays to *Hashem* to present a girl who, upon being asked for water, responds by not only giving him water to drink but would bring water for his camels as well. As he concludes his prayer, Rivkah appears, passes Eliezer's test, and the rest is history.

The commentaries offer various explanations as to the depth and nuance of Eliezer's test, but a common theme runs through many of them: Eliezer was not simply looking for a kind person, he was looking for someone who *loved* and *proactively pursued* opportunities for kindness, just as Avraham did.

We see from here that while performing kindness is admirable, there is yet a higher level for which to strive. When performing kind acts that come our way is insufficient for us, but we also actively attempt to find opportunities for such deeds, we become different people. We become people who embody these virtues, rather than people who simply act upon these virtues. May we all strive to follow the example of our forebearers and become people imbued with kindness and goodness.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And after that Avraham buried Sara his wife in the cave of Machpeila... which is in Chevron in the land of Canaan. (23, 19)

One is not allowed to bury the dead in the Arei Miklat (Cities of Refuge). (Makos 12a)

If one was buried in an Ir Miklat, even if at the time of burial it was not an Ir Miklat, there is an obligation to move the body to a different city. (Minchas Chinuch 210, 20)

Chevron is an Ir Miklot. (Makos 12a)

Since Chevron was destined to be an Ir Miklat, how could Avraham bury Sara in the Meoras Hamachpeila, which is in Chevron? Furthermore, why isn't there an obligation to remove those buried in the Meoras Hamachpeila and bury them elsewhere?

Parsha Riddle

When is Sara Immeinu's yartzeit?

Please see next week's issue for the answer.

Last week's riddle:

Which mitzvah is greater than greeting Hashem?

Answer: Hachnasas Orchim

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The central narrative of Parashas Chayei Sarah is the mission of Avraham's servant to find a wife for Yitzchak. As we have previously noted, the Talmud (Kiddushin 41a) prohibits formally betrothing (kiddushin) a woman sight unseen, "lest he see something repulsive in her after the betrothal, and she will become repugnant to him, which will cause him to hate her." Various commentaries address the question of why this halachah does not seem to have been followed here:

* The Sefer Chassidim (#389) explains that Yitzchak had no choice, since he was unable to leave Eretz Yisrael (i.e., as per Avraham's reiterated insistence to his servant that he not take Yitzchak with him to the land of Avraham's birth).

* Some of the Tosafists explain that the Talmudic prohibition only applies to actual kiddushin, and Yitzchak did not perform kiddushin until he met Rivkah. (Moshav Zekeinim) Others, however, assume that the servant did indeed perform kiddushin before Yitzchak ever met Rivkah. (See R. Asher Weiss, Kiddushei Rivkah U'Birchos Erusin [5776])

* Some explain that personal observation of the woman is not absolutely necessary, and the man is able to rely upon reports of the woman's appearance. (Accordingly, Yitzchak was able to rely upon the servant's assessment of Rivkah.) (Tzeidah La'Derech, beginning of parashas Lech-Lecha)

* Some suggest that since the entire problem with marrying a woman sight unseen is that one may subsequently discover that he is repelled by her appearance, one who never plans to look at his wife need not worry about this. Just as Avraham (according to an opinion of Chazal) never looked at his wife Sarah and never even knew what she looked like until the point that they traveled to Egypt, so, too, did Yitzchak plan to follow in his father's footsteps and never look at his wife! (R. Avraham Yakir, cited in Shut. Va'Yageil Yaakov EH #17) R. Yosef Shalom Elyashiv, however, disagrees with this approach, arguing that the prohibition of Chazal is universal and does not contain exceptions. Moreover, we see that Avraham ultimately did wind up discovering what his wife looked like. (Cited in Eshkol Yosef issue #212 – see the extensive discussion there and in #214)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I woke up the students.
2. I caused Esther to rule.
3. I have three "years."
4. I was equal for good.

#2 WHO AM I?

1. I said a lot, but did a little.
2. I was the opposite of Avraham.
3. I got appointed.
4. I am not a pencil.

Last Week's Answers

#1 Yitzchak (I was for day eight, I am the second of the three, I am named for laughter, My brother tried to kill me.)

#2 Upside-down (I happened on Purim, I happened to cities, I happened to the letter nun, Pick up your esrog.)

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

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

WIN a Claw Machine Arcade Game



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Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

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