

קשרי קהילה

Beth El Briefings

Todah Rabah — to Jack and Debbie Schuss for sponsoring today's Seudah Shlishiet in commemoration of the Yahrtzeit of Jack's father, Emanuel Schuss, z'l.

Summer Seudah Shlishiet—The family Summer Seudah Shlishiet Program is underway. Bring your entire family to enjoy it. Sponsoring Seudah Shlishiet is a wonderful way to honor a friend or relative or to celebrate or commemorate a special event or yahrtzeit. To be a sponsor or a co-sponsor, or for more information, please call the shul office at 617-244-7233.

Shabbat Afternoon Learning Program for High School and College Students—The summer chavurah for high school and college aged students continues this Shabbat at Congregation Beth El Atereth Israel. The chavurah will take place weekly on Shabbat, 1 hour before mincha, at 6:35pm and we will be learning the first perek of Masechet Pesachim. For more information please contact Max Levy (mlevy82@gmail.com) or Jonathan Fisher (jonjazz@gmail.com).

Shabbat Shalom

Minyanim — July 25-31

	Sun.	Mon.	Tues.	Wed.	Thurs.	Friday 7/30	Shabbos 7/31
A M	8:30 am or 7:00am	6:30 am Tu B'Av	6:40 am	6:40 am	6:30 am	6:40 am Candle Lighting 7:51 pm	9:00 am Shema by: 9:13 am
P M	8:00 pm	8:00 pm	8:00 pm	8:00 pm	8:00 pm	7:00 pm	7:30 pm

REGULAR CLASSES

Mishnah Brurah

Rabbi Segal

Sunday: 1/2 hour before Shacharit
(8:00 am)

Halacha Yomi Daily, after Shacharit
Rabbi Segal and between Mincha
and Maariv

Gemorah Mesechet Chullin
Rabbi Segal Wednesday 8:00 pm

Sefer Hachinuch

Description of the 613 Mitzvot

Rabbi Segal

Thursday: 11:00 am

Mishnayot: Masechet Nezikin

Rabbi Asher Shabbat morning:

Leeder 8:30 am
Rabbi Leeder's home

Want to Help the Shul?

When shopping at
THE BUTCHERIE,
ask the cashier to stamp your
receipt.

When shopping at
ROSENFELD'S BAGELS
just ask for a receipt before you are rung
up.

Then turn your receipts into the shul
office, that's all it takes!



*"Prayer for the Sick (mi-shebayrach)
signup is located at
<http://cholim.bethelnewton.org>"*

**Please remember to remove all
your trash from the Sanctuary!**

*If you have any life cycle events that
should be published in the Kishrei,
please inform the shul office.*



CJP WILL HELP YOU SAVE

The Passport to Israel Program is a unique savings plan to help Congregation Beth El-Atereth Israel parents send their children on a life-changing teen trip to Israel.

After you enroll your third or seventh grader in the program, you will make annual contributions to your child's Passport to Israel Program account. CJP will contribute \$700 when your child reaches 10th grade and is ready to travel. Enroll in the Myra and Robert Kraft Passport to Israel Program today!

For further information contact Lea Matz at leamatz@hotmail.com or 617 916-5015.

Summer Seudah Shlishit

Once again the Summer Seudah Shlishit season has arrived. With the long summer days already here, what better way to spend a late Shabbat afternoon than in the company of good friends and with words of Torah.

Sponsorship for this congregation event is \$375. To be a sponsor or a co-sponsor or for more information please call the Shul office at 617.244.7233.



Donation Cards: Would you like to acknowledge someone's good deed, honor a birthday or special occasion or send condolences and at the same time benefit Beth El? You can! Call the Shul office and we will acknowledge your donation with a beautiful card. Donations can be made to the various Shul funds: Chesed, Youth, General or Tzedakah. For more information call the office, 617-244-7233.

Parshat Va'etchanan

13 Av 5770—July 24, 2010

As he moves from topic to topic, Moshe's lectures sometimes seem to pose problems of cohesion. It then falls to our commentaries to explain the connections. An example of this is found in the first part of VAETCHANAN.

First, Moshe pleads before Hashem Let me cross over and I will see the good land that is across the Jordan (Devarim 3:25).

Only part of his request would be granted, however: he would see the land from afar, but not make the passage.

Having brought his listeners to the effective end of the events of the wilderness, Moshe returns to its high point, the Revelation at Sinai:

The day when you stood before Hashem, your G-d, at Chorev, when Hashem said to me, "Gather the people to Me, that I might make them hear My words, whereby they might learn to fear Me all the days that they live upon the land, and they shall teach their children" (4:10).

Consequently, Moshe exhorts his people to be especially on their guard against idolatry:

Guard your souls very carefully, because you did not see any image on the day Hashem spoke to you at Chorev from the midst of the fire. Lest you act corruptly and make yourselves a statue of the image of any form whatsoever. ...And lest you raise your eyes heavenward and see the sun, and the moon, and the stars — all the host of the heavens — and you stray and pros-

trate yourselves to them and serve them, which Hashem, your G-d, apportioned to all the nations under the entire heaven. Whereas Hashem has taken you, and brought you out of the iron crucible, Egypt, to be His nation of inheritance, like this day (4: 15-16; 19-20).

