

the most tragic yet uplifting episodes in the life of Yirmiyahu and the history of the destruction of the 1st Bais Hamikdash. Yirmiyahu, the prophet of doom, began his prophecies 40 years before the destruction of the Bais Hamikdash in 3298; 463 b.c.e. One year before the actual destruction, Yirmiyahu was imprisoned for a second time on charges of treason. However, he continued to proclaim the eventual destruction of Yerushalayim and the exile of the nation from Israel.

G-d sent Yirmiyahu a message while he was in prison that he was to redeem the ancestral field of his uncle Chanamael the son of Shalum. (That is the direct connection to Parshas Bhar.) Yirmiyahu purchased the field and gave the deed of purchase to his student Baruch ben Nuriyah (who would succeed Yirmiyahu as spiritual leader of the nation) to be secured in a sealed clay vessel for safekeeping.

G-d's message to the Yirmiyahu and the Jews was direct and simple. Repentance is yet possible. Houses, fields, and vineyards will yet be bought in this land. (32:15) Imagine! On the eve of the First Temple's destruction, while imprisoned on charges of treason for demoralizing the nation with his incessant message of impending doom and destruction, Jeremiah was commanded to act out a charade of optimism and hope. Yirmiyahu himself questioned G-d's message. (32:25) Why should I do this? The city has been handed over to the Chaldeans!. G-d answered, (32:27) Behold! I am G-d. Is anything to wondrous for Me to do?

Although Yirmiyahu had futilely prophesized the destruction of the land for 40 years, there was still a chance for the Jews to reverse the decree. However, more than the ever-present possibility of repentance and redemption was the message of hope. No matter

Erev Shabbat Parashat Behar	
Candle lighting 27/05/16	4.38 pm
Mincha (Mizrachi)	5.30 pm
Shabbat Parashat Behar	
Shacharit 28/05/16	9.15 am
Children's Service	10.00 am
Mincha (Mizrachi)	4.25 pm
Shabbat ends	5.35 pm

Erev Shabbat Parashat Bechukatai	
Candle lighting 3/06/16	4.35 pm
Mincha (Mizrachi)	5.30 pm

Announcements

**Kiddush is sponsored
by The Kliman Family
in honour of Ilana's
second birthday**

**Please see your email for
details of upcoming events**

how dismal the times or seemingly inevitable the doom, we must have hope. Even the great Yirmiyahu needed to be reminded to have hope.

In the end, on the day of the actual destruction of the Temple, Yirmiyahu was not in Yerushalayim. The Medresh relates that upon turning toward his beloved Yerushalayim, Yirmiyahu saw smoke rising from the Temple Mt. Instead of suspecting the worst, Yirmiyahu allowed himself to hope, as G-d had taught him, that the smoke was from sacrifices that the Jews had finally decided to offer on the Temple altar. He allowed himself to hope that the nation had repented and the disaster would be averted. Unfortunately, it was not so. *Rabbi Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Behar 20 Iyar 5776;
28 May, 2016
Shabbat Torah reading: Stone Chumash
page 696, Haftarah page 1177.

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

Remember a Great Parnas Rabbi Marc D. Angel

This is the period of the anniversary of the passing of Mr. Edgar J. Nathan 3rd, who died in May 2013. Edgar was a distinguished attorney and communal leader and served as Parnas (president) of Congregation Shearith Israel in New York from 1968 to 1991. A descendant of early members and leaders of the Congregation going back to Colonial American days, he was the personification of a wise and thoughtful gentleman, a man of gravitas and steady good judgment.

Edgar was the Parnas of Shearith Israel when I was engaged as a student rabbi of the Congregation in 1969 and he continued as Parnas for the first 22 years of my rabbinic service. I thank the Almighty for the privilege and honor of working with Edgar for all those years, and in the ensuing years as

well. The last time I spoke publicly in the sanctuary of Shearith Israel was when I eulogized Edgar three years ago. That day, in many ways, was the end of an era for Shearith Israel.

In last week's Torah portion, we read: "And you shall count for yourself (usfartem lakhem--plural)" seven weeks of the Omer. In this week's Torah portion, we read: And you shall count for yourself (vesafarta lekha--singular)" seven Sabbath years. Why is the plural used when counting the weeks, and the singular used when counting years?

An answer: the commandment to count seven weeks is addressed to the public at large. The Torah assumes that most people can keep focused on a mitzvah for seven weeks. However, when it comes to counting years for the sabbatical cycle, the Torah addresses itself to the sages of the great court, to individuals, not to the general public. Most people cannot stay focused for such a



long span of time as a fifty year cycle. This commandment was aimed at those specially gifted individuals who are so wise and so visionary that they can think ahead and plan for the fifty year cycles.

