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ד' תמוז 5786
June 19, 2026

Tammuz's Tzedakah Highlight



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“These are the soldiers who give Israel ‘Peace of Mind’ So friends, it is our duty to help them find their Peace of Mind”, Rabbi Lord Jonathan Sacks Zt"l.

IDF soldiers were rushed into battle in the aftermath of the most heinous attack on the Jewish people since the Holocaust. The destruction, the sights of families murdered in their homes, will stay with them forever.

Based on past experience we estimate that 80% will suffer to some degree from post-traumatic stress. Metiv stands beside IDF veterans at the moment when the battle has ended, but the war inside has not. Day after day, veterans arrive carrying memories that do not fade with time—images, sounds, and losses that follow them home and into their families. Metiv provides a safe, professional space where those experiences can finally be named, felt, and understood, guided by expert therapists who specialize in trauma rooted in combat and moral injury.

Through evidence-based treatment, innovative research, and programs such as Peace of Mind, Metiv helps veterans move from survival to healing. Here, they are not asked to be strong or silent; they are invited to be human. By restoring emotional balance, rebuilding trust, and strengthening resilience, Metiv helps veterans reclaim their lives



Why Israel's Haredi Draft Crisis Has Reached the Streets

By, Isaac Tzahi Cohen

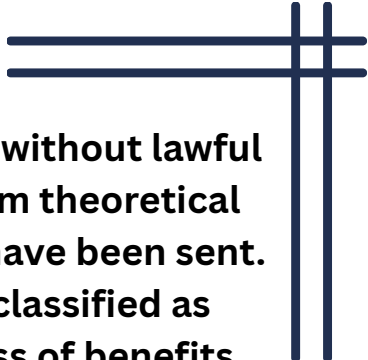
For many American Jews, the recent Haredi demonstrations in Israel are painful to watch. We value Torah learning. We also value the State of Israel, the IDF, and the families who have carried the burden of war since October 7. When we see black-hatted protesters blocking roads, clashing with police, or denouncing army service, it raises a hard question: what exactly is happening inside Israel's ultra-Orthodox community?

The immediate issue is the military draft. For decades, most Haredi yeshiva students were exempted from army service under the principle of *Toratoumanuto* — Torah study as one's full-time occupation. What began after the Holocaust as a narrow exemption by PM David Ben Gurion for a small number of elite Torah scholars grew into a mass arrangement covering tens of thousands of young men. That arrangement was always politically sensitive, but after October 7 it became explosive. Israeli reservists (including many religious people) have spent months away from homes, businesses, spouses, and children. Families have buried loved ones and carried a heavy burden. The IDF clearly says it needs more manpower. In that context, the old exemption system became increasingly difficult to defend.



The legal turning point came exactly two years ago in June 2024, when Israel's High Court ruled that, absent a valid law, the state must begin drafting Haredi men and could no longer keep funding



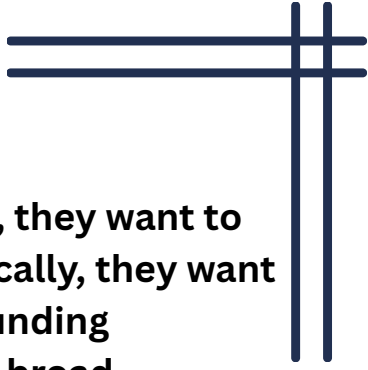


yeshivas whose students were avoiding service without lawful exemptions. Since then, the issue has moved from theoretical debate to practical enforcement. Draft notices have been sent. Some young men who ignore call-ups risk being classified as draft evaders. That can mean arrest warrants, loss of benefits, and restrictions on leaving the country. For the average Haredi bochur, this is not just a newspaper headline. It can mean that traveling to a family simcha abroad, visiting relatives in Lakewood or Passaic, or going to Uman may become risky or impossible if his draft status is unresolved.

