

PINHAS: Numbers 25:10-30:1

HAFTARAH: Jeremiah 1:1-2:3

Thought of the Week

By Rabbi Zvi Yehuda

THE FIRST STRUGGLE FOR WOMEN'S RIGHTS recorded in Scripture is that of the five daughters of Zelophehad. Their father, of the Exodus generation, died in the desert, leaving no sons. The daughters then claimed their full right of inheritance. Since custom recognized only sons as legal inheritors, Moses turned to God for instructions. "Rightly do the daughters of Zelophehad speak," was the divine response (Nu. 27:7). A new law of inheritance, acknowledging daughters' rights, was then enacted. It was initiated by the first assertive demanders of women's rights. For their courage and insight, in inspiring more just legislation, these daughters were highly praised by the Rabbis: "They were very bright: they perceived even what Moses himself did not." (Rashi) - This episode teaches the merits of challenging authority, properly and persistently, in order to advance human rights.

Thought of the Week

By Rabbi Zvi Yehuda

"KOL DEMAMA DAKKA"—"A tiny whispering sound" (I Kings 19:12): The stormy prophet Elijah was taught a lesson on the virtue of silence, the impact of a still, soft voice. Tormented by his own zeal, torn by the tempest and fire of his unyielding devotion to his prophetic call and bewildered by the threats to his life resulting from his fanatic dedication, Elijah stood before the classic mountain of revelation, Horev (Sinai), yearning for an encounter with God. This is what he saw: "There is a great and mighty wind, splitting mountains and crushing rocks by the power of the Lord. Not in the wind is the Lord. After the wind, an earthquake. Not in the earthquake is the Lord. After the earthquake, fire. Not in the fire is the Lord. After the fire—a tiny whispering sound." This is how the vision ends. Was the Lord revealed in this stillness that came after the storm? Listening to the voice of silence, Elijah wrapped his face in his cloak, hiding. No audible, no visible signs; no loud words, no dazzling spectacle. The true encounter with God is within the depth of one's own soul and heart.

Candlelight time 8:45 Sabbath ends 9:38

Scriptural reading for Saturday morning, July 5:

PINHAS: Numbers 25:10-30:1

HAFTARAH: Jeremiah 1:1-2:3

Thought of the Week

By Rabbi Zvi Yehuda

ISRAEL IS GOD'S "SANCTITY" (kodesh), proclaims Jeremiah (2:3), therefore all who "exploit" ("eat," devour and despoil) this people are marked guilty to be severely punished; "disaster shall befall them." With imagery based on the laws of divine property, Jeremiah issues a standing warning to Israel's adversaries: Israel is God's property, eternally inviolable; hurting Israel is incurring divine wrath. Similarly Zechariah (2:12), addressing the nations who plunder Israel, warns that whoever touches this people "touches the apple of God's eye." This striking imagery is rooted in Moses' poetry (Deuteronomy 32:9): God shields, cares for, and guards Israel "as the pupil of His eye." Israel, asserts prophecy, is a special people to God, sacred and precious to Him, His own property and treasure; those who hurt Israel bring utter peril upon themselves. These two unequivocal, pointed verses of Jeremiah and Zechariah, ardently upholding Israel's ultimate dearness to God and harshly condemning its detractors, seem to disturb and baffle the Christian translators. All of them, without any textual warrant, render Jeremiah's verse in the past tense, adding "was" (Israel was sacred...). As for Zechariah's verse, the Protestant translations simply omit it altogether. This textual manipulation is a part of the constant war against – the "exploitation" of Israel – the Jews – the "explotation" of Israel – of which the prophets warn.

Scriptural reading for Saturday, July 29:

PINHAS: Numbers 25:10-30:1

HAFTARAH: Jeremiah 1:1-23

Rosh Hodosh Av Thursday, Aug. 3.

Candlelight time 8:40, Sabbath ends 9:33
Scriptural Reading for Saturday
morning, July 17

THOUGHT OF THE WEEK: The quality of good leadership is outlined in Moses' prayer for a worthy successor to lead his people to the Promised Land: "May the Lord, Master of the minds of all creatures, appoint a leader of the community, who shall go and come before them, take them out and bring them in, so that the Lord's community be not like sheep without a shepherd." (Nu. 27:16-17.) By calling God "Master of the minds of all creatures", Moses points to the realization that people are different; each has his own mind. A good leader does not impose his opinions on the community, nor suppress opposing views, or try to mold all the differing outlooks according to his own convictions. A good leader respects the originality and personality of each individual, tries to deal with each one according to his unique nature and considers his special needs. Moses' request from God, explain the rabbis, was to single out a leader with the insight and ability to appreciate the different "minds" and tolerate each one and his own views.

