

On the one hand Hoshea compares the Jews to a Harlot who betrays her husband and can not in good conscience claim that her husband has fathered her children. On the other hand, Hoshea concludes his prophecy with G-d's promise that he will never abandon the Jews and that despite the nations betrayal and disloyalty, the children are still His.

In order to understand this prophecy, a little background is in order. G-d had stated to Hoshea that the Jews had sinned. Hoshea responded by suggesting to Hashem that He exchange the Jews for another nation. As a Prophet, it was Hoshea's responsibility to follow Moshe's example and fight on behalf of the nation, not reaffirm their guilt and sins. In essence, Hoshea had spoken Lashon Hara about the Jews. As a part of Hoshea's training, Hashem instructed him to marry a woman who was a prostitute. He fathers three children whom he gives unusual names reflecting his personal frustration with the Jews. His oldest is named Yizrael - The G-d Who plants. His second child, a daughter, he names Lo Ruchamah - One who does not deserve mercy. His third child, a boy, he named Lo Ami - Not My nation.

Hashem then told him to send away his wife and children. Hoshea begged G-d to rescind His order because he loved his family and did not want to be apart from them. G-d then says to him, "Isn't your wife a prostitute, and don't even know if your children are yours? Yet you love them! So too is my relationship with the Jews. No matter how they betray me I still love them and do not want to be apart from them!" Hoshea understood the lesson and changed his entire attitude toward the Jews. Instead of presenting the angry demeanor of harshness and judgment, Hoshea prophesied some of the most beautiful and optimistic prophecies that we have. The final words of the Haftarah capture the eternity of G-d's love for His Chosen People. "I shall marry you to Me forever..." *Rabbi Aron Tendler and torah.org.*

Erev Shabbat Parashat Bemidbar
Candle lighting 4.40 pm
Kabbalat Shabbat 22/05/15 4.50 pm

Shabbat Parashat Bemidbar
Shacharit 23/05/15 9.15 am
Children's Service 10.00 am
Mincha/Ma'ariv (Mizrachi) 4.37 pm
Candle lighting after 5.37 pm

First Day Shavuot
Shacharit 24/05/15 9.15 am
Children's Service 10.00 am
Mincha/Ma'ariv (Mizrachi) 5.07 pm
Candle lighting after 5.37 pm

Second Day Shavuot
Shacharit 25/05/15 9.15 am
Children's Service 10.00 am
Mincha/Ma'ariv (Mizrachi) 5.07 pm
Yom Tov ends 5.37 pm

Erev Shabbat Parashat Naso
Candle lighting 4.37 pm
Kabbalat Shabbat 29/05/15 4.47 pm

Announcements

Kiddush is sponsored

**On first day Shavuot
by The Lopis family in
honour of Zac's first
birthday, and**

**Second day Shavuot
by the Erlich family
celebrating Jonathan's
birthday**

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Bemidbar, Shavuot
5, 6, 7 Iyar, 5775; 23, 24, 25 May, 2015
Shabbat Torah reading: Stone Chumash
page 726, and Haftarah page 1180.
First day Shavuot p 400, Maftir p 892,
Haftarah p 1228; Second day Shavuot p

President Jonathan Erlich
Rabbi-in-residence Rabbi Franklin
Dvrei Torah Rabbi Simons, Simon
Holloway, Rabbi Franklin,

1018, Maftir p 892, Haftarah p 1229.

The Joys of Boredom

Rabbi Marc D. Angel

This Shabbat marks the wedding anniversary of my late parents Victor and Rachel Angel, of blessed memory, who were married on May 23, 1937. They were wonderful parents whose impact on their family continues to be strongly felt after all these many years. One of their special qualities was their keen gratitude for the blessings they enjoyed. They valued quiet and calm appreciation of the wonders of life; they lived happily, gratefully, and without jealousy or envy.

I often recall advice my mother gave me when I was a young boy. When I complained to her that I was bored, she answered: "That's great. So use your imagination and get un-bored." For her, boredom was not a problem but an opportunity. If I had "nothing to do," it was up to me to think creatively and imaginatively so as to overcome feelings of

boredom. I would go to the back yard, look up at the clouds, and think of what images the shapes of the clouds evoked. Or I would watch the robins peck around for worms. Or I would go downstairs in the house to where we had a set of Britannica Junior, and I'd read about dinosaurs, cave men, or whatever other topic I thought might be interesting.

Boredom, after all, was a tremendous boon to imagination. It stimulated the development of an inner life, a quiet and self-reliant way of experiencing the universe. I think that I, and so many others of my generation, were quite fortunate to have periods of boredom, when there was "nothing to do." These thoughts came to mind when I read an article recently that reported that American teenagers spend an average of 12 hours a day with electronic devices. Some of these hours are overlapped e.g. they listen to an ipod while playing a computer game simultaneously. It's not just teenagers who are constantly plugged in. Ads for various



companies brag that their system allows you to record 6 (or even 12) television programs simultaneously and you can then watch them "on demand." Who has the time to watch all these programs? And are there really 6 (or 12) such outstanding programs that air at the same time that you just can't miss?

