

Young Israel Shomrai Emunah - Sukkah Shorts ת"ש

September 17-18, 2021 - 12 Tishrei 5782 - Haazinu - Light Candles by 6:54 - Havdalah 7:51

September 20-22, 2021 - 15-16 Tishrei 5782 - Sukkos - Light Candles by 6:49 - Havdalah 7:45

September 27-29, 2021 - 22-23 Tishrei 5782 - Shemini Atzeres/Simchas Torah -

Light Candles by 6:38 - Havdalah 7:33

The Shabbos Shorts is sponsored this week anonymously in honor of **Jules Meisler** for his heroic efforts in Yom Tov seating, year in and year out.

Mazal Tov

- **Faith Ginsburg** on the birth of a great-grandson, Chaim Zev Ginsburg. Mazal Tov as well to the grandparents, Chana & Rabbi Benjamin Ginsburg, and the parents, Baila Yehudis & Avraham David Ginsburg.

Condolences

- **Howard Kern** on the passing of his sister, Leslie Friedlander. The funeral took place on Friday. Shiva will be observed at 926 Clintwood Drive from Sunday evening through Monday afternoon. Please only visit if you are vaccinated, and please also wear a mask while visiting. Visiting hours Sunday 8:00 PM - 10:00 PM and Monday 9:00 AM - Noon and 1:00 PM - 4:00 PM.
- **Ken Jacobson** on the passing of his mother, Gail Jacobson. The funeral will take place in Israel. More information will be provided when available.

Shabbos Schedule

Minyan locations are listed as B = Belonofsky Sanctuary, S = Social Hall. All Sephardi Minyanim take place in the Beit Medrash.

Friday Night:

- Light Candles by 6:54
- Mincha: 6:55 (B), 6:50 (Sephardi)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha: 2:30 (B), 5:00 (B), 6:50 (B), 6:45 (Sephardi)
- Shabbos ends/Maariv: 7:51

Divrei Torah:

- Youth Minyan (1101 N. Belgrade Rd.) Rabbi Rosenbaum
- 8:45 Main Minyan Rabbi Postelnek
- 9:15 Rabbi Hillel Shaps
- Shiur after Mincha Rabbi Yitzhak Grossman

COVID-19 Updates

- Masks are required for ALL people in the YISE Arcola building, whether vaccinated or unvaccinated, with the exception of children under the age of 2.
 - There are no social distancing requirements in the YISE building. There are no in-person Kiddushes at this time.
 - 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.

Weekday Shiurim

Options for 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 meet on Thursday and Friday.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:30 PM, **Zoom A**. Note new time. Shiur will meet on Sunday and Thursday.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume **October 3**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, will resume Friday, October 1.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**, will resume October 6.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, will resume October 6.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F**.
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more information, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F**, will resume October 4.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**, will resume October 6.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**, will resume October 7.
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 8:30 PM, **Zoom D**, will resume after Sukkos.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys, will resume after Sukkos.
 - **Semichat Chaver Program**, Tuesdays at 8:45 PM with Rabbi Hillel Shaps, now taking place in person in the Social Hall. For more information, please contact Rabbi Hillel Shaps: hshaps@gwckollel.org Registration required at gwckollel.org/scp
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Monday - Parasha, Tuesday - Halachos, 8:45 AM, **Zoom B**, will not meet on Tuesday.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, **Zoom E**, will resume after Sukkos. "A Second Look - Stories in the Torah from a Deeper Perspective", will resume October 5.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7th perek Merubah. Wednesday evenings, **Zoom G**, will resume after Sukkos, time to be announced.
- 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: 970 1398 4837, password 613
Zoom C: ID: 978 8156 7874, password RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygarz
Zoom H: ID: 803 356 4156, password Learn

Sukkos Schedule

SUKKOS

Monday September 20

- Light Candles 6:49
- Mincha 6:50 (B, Sephardi)
- Maariv 7:20 (B)
- Kiddush after 7:48

Tuesday September 21

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha 6:50 (B), 6:45 (Sephardi)
- Maariv 7:20 (B)
- Light Candles/Kiddush after 7:46

Divrei Torah:

- 8:45 Main Minyan Rabbi Rosenbaum
- 9:15 Rabbi Postelnek

Wednesday September 22

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha 6:50 (B), 6:45 (Sephardi)
- Maariv/Yom Tov ends 7:45

Divrei Torah:

- 8:45 Main Minyan Rabbi Postelnek
Sponsored by Masha & Seth Katz in memory of Masha's father, Isaac Silberberg, Yitzchak Binim ben David Yehuda, whose Yahrzeit is on the 2nd day of Sukkos..
- 9:15 Rabbi Rosenbaum
- Shiur after Mincha Rabbi Yosef Kalinsky

Chol Hamoed Shacharis

Thursday/Friday - September 23/24

- Shacharis: 6:00 (S), 6:35 (B), 8:45 (B), 7:30 (Sephardi)

Chol Hamoed Mincha/Maariv

Thursday - September 23

- Mincha 6:50 (B), 6:45 (Sephardi)

Shabbos Chol Hamoed

Friday September 24

- Light Candles 6:43
- Mincha 6:45 (B), ~~6:40~~ 6:35 (Sephardi)

Saturday September 25

- Shacharis: 6:45 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha: 2:30 (B), 5:00 (B), 6:40 (B), 6:35 (Sephardi)
- Shabbos ends/Maariv: 7:40

Divrei Torah:

- Shiur after Mincha Rabbi Rosenbaum

Chol Hamoed - Sunday - September 26

- Shacharis: 6:00 (B), 7:00 (B), 8:45 (B), 7:30 (Sephardi)
- Mincha ~~6:50~~ 6:40 (B), ~~6:45~~ 6:35 (Sephardi)

HOSHANA RABBAH

Monday September 27

Shacharis

- Shacharis: 6:00 (S), 6:35 (B), 8:45 (B), 7:30 (Sephardi)



Shemini Atzeres/Simchas Torah Schedule

SHEMINI ATZERES

Monday September 27

- Light Candles 6:38
- Mincha 6:40 (B), 6:35 (Sephardi)
- Maariv 7:10 (B)
- Kiddush after 7:37

Tuesday September 28

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Yizkor not before: 10:30
- Mincha 6:40 (B), 6:35 (Sephardi)

Divrei Torah:

- 8:45 Main Minyan Rabbi Rosenbaum
- 9:15 Rabbi Postelnek

SIMCHAS TORAH

Tuesday September 28

- Light Candles/Kiddush after 7:35
- Maariv 7:25 (B)
- Hakafo 7:45 (B)

Wednesday September 29

- Shacharis: 6:45 (B), 8:30 (B), 8:00 (Sephardi)
There is no 9:15 Minyan for Shacharis on Simchas Torah.
- Mincha 6:40 (B), 6:35 (Sephardi)
- Maariv/Yom Tov ends 7:33 PM

Divrei Torah:

- Shiur after Mincha Rabbi Postelnek

**YOUNG ISRAEL SHOMRAI EMUNAH
YOUTH
PRE- SIMCHAS TORAH HAKAFOS**

**ALL YOUNG CHILDREN AND THEIR PARENTS
ARE INVITED TO
OUTDOOR YOUTH HAKAFOS AT YISE!**

FLAGS

*** FUN TREAT BAGS (PEKELACH) TO GO***

***DANCE AND SING ALONG WITH RABBI
POSTELNEK***

**TUESDAY SEPTEMBER 28 (SHEMINI ATZERES)
4:00 PM**

MEET IN THE PLAY YARD IN FRONT OF THE BUILDING

Made with PosterMyWalls.com

YISE Programs and Listings

YISE Youth Minyan is Back! All teens are welcome to join this Shabbos, September 18, at 9:15 AM on the Peppers' deck, 1101 North Belgrade Road. The Minyan will not take place on Sukkos, Shemini Atzeres or Simchas Torah.

