

Yitro has a positive motive for so doing. He is returning to a land of paganism and idolatry to spread the idea of monotheism and the universal God there. Nevertheless, Moshe begs him not to leave the camp of Israel. He tells Yitro that "we are beginning now to travel" to the Land of Israel. We need your enthusiasm and presence with us for this historic venture to succeed and go smoothly, is the message that Moshe communicates to his father-in-law. Moshe is aware that there is great hesitation and trepidation about the Land of Israel within the camp of the Jews. There are many who are not anxious to go there and those who sense the difficulties and problems inherent in the attempt to conquer and settle the land. The fact that Yitro, Moshe's own father-in-law, is somehow not willing to accompany them on this adventure has a depressing effect upon Israel. Hence the later sad and disastrous events that are described towards the end of the parsha. Instead of "bhalotcha"- raising and inspiring Israel in its belief in the Land of Israel and God's promise to grant it to them and us, Yitro's behavior only proves to place a negative damper on the whole project. Without enthusiasm and inspiration, the Land of Israel will surrender itself to the Jewish people only with great difficulty and inordinate pain.

Most of our lives have to be dealt with in a spirit of "b'halotcha." Lifted morale, upraised vision and enthusiasm for the holy causes of Torah and Israel are the necessary ingredients for successful Jewish living. Naysayers, nitpickers, cynics and pessimists are always our undoing. Raising our sights will uplift our lives as well. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

This week's Haftarah records the prophecies of Zechariya to Yehoshua the Kohain Gadol. In 3390 - 371 b.c.e, Zerubavel along with Yehoshua led 40,00 Jews back

Minyan Schedule

Erev Shabbat Parashat Behaalotcha	
Candle lighting 24/06/16	4.36 pm
Mincha (Mizrachi)	4.45 pm
Kabbalat Shabbat	6.00 pm

Shabbat Parashat Behaalotcha	
Shacharit 18/06/16	9.15 am
Children's Service	10.00 am
Mincha (Mizrachi)	4.30 pm
Shabbat ends	5.35 pm

Erev Shabbat Parashat Shelach	
Candle lighting 1/07/16	4.39 pm
Mincha (Mizrachi)	4.45 pm

Announcements

**Kiddush is sponsored by
The Synagogue**

**Exciting speaker program -
see email for all the details**

to Israel. They began building the 2nd Bais Hamikdash only to be stopped when Cyrus withdrew his permission. In this prophesy, Zechariya showed Yehoshua that he could be worthy of effecting forgiveness for the Bnai Yisroel, in spite of his own short-comings. He was shown a vision of the Menorah (the obvious connection to our Parsha) representing the eventual purity of the Jews, and their acceptance by the other nations.

The less obvious connection to our Parsha may be the concept of Teshuva and its relationship to the fulfillment of our mission. Just as the generation of the Exodus struggled with who they were in contrast with who they should have been, so too, in the building of the second Bais Hamikdash and the second Jewish commonwealth, Zerubavel and Yehoshua struggled with the realities of who they were in contrast to their undertaking of resurrecting the soul of their People. *Rabbi Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Behaalotcha
19 Sivan 5776; 25 June, 2016
Shabbat Torah reading: Stone Chumash
page 774, Haftarah page 1182.

President Jonathan Erlich
Rabbi-in-residence
D'var Torah Rabbi Franklin

A Woman of Valor Rabbi Marc D. Angel

Aaron the High Priest was commanded to light the menorah. The Torah describes his action with the word "beha'aloteha," when you raise the lights. Rashi comments that Aaron was supposed to kindle the lights so they would rise on their own. Symbolically, this image applies to the role of parents and teachers: they are supposed to educate and inspire the young so that the children/students are able to rise on their own. The goal is to fashion responsible human beings who can act properly on their own.

This week, our family marks the anniversary of the passing of our mother, Rachel Romey Angel, who died in 1983 on the Hebrew date of Sivan 17. She was a magnificent mother, teacher, and human being. Below is an essay I wrote, included in my book *The Wisdom of Solomon and Us, Jewish Lights, 2016, pp. 135-138.*

My mother, Rachel

Romey Angel, was born in 1914 in Seattle, Washington, the second of seven children born to Marco and Sultana Romey, both immigrants from Turkey. Although my grandparents were born and raised in Turkey, their first language was Judeo-Spanish, the language of the Sephardic Jews scattered throughout the former Ottoman Empire. My mother did not learn to speak English until she attended kindergarten in public school. The Sephardic immigrants of Seattle came to America with little money and little formal education, but with a tremendous desire to make a new and better life for themselves and their families. The first generation immigrants worked at various trades; their children went on to own stores and other businesses; their grandchildren were nearly all university educated professionals and business people.

My mother was "only a girl." In those days and in that society, it was assumed that girls would marry at an early age and have families of their own. Girls did not need much education, only basic



You are welcome to take this bulletin home if the eruv is operational.

domestic skills such as cooking and sewing. In the milieu of my mother's childhood, it was highly unusual for a woman to attend university or to hold a serious job outside the home.