Modern plugged-in people rarely have time to be bored. They constantly are barraged with noise and images. They can't walk out of the house without talking on their cell phones or sending text messages. It seems that a lot of people don't have the desire or the time to be bored. When people are deprived of boredom, they lose an important asset in their lives. They can become passive and reactive without even realizing it.

This week's Torah portion reminds us that the formative years of the people of Israel took place in the "midbar," the desert, the wilderness. They spent forty years in the "midbar" and one can hardly think of a more boring setting. They had little to do, since their sustenance was provided by God's miraculous providence. They had no work, no electronic social media, no televisions; they only had an endless and monotonous desert scenery. They must have come to Moses and complained: "We are bored." Moses would have replied: "That's great. So use your imagination and get un-bored." It was up to the Israelites to ponder, to imagine, to think over the teachings of Moses. It was up to them to educate and entertain their children; to organize activities and events for the grown ups; to care for the needs of the elderly. They had to think about their past and their future; how they would proceed to the Promised Land; how they would confront the many problems along the way. And if

they simply had time to let their minds drift, that was a good incubus for new ideas and new insights. The religious genius of the people of Israel developed in the midbar.

Albert Einstein observed: "Imagination is more important than knowledge. Knowledge is limited. Imagination encircles the world." We should be grateful for the luxury of being bored. We should seek opportunities to have "nothing to do." We should find the time to un-plug from our machines and our phones and, just be. *Rabbi Marc. D. Angel and the Institute of Jewish Ideas and Ideals.*

Shavuot Rabbi Berel Wein

Shavuot is represented in the Torah as being the chag habikurim the holiday of the first fruits. In the times of the Temple in Jerusalem, the bikurim offering was an annual event, an obligation placed on the Jewish farmer to bring the first of his crops to the altar in the Temple. There is an entire tractate in Mishna dealing with the ritual and laws of this event of bikurim. An integral part of the ceremony of the bikurim offering was the recitation of a parsha of the Torah, a parsha that appears in Dvarim, Ki Tavo. The parsha that is recited is a concise history of the Jewish people from the time of our patriarchs till the moment of the Jew's appearance at the Temple with his bikurim offering. The Jewish farmer, having worked and sweated his way through the vicissitudes of an always uncertain growing season and having finally successfully harvested his crop, is not only obligated to give thanks to God for His bounty but is also obligated to place the entire "natural" event of growing crops in the Land of Israel

into an historical perspective. The Mishna teaches us that there are those who are mayvee v'eino korei who bring the bikurim offering but do not recite the parsha of history. Though, halachically this restriction applies only to gerim = converts and other special cases, there is a moral lesson involved here as well. And the lesson is that unless one appreciates one's place in the greater, broader, longer view of Jewish history and life, even if one brings offerings to God's altar, something is yet incomplete and unfulfilled. One has to aspire to be mayvee v'korei to both bring one's offering to God and to read the parsha that will help give that offering proper meaning and validity.

Shavuot is the anniversary of the giving the Torah to Israel on Sinai over three millennia ago. If a Jew wishes that one's offerings and accomplishments in life should have some eternal meaning then the connection to Torah and Sinai must be plainly evident in one's behavior, actions and attitudes. This is the bond between bikurim and the commemoration of the revelation at Sinai, the twin poles that raise the banner of Shavuot. Without the acceptance and understanding of Torah, without the acknowledgment of the Godly revelation at Sinai, our accomplishments in life are at best only mayvee v'eino korei an offering and sacrifice often made without proper perspective and understanding. Shavuot as chag matan torateinu - the holiday of the giving of our Torah to Israel and as chag habikurim the holiday of the offering of the first of our crops to the Temple is therefore a whole unit. The two components of Shavuot bikurim and Torah complement each other and reinforce our faith and desire to do God's will here on earth. Our physical and life accomplishments are seen as our bikurim, our mayvee, our prime offerings of the best that we have to the service of God and man, and our loyalty to Torah is our korei our recitation of the special Torah parsha that explains and gives meaning to our actions and behavior. So, Shavuot is seen as the fulfillment of this basic obligation of Jewish life, of behavior and analysis combined.

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.

Shavuot is also called atzeret in Mishna and Talmud. In this sense, it represents the conclusion of the season and holiday of Pesach. It is therefore noteworthy that in the recitation of the Hagada on the Seder night of Pesach, the parsha of bikurim serves as one of the central themes of the Hagada. For Pesach is the epitome of the concept of mayvee v'korei of observance of ritual and proper behavior patterns coupled with a deep sense of history and of Jewish connection to Sinai and its revelation. Therefore, the Hagada analyzes almost every word of the parsha of bikurim, fleshing out its meaning and placing it into proper context and understanding. In so doing, the Hagada unites the two holidays of Pesach and Shavuot into one time frame and spiritual unit. Judaism always advocates seeing all of its aspects of faith and ritual as a whole. The forest is as important as are the trees. The atzeret of Shavuot gives meaning to the holiday of Pesach just as the holiday of Pesach gives the necessary preamble and background for the holiday of Shavuot. May this holiday bring to us health, joy and spiritual meaning. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

This week's Haftarah is from Hoshea. Hoshea's prophecy is a seemingly contradictory presentation of the relationship between the Jews and G-d.

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