The High Holidays Seating Committee would like to thank the following individuals for helping prepare the Shul for or clean up after the High Holidays: Merav Friedman, Miriam Friedman, Daniel Ginsburg, Raph Ginsburg, Aaron Goodman, Rabbi Yitzhak Grossman, Yitz Kasdan, Meir Katz, Yisrael Katz, David Marwick and Joel Strauss.

Helping Hands Across Kemp Mill is a part of YISE's Chesed Committee. Please sign up for Helping Hands Across Kemp Mill. We have a current need in the community. If you are signed up to volunteer, you should receive an email with details. For more information or for help in signing up, please contact Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com or Melanie Karlin, 301-681-4740, mskarlin@gmail.com

Volunteers Needed - Do a Mitzvah, Help Build the Shul's Sukkah! Sunday, September 19, 10:15 AM. Help is especially welcome from those who plan to use it. COVID-19 restrictions will be in place for the use, as well as the construction, of the Sukkah. Please contact Stuart Cohen to volunteer at 301-943-5153 or szcohen@aol.com

Lulavim and Esrogim from YISE - Pickup will be on Sunday, September 19, 10:00 AM - 8:00 PM. Due to COVID-19 concerns, individual selection of Esrogim will not be possible. If you have questions about your order or if you are unable to pick up at the designated time, please contact lulav@yise.org or call Josh Breistein at 301-346-7838 as soon as possible to make arrangements.

Rabbi Rosenbaum's Tehillim and Parsha Shiur - Videos of past Shiurim are now available at <https://wp.yise.org/parsha>

YISE Women's Learning Initiative will present learning for women on Simchas Torah, Wednesday, September 29. Time and location will be announced. Mrs. Sharon Freundel will speak on "Psalm 90: Making the Most of Every Day," and Mrs. Atara Rosenbaum will speak on "More of the Same? The Challenge and Gift of Consistency."

Kiddush in a Bag! While we are not yet back to regular in-Shul Kiddushes, we are happy to now offer Kiddush in a Bag for the 8:45 and 9:15 Minyanim. To sponsor the Kiddush in a Bag, contact Simi Franco at simi@yise.org

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, October 4, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at 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>

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.

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 (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

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.

Thank you to this past week's Shiurim sponsors:

Rabbi Hyatt's Gemara Shiur

- **David Jaray** in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend his Shiur.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Rabbi Roy Rosenbaum** in honor of his wife Judy's birthday
- **Judy & Rabbi Roy Rosenbaum** to commemorate the 2nd Yahrzeit of Judy's mother, Rachel Leah bas HaRav Eliyahu Chaim (Leah Mann).

YISE Youth Announcements

Shabbos Groups will take place this Shabbos, September 18, and on Shabbos Chol Hamoed, September 25, from 10:00 AM - 11:00 AM, indoors. There will not be any groups on Yom Tov (first 2 days of Sukkos or Shemini Atzeres/Simchas Torah). Masks required indoors for age 2+. Age 18-35 months will be located in the toddler room off the Lower Lobby. Ages 3-5 years will meet in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Michal Merkin, YISE Youth groups coordinator, at mmerkin@yise.org

Come make Sukkah Decorations with YISE! Sunday, September 19, 10:00 AM - 11:00 AM in the Social Hall. Bring the whole family to make decorations for your Sukkah! All ages are welcome! Parental supervision is required for this event. Bring a family photo!

Pre-Simchas Torah Hakafos - All young children and their parents are invited to outdoor Youth Hakafos at YISE! Flags, fun treat bags, dance and sing with Rabbi Postelnek. Tuesday, September 28, Shemini Atzeres, 4:00 PM in the play yard in front of the building.

Community Programs & Listings

Need help building your Sukkah? YGW Senior class will put up and take down your Sukkah. Fundraiser for their Israel trip. Contact ygw2022seniors@gmail.com for more information.

Capital Kasher Pantry Pre-Yom Tov Collection - Help us bring Simchas Yom Tov to our friends and neighbors! Please donate:

- Hygiene items; hand soap, toothbrushes, toothpaste, mouthwash, floss, deodorant
- Yom Tov items: grape juice, honey, Shabbos candles, Havdalah candles, Yahrzeit candles

Drop-off locations: 1212 North Belgrade Road and Yad Yehuda, 1910 University Blvd. West. Financial donations at yadyehuda.org/donate

Lulav and Etrog sets - The Franco Foundation will be offering to our local community Lulav and Etrog sets to those who are struggling financially. Please contact Allan Franco at thefrancofoundation@gmail.com Your information will remain confidential.

Kemp Mill Toastmasters - Wednesday, October 6, 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 secretary@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

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

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. Email us at barbara@getizun.org

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA

Daf Yomi Shiur currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 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 merging into the larger, well-established Silver Spring Village (SSV) as of September 1. All current members will have several additional months to try out the many services offered by Silver Spring Village. Non-members will also be able to experience a trial period to decide if they want to join. To learn more about SSV's varied offerings, visit <https://silverspringvillage.org>

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

The Weeks Ahead		Sunday September 19	Monday September 20	Tuesday, September 21 - Wednesday, September 29 - Sukkos	Thursday, Sept. 30 Isru Chag	Friday October 1
Shacharis	Ashkenazi	6:30, 7:30, 8:45	6:15, 6:45, 8:45	<i>See Sukkos schedule</i>	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi	7:30	7:30		7:30	7:30
Mincha / Maariv	Ashkenazi	6:50	<i>See Sukkos schedule</i>		6:40	<i>See Shabbos schedule</i>
	Sephardi	6:45			6:35	

Halachic Times: September 19 - 25: Latest Alos Hashachar: 5:39 AM, Earliest Talis and Tefilin: 6:07 AM, Latest Netz: 6:59 AM,

Latest Krias Shema: 9:57 AM, Earliest Mincha: 1:33 PM, Earliest Shkia: 6:59 PM, Latest Tzeis Hacoachavim: 7:50 PM

September 26 - October 2: Latest Alos Hashachar: 5:46 AM, Earliest Talis and Tefilin: 6:13 AM, Latest Netz: 7:06 AM,

Latest Krias Shema: 9:59 AM, Earliest Mincha: 1:30 PM, Earliest Shkia: 6:48 PM, Latest Tzeis Hacoachavim: 7:38 PM

Next Shabbos

October 1 - 2, 2021 - 26 Tishrei 5782

Parshas Bereshit/Mevorchim Hachodesh

Friday Night:

