

rely on historic truth and memory alone to preserve it for posterity.

Religious ritual remains the surest way of preserving historical memory, far stronger than May Day parades and twenty-one gun salutes and salvos. Ritual alone may be unable to capture the emotion and atmosphere of the actual event but it is able to communicate the essential facts and import of the event to those who never witnessed or experienced it. The song of Moshe, Miriam and Israel still reverberates in the synagogues of the Jewish people and more importantly in their minds and hearts as well. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

This weeks Haftorah is found in Shoftim (Judges) chapter 4. It relates the story of Devorah the Prophet, who along with her husband Barak, ruled the nation for 40 years. The year was 2654 - 1107 b.c.e and the nation was subject to the rule of Yavin of Canaan and his evil General Sisra. In a decisive battle at the foot of Mt. Tabor by the brook of Kishon, Hashem delivered the armies of Yavin into the hands of Barak and the Bnai Yisroel (Children of Israel). Sisra, the general, fled the battlefield on foot and sought refuge in the tent of Yael (a non-jew). He asked for water but she gave him milk, and he then fell into a deep sleep. Yael took a tent stake and drove

Minyan Schedule

Erev Shabbat Parashat Beshalach
Kabbalat Shabbat 6.30 pm
Candle lighting 22/01/16 7.49 pm

Shabbat Shira Parashat Beshalach
Shacharit 23/01/16 9.15 am
Children's Service 10.00 am
Mincha (Mizrachi) 7.38 pm
Shabbat ends 8.48 pm

Tu B'Shevat 25/01/16

Erev Shabbat Parashat Yitro
Kabbalat Shabbat 6.30 pm
Candle lighting 29/01/16 7.45 pm

Announcements

Kiddush is sponsored
by

The Synagogue

Welcome back to Rabbi
Franklin, and everyone
returning from travels

it through the skull of the evil Sisra.

Reminiscent of the destruction of Mitzrayim by the Yam Suff (Sea of Reeds) and the Shira which was sung by the Bnai Yisroel, Devorah sang a magnificent song filled with the praises and glory of Hashem. This Haftorah is the longest Haftorah in the course of the year. *Rabbi Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Shirah Parashat Beshalach
13 Shvat 5776; 23 January, 2016
Shabbat Torah reading: Stone Chumash
page 366 and Haftarah page 1152.

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

The Deepest Memory Rabbi Marc D. Angel

While in Jerusalem many years ago, I met a wise, humble man who was something of a mystic. In one of our conversations, he told me: There are three kinds of music. The first kind has melody and words. This is the usual song, easily understood, easy to remember. The second kind has melody, but no words. This is more profound. It has a definite rhythm, but cannot express itself in words, since it is too deep for words. The third kind has neither melody nor words. This is the deepest music, the music of the soul. It is so very deep and so very silent, that it goes to the

very core of our being. When we have experienced this third kind of music, we have come close to God.

I think of this message each year when we observe Shabbat Shirah, the Sabbath of the Song, parashat Beshallah, the Sabbath when the Torah portion includes the song sung by Moses and the children of Israel upon their crossing the Red Sea.

The Song of Moses is written in a different form from the rest of the Torah. Instead of the words being placed one next to the other across the column, the words are interspersed with blank spaces.

This might be to underscore the poetic nature of this passage. Or it might also be to convey a deeper message.

If we just look at the ink, we can focus on a song, with



words and melody. If we look at the ink and the blank spaces, we can conceive of a different kind of song--one where the melody is primary and the words are less important. If we just look at the blank spaces, we can focus on the deepest kind of song--one where the content and emotion are too powerful and too profound to be expressed in word or melody.

We actually can sing the Song of Moses on different levels of consciousness. On the obvious level, it is a song of thanksgiving to the Almighty. It reflects simple, pure joy at a miraculous redemption. On a deeper level, the literal meanings of the words fade from our attention as we attune our souls to the spiritual rhythm of salvation. On the deepest level, we transcend the words and the melody and penetrate into a palpable silence. We attain the mysterious eternal music of a soul that comes into confrontation with the Almighty.

Rabbi Eliezer Papo (1785-1826), a great sage from Sarajevo, saw a spiritual crescendo in the verses preceding the Song of Moses. "And Israel saw the Egyptians dead upon the sea shore." The Israelites felt immediate relief at seeing their enemies dead.

"Israel beheld the great power which the Lord had shown against Egypt." The Israelites reached a higher level of insight. They weren't just happy that their enemies were vanquished, but recognized that it was the power of God that brought this salvation to them. "And the people revered the Lord." The Israelites, upon recognizing God's providence and power, ascended to the next level of spirituality: fear of God. "And they believed in the Lord..." The Israelites attained the highest level: faith, absolute trust in God. One might view these stages of spiritual development in consonance with the kinds of music discussed earlier. Shabbat Shirah reminds us to know the words, to sing the melody, and to enter the spiritual realm of music that transcends both words and melody. *Rabbi Marc. D. Angel and the Institute of Jewish Ideas and Ideals.*

Preserving a Historical Memory Rabbi Berel Wein

There is a great difference in the perception of a momentous historic event, between the generation that actually

experienced it, was witness to and perhaps even participated in it, and later generations who know of the event through tradition and history. The facts regarding events can be transmitted from one generation to the next, even for thousands of years, but the emotional quality, the pervading actual mood and atmosphere present at the time never survives the passage of time and distance from the event itself.

Perhaps nowhere is this truism more strikingly evident than in the drama of the salvation of the Jewish people at the shores of Yam Suf. At the moment of Divine deliverance, Moshe and Miriam and the people of Israel burst into exalted song, registering their relief and triumph over the destruction of their hated oppressors.

This song of triumph is so powerful that it forms part of the daily prayer service of Israel for millennia. But, though the words have survived and been sanctified by all generations of Jews from Moshe till the present, the original fervor, intensity and aura of that moment is no longer present with us.

The Pesach Hagadah bids us to relive the Exodus from Egypt as though we actually were present then and experienced it. But it is beyond the ability of later generations do so fully and completely. We can recall and relive the event intellectually and positively in an historic vein but the emotional grandeur of the moment has evaporated over time.

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.

We are witness as to how the events of only a century ago – the two great World Wars, the Holocaust, the birth of the State of Israel, etc. – have begun to fade away from the knowledge, memory and recall of millions of Jews today, a scant few generations after these cataclysmic events took place. In this case, it is not only the emotion that has been lost but even the actual facts and their significance – social, religious and national – are in danger of disappearing from the conscious thoughts and behavior of many Jews.

In light of this, it is truly phenomenal that the deliverance of Israel at Yam Suf is so distinctly marked and remembered, treasured and revered in the Jewish memory bank. The reason for this exceptional survival of historic memory is that it was made part of Jewish religious ritual, incorporated in the Torah itself, and commemorated on a special Shabbat named for the event. It thus did not have to

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