By Rabbi Zvi Yehuda

THOUGHT OF THE WEEK

RABBI ZVI YEHUDA

TWO ZEALOTS APPEAR in Scripture, Phinehas and Elijah. Both acted under the influence of unbridled zeal, which led them to commit terrible acts of violence: Phinehas the priest stabbed on the spot a couple engaged in exhibitionist harlotry. He pierced his spear through their interlocked bodies (Nu. 25:8). Elijah the prophet captured in a frenzy hundreds of Baal prophets. He literally slit their throats into brook Kishon (I Kings 18:40).

The brutal impulsiveness of both zealots momentarily yielded constructive results and was hailed at the time as reflecting noble motives. Nonetheless, their violent acts were never sanctioned or endorsed as moral models in Judaism. Zealotry is not a teachable norm (*halacha*) in Judaism.

Leadership and the spirit of wisdom:

CLEVELAND JEWISH NEWS / JULY 2, 1999

Appealing to God to appoint a leader to succeed him after death, Moses portrays the leader in terms of a shepherd tending his flock (Nu. 27:17): "One who will go out before them and come in before them; who will take them out and bring them in. So that the Lord's community be not like sheep without a shepherd." In God's reply, however, the prospective leader, Joshua, is defined as "a person in whom there is spirit." Leadership combines dedication with determination; the devotion of a shepherd and the vision of a person of spirit. This quality of spirit (*ru'ah*) includes courage, prudence and strength of character, all of which are biblically defined as wisdom (*hokhmah*). The leader's personality is, thus, summarized in Deuteronomy (34:9): "Now, Joshua, son of Nun, was filled with the spirit of wisdom."

THOUGHT OF THE WEEK

RABBI ZVI YEHUDA

TWO ZEALOTS appear in Scripture, Phinehas and Elijah. Both acted under the influence of unbridled zeal which led them to commit terrible acts of violence. Phinehas, the priest, stabbed a couple engaged in exhibitionist harlotry. He pierced his spear through their interlocked bodies (Numbers 25:8). Elijah, the prophet, captured in a frenzy hundreds of Baal prophets. He literally slit their throats (I Kings 18:40).

The brutal impulsiveness of both zealots momentarily yielded constructive results and was hailed at the time as reflecting noble motives. Nonetheless, their violent acts were never sanctioned or endorsed as moral models in Judaism.

83 CLEVELAND JEWISH NEWS / JULY 25, 1997

Zealotry is not a teachable norm (*halacha*) in Judaism.

Appealing to God to appoint a leader over the people to succeed him after death, Moses defines the prospective leader in terms of a shepherd tending his flock, a person who will take them out and bring them in so that the Lord's community be not like sheep without a shepherd (Numbers 27:17).

Moses asks for "a person" (*ish*, man) a human being among other human beings, to be appointed leader, not an angel or a superman; and, in contrast to Phineas, the hero of the preceding narrative, not a fiery zealot.

Thought of the Week

By RABBI ZVI YEHUDA

TWO ZEALOTS appear in Scripture, Phinehas and Elijah. Both were led by their unbridled zeal to terrible acts of violence: Phinehas the priest stabbed a couple engaged in exhibitionistic harlotry, by piercing his spear through their interlocked bodies (Nu. 25:8); Elijah the prophet captured in a frenzy hundreds of Baal prophets and slit their throats. (I Kings 18:40).

Their impulsiveness was hailed at the time as reflecting noble motives and yielding constructive results. Their acts, however, were never endorsed as moral models in Judaism. The Midrash claims that Phinehas and Elijah are one and the same person. Thus we have only one biblical zealot. One zealot is enough!