- Light Candles by 6:32
- Mincha: 6:35 (B), 6:30 (Sephardi)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha: 2:30 (B), 6:30 (B), 6:25 (Sephardi)
- Shabbos ends/Maariv: 7:29

Next Shabbos Shorts Deadline: Thursday, September 30 at 12 Noon

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

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

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

Office Hours: Monday 9:00 AM - 2:00 PM

Closed Tuesday/Wednesday

Thursday 9:00 AM - 5:00 PM

Friday 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 28

Succot Issue

5782 - B"H

Sabbat Shalom: Rabbi Shlomo Riskin

This magnificent three-week festival period – Rosh Hashanah, Yom Kippur, Succot – may be viewed and experienced in two dimensions simultaneously; the universalist, nationalist dimension, and the particularistic, individual/family dimension. Rosh Hashanah is the day on which the world was born, when the sigh-sob t'ruah sound of the shofar cries out against the tragedies and injustices of an imperfect world and the sharp, joyous t'kiyah sound reminds us of our responsibility – and ability – to help perfect the world in the Kingship of God by conveying the moral message of ethical monotheism; a God who demands justice, compassion and peace.

On Yom Kippur, the Almighty declares His readiness to forgive the nation Israel of its great sins – the idolatrous golden calf, the faithless cowardice of the scouts with the vision of our Holy Temple reaching out to all of humanity, “For My house is a House of Prayer for all nations” (Isaiah 56:7).

Succot is the climax of the season, taking us out of our egocentric, partisan lives and ordaining that we surround ourselves with fruits of the Land of Israel living beneath a roof of vegetation through whose spaces we look up at the stars. Seventy bullocks were sacrificed in the Holy Temple during the Succot Festival, symbolizing the seventy nations of the world.

And finally, Shemini Atzeret announces the onset of the rainy season: rain is, after all, a gift of God to the world. Shemini Atzeret moves into the uninhibited joy of Simkhat Torah – the Rejoicing of the Torah, when all Torah Scrolls are taken out of the Holy Ark and become the focus of frenzied dancing not only in the synagogues but also outside in the streets – the public domain – in order to imbue the world with its message of “Thou shalt not murder” and “Thou shalt love thy neighbor as thyself.”

However, Judaism understands only too well that one dare not focus on humanity without concentrating on individuals. One cannot be a concerned universalist without hearing the cries of one's next door neighbor. Yes, it is the Jewish mission to convey the message of ethical monotheism to a world. The people of the covenant must perfect the world in the Kingship of our God of justice, compassion and peace. But first we must perfect ourselves: not only our nation, but our community; not only our community but our family; and not only our family but ourselves.

A disciple once approached Rabbi Yisrael Salanter (1800-1870), founder of the Ethicist (Mussar) Movement in Judaism, seeking permission to spread the ethical and moral message of the Master to Germany and Austria. The rabbi responded: “And is the City of Salant so imbued with my teachings that you can afford to leave Lithuania? And is the street on which you live so morally inspired that you can teach in another community? And is your own family so careful in their conduct that you can preach to other families? And what about you, my beloved disciple? Are you on such a high level of ethical integrity that no one could criticize you?”

And so, Rosh Hashanah ushers in a ten-day period of repentance and introspection when we must be mindful of the need to perfect the world, but we must first attempt to perfect ourselves. Rosh Hashanah is the day on which the world was born, but it is also the “Day of Judgment,” when everyone passes before the Almighty to be evaluated and

judged, when each of us must evaluate and judge ourselves from the perspective of Divine standards.

Yom Kippur may be a historic and national day of forgiveness, a day on which we invoke our Holy Temple as a “House of Prayer for all nations,” but it is first and foremost a day in which the individual stands in isolation from the world in the presence of the Divine. No food, no drink, no sexual relationship – with almost the entire day to be spent in God's house. Each of us rids ourselves of all materialistic encumbrances, separates ourselves from physical needs and blandishments, enters a no-man's land between heaven and earth, between life and death, dons the non-leather shoes worn by the mourner, and in effect feels what it's like to mourn for oneself by asking what legacy would I leave, were I to be taken from the world today?

And then comes Succot. Leave your fancy surroundings for a week; go back to basics. Spend seven days with your family in a simple hut. Remember that “when familial love is strong, a couple can sleep on the edge of a sword; but when familial love has gone sour, a bed of sixty miles does not provide sufficient room”. Forget Netflix and Facebook; bring the special guests of the Bible into your simple but significant space, commune with Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David, Sarah, Rebecca, Rachel, Lea, Miriam, Deborah and Ruth. Introduce them to your children – rather than today's pop stars and Instagram influencers – and sing and speak and share together. Remember – and communicate – that what is important is values not venues, content not coverings, inner emotions and not external appearances. And let the sukkah lead you to Simkhat Torah, to the love and joy of Torah, which will help form the kind of individuals and families who can build communities and, ultimately, change the world.

The Person in the Parsha: R. Tzvi Hersh Weinreb **From Fear to Festivities - Fear and trembling.**

Those have been our primary religious emotions during the past several weeks. Rosh Hashanah and Yom Kippur traditionally were known as the Days of Awe, Yamim Noraim. Frightful days, fearful days.

During this recent time none of us escaped a sense of insecurity. Recognizing that these days are days of divine judgment, we could not help but wonder as to how we were being judged. We felt vulnerable, insecure, and anxious about what the coming year has in store for us.

And this was as it should be. After all, the central theme of the prayers has been fear and trembling. We actually have asked of the Almighty that he “cast His fear over all of His handiwork, and His awe over all of His creatures.”

The great Danish philosopher Soren Kierkegaard entitled his book about Abraham's binding of Isaac Fear and Trembling. With his great spiritual acumen, he was able to discern that the central theme of the passage in Genesis which Jews read on Rosh Hashanah was man's vulnerability in the face of God's demands.

But now we have emerged from this literally awesome period. Judaism does not want us to remain stuck in these overwhelming emotions of anxiety and uncertainty. And so, our Torah has provided us with the festival of Succot, a time not for fear and trembling, not even for a contemplation and soul-searching, but a time for serenity and joy.

We emerge from what mystics have termed the “dark night of the soul” into the bright light of simcha, of happiness. But this happiness is not necessarily one of song and dance, and gala celebration. It is a deeper happiness, a feeling of contentment. It is a happiness which derives from a sense of safety and security, a basic sense of trust.

The central symbol of the holiday of Succot is the sukkah, the makeshift and often ramshackle hut in which we dwell, or at least take our meals during the holiday. What is the meaning of this simple symbol? And how does it inspire this spiritual attitude of trust? Rabbi Samson Raphael Hirsch said it best when he wrote: “The building of the sukkah teaches you trust in God. You know that whether men live in huts or in palaces, it is only as pilgrims that they dwell. You know that in this pilgrimage God is our protection. The sukkah is a transitory hut that one day will leave us or we will leave it. The walls may fall, the leafy covering may wither in this storm, but the sheltering love of God is everywhere. You dwell in the most fleeting and transitory dwelling as calmly and securely as if it were your house forever.”

And so this week, we undergo what scientists call a paradigm shift. We experience a different set of religious emotions, emerging from a deeply felt solemnity into a sense of calm security.

