

Israel. The Palestinian Arab refugees, under the misguided leadership of their spiritual and temporal heads, reveled instead in their past defeats and in their legend of nakba.

In the main, they have devoted themselves to attempting to destroy Israel instead of rehabilitating themselves. This attitude and mindset has served them badly and cost them dearly. The past needs to be remembered and recalled, treasured and instructive to us. However, it is the future and what we make of it that ultimately determines our worth and our fate. That is one of the great lessons to be derived from the story of the life of our father Avraham. *Rabbi Berel Wein and torah.org.*

## Haftarah Summary Rabbi Aron Tendler

This week's Haftarah is from the first chapter of Kings 1. Dovid Hamelech (the King) is old and must confront the inevitable succession of the throne. His 40 year reign as King of Israel had been blessed with great success, and he had secured the security and sovereignty of the nation. Yet, in his personal life he had suffered great tragedies and hardships. Having already survived the rebellion of his son Avsholom, he must now confront the rebellion of his son Adoniyahu, and his trusted General, Yoav.

The Haftarah relates the foresight and courage of Batsheva, the mother of Shlomo, and the help of Nasan the Navi, in guaranteeing the succession of Shlomo to become the next King.

The relationship of this story to our Parsha is the planned succession of the throne. Just as Dovid must plan for the next stage of Israel's leadership; so too must Avraham accept the

## Minyan Schedule

Erev Shabbat Parashat Chaye Sarah  
Kabbalat Shabbat 6.30 pm  
Candle lighting 06/11/15 7.09 pm

Shabbat Parashat Chaye Sarah  
Shacharit 07/11/15 9.15 am  
Children's Service 10.00 am  
Mincha (Mizrachi) 6.58 pm  
Shabbat ends 8.08 pm

Rosh Chodesh 1 Kislev 12/11/2015  
Rosh Chodesh 2 Kislev 13/11/2015

Erev Shabbat Parashat Toldot  
Kabbalat Shabbat 6.30 pm  
Candle lighting 13/11/15 7.15 pm

## Announcements

**Kiddush is sponsored by**

**The Baram-Einfeld family**

**to celebrate**

**Ari completing his HSC  
exams and to thank the  
OC community for their  
support and assistance  
and to celebrate Shelley's  
50th birthday**

inevitable end and look to Yitzchak's future. Just as Dovid oversees the succession while still living, and steps aside to guarantee a proper and secure change; so too does Avraham take the necessary steps of securing Jewish national development while he is still alive and in a position to continue teaching and directing. *R. Aron Tendler and torah.org.*

# Or Chadash

קהילת אור חדש

## WEEKLY BULLETIN

**Shabbat Parashat Chaye Sarah**  
25 Cheshvan 5776; 7 November, 2015  
**Shabbat Torah reading:** Stone Chumash  
page 106, and Haftarah page 1136.

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

## Images and Realities

**Rabbi Marc D. Angel**

The election season is filled with slogans, sound bites, campaign posturing. Candidates employ experts who can best market them. The candidates are instructed on what to say and what not to say; the tone of voice they should use; the type of clothes and makeup they should wear. The goal is to create an electable image. News items are subject to p.r. spins; polls are used as signs of gained or lost momentum and are interpreted by candidates in a way that most favors themselves.

In the hurly-burly of the campaign season, image counts for a great deal. It influences voters, most of whom seem to make their decisions based largely on impressions, not on thorough research into

the candidates' records and opinions. External glitz often eclipses internal content in determining how people will vote.

We are given grand promises and are shown grand gestures: but these are part of image-making, not necessarily reflective of the reality of the candidates' ability to deliver. When we later learn that the grand promises and gestures were p.r. ploys, we feel betrayed and angered. We realize that we were deceived by clever publicity techniques. We are upset with ourselves for falling for the glitz, and we are upset with the candidates and their handlers for creating unrealistic images. When this same process happens time after time, we become cynical about the effectiveness and truthfulness of the "system."

Just as we are frustrated by artificial p.r. image-making for individuals, we also become frustrated when these same



techniques are used to inaccurately promote institutions or products. We want genuine truthfulness, but we get manipulative words and gestures. The image-makers assume that the public is gullible and will fall for slick language and gestures. Often, the image-makers are correct! If the public does not demand or expect anything beyond surface glitz, that is what the public will receive. But when the public realizes that it has been deceived, there is a sense of dismay and anger. Grand promises and grand gestures need to be matched by grand commitment to fulfill the promises and live up to the gestures. A healthy society must demand an honest correlation between image and reality.