For years, many Haredi families lived with the assumption that the state would complain, the courts would intervene, politicians would negotiate, but everyday life would continue. A young man could stay in yeshiva, receive deferments, marry, build a family, and eventually age out of service when they're 26 years old. Now that assumption has been shaken. The state is saying: the law applies, the army may call you, and avoiding the process may have real consequences.

Who are the demonstrators? They are not the entire Haredi community. The most visible street protests often come from harder-line anti-draft groups, including factions that see any cooperation with the IDF as religiously dangerous. Their fear is not only that a young man may be sent into physical danger. It is that the army will change him: socially, culturally, spiritually. Even an IDF framework with kosher food, time for davening, and gender separation is viewed by many as a threat to rabbinic authority and to a community built around separation from secular Israeli culture.

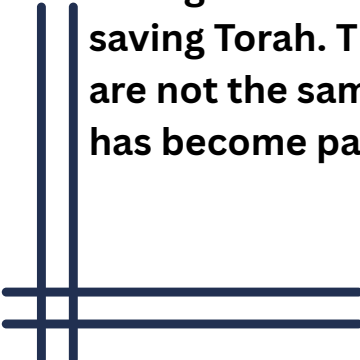


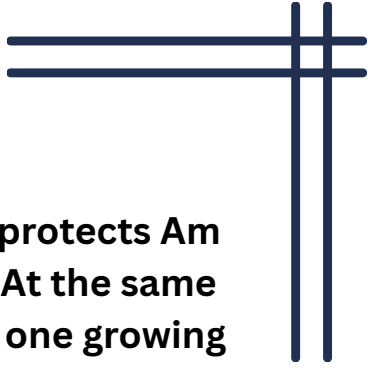


What are they trying to achieve? On the surface, they want to stop the draft of yeshiva students. More specifically, they want enforcement halted, arrests stopped, yeshiva funding protected, and a new law passed that preserves broad exemptions or at least keeps actual enlistment numbers very low. At a deeper level, they are trying to preserve communal autonomy. They want the state to recognize Torah learning not as a private lifestyle choice, but as a national spiritual contribution.

But there is another layer: the precedent set by the Kaplan protests during the 2023 judicial overhaul battle. The anti-government protest movement, centered around Kaplan Street in Tel Aviv, normalized a style of political pressure that included mass disruption, highway blockages, and the idea that a passionate minority may paralyze public life to stop a government policy it views as existentially dangerous. Many Israelis who supported those protests argued that democracy itself was at stake. But once that tactic became legitimized in the public square, it is now being utilized by other sectors.

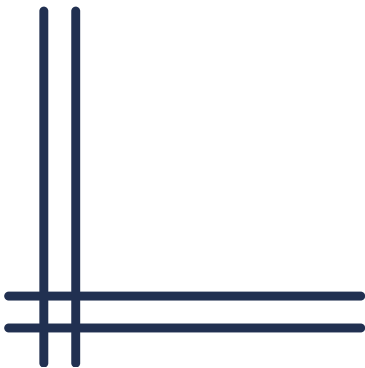
The Haredi protesters watched and learned. If secular and liberal Israelis could block roads to defend the Supreme Court, Haredi activists can claim they may block roads to defend the yeshiva world. If Kaplan protesters described their struggle as saving Israel's soul, Haredi demonstrators describe theirs as saving Torah. The causes are very different. The moral claims are not the same. But the method — disruption as leverage — has become part of Israeli political language.





Many Haredim sincerely believe Torah learning protects Am Yisrael. Their fear of cultural breakdown is real. At the same time, Israel cannot survive as a society in which one growing sector is largely outside the central obligation of defending the Jewish people while other families repeatedly send their sons to the front.

A workable solution will need firmness and creativity: serious Haredi-compatible service frameworks, national service options where appropriate, real consequences for ignoring the law, and protection for a limited number of truly elite Torah scholars. But slogans will not solve this. Neither will roadblocks.