And we also redirect our orientation to God. He is no longer the harsh and exacting judge. He is not even the forgiving and compassionate judge. He is now our shelter and protector, the permanent “Rock of Israel”, in the transitory experience we call life.

We are able to effect this shift, and this redirection, by using the symbols that the holiday provides us, chief among them the sukkah.

What is the secret of the sukkah? How does it work its wonders? The secret is to enter it respectfully and reflectively, spend as much time as possible enveloped in its shade, and invite into it two types of guests.

For starters flesh and blood friends and family, with special hospitality for those who may never have enjoyed a sukkah experience.

But we also symbolically summon the “ghost guests”, the ushpizin, our ancestors going back to Abraham and Sarah, whom we invite to join us.

Like no other mitzvah, we immerse ourselves in the sukkah. As Chassidim say, we enter the sukkah with “our boots on”, totally, holding nothing back. We dwell in it to the fullest extent possible, for an entire week. And we encounter there twin blessings: the companionship of others, and the cherished memories of those who sat in other Succot before us, ancestors recent and long gone, who all participated as we do in that protracted pilgrimage known as Jewish history.

Rabbi Norman Lamm, z”l

Festivals of Faith: Succot – The Starry Night

“Religion should change with the times.” I am sure that everyone in this congregation has, at one time or another, been accosted by this ubiquitous slogan. I know that I have had to contend with it ever since my first youthful venture outside my native Williamsburg. “Religion should change with the times.” This is the kind of profound platitude that everyone who utters it thinks he has invented. Like

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so many other clichés this popular motto is thoroughly banal. It offers simple bromides for enormously complex problems. It issues a fog of vague and imprecise but terribly up-to-date sentiments, where clarity and analysis are called for. It has as much to offer to religious philosophy as “twinkle, twinkle little star” has to contribute to the science of astronomy.

Does this mean that we are “against change”? Of course not. To be against change is to be against life, because we are always moving, always changing, always either growing up or growing down, progressing or retrogressing. Change is the law of the universe. Life is always in flux. A great Greek philosopher once said that life is like a river, always changing and moving, and, because of its constant motion, you cannot step into the same river twice. Whereupon another Greek philosopher offered his opinion that so constant a state of flux is it in, that you cannot step into the river even once.

So we do not deny that life does change, and we do not even piously wish that it would not change. But we do maintain that intelligent human beings try to balance change and continuity, motion and stability. Just as complete immutability spells petrification and stagnation, so does constant changeability imply fickleness, unreliability, and irresponsibility. Thus, for instance, all of us want our children to change: to study, to grow physically, to better their characters, to improve their personalities. We want them to be weaned from us protective parents, to have their own careers, to marry and build their own homes, and to make their own reputations in life. But we also want them to be stable, always to remain honorable, responsible, loyal, to keep a word and a commitment once made, and to maintain throughout life their love for parents, brothers, and sisters. Is anyone ready to abandon these qualities with the facile argument that honor should change with the times? Or love should change with the times? Or friendship, or character, or integrity?

Certainly there is change. But a man cannot spiritually or psychologically survive change that is so radical, so abrupt, so unceasing that there is no continuity or stability in his life. He must have something in life that is fixed, some reference point by which to measure new ideas, new promises, new demands, and new phenomena.

That fixed point is Torah. The psalmist sang, “Thy word is a lamp unto my foot and a light unto my path”. We use our feet to tread on different paths in life. We live neither in a forcibly imposed East European ghetto, nor in the voluntarily self-isolated communities of Western Europe, but in the open and pluralistic and technological United States—and it is an exciting and adventurous life. Our feet stake out new paths constantly. But the lamp and the light for our feet and our paths are the same—Torah and mitzvot. Without them we stumble, we lose our way, and our adventure turns into a horror, and the excitement into unbearable anxiety.

The more a society is in a state of change, the more it needs some anchor of permanence to give it a sense of stability. When I don my tallit or tefillin, when I hold my lulav and etrog, I suddenly am aware of myself as standing in the grand tradition of my parents and my grandparents and their grandparents before them. I perceive myself as part of a great and noble historical continuum which emerges unshaken from the vicissitudes of the various ages. These observances are both symbol and essence of my roots. And, indeed, in the performance of the Jewish mitzvot, I am aware of my roots such that no matter what winds may buffet my branches, no matter what storms may swirl about me, I remain firm and stable. I feel like a tree, not like a mushroom which appears out of nowhere and disappears into nothing. Thus, the tallit and the

tefillin, the lulav and the etrog, kashrut and Shabbat, are more important here and today than they were in Volozhin or Pressburg or Hamburg of a hundred years ago. Our life in these times is obsessed by veneer, by the appeal of the new and the fashionable, by the attraction of tomorrow’s style. Marshall McLuhan has enunciated a truth in his famous statement that “the medium is the message.” Considering the proliferation of the various new media in our times, our minds are bombarded by all kinds of novel and evanescent messages, so that the timeless verities are displaced from our consciousness. We have become the generation of the spiritually dispossessed, and our own permanent values have turned unstable and illusory. We are thus perpetual adolescents, internal transition. With all our scorn for the hippies, we must acknowledge in gratitude that they point to a problem that is ours: they, on the margins of society, are the psychopathic symptoms of our inner pathology, our inner emptiness, our inner sickness. We are so caught up in change, so enamored of motion, so mercurial in our spiritual orientation, so volatile in our ethical lives, so fickle in our culture, that we are left without identity, without self, without reality. And it is against this emptiness that the hippies attempt, so pathetically, to reassert the eternal and stable truths of love and beauty and simplicity. It is a pity that their “flower power” has no roots.

In a society of this kind, we need Torah more than ever before. We need a religion which does not change with the times, but which offers the permanence and stability we crave. Religion should not be a mirror that reflects the crazy whirl of life’s mad currents. It should be a rudder that keeps us afloat, that tells us where we are going and guides us there, that helps us attain perspective and prevents us from being overwhelmed by the empty foam of life. Were religion to change with the times, it would not be worth the effort to stay religious!

I believe that this idea is implicit in a remarkable statement of the Rabbis of the Midrash. They taught that ein Melekh ha-Mashiah ba’ella litten le-umot ha-olam . . . sukkah—the King-Messiah will come to the world only to teach the nations of the world about the sukkah. How strange! For over two thousand years, Jews have pined away for the Messiah. For the last eight hundred years or so, we have sung daily of our hearts’ deepest yearnings and proclaim courageously our ani ma’amin, our belief and our faith that the Messiah can come at any time, any day. And what for? To teach the gentiles how to build a sukkah! Did not the prophets conceive of the Messiah so much more nobly? Isaiah taught that the function of the Messiah would be to beat swords into plowshares and spears into pruning forks. Micah taught that the Messiah will establish the House of the Lord on the mountain in Jerusalem so that all nations will proclaim, “Come, let us go up to the mountain of the Lord”. And the Rabbis of the Midrash? That the Messiah will come, gather up the nations in the UN, and teach them the prosaic laws of how to build a little sukkah!