My mother was a brilliant student, but when she turned 16, the legal age that one was required to attend school, my grandfather told her she had to quit school and get a job to help support the family. Her older sister had done that and was working in a candy factory, and my grandfather wanted my mother to do likewise. My mother told her teachers at Garfield High School that she was going to be leaving school to go to work. One of the teachers was so distressed by this news that she spoke with my grandfather, urging him to let my mother graduate from high school. She told him that his daughter was a wonderful student with an excellent mind; if given the opportunity, she could attend university and do great things with her life. My grandfather replied: "she's only a girl; she doesn't need more education; she has to go to work and earn money." Thus ended my mother's academic career. She never graduated from high school. She worked in the candy factory for a few years, got married at age 21, and went on to have four children, and eventually twelve grandchildren. She was a voracious reader, a deep thinker, and a keen observer of human nature. Neither her husband nor their close group of friends had a college graduate among them, so my mother was sort of a closet intellectual. She functioned happily and successfully in her world, but she kept her intellectual, philosophical side pretty much to herself. If she had been born two generations later, she would have been a university

graduate, probably a Ph.D., and she would have had opportunities in academia, public life or business that were totally out of reach for her in her time and place.

Was my mother a success? Was she happy? Did she fulfill her mission in life? The answer to these questions depends on how we evaluate success, happiness and fulfillment in life. If we deem someone successful, happy and fulfilled if she earned a good income, lived a prosperous life, earned an academic degree, and held responsible positions in professional life, then my mother did not meet these requirements. But my mother was a remarkable woman. She was a loyal daughter, devoted wife, loving mother and grandmother, gracious hostess, excellent friend. She was a profound thinker, an avid reader, a talented knitter. She enjoyed the simple pleasures of life. She was good and kind, thoughtful, and highly principled. If measured by standards of quality rather than quantity, my mother was eminently successful, happy and fulfilled in life.

When King Solomon praises the "woman of valor," he refers to the virtues of being a good wife and mother, a hard-worker on behalf of her family, a generous soul who is charitable and kind. The Hebrew word for valor, hayil, has the connotation of strength and courage. The "ideal" woman is not identified as being passive and obedient, but rather as having a strong character focused on her life's values and goals.

When reading the last passages of Mishlei today, one is struck by how much society has changed in recent generations. Women today have far more opportunities in education, professions, public life and

business than had been true for women in many societies of the past. But this success has also come with trade-offs. In pursuing careers, women may defer or forego the joys of a solid marriage, child-rearing, and being full-time mothers. Are the modern "liberated" women more successful, happier, and more fulfilled than the women of my mother's pattern of life? In some ways, yes; in other ways, probably not.

I remember reading somewhere that in our modern society a woman is considered creative if she produces a piece of sculpture or operates her own business. But if a woman is "merely" a mother who creates children, shapes their lives, and sees to it that they can lead happy and good lives, she is labeled somewhat pejoratively as "only being a housewife." A full-time wife and mother is deemed to be on a lower level than women who devote their energies to professional or business life.

If my mother had been given more opportunities to develop her intellect and talents, she would have had a significant impact on many people beyond her immediate circle of family and friends. She would have been gratified to learn more and teach more, and to play a greater role in the larger society. She would have been very happy to have many of the opportunities which were available to her own daughter, daughters-in-law and granddaughters. But having said that, her own life evaluated in its own context was a remarkably happy, meaningful and successful adventure. She was grateful for what she had and what she was able to achieve. She was beautiful and graceful; she feared the Lord; she loved and was loved; she raised and inspired her children; she left an indelible impact on her grandchildren. "She shall be praised." *Rabbi Marc D. Angel and the Institute of Jewish Ideas and Ideals.*

Flashes of Inspiration Rabbi Berel Wein

The concept of uplifting one's eyes

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.

and spirits permeates this parsha of the Torah. By using the verb b'halotcha "when you raise" in describing the process of lighting the great menorah/candelabra that stood in the mishkan/Tabernacle and later in the Temple in Jerusalem, the Torah emphasizes the necessity of making the ceremony one that is spiritually uplifting and memorable. It is not enough to merely light the fires of the menorah. One has to see to it that the lights raise themselves and inspire others. Rashi, quoting Midrash, states that the priest lighting the menorah did not discharge his duty until the flame took hold and raised itself. Raising itself was not only a technical issue but rather an indication that the lights of the menorah had to serve as an inspiration for Israel. God does need our lights and flames. But we need them to light our darkness and anxiety. We may raise the flames by igniting them but they raise us with their radiance and message of hope and holiness. The importance of inspiration as a factor in Jewish life and survival cannot be overstated. The vision and light of the menorah remains the source of Jewish inspiration and optimism throughout the ages.

Just as the actions of a person can inspire optimism and idealism, so too does human behavior also contain the ability to breed depression and negative thinking. Yitro, the father-in-law of Moshe, takes leave of Moshe and his family and the camp of Israel in order to return home to Midyan.

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Contributions to Or Chadash Inc. can be made by contacting Jonathan Erlich on 0404 093 173 or orchadash613@gmail.com or by post **PO Box 109, Rose Bay**

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Divrei Torah