

does to itself should be retained by us. It should be stressed in our educational systems and our social lives. We should never forget the contrast between the parshiyot of Achrei Mot and Kedoshim. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

This week's Haftarah is from Amos chapter 9, and is the Haftarah for Acharei Mos. The basic theme of the two Parshios is the responsibility of the Jews to maintain a life style of Kedusha, holiness that sets them apart from all the other nations and grants them the right to live in Eretz Yisroel. Amos the Navi began by chastising the Bnai Yisroel for being no better than the Pilshtim or the Arameans. They too were saved from oppression and enslavement but did not cherish the opportunity that G-d had granted to them.

Amos began his prophecies in 3115, 646 b.c.e. when Yeravam II extended the boundaries of Israel (the Northern Kingdom) and under whose reign the kingdom of Israel flourished. Yeravam attempted to banish Amos from the kingdom because of his prophecy that Yeravam's kingdom would not last. Amos criticized the kingdom for persecuting the poor and immersing themselves in materialism and luxury.

Amos told the Jews that primary destruction would be directed against the leaders of the kingdom while the populace would be driven into exile. His presentation

Minyan Schedule

Erev Shabbat Parashat Acharei Mot
Candle lighting 6/05/16 4.51 pm
Mincha (Mizrachi) 5.00 pm

Shabbat Erev Rosh Chodesh Parashat Acharei Mot
Shacharit 7/05/16 9.15 am
Children's Service 10.00 am
Mincha (Mizrachi) 4.37 pm
Shabbat ends 5.47 pm

Rosh Chodesh 1 Iyar 8/05/16
Rosh Chodesh 2 Iyar 9/05/16

Erev Shabbat Parashat Kedoshim
Candle lighting 13/05/16 4.46 pm
Mincha 5.55 pm

Announcements

**Kiddush is sponsored by
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further details of upcoming
events**

Painted the exile of Israel as an act of preservation and kindness on G-d's part. Verse 9:11 is the verse that we add to the grace after meals during Succos that prophesies the rebuilding of the Davidic dynasty. The final words of Amos prophesy the coming of Mashiach and the return to Eretz Yisroel. *Rabbi Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

**Shabbat Erev Rosh Chodesh
Parashat Acharei Mot 29 Nissan 5776;**
7 May, 2016
Shabbat Torah reading: Stone Chumash
page 636, Haftarah page 1207.

President Jonathan Erlich
Rabbi-in-residence Rabbi Eisenberg
Dvrei Torah

Humanity and Being Human Rabbi Marc D. Angel

A popular quip has it that "I love humanity; it's the people I don't like." It sometimes seems easier to love an abstract concept like humanity, or the Jewish people, or the community--rather than to love actual individuals. After all, individual human beings are not always pleasant or nice, courteous or considerate. Individuals can be rude, obnoxious, violent, immoral. We can more easily love the abstract concept of humanity, rather than having to deal with the negative features of particular individuals.

Dr. Robert
Winters, who
taught at Princeton

University in the 1960s, offered a different perspective. "When I look at the human race all over the world, I think there's zero reason for humanity to survive. We're destructive, uncaring, thoughtless, greedy, power hungry. But when I look at a few individuals, there seems every reason for humanity to survive." Humanity as a whole may be rotten, but uniquely good and loving individuals make things worthwhile. Life takes on meaning not by focusing attention on "humanity", but by appreciating particular human beings, outstanding individuals.

Our task is to foster a healthy commitment to humanity; but also to appreciate the unique value of individual people. How can we achieve this balanced perspective? We



may draw insight from the Torah's discussion of the Mishkan and the service of sacrifices that took place within it. The Mishkan had two major focal points. The ark held the tablets of the law. The ark reminded the public of the experience at Mt. Sinai which involved the whole people of Israel, and which impacted on all of humanity. When we think of the Revelation, we don't think of individual faces and names, but of the collectivity--the ideal of Israel's peoplehood, the ideal of a humanity that recognizes one G-d.