What did they mean? I suggest it is this. The sukkah is a symbol of change. The Rabbis refer to it as dirat arai, a temporary abode. Its very flimsiness is an index of its temporariness. It is a symbol of the makeshift booths which our ancestors used on their journey through the Sinai wilderness. It implies, therefore, transition, transience, impermanence. The very insignificance of its defannot, or walls, and the requirement that the covering, or sekhakh be impermanent are further indications of sukkah as a symbol of change and transition. Now, transition is a dangerous period. Consider adolescence and the early years of marriage, or historical transition from one age to another, or economic change and displacements. At a time of this sort, disaster dogs us

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at every footstep, calamity is just around every corner, and man is threatened by being swept up in change and losing his moorings. A world of this kind needs a Messiah; it needs his lesson of how to survive the sukkah! The Messiah will teach the world what the Jews always should have known; that we can and must find stability in the midst of change and movement. The Halakhah teaches us that in order for a sukkah to be valid, the covering, or sekhakh, must not be too tightly packed. Specifically, we must be able to see the stars through the sekhakh. Like the ancient mariner who without instruments was able to guide himself by the stars, or like the contemporary interplanetary satellite which moves unerringly through the vast and open reaches of empty space by latching on to a star, so man, caught up in an ever-moving and ever-changing sukkah of life, must be able to see the stars through the sekhakh. That star is—Torah, faith, God.

When the artist Van Gogh was asked about his famous expressionist painting *The Starry Night*, he said, “I felt a need of—shall I say the word?—religion, and so I went out and painted the stars.” It is the very permanence of the stars and the solace they offer to an unstable society that makes them the symbol of religion. It is this fixity amidst flux that Torah offers and that the Messiah will teach.

The religion of Torah, therefore, does not change with the times. It is not subject to the whims of the public opinion poll. Its strength derives from its perennial reliability.

Nevertheless, we must also stress a corollary: that while Torah is changeless, it must always be relevant to a changing society. It must not be so changeless that it has nothing to do with man, who is always in a state of change. Judaism must address man in his changing conditions; it must speak to man of values and faith, of loyalty and honor and meaning, as they apply to his times and his society. But Judaism cannot do this if the teachers of Torah turn their backs on the rest of mankind. This is what we mean when we appeal for the relevance of Orthodox Judaism, and this is our argument with those in our own camp who would cut themselves off from modern society completely. The stars can guide man only when they are visible. If clouds of distrust and diffidence cover the stars, they are of precious little use to man. So the advocates of Torah must speak to modern man in his own idiom; they must respect his intelligence and feel with him in his misery.

When the Rabbis of old complained that Torah munnahat be-keren zavit, Torah lies neglected in a hidden corner, they did not mean for us to crawl into that corner with it and turn our backs on the world. Rather, they meant for us to take Torah out of that keren zavit and bring it into the center of the world scene, into the maelstrom of daily events, into the midst of the raging torrents of the times, and with it to offer man abiding faith and enduring stability.

Of course, by the same token, overemphasizing relevance can destroy the stable character of religion of which we speak. When you are too relevant, you turn religion into a newspaper, and nothing is as meaningless as yesterday’s news. . . . Torah, therefore, must not be a sealed book written in an ancient and undecipherable language, nor must it be a running commentary of religious journalese. It must be the *Sefer Hayyim*, the Book of Life. That is a difficult task—to be permanent and yet relevant, changeless and yet germane. It means that while affirming the unchanging nature of Halakhah, we must be able to explain it in terms of a changing society; that while teaching the timeless truths of Torah, we must relate them to issues that are timely. Above all, we must not be afraid to say that we do not have all the answers, and yet we must never cease searching for them.

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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DOCTORS: 'WE'RE FORCED TO CHOOSE WHO WILL LIVE AND WHO WILL DIE' (Arutz-7 9/22/21)

Senior doctors in Israeli hospitals have reiterated their warning that the overwhelming number of coronavirus patients is forcing subpar treatment for some of them.

The doctors said that they are forced to make impossible choices and decide which critically-ill patients will be hooked up to an ECMO machine, and which patients will not be hooked up to an ECMO because there are not enough machines for them.

The doctors also said that they are forced to choose which patients in very serious condition and are hooked up to ventilators will have a bed in the coronavirus ICU, and which will not receive a bed in the proper ward and will be treated instead by doctors and nurses who are less skilled and experienced in treating intubated patients.

Dr. Orly Weinstein, Deputy Director at Clalit Health Services and responsible for approximately half of Israel's hospitals, issued the warning Sunday at a meeting with Health Ministry Director General Professor Nachman Ash.

The serious warning, unprecedented during the current coronavirus wave, was made following a statement by Professor Masad Barhoum, General Director of the Galilee Medical Center, who warned at the meeting: "We are very close to a situation in which we will have to choose and prioritize patients in the coronavirus wards."

According to the directors and senior doctors in the hospitals, Dr. Weinstein's unprecedented statement was made following conversations with directors of Clalit's hospitals, some of whom have warned that they are already forced to choose between patients.

The officials also warned that the difficult situation of insufficiency and patient deaths due to a lack of beds in the ICU and lack of ECMO machines has affected most of Israel's hospitals in recent days - both those owned by Clalit and those owned by the Health Ministry.

COVID IN ISRAEL: UNVACCINATED DRIVE SLIGHT INCREASE IN SERIOUS CASES (Ha'aretz 9/22/21)

Israel recorded 4,800 new COVID cases on Tuesday, with more than two thirds of them among unvaccinated people, according to the latest Health Ministry data released on Wednesday.

Although only about 17 percent of eligible Israelis did not get vaccinated so far, they accounted for 67-69 percent of new cases this week, according to official figures for Monday and Tuesday.

Over the past two weeks, unvaccinated people have accounted for 58 percent of all deaths and 66 percent of all serious cases in the country.

As of Wednesday morning, there are 723 patients in serious condition - a slight increase from the previous day - including 187 on ventilators and 257 in critical condition.

ISRAEL, SWEDEN 'RELAUNCH RELATIONS' FOLLOWING YEARS OF STRAINED TIES (Israel Hayom 9/22/21)

The foreign ministers of Israel and Sweden held their first phone call in seven years on Monday, a move hailed by the top Israeli diplomat as the "relaunching of relations" after tensions between the two countries.

Foreign Minister Yair Lapid wrote on Twitter that he spoke with his Swedish counterpart, Ann Linde, and thanked her for "Sweden's strong and solid commitment to the security of Israel and her recognition in the course of our conversation of Israel as the homeland of the Jewish people."

"I look forward to increased cooperation with Sweden on bilateral and

multilateral issues," Lapid said.

There was no immediate comment from the Swedish Foreign Ministry. Israel has moved to mend ties with several countries since Prime Minister Naftali Bennett and Lapid formed a unity government in June, ousting longtime leader Benjamin Netanyahu from office after 12 years and following four deadlocked elections.

Sweden's relations with Israel have been strained since the Social Democratic-led government in 2014 recognized Palestinian statehood. Its former Foreign Minister Margot Wallstrom's comments concerning the Israeli-Palestinian conflict drew angry responses from Israeli officials.