Edgar was one of those unique individuals who had a long-range, trans-generational vision. Being the scion of generations of American Jewish leaders, he never forgot who he was; he never abandoned the ideals of his ancestors. In his office as Parnas, he understood that the Congregation's earlier generations had a voice in the ongoing development of the community. The age-old traditions of dignity, honor, and courtesy were not to be abandoned. Crudeness and pettiness were to be avoided at all costs. But while Edgar was highly sensitive to the voices of the earlier generations, he did not grant those voices veto power. He understood very well that each generation needs to address its own needs and challenges, and has to adapt to new realities. Edgar well appreciated that sometimes change is necessary, but that change should come organically, in a natural way that does not generate undue communal dissension. If Edgar had an allergy, it was an allergy to controversy. He would devote countless hours in conversations, meetings and deliberations in order to develop a strong consensus before adopting a new policy. During his tenure, "shul politics" simply did not exist. People disagreed, people had conflicting points of view, but Edgar

kept everyone calmly and respectfully working together. The goal was not to gain an individual "win", but to chart a course that would be best for the entire Congregation.

Edgar's trans-generational vision respected the past and served the present generations. Yet, part of his genius for leadership was his intense concern for the future generations. He strove to maintain and enhance the Congregation's traditions in a way that would attract the allegiance and respect of generations yet to come. He was committed to the historic ideals of the Congregation, believing that they provided a solid spiritual and communal foundation for those who will come after us.

When he retired as Parnas in May 1991, I gave a sermon in his honor. I said: "An entire generation of Shearith Israel, and I include myself and my family, has never experienced a service at Shearith Israel with another Parnas. Indeed, our emotional attachment to the synagogue and to its services is inextricably linked with the image of Edgar sitting in his place as Parnas. In some ineffable way, his presence has influenced the character of our prayers to the Almighty."

Religious leadership needs to be in the hands of those, like Edgar, who see the long view of Jewish history and destiny, who are tirelessly and selflessly committed to serving G-d and humanity with love, kindness, compassion, wisdom and moral courage. Great leadership is the gift of few special individuals who have

a trans-generational view, who draw strength from the wisdom of the past and who keep focused on the needs of their generation and the generations yet to come. When we are blessed with the presence of such individuals, we are indeed blessed. And when we are deprived of such individuals, we keenly feel their absence. *Rabbi Marc D. Angel and the Institute of Jewish Ideas and Ideals.*

The Myth of Ownership Rabbi Berel Wein

"And you will count seven Shmitah {Sabbatical} cycles "seven years, seven times" forty-nine years . . . and you will sanctify the fiftieth year and proclaim freedom in the land for all of its inhabitants. [25:8-10] "

The Yovel {Jubilee} year heralded the freeing of all slaves. The standard six year term of slavery would be prematurely terminated with the advent of Yovel. Even those who had voluntarily committed themselves to continued slavery upon the conclusion of their six year term were slaves no longer once Yovel arrived.

Over the course of time, many family fields would be sold. Yovel would automatically return the land to the original owners. We see that Yovel was certainly a proclamation of freedom for many but why is it described as a proclamation of freedom for all of its inhabitants?

Our lines get blurred when it comes to ownership. That's mine. I've earned it. I've got to earn more. Life gets so busy; we find that we never have a free moment. Time is money.

According to Rav Moshe Shternbuch, Yovel grants a person a clear perspective. I'm the master over no one and no thing. Hashem appoints me for a stint and then it passes on to someone else. I got a great deal on that

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.

field, now it goes back to its owner. This servant really had my home running smoothly, he now returns to his home. The soul had become subservient to the physical needs being over-filled, it is now freed.

On the fiftieth year, freedom is proclaimed in the land for all of its inhabitants. Each and every individual prioritizes. There's a sense of freedom. The famed Rav Aryeh Levin lived in the Old City of Yerushalayim in a one room home. When asked by a journalist how he could possibly be comfortable living in such a way, he responded with his view of his accommodations. "The room is higher than I am; I do not have to bend down to move about. I never run to a third room to get something that I need. Everything is at hand right here in this room. I live like a king!"

The proverbial half-filled glass. Yovel revealing that freedom and shaping our attitude to recognize and appreciate that reality. The ex-owners gain a freedom. Perhaps, a freedom even more profound than that of the ex-slaves. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

This week's Haftarah relates one of

Are you on the Or Chadash email list? To receive information about Or Chadash times and events, contact us on orchadash613@gmail.com.

Please be in contact if you have recently changed your details.

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**

NSW 2029. Details are also available at www.orchadash.org.au