PINHAS: Numbers 25:10-30:1

HAFTARAH: Jeremiah 1:1-2:3

Thought of the Week

By Rabbi Zvi Yehuda

PINHAS AND ELIJAH (Nu. 25:7-13; I Kings 17f) are the prototypes of zealots in Scripture. Both, in far apart periods, were led, each by his own zeal, to awesome acts of extreme violence: Pinhas to the impulsive and demonstrative slaying of a defiantly whorish couple; Elijah, to a public and staged mass slaughter of perfidiously idolatrous prophets. Both were exceptional cases, forced by unusual circumstances; they never became normative examples for adoration or imitation. Jewish ethos – never delighting in vindictiveness and destructiveness, whatever the cause – redeemed the images of these two heroes. Pinhas was granted a Divine covenant of peace; Elijah, after his mysterious disappearance from the arena of his own era, was sent into timeless history as symbol and harbinger of reconciliation and harmony. Zealotry is not a cherished rule, in Judaism. Zealots are sometimes excused by virtue of their genuine devotion to their lofty ideals; but if they are remembered and admired, it is only because they transcend their zeal and represent the ultimate goal of love and peace.

Thought of the Week

By Rabbi Zvi Yehuda

THE ALMOND TREE is a vivid biblical symbol of awakening and alertness. It is the first tree to blossom in the springtime in Israel, appearing as though it had hardly slept during the winter. Its Hebrew name *shaked* is used to convey the sense of urgency, diligence, watchfulness and prompt action. In his first prophetic vision Jeremiah sees a branch of an almond tree which dramatizes for him God's promptness and determination in carrying out His promises (1:11). In rabbinic literature the same verb *shakod* is used for human diligence and awareness. For example, in the Ethics of the Fathers (Avot 2:19): "Be *shakud* in the study of Torah" means: be eager, alert, prompt, awake—like the almond tree—in learning and growing in Torah.

Candlelight time 8:44 Sabbath ends 9:36

Scriptural reading for Saturday, July 10:

PINHAS: Numbers 25:10-30:1

HAFTARAH: Jeremiah 1:1-2:3

Thought of the Week

By Rabbi Zvi Yehuda

A BRANCH OF AN ALMOND-TREE ("shaked") appears in the first vision of Jeremiah soon after his dedication to his prophetic role (1:11-12). This floral figure is explained to the prophet by God: "For I am vigilant over my word to fulfill it"—using the Hebrew "shoked" for vigilance—thus employing a poetic play of words between the noun for the symbol (shaked) and the verb for its message (shoked). The etymologic relationship between the two stems from botanic reality in the land of Israel: The almond-tree is the first to blossom with the awakening of nature at the onset of springtime, thus emerging, so to say, as the most alert, wakeful and quick among the trees of the land, justly meriting its charming-name shaked, which conveys the idea of watchfulness, diligence, and swiftness. A blossomy offshoot of the almond-tree, with its sparkling, brightly snow-white, colors—heralding the blooming beauty and pulsating growth of life in the land—is a most befitting symbol for the people of vitality, hope and renewal. Even within the context of Jeremiah's prophecy, this symbol of the shaked conveys a message of comfort and promise. God is constantly awake for His people with love and watchfulness, to fulfill His word, not harshly and indifferently, but with great care and compassion.

Candlelight time 8:42 Sabbath ends 9:34

Scriptural reading for Saturday morning, July 14:

..PINHAS: Numbers 25:10-30:1

..HAFTARAH: Jeremiah 1:1-2:3

Thought of the Week

By RABBI ZVI YEHUDA

THE PRIMARY QUALITY of a true leader is expressed in Moses' request from God to appoint his successor (Num. 27:15): "a person over the community." The key word is "person" ("*ish*") which in context has a ring of emphasis. Moses asks for a leader who is a real "person" (a "*mentsch*"), and not an angel, not a superman, and -- in clear contrast to the hero of the preceding narrative -- not a fiery zealot like Phinehas. In response, God adds a new dimension (18), appointing "a person of spirit." In all his humanness, a leader must be inspired.

PINHAS: Numbers 25:10-30:1

HAFTARAH: Jeremiah 1:1-2:3

Thought of the Week

By Rabbi Zvi Yehuda

.. GOOD LEADERSHIP is outlined in Moses' prayer for a worthy successor to lead his people to the Promised Land (Nu. 27:16-17): "May the Lord, Master of the minds of all creatures, appoint a leader of the community, who shall go and come before them, take them out and bring them in, so that the Lord's community be not like sheep without a shepherd." Moses' request from God, explain the Rabbis, was to single out a leader with the insight and ability to appreciate the different minds and views among the people. A good leader does not impose his opinions on the community, or suppress opposing views, or try to mold all the differing outlooks according to his own convictions. A good leader, to be sure, is a man of his own mind (Nu. 27:18), who vigorously cherishes and upholds his own ideas. However, he respects others--the originality and personality of each individual--and tries to deal with each one according to his unique nature and special needs.