Wallstrom accused the IDF of carrying out "extrajudicial killings" of Palestinians who carry out terror attacks. The then-Swedish foreign minister sparked further outcry when, following a 2015 Islamic State terror attack on Paris' Bataclan nightclub that killed 115, Wallstrom cited the Israeli-Palestinian conflict as one of the reasons "there are so many people who have become radicalized."

Sweden's Prime Minister Stefan Lofven has prioritized combating antisemitism in recent years, attending an International Holocaust Memorial event in Israel before the outbreak of the coronavirus pandemic in what was the first visit by a Swedish leader in 21 years.

Sweden will host world leaders at the International Forum on Holocaust Remembrance in Malmo, the country's third-largest city, next month.

IN MAJOR WIN FOR ISRAEL, 31 COUNTRIES TO BOYCOTT ANTI-SEMITIC UN CONFERENCE (YNet 9/20/21)

Thirty-one nations have so far decided to boycott a UN meeting marking the 20th anniversary of the Durban World Conference on Racism later this week

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due to the event's anti-Semitic nature in the past, marking a major diplomatic win for Israel.

The first conference was held in Durban, South Africa from August 31 through September 8, 2001, and covered several controversial issues, including redress for transatlantic slavery and the Israeli-Palestinian conflict.

The United States and Israeli delegations withdrew from the event over objections to a draft document equating Zionism with racism.

Since then, a follow-up conference has been held at the UN General Assembly every five years. Former Iranian president Mahmoud Ahmadinejad was invited to speak as a guest of honor in the event's 2009 edition and called for the destruction of Israel.

Earlier this year, the United States and Israel voted against the approval of the UN budget for 2021 in protest of the organization's decision to hold the rally at this year's General Assembly.

Foreign Minister Yair Lapid led the efforts to boycott the commemorative event, having spoken to dozens of his counterparts around the world. Other Israeli diplomats also took part in the boycott campaign, spearheaded by Israel's Permanent Representative to the UN Gilad Erdan.

As of Sunday, 20 countries have already officially announced their intentions to boycott the conference, including the United States, Canada, Australia, the UK, the Netherlands, Germany, Austria, Czech Republic, Hungary, Israel, France, Bulgaria, Croatia, Italy, Cyprus, Greece, Romania, New Zealand, Slovenia and Slovakia.

Eleven other nations have also decided to pull out from the event but have yet to issue an official statement.

Other nations that will take part in the conference, such as Belgium, were convinced to downgrade their delegates participating in the event.

ISRAELI DRONE FALLS INTO SYRIAN TERRITORY DUE TO TECHNICAL MISHAP (Ha'aretz 9/22/21)

An Israeli army drone fell into Syrian territory on Wednesday evening due to a technical failure, the army reported.

The mishap occurred on a routine operation and the incident is being investigated to determine the cause of the accident and if information could have leaked from the unmanned device.

In July, an Israeli army drone fell to the ground in Lebanese territory as a result of a technical problem.

In February a similar incident occurred in Lebanon during a military operation on the border, and a drone was also lost over Lebanon in August of 2020.

Following the July incident, Lebanon's Shi'ite Hezbollah militia claimed to have downed and recovered the unmanned aircraft near the border.

NAFTALI BENNETT BLASTED FOR FLYING ON HOLIDAY FOR US JEWS (JPost 9/22/21)

Prime Minister Naftali Bennett faced criticism from haredi (ultra-Orthodox) opposition MKs for scheduling his flight home from New York after the UN General Assembly on a day when the holiday of Simhat Torah is over in Israel but continues for American Jews.

The first religiously observant prime minister, Bennett also caused an uproar two weeks ago when he traveled on Shabbat to police headquarters to oversee efforts to find the six terrorists who had escaped from prison. As he did when he was defense minister, Bennett uses a special dispensation of pikuah nefesh (saving lives) to work on Shabbat and Jewish holidays.

United Torah Judaism MK Meir Porush said that when Israel's first prime minister, David Ben-Gurion, was abroad dealing with matters of state, he would always make a point of walking instead of driving on Shabbat and holidays.

"Bennett cannot act differently than Ben-Gurion because it would weaken Judaism, violate the holiday and desecrate God's name," Porush said.

Shas MK Moshe Abutbul, who heads the Knesset caucus on keeping the Shabbat, called upon Bennett to change the itinerary of his trip or risk the wrath of God.

"It is shameful and embarrassing that Bennett, who wears a kippah, does

not respect the Sabbath and holidays, as he is expected to do as a symbol of the government in a Jewish state," Abutbul said. "It would not harm anyone if he would wait to leave, instead of forcing the Jews working for Israel in New York to violate the holiday. His obsession with scoring diplomatic points at the expense of maintaining our tradition that was strictly maintained by his predecessors who did not wear kippot will explode in his face, because those who do not respect Shabbat and holidays do not merit the help of God, and their work is not blessed with success."

Bennett was defended by veteran Jerusalem Post columnist Stewart Weiss, an Orthodox rabbi and neighbor of the prime minister in Ra'anana, who has been in touch with him in the past but did not speak to him about this issue.

"Technically, once the holiday is over for him, he can travel," Weiss said. "There is the consideration that a resident of the Land of Israel should keep actions that are prohibited to the local Jewish community out of the public view, so as not to confuse people as to when the holiday ends.

"But in my opinion, the fact that the prime minister must return to Israel to manage the country – and all the life-affecting decisions that entails – is an extenuating circumstance that allows him to come home as quickly as possible once the holiday ends for him. At the same time, efforts must be made to limit any desecration of the holiday by local Jews who do not have this same dispensation."

Bennett's spokesman said the criticism was nonsense.

"That is only for the Americans," he said. "We are not American."

2 MILLION ISRAELIS SUFFER FOOD INSECURITY, SAYS ANTI-POVERTY NGO (YNet 9/22/21)

Two million Israelis suffer from food insecurity and don't have access to adequate quantities of nutritious foods, according to a reported published Wednesday by Israel's largest anti-poverty non-governmental organization.

The report by the Latet NGO shows that 633,000 families in Israel don't have enough resources to fulfill their daily dietary needs. Of the two million people in need of sufficient nutrition, 774,000 are children - which is one third of the kids in Israel.

Miri Rofe, 37, a mother of four from Holon, is one of those experiencing food insecurity and for her, wishing for a regular healthy meal has turned into a daily battle for survival. "Sometimes I have no food to give to my children, and I can't stand the fact that as a mother, I don't have the ability to give them what they need," she said.

One of her daughters is on the autism spectrum, another suffers a severe eating disorder. Miri herself suffers physical and mental disabilities due to two accidents she has had. "I find myself running with my daughters from one treatment to another, and as a result, no workplace is willing to keep me, even on a part time basis," said Miri.

When she tried to contact the Welfare and Social Affairs Ministry, she was left without an answer. "I'm in a fight for existence, and I have reached the point where I have to decide what to pay for - rent, food or taxes? I feel like I was left alone and abandoned by the state."

Since start of the COVID pandemic, hundreds of thousands of families in Israel have been affected economically, and Miri is just one of many others who are in the same situation.

And while many Israelis even afford food, the government has allocated only NIS 100 million to deal with the issue after years of budgetary neglect, which at this point appears to be just a drop in the ocean.