Despite the (underlined) difficulties (of which more shortly), these ideas flow logically. However, at this point, Moshe inexplicably departs from his topic: But Hashem became furious with me because of you, and He swore neither to let me cross the Jordan, nor to come to the good land that Hashem, your G-d, gives you as an inheritance. Because I will die in this land, I am not crossing the Jordan. But you are crossing, and you will take possession of this good land (4:21-22).

Afterwards, Moshe does revert to his initial themes to conclude the passage: Be very careful lest you forget the covenant of Hashem, your G-d, that He made with you, and make yourselves a statue of an image of anything which Hashem, your G-d, has forbidden you. Because Hashem, your G-d is a consuming fire, a jealous G-d (4:23-24). But, why the excursus in verses 21-22 that reiterates the Divine decree of his death?

Ramban answers simply that Moshe has carried out his mission of teaching the Israelites all the commandments that they are meant to fulfill in the land of Israel. However, since he will die on Mount Nevo he will not be able to continue teaching them. The Israelites will not be able to depend on the exhortations of their leader forever, so they

themselves will have to take responsibility.

Sforno (R. Ovadia ben Yaakov Sforno, c. 1470-c.1550) explains more forcefully (4:22) that Moshe's very passing might be the cause of the people's backsliding:

"I need to caution you a great deal since I am not crossing with you. This is similar to what he says: For I know that after my death you will surely act corruptly" (Devarim 31:29).

After all, the first time the Children of Israel thought Moshe was dead they panicked and made the golden calf (Shemot 32)!

Keli Yekar (R. Ephraim Shlomo of Luntshitz, 1550-1619) takes this even further. The entire passage discusses idolatry:

And lest you raise your eyes heavenward and see the sun...

But, why should you, the people of Israel, be misled to worship the sun, when you are equal to the sun? As it says: But those that love Him are like the coming out of the sun in its strength (Shofetim 5:31).

Moreover, you can even control the sun, as is seen in the battle of Giv'on (Yehoshua 10:1-14). ThHashem your G-d apportioned to all the nations under the entire heaven.

This means that the nations are subject to the influence of the planets. Hashem guides those nations indirectly, Whereas Hashem has taken you to rule over you directly. Therefore, it is absurd for you to want to worship the heavenly bodies.

Hashem brought you out of the iron crucible, Egypt, to be His nation of inheri-

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tance, like this day;
He made you pure and clean as the
clearness of the day.

Lastly, in order to explain the excursus beginning with
But Hashem became furious with me because of you,
Keli Yekar refers to an exchange recorded in the Talmud (Avodah Zarah 54b) between the "philosophers" and the Sages of Rome. The former said, "If your G-d does not want there to be idolatry, why doesn't He abolish it?" The Sages replied, "If they would worship something that the world does not need, He would abolish it. But they worship the sun, the moon, the stars and the constellations. Should His world be destroyed because of the fools? Rather, let the world continue in its normal fashion, and those fools who go astray are destined

to give an accounting." (Compare with Rashi on this verse.)

Conversely, says Keli Yekar, when Moshe's actions led the people to sin, Hashem was prepared to remove him. This is because his removal would not lead to widespread harm. Moshe's continued presence could be an impediment to the people's connection to Hashem, suggests Keli Yekar, because they might come to deify him.

Although, says Moshe, I will die in this land, I am not crossing the Jordan, but you are crossing. They must be true to Hashem's dictates alone, without Moshe. The great and humble leader Moshe accepts Hashem's decree, for the benefit of his beloved people.

Prayer for the Captured Israeli Soldiers

May the One who blessed our ancestors, Abraham, Isaac, Jacob, Moses, Aaron, David and Solomon, bless the kidnapped and captive soldiers, including among them **Gilad Shalit, Guy Hever, Ron Arad, Zachary Baumel, Yehuda Katz, and Tzvi Feldman**. May the Holy One, Blessed be He, watch them and save them from all trouble and oppression and from all evil and injury. May He be filled with mercy for them, to cause them to recover and to heal them, to strengthen them and to invigorate them, and to bring them speedily to freedom, to return to the embrace of their families. May they merit long lives and years of much strength and peace. In the merit of our forefathers, may the descendants be saved and fulfill through them the verse, 'Release my soul from imprisonment to praise Your Name' (Psalms 142:8), swiftly and soon, and let us all say Amen.

PRAYER FOR THE SAFETY OF THE AMERICAN MILITARY FORCES

Al-mighty G-d on High, omnipotent King, look down from your Sanctified Abode and bless the valiant soldiers of the American Military Forces and their coalition partners who risk their lives to protect the welfare of all your creation. Benevolent G-d, be their shelter and fortress, and do not allow them to falter. May harmony dwell in their ranks, victory in their battalions. Fill their hearts with faith and courage to thwart the evil schemes of our enemies and to abolish every rule of evil. Protect them on land, in the air and in the sea, and destroy their adversaries. Guide them in peace, lead them toward peace, and return them speedily to their families alive and unharmed, as it is written: 'G-d will shield you from all evil; He will guard your soul. G-d will safeguard your departure and arrival, from now and forevermore.' Grant us true peace in fulfillment of the prophecy: 'Nation shall not lift up sword against another nation, nor shall they learn war any more,' Let all the inhabitants of the world know that Dominion is Yours, and Your Name inspires awe upon all that You have created. May this be Your will, and let us say, Amen.