Friday, July 21, 1989

THOUGHT OF THE WEEK

By RABBI ZVI YEHUDA

LEADERSHIP: Before his death, Moses appeals to God for a worthy successor (Nu. 27:16): "May God, Master of the spirits of all mortals, appoint a man over the community ..." *Rashi* explains it: "You know the 'spirits' (personality traits) of each individual, and how they differ from one another; may You appoint a leader who will bear with each one according to his unique personality!"

Moses mentions only one quality of leadership: "a man" (*ish*, person), which has, in context, an emphatic ring; one who is a real "person" ("*mentsch*"), a human being among other human beings, not an angel or a superman; and -- in contrast to Pinehas, the hero of the preceding narrative -- not a fiery zealot. In response, the "Master of the spirits" adds the quality of spirit; He appoints Joshua, "a man of spirit" (18). Mortal and human, a leader must be inspired.

Thought of the Week

By Rabbi Zvi Yehuda

LEADERSHIP: Appealing to God that He appoint a leader over the people to succeed him after death, Moses defines the leader in terms of a shepherd tending his flock (Nu. 27:17): "One who will go out before them and come in before them, who will take them out and bring them in; so that the Lord's community be not like sheep without a shepherd." In God's reply, however, the prospective leader, Joshua, is defined as "a man in whom there is spirit." Both definitions are complementary. Leadership is a combination of dedication and character, the devotion of the shepherd and the vision of the man of spirit. This quality of spirit (in Hebrew, *ru'ah*) includes courage, prudence, and strength of will. All this is summarized in Deuteronomy (34:9) by the term wisdom: "Now, Joshua, son of Nun, was filled with the spirit of wisdom."

Candlelight time 8:46 Sabbath ends 9:39
Scriptural reading for Saturday, July 2:
PINHAS: Numbers 25:10-30:1
HAFTARAH: Jeremiah 1:1-2:3

PINHAS: Numbers 25:10-30:1

HAFTARAH: Jeremiah 1:1-2:3

Thought of the Week

By Rabbi Zvi Yehuda

ZEAL IS SHOWN by Phinehas in a time of crisis, when the integrity of the people is threatened by the lure of Moabite lewd paganism (Num. 25:6-14). Outraged by abominable conduct of a defiant couple – he an Israelite leader, she a daughter of a Midianite leader – Phinehas the zealot stabs them both to death on the spot. For his zealotry – genuine, swift and effective – he is congratulated by God: “I hereby grant him My covenant, peace!” But his violence, slaying defenseless people without trial and verdict, is utterly unlawful; it is never endorsed nor sanctioned by Torah. The Talmud (San. 82a) defines Phinehas’ behavior as “unteachable” halacha; none is taught to emulate it. Why, then, is it portrayed favorably? To protect the zealot from a vicious circle of inflammatory wrath against him, not to extol his violent zeal. His zealotry – an unpremeditated, impulsive, prompt outburst against the intolerable – is condoned despite, and not because of its violence, and only after, and not before, the act. Premeditated killing – no matter how pietistic the motive, how wicked the victim – is downright murder. If at the critical moment one asks Torah’s direction – instead of acting hurriedly and harshly – he will get no license for killing but instruction in self-restraint and the sanctity of life.

PINHAS: Numbers 25:10-30:1

HAFTARAH: Jeremiah 1:1-2:3

Thought of the Week

By Rabbi Zvi Yehuda

ZEAL ("KANA'UT") in itself is of no value. One may be fanatically zealous for the wrong and harmful causes. And even a worthy cause may be distorted and defiled by an unduly zealous approach. Calculated and schemed acts of zealotry are often destructive; they are never promoted nor condoned in Judaism. The zeal of Pinhas (Nu. 25:10-13) – killing on the spot the two offenders who by their lewd act threatened the people's integrity and stability – is exceptionally singled out as Divinely approved; but his was unsolicited and spontaneous and stemmed from a pure motive – of which no man, only God alone, may be the judge. Pin'has' zealotry, although highly praised after the act, has not become the normative teaching of Torah whose ways are "ways of pleasantness and all its paths are of peace."