A report by the Knesset Research and Information Center that was published last month said at the end of 2020, only 200,000 families suffered from food shortages, which is actually three times lower than the real figure. Therefore, when the numbers are so misleading, many families are left in distress without the state's aid.

Latet Executive Director Eran Weintrob says that the onset of COVID-19 and the economic crisis that followed have worsened the distress of low-income families, who were suffering even before the pandemic.

"Although the government allocated NIS 100 million, the amount needed in order to solve this situation is about NIS 1 billion."

FORMER MINISTER AHARON ABUHATZIRA DIES AT 83 (Israel Hayom 9/22/21)

Former lawmaker Aharon Abuhatzira died on Tuesday at the age of 83. Abuhatzira was the son of the Admor Rabbi Isaac Abuhatzira, known as the Baba Haki. He served as the mayor of Ramle, in central Israel, from 1972-1977 and as an MK for the Mafdal, Likud and Tami parties between 1977-1992. Abuhatzira also served as religious minister between 1977 and 1981.

Prime Minister Naftali Bennett said he was "saddened by the death of the late Minister and Member of Knesset Aharon Abuhatzira. The late Aharon, a member of the Abuhatzira family from Morocco, loved the people of Israel, the Land of Israel and the Torah of Israel."

Opposition Leader Benjamin Netanyahu sent condolences to the family, saying, "Aaron was a member of the glorious Abuhatzira family who immigrated to Israel from Morocco, served for many years the State of Israel and its citizens as a public figure and minister in the government. In my conversations with him, I have always been impressed by his sharp mind and warm heart. For years, he served as a voice to many citizens whose voices were not heard. From heaven may you be comforted."

Justice Minister Gideon Sa'ar also issued a statement, saying, "I was very sorry to hear about the passing of former Minister Aharon Abuhatzira, a public figure who led action and social legislation for the weak and needy in society. Aaron was one of the smart people I knew and loved. I always enjoyed hearing good advice from him based on his experience and intelligence. To his family. May his memory be blessed."

THOUSANDS GATHER AT WESTERN WALL FOR PRIESTLY BLESSING (Arutz-7 9/22/21)

Thousands gathered at the Western Wall Plaza in the Old City of Jerusalem Wednesday morning for the mass Birkat HaKohanim (Priestly Blessing) ceremony marking the Sukkot festival.

This year's event, which has been scaled down due to the coronavirus pandemic, is set to be split into two days, with a similar ceremony slated for Thursday morning.

Some 8,000 people took part in Wednesday's event, with attendees divided up into separate capsules at the Western Wall Plaza.

The central morning prayer ceremony began at 8:45 a.m., with the Priestly Blessing itself being held at 9:15 a.m. The Priestly Blessing for the Mussaf prayer service began at 10:15 a.m.

The Ashkenazi and Sefardic Chief Rabbis of Israel, Rabbi David Lau and Rabbi Yitzhak Yosef, joined the ceremony Wednesday.

Hundreds of Israeli police officers, Border Police officers and volunteers have been deployed throughout the city of Jerusalem, with an emphasis on the Old City area and the traffic routes in the area.

On Tuesday, police announced that as part of the police activity, checkpoints will be set up around the city in order to direct the public attempting to reach the Western Wall Plaza, in accordance with traffic and the number of participants set by the political echelon.

Due to this arrangement, many streets in and around the Old City will be closed to traffic.

WHAT IT MIGHT TAKE FOR SAUDIS TO JOIN NORMALIZATION PROCESS (Nimrod Goren, JPost 9/22/21)

In the year since Israel's signing of normalization agreements with the UAE and Bahrain, and subsequently with Morocco, Israelis have debated repeatedly whether Saudi Arabia would be next in line.

Despite the emerging tourism and business opportunities for Israelis in the Emirates, and the unique Israeli cultural affiliation with Morocco, most Israelis still consider Saudi Arabia the most desirable prize of the normalization process.

Public opinion polls emphasized this in the months after the Abraham Accords. The Israeli Foreign Policy Index of the Mitvim Institute showed that, for Israelis, Saudi Arabia is by far the most important Arab country with which to develop cooperation. And in a Geneva Initiative poll, Israelis ranked Saudi

Arabia and the Palestinians way ahead of other Arab countries on the question of the most valued target for Israel's next peace agreement.

Prior to the 2020 US presidential elections, before Donald Trump departed the White House in January 2021, and before Israel's latest elections in March 2021, Israel entertained hopes that the Saudis would make a dramatic leap onto the normalization bandwagon.

Reports in November 2020 of a trilateral meeting between prime minister Benjamin Netanyahu, Saudi Crown Prince Mohammed bin Salman and US secretary of state Mike Pompeo significantly boosted these hopes and created a sense that an announcement from Riyadh was just a matter of time.

But the hopes failed to materialize, and such a Saudi move has become more distant in recent months. Disagreements regarding Israel among the Saudi royal family received more international attention following the meeting with Netanyahu, the Biden administration is keeping bin Salman at arm's length over his involvement in the Khashoggi affair, and the Saudis have opened dialogue channels with Iran, reflecting an approach different from Israel's.

Does this signal an end to the momentum for establishing Israeli-Saudi relations? Not necessarily, but the repeated Saudi declarations linking rapprochement with Israel to progress in the Israeli-Palestinian peace process point to the key for a breakthrough.

The Saudi commitment to the Palestinian issue is not mere lip service. It was reflected in peace initiatives promoted by the Saudis over several decades – King Fahd's plan 40 years ago (1981), and the Arab Peace Initiative almost 20 years ago (2002).

Netanyahu had hoped that the Saudis would shift direction and display willingness to advance ties with Israel without linking it to the Palestinian issue, but despite some indications suggesting the feasibility of such a move, in the final analysis the Saudis refrained from doing so.

Nonetheless, they did make conciliatory moves toward Israel over the past decade. A series of gradual steps created a new reality in Israeli-Saudi relations, in a manner reminiscent of the gradual forging of Israel-UAE relations over the same time period.

The Saudi measures included security coordination with Israel on Iran; interviews with Saudi and Israeli figures in each other's media outlets, and positive messages delivered in blogs and on social media; participation of former senior Saudi officials in strategic dialogues and conferences with Israeli counterparts; unofficial delegation visits to Jerusalem and al-Aqsa Mosque; confidence-building measures by religious leaders (including visits to a synagogue abroad and Auschwitz); acknowledgment of the right of Jews to a state and public mentions of the economic potential in relations with Israel; permission for flights to and from Israel to pass through Saudi airspace (initially for Air India and following the Abraham Accords for other carriers); and most recently, the first interstate sports competition (judo) at the Tokyo Olympics.

These steps were measured in scope and extent over the years in accordance with regional developments and domestic Saudi considerations.

While absent public Israeli participation in international events taking place in Saudi Arabia, a feature that was a key element in the UAE's opening toward Israel, the accumulation of goodwill measures had a routinizing effect on the leadership, public and international community, highlighting the prospects of future Israeli-Saudi links and somewhat lifting the taboo on such relations.