The other focal point in the Mishkan was the altar upon which sacrifices were offered. The altar was where individuals brought their sin offerings, thanksgiving offerings etc. The altar symbolizes the prayers and emotions and sacrifices of individuals--each coming forward as a unique human being reaching out to G-d. The ark reminds us to think of the people of Israel and humanity; the altar reminds us to focus on the individual's distinctive qualities and feelings.

In this week's Torah portion, Aaron is told to bring an atonement offering for himself, his household, and for all the community of Israel. This provides an important pattern. First, we need to begin by purifying

ourselves. Then, we reach out to include our household. Then we include the entire people of Israel. A midrash teaches that offerings were brought not only for the people of Israel but on behalf of the 70 nations of the world.

A proper religious worldview is achieved when we can balance our love of the community, Israel and humanity--with our love and concern for our fellow individual human beings. This entire process depends on our first purifying ourselves and making sure that we are the best possible people we can be. If our own spiritual life is in order, we will be able to love Israel and humanity and love the individual people who make up Israel and humanity. *Rabbi Marc D. Angel and the Institute of Jewish Ideas and Ideals.*

Enjoyment as a Guide Rabbi Berel Wein

This week's parsha deals extensively with forbidden marital and sexual relationships. It contains within it the traditional liturgical reading for the mincha service of Yom Kippur, which is comprised of these verses of descriptions of forbidden sexual relationships. The Torah is very explicit about

which relationships are forbidden. The Torah pays no attention to the modern world's "two consenting adults are allowed to do whatever they want" theory of proper human behavior. Instead the Torah demands probity of conduct, self-discipline and a sense of higher morality in dealing with one's desires. Personal situations and desires, emotions and wishes are to give way before the Torah's absolutism. Thus these laws are certainly a source of controversy in sections of modern society who place personal satisfaction and enjoyment at the top of the list of their lives. Perhaps in no other area of the Torah is the contrast between the Torah's value system and that of modern Western society revealed so clearly. The Torah recognizes no possibility for the existence of "alternate lifestyles." The ultimate question that lies behind this clash of values is that of defining what is the goal in one's life. Is it to be pleasure and narcissistic self-satisfaction or is it to be the attainment of the goal of being kedoshim - a special, unique, spiritually developed human being? It is in the area of forbidden physical relationships that the measure of kedoshim is to be found. That is why this entire list of forbidden relationships is repeated once again in various sections of the Torah, especially in the parsha of Kedoshim itself. The idea is worthy of repetitive care and emphasis.

I think it to be no coincidence either that this subject of values and personal behavior is raised in the parsha of Achrei Mot. Achrei

Or Chadash is a friendly community. We hold tuneful participatory services, in the nusach Ashkenaz tradition, on Shabbat and Yom Tov. Focusing on personal growth, we welcome all, from small children to older men and women, of all levels of observance.

We have operated since 1995. During the year we arrange special activities including: learning, shiur/lecture series and social events.

Mot means as we all know "after the death," after the passing of the sons of Aharon. Their sin, as the Torah related it to us in parshat Shmini, was the substitution of their own ideas of ritual behavior - an aish zarah, an alien fire - for G-d's specific instructions. The aish zarah eventually died out of its own accord, as it always does, while G-d's instructions remain eternally valid and beneficial. But the aish zarah brought immense human tragedy with it. The world has gone through many periods of permissive licentious behavior over its many centuries. The ancient world of paganism, the classical world of Greece and Rome, the ribald world of later times; all were hedonistic in nature and sexually immoral. Judaism and the Jewish people always stood against such ideas and behavior. It viewed them as being an aish zarah - a destructive strange fire of uncontrolled passion, selfishness and desire that only eventually and inevitably led to achrei mot, the demise of that society itself. Such a clear picture of what an uninhibited and hedonistic society

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