Thought of the Week

By Rabbi Zvi Yehuda

ZEALOTRY, even for just and sacred causes, is fundamentally rejected by Torah. The two biblical zealots, living centuries apart, who were consumed with the fire of boundless devotion to moral and religious purity—Phinehas and Elijah—have never become in Judaism models for emulation; their extreme conduct is considered an exception rather than the rule. In the name of piety and purity, these two tragic heroes tainted their own hands with bloodshed: Phinehas stabbed to death a mating couple, an Israelite man and a Midianite woman, in his outrage against harlotry. Elijah slew scores of prophets of Baal in his fierce fight against idolatry. This kind of zealous behavior is certainly not taught by normative Judaism. Ironically, these two heroes are remembered in Jewish tradition in their later, transformed image, as men of peace. The lesson: Zeal is hazardous, zealots are dangerous; and zealotry, even when sometimes excused or even praised, is never an ideal.

Candlelight time 8:40 Sabbath ends 9:32

Scriptural reading for Saturday morning, July 18:

PINHAS: Numbers 25:10-30:1

HAFTARAH: I Kings 18:46-19:21

THOUGHT OF THE WEEK

JULY 1, 1994 29

RABBI ZVI YEHUDA

WATER FROM THE ROCK (Numbers 20:7-11; 27:14): In the Meribah story, God ordered Moses to take his rod and "talk" to a rock, so that the rock will give forth its water. Moses then "hit" the rock twice with his rod, and an abundance of water streamed from the rock. What is the meaning of this story?

To "talk" to the rock or to "hit" it both are adequate metaphors for the ancient nomadic way of finding water

in the desert. The desert sands absorb the scanty rain-falls. However, large amounts of water may find safe storage in some hollow rocks. In searching for water, the ancient nomad would use a rod to knock on the rock, or figuratively "talk" to it, to find out whether the rock was hollow and whether it contained water. The nomad would usually knock on the rock twice, first to listen to its echoing sounds and then, after a promising response, with a stronger hit, to break it open, figuratively "telling" the rock to release its water.

Moses well understood God's order, conveyed in the vivid imagery of biblical realism, and fully followed it. Moses "talked" to the rock with his rod by "knocking" on it, the only language a rock understands. Moses, however, was censured for his flawed leadership in communicating with the people. Moses spoke to them harshly and impatiently. Using the Midrashic metaphor, instead of talking to his people, Moses virtually "hit" them with his rod of authority.

In later Jewish philosophy, particularly ~~particular~~ must be taken.

Friday, July 9, 1993

RABBI ZVI YEHUDA

WATER FROM THE ROCK: God ordered Moses to take his rod and "talk" to the rock, so that it will give forth its water. Moses then "struck the rock with his rod twice" and water streamed out (Num. 20:8-10). This vivid story reflects the search for water in the desert from antiquity to the present. The desert sand rapidly absorbs scanty rainfalls. Significant amounts of water, however, may remain in rocky terrains, trapped and stored in hollow rocks. In search of water, nomads do indeed figuratively "talk" to the rock with their rod. They use the rod as an effective medium of communication. First they "hit" it to listen to its echo: Is it empty or does it contain water? If the

responsive sound of the rock is reassuring, then they "hit" it again more fiercely to break through and release the treasured water.

Moses fully understood and obeyed the idiom "talk" in God's order: Compliantly, he took his rod and struck the rod twice – first to listen to it and then to release its water. Moses' way with the rock was fine; the only way he could "talk" to it was with his rod. He failed, however, in the way he talked to his people – harshly and disrespectfully. Moses metaphorically "hit" them with his rough words, rather than talking to them kindly and gently. This flaw in his leadership disqualified him from bringing them to the Promised Land.

Thought of the Week

Rabbi Zvi Yehuda

PINEHAS

July 5, 1991

WATER FROM THE ROCK (Number 27:14; 20:7-11): The story reflects vivid imagery of biblical realism and idiomatic diction. God told Moses to take his rod and "talk" to the rock, so that it will give forth its water. In compliance, Moses "hit" the rock twice, and an abundance of water streamed from it. To "talk" to the rock is to "hit" it. Both are metaphors for the nomadic way of finding water in the desert. The scanty rainfalls in the desert are absorbed by the sands. But large amounts of water may be stored in some hollow rocks. In search for water, the nomad would knock with his rod on the rock ("talking" to it) to learn whether it is hollow and contains water. Upon a promising response, he would then "hit" the rock again to open it; "telling" it to release its water.