In this week's Torah reading, we learn of Abraham's desire to buy a burial place for Sarah. He wanted to purchase land from Efron the Hittite. Efron was a master of the grand gesture and grand promise. He promoted himself as a generous and upstanding person, willing to give Abraham the land for free as a token of friendship. Abraham saw through Efron's mendacity and insisted on paying for the land. Efron then asked for a princely sum, and Abraham paid in full.

Rashi notes that the Torah spells Efron's name with a missing "vav" when Abraham hands over the money. "The 'vav' is missing because he said a lot, but didn't do even a little." Efron was diminished by the transaction. He

had posed as a generous benefactor but was actually a small-minded manipulator seeking to maximize his own gain. There is a chasm between Efron's words and his deeds; and he becomes a despicable figure in our eyes.

The world is full of Efrons, people who offer slick words and grandiose promises, but who do not (and have no intention to) live up to these expressions. They are image-makers and self-promoters. They think they succeed, but in fact, they are diminished! The gap between their artificial image and their actual selves belies their authenticity as upstanding human beings. People ultimately realize the sham.

A story is told of a person who owned an old building with crumbling foundations. The owner decided to upgrade the building, by painting its exterior to make it appear more attractive. Indeed, it now looked like a new building. But its foundations were still rotten and the building was doomed to collapse. The owner thought that a glitzy exterior could remake the building's image, but did not want to realize that the fanciest paint in the world cannot make up for structural flaws.

It is fine to create the best possible image; but the external image must be justified by internal integrity and strength. Image-makers, even when they seem to succeed - are diminished when their reality does not, or cannot,

live up to their projected image. This is true of individuals, of institutions, of governments. Images must flow from strong, healthy, and truthful foundations. *Rabbi Marc. D. Angel and the Institute of Jewish Ideas and Ideals.*

## The Past and Future Rabbi Berel Wein

The loss of one's beloved spouse, especially after many years and decades of marriage and shared life, is always a traumatic and shattering blow. Those of us, who unfortunately have also experienced this in our own lives, can testify as to the emotional damage and even physical harm that this sad experience can occasion.

We see from the life of our father Jacob that even decades later he reminds his children and himself of the pain and suffering caused by the death of his beloved wife, Rachel. In essence, it seems that Jacob never again was the same person after the death of Rachel.

Avraham apparently dealt with the death of Sarah in a more stoic fashion. The Torah itself indicates this by inference. In reference to Avraham's reaction to the tragedy, a small letter kaf is used to describe the grief and weeping of Avraham over the death of Sarah. It is not that Avraham is less grieved at the loss of Sarah than Jacob was at the death of Rachel. It is rather that after all of the challenges and trials that Avraham had endured his attitude towards life and its vicissitudes was affected, he now always looked forward and never dwelt on the past.

Those who live exclusively in the past are doomed to self-pity and great emotional angst. This only causes a sense of victimhood and hopelessness.

*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.*

It reflects itself in every aspect of later life and stunts any further spiritual, social, personal or societal growth.

The greatness of Avraham, as taught us by the Mishnah, was his resilience and continued spiritual and personal growth. Avraham constantly looked forward, ahead - never dwelling on past misfortune.

I heard an outstanding speech delivered by George Deek, who is a Christian Arab and member of the Israeli Foreign Office. In telling the story of his life, he describes how his family lived in Jaffa for many generations and how they fled to Lebanon during the 1948 War of Independence.

Sensing the squalor and political manipulation of the refugees by the Arab powers, whose sole goal was the destruction of Israel and not saving and resettling the refugees, his grandfather escaped Lebanon and somehow brought the family back to Jaffa and Israel. He regained his job with the Israel Electric Company and raised generations of successful professionals, all citizens of Israel.

He said that the Jewish refugees from Europe and the Moslem world attempted to forget their past and build a new future for themselves and their descendants when they arrived in

Divrei Torah

Are you on the Or Chadash email list? To receive information about Or Chadash times and events, contact us on [orchadash613@gmail.com](mailto: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](mailto:orchadash613@gmail.com) or by post **PO Box 109, Rose Bay**

**NSW 2029.** Details are also available at [www.orchadash.org.au](http://www.orchadash.org.au)