Choosing Faith Over Bitterness: The Eternal Lesson of Parshat Korach

By, Deborah Kempin

I'm sure almost everyone has experienced a time when they felt overlooked—in their family, at work, or among friends. Thoughts can quickly take over: Why did they choose that person instead of me? I'm smarter, more capable, more experienced. I'm better suited for that role. Maybe they just like them better.

These feelings are normal when someone feels undervalued. It's okay to have them. But the bigger question is: What choices do we make to ease the pain, feelings of inferiority, and humiliation?

When someone is hurting, they have many choices. They can keep it to themselves, speak privately with the person involved, or turn to friends and allies to challenge the situation through pressure and public intimidation.

If these feelings sound familiar, you can understand the mindset of Korach, the central figure—and antagonist—of this week's Torah portion, Parshat Korach.

The story unfolds at a vulnerable moment in Israel's history. Following the sin of the spies, the Israelites learned that they would wander in the desert for forty years and that the generation that left Egypt would never enter the Land of Israel. The people's morale was shattered. Discouragement and resentment lingered beneath the surface.

It was during this difficult period that a new leadership appointment was made among the Levites. The family of Kehat had four sons: Amram, Yitzhar, Chevron, and Uzziel. Amram, the eldest, was already the father of Moshe and Aharon, Israel's greatest leaders. According to Midrash and Rashi, Korach reasoned that since leadership had already emerged from Amram's line, the next position of honor should naturally go to the descendants of Yitzhar, the second brother—and therefore to him.

Instead, Hashem instructed Moshe to appoint Elitzafan ben Uzziel, a descendant of Uzziel, the youngest of Kehat's sons, as prince over the Kehatite clan. To Korach, this appointment felt deeply personal. He believed he had been overlooked, humiliated, and denied the honor that rightfully belonged to him.

This lesson is deeply relevant. We may think we're being objective, but often our ego is speaking. When overlooked, we may ask fair questions, but if unchecked, bitterness grows. Korach's mistake was not simply wanting honor; it was allowing that desire to distort his perception of truth and fracture unity.

Korach's hurt turned into rebellion. He gathered 250 men and challenged Moshe and Aharon: "The whole congregation is holy, and God is with them. Why do you set yourselves above the Lord's assembly?" On the surface, it sounded like a plea for equality. Beneath it lay wounded pride, envy, and an unwillingness to accept that leadership is determined by Hashem, not by human status or ambition.

Korach's tragedy was his inability to separate personal disappointment from spiritual truth. Rather than accepting Elitzafan's appointment as Hashem's will, he saw favoritism. His pain became division and rebellion.

Like Korach, many in Israel today feel overlooked and abandoned. Israel's security concerns and its role as a partner in confronting the Iranian threat were perceived by many to have been minimized by the United States in the recently solidified Iran deal, leaving the nation feeling vulnerable and betrayed by an ally and friend.

What choices do we have when we feel ignored or disappointed? Do we remain silent and bear the pain? Do we voice our concerns and seek understanding? Do we rebel and sow division? Or do we look to Hashem and ask what this moment is teaching us? Sometimes painful events are part of Hashem's plan, guiding us toward our destiny.

Parshat Korach reminds us that not every disappointment is injustice, and not every unfulfilled ambition is unfair. The challenge is choosing to accept a role different from what we imagined—and leaning on faith and unity to navigate disappointment with grace.

In moments of disappointment and feeling overlooked, we hold the power to choose our response. We can embrace acceptance, trusting that Hashem's plan is greater than our understanding. By choosing faith over bitterness, unity over division, and humility over pride, we open the door to growth and renewed purpose. Just as Korach's story warns us of the dangers of rebellion fueled by wounded pride, so too does it encourage us to rise above our personal pain and walk a path of faith, resilience, and hope. In doing so, we not only honor Hashem's will but also strengthen ourselves and our community for the challenges ahead.

Shabbat Shalom!