Moses faithfully followed the divine order (utilizing the common nomadic method), with precision and success. He was punished, however, not for "hitting" the rock (the only way of "talking" to it), but rather for talking harshly and disrespectfully to the people, addressing them as "the rebels" (Nu. 20:10; 12).

Thought of the Week

By Rabbi Zvi Yehuda

WATER FROM THE ROCK (Nu. 27:14; 20:7-11): Moses was ordered by God to take his rod and "talk" to the rock, so that it will give forth its water. He then "hit" the rock with his rod twice, and an abundance of water streamed from the rock. What is the meaning of this story?

To "talk" to the rock, or to "hit" it, are metaphors for the nomadic way of finding water in the desert. There the scanty rainfalls are absorbed by the sands. But large amounts of water may be stored in some hollow rocks. In search for water, the nomad would knock on the rock, "talk" to it—Is it hollow? Does it contain water?—After a promising response, the nomad would break open the rock to release its water. This vivid biblical imagery of communicating with a rock by "talking" to it or "hitting" it, was well understood by Moses. Moses successfully and faithfully followed both the nomadic method and the divine order.

Candlelight time 8:42 Sabbath ends 9:34
Scriptural reading for Saturday morning, July 14:
PINHAS: Numbers 25:10-30:1
HAFTARAH: I Kings 18:46-19:21

PINHAS: Numbers 25:10-30:1
HAFTARAH: Jeremiah 1:1-2:3

Thought of the Week

By Rabbi Zvi Yehuda

WATER FROM THE ROCK (Nu. 27:14): *The scanty rainfall in the desert is absorbed by the sands; in the rocky terrain, however, water may be found stored in some hollow rocks. Searching for water, the desert nomads "talk" to the rocks with a rod, namely, knock on them and listen to their echoing resound. If a rock sounds promising, it is "hit" again, opened to release its water. This realism is reflected in the Meribah story (Nu. 20). The Divine word to Moses was: "take the rod and "talk" to the rock, and it will give forth its water." (8) The idiom "talk" was well understood and followed: Moses "struck the rock with his rod twice," - first to check it and then to open it - "and out came ample water."*

B"II

Moshe Spero
3426 Blanche Ave.
Cleveland, Ohio
44118

July 2, 1972

The Editor
THE CLEVELAND JEWISH NEWS
13910 Cedar Rd.
Cleveland, Ohio

Dear Sir:

Rabbi Yehudah, in his comment on Parshas Pinchas, presents an interesting explanation, in terms of natural geological facts, of the event of the Waters of Merivah. However, in all due respect, I fail to understand how this explanation fits the text.

According to Rabbi Yehudah, Moshe, as a knowledgeable desert general, realized that G-d's usage of the word SPEAK was only figurative and meant, in fact, HIT. It would appear from this thesis that Moshe did exactly as he was bid. Yet, it is obvious from the text that this action was considered a deviance from the instructions of G-d and for which Moshe is taken to task.

However, this idea can be used to explain the other incident of rock-drawn waters that appears in Exodus 17: 6. Here, Moshe undergoes his first encounter with the unquenchable thirst of the Israelites. After receiving the Divine Fiat to actually HIT the rock, Moshe understood that G-d had given him permission to perform a technique that he was well aware of. It was a natural occurrence, if you will, but it had G-d's consent: do what must be done and what is expected to be done.

Now, in Merivah, Moshe is faced with the people's parched lips once again and, expectedly, turns to G-d. This time, G-d wants a greater miracle; something supernatural..." Lehakdishayni, to sanctify Me." This means that although everyone, including Moshe, is aware that water can be brought out by smiting a rock, G-d wants it SPOKEN to - literally. Herein lies the problem alluded to above. If, as Rabbi Yehudah seems to imply, Moshe knew that when G-d said SPEAK He meant HIT...then not only is there no difference between Merivah and Chorev but also, Moshe does not seem to have erred.

Sincerely,



Moshe Spero