THE BREAKTHROUGH in Israel's relations with the UAE was made possible by an Israeli concession on the Palestinian issue (abandoning the plan to annex territories in the West Bank). A positive Israeli move toward conflict resolution with the Palestinians will also be necessary to enable and legitimize a Saudi decision to join the normalization process and to establish diplomatic ties with Israel.

The upcoming 20th anniversary of the Arab Peace Initiative provides a favorable opportunity for such a development. Preparations to achieve that goal should already begin now.

Many observers perceive the Arab Peace Initiative and other key documents

related to the two-state solution presented at the start of the millennium (including US president Bill Clinton's parameters and the Quartet road map) as outdated and irrelevant. This is due to the far-reaching regional developments that took place over the last two decades, and which are not reflected in these documents – for example, the Arab Spring and its implications, the normalization by Arab states with Israel, and the division between the West Bank and Gaza Strip.

The Arab Peace Initiative was updated one time only, and then only partially, when the Arab world accepted in 2013 the principle of land swaps between Israel and a future Palestinian state. Suggestions have been made to the Arab League since then on revising and updating the initiative, but have not been acted upon thus far.

As leader of the original initiative, Saudi Arabia would be well placed to lead its revision. A renewed Arab Peace Initiative can turn out to be an effective incentive for peace, especially if presented as part of a broader international package of incentives for Israeli-Palestinian peacemaking.

This time, given the fabric of public ties between Israel and a growing number of Arab states, which was nonexistent when the Arab Peace Initiative was first proposed at the height of the al-Aqsa Intifada, its renewed version could be formulated in quiet dialogue with the Israeli government. This should ensure a positive Israeli response once the revised version is published.

The Israeli government need not accept the initiative to the letter, and it would likely not do so, but it could at least welcome the publication of a revised version and express willingness to open a dialogue process regarding it with Arab states.

Saudi Arabia has mostly avoided previous attempts to present the Arab Peace Initiative to Israel, leaving the job to Egypt and Jordan.

However, publication of a revised version of the initiative and the need to explain it to the Israeli public and leadership would provide the Saudis with an opportunity for legitimate discourse with Israel, given its direct affinity to the Palestinian issue.

It would also allow convening a regional summit to discuss the updated initiative, with participation by Israel, the Palestinians and Saudi Arabia.

Success of such a summit and ensuing Israeli willingness to renew a diplomatic process with the Palestinian Authority, aided by skilled diplomatic conduct, may ripen conditions for the establishment of Israeli-Saudi relations.

Saudi Arabia, which marks its national day this month, is engaged in implementing a new vision for the country toward 2030.

A Saudi move injecting renewed momentum into the Israeli-Palestinian peace process and enabling Israel and Saudi Arabia to start fulfilling the potential of bilateral cooperation would add another dimension to this vision, significant not only for Saudi Arabia, but also for Israel, the Palestinians and the region as a whole.

ISRAEL CAPTURED FUGITIVES WITHOUT COLLATERAL DAMAGE. THIS MAY QUELL WEST BANK VIOLENCE (Amos Harel, Ha'aretz 9/19/21)

The Palestinian jailbreak affair that rocked Israel in the past two weeks came to an end on Sunday morning after the last two fugitives were arrested in the West Bank city of Jenin. As was the case in the capture of the two previous pairs of prisoners about a week ago, the security forces operated impeccably: The fugitives were returned to prison alive and well, and no other person was harmed during the search. That is the surest way to calm the atmosphere in the territories, after there was genuine fear that the success of the escape would inspire terror attacks in the West Bank and perhaps even lead indirectly to a renewed escalation in the Gaza Strip.

The realization that the fifth prisoner was in the Jenin area had already begun to dawn last week. When the prisoner crossed into the West Bank, he was caught on one of the cameras placed along the much-breached separation barrier. At a later stage, the film was cross-referenced with additional information, which determined with certainty that he was in Jenin.

Later it turned out that the sixth prisoner was also there, and that the two

were most likely hiding inside the refugee camp in the city. There was tight intelligence surveillance by the Shin Bet security service and the Israel Defense Forces intelligence units, in the hope that the escapees would make mistakes and reveal their precise location. The Police Special Anti-Terror Unit was placed on alert for several days, until the decision to activate it on Saturday night.

That happened when it was discovered that the two had left the camp and were in a safe house in the eastern part of the city. A police anti-terror force surrounded the house towards morning, when additional forces from the unit and the military placed roadblocks on the access road from the refugee camp to the neighborhood where the prisoners were hiding, for fear that armed Palestinians would come to help them.

The implementation of a "pressure cooker," the military order for surrounding wanted individuals during a standoff, lasted for about 20 minutes, until the two handed themselves over without a fight. Another two Palestinians suspected of helping them were arrested along with them. None of the four were armed. Apparently they were well aware that if they carried a weapon, they would have less of a chance to stay alive.

That was the end of the affair that began almost two weeks ago, with the embarrassing escape of prisoners from a supposedly top-security facility in Gilboa Prison. And it is also the best conclusion for Israel, because the six were returned to their prison cells (hopefully separately), the intelligence and operational control by the security forces in the field was proven once again, and there was no bloodshed, which could have led to additional casualties on both sides.

Even so, there has already been a series of stabbing attacks and attempted attacks in the past two weeks, at least some of which can be attributed to the tailwind caused by the escape. We can reasonably assume that the six will remain heroes in the eyes of the Palestinians, but there is no question that had they become dead heroes, martyrs, the damage that would have been done by their deeds would have been far greater.

The successful captures arrived with good timing for the senior officials involved. Nadav Argaman will end his tenure as head of the Shin Bet at the beginning of next month. Police Commissioner Kobi Shabtai needed an operational achievement after a period during which he was criticized for various failures in his areas of responsibility. And the IDF was also seeking a win, after the negative reverberations aroused by the death of sniper Barel Hadaria Shmueli in an incident at the Gaza Strip border.

And it could perhaps be a good opportunity for a voluntary resignation by Israel Prison Service Commissioner Katy Perry. It is already clear that the escape was made possible by many serious failures that were her responsibility. A commission of inquiry, as generous and forgiving as it may be, won't absolve Perry of responsibility.

This may be the time for the commissioner to take a precursory step, which will also be better received by the public. The mishap in the Israel Prison Service is not only significant – a warden who fell asleep at the watchtower, regulations that were not properly followed – but systemic. Despite the huge sums invested in the prison service over the past decade, the organization was exposed in disgrace. It would seem that someone on whose shift these things happened will no longer be able to repair defects on such a scale.

In the Palestinian arena, Gaza remains the major and urgent problem, even if the manhunt after the escapees did not supply the match that was supposed to rekindle the conflagration. Prime Minister Naftali Bennett greatly enjoyed his visit with Egyptian President Abdel Fattah al-Sissi last week in Sharm al-Sheikh, but the summit meeting still didn't lead to a solution of the immediate problems in the Strip, first and foremost the salary crisis. As long as Hamas' most recent demand has not been met – the final third of the Qatari assistance money, worth \$10 million a month – it is doubtful whether it will be possible to declare a lull.

On Sunday, Arab media outlets cited vague Egyptian promises about a solution that will be formulated. Without it, there is a good chance of a renewed conflagration in the Strip, when what begins with incendiary balloons continues with the launching of rockets.