

Haftarah Summary

Rabbi Aron Tendler

The Shabbos preceding Tisha B'Av receives its name, "Chazon", from the opening verse of the Haftarah. Starting with the words "Chazon Yishayahu – A vision of Isaiah", we fearfully hear the echo of the Prophet as he decries Israel's betrayal of G-d. (1:11-15) Boundless selfishness, greed, misuse of power by those in authority, and oppression of the defenseless widow and orphan is why the Navi characterizes the people as "the lords of Sodom and the people of Gemorah." (1:10)

Hearing Yishayahu's indictment of the people, one would think that the end was near. In truth, Yishayahu began to prophesies in 3142 (619 b.c.e.) and the Beis Hamikdash was destroyed in 3338 (423 b.c.e); 196 years before the end! Clearly, the Navi's intent was to effect change in hope of averting the destruction. If so, our reason for mourning on Tisha B'Av must be better defined.

"The Jew does not mourn that thousand of years ago the Temple was destroyed, but that it had to be destroyed. Not over the destruction, but over the causes of its destruction." (S.R.Hirsch) If only the people would have heeded the cry of the Navi! If only they could have foreseen with the clarity of a prophet's vision what it means for G-d to "draw back his protecting hand" (1:25) from Israel! Shabbas Chazon transports us back in time. We stand in the shadow of the Beis Hamikdash. We hear the word of G-d as the Navi beseeches His children to do Teshuva. Will we listen? Would we listen? *Rabbi Aron Tendler and torah.org.*

Tisha B'av Sunday program combined with The Great Synagogue and Bnei Akiva at the Bnei Akiva Maon Old South Head Road

Erev Shabbat Parashat Devarim	
Mincha (Mizrachi)	4.50 pm
Candle lighting 12/08/16	5.05 pm
Kabbalat Shabbat	5.45 pm

Shabbat Hazon Parashat Devarim	
Shacharit 13/08/16	9.15 am
Children's Service	10.00 am
Mincha	12.30 pm
Shabbat ends	6.02 pm

Tisha B'Av	
Fast starts 13/08/16	5.24 pm
Ma'ariv and Eicha (at BJE)	6.30 pm
Shiur follows	

Shacharit (B'nei Akiva Maon)	9.00 a.m
Guest speaker	11.15 am
Mincha	12.30 pm
Fast ends 14/08/16	5.50 pm

Erev Shabbat Parashat Vaetchanan	
Mincha (Mizrachi)	4.50 pm
Candle lighting 19/08/16	5.10 pm
Kabbalat Shabbat	5.45 pm

Announcements

Kiddush is sponsored by

Simone Abadee in honour of the community and her upcoming aliyah, and

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Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Hazon Parashat Devarim

9 Av 5776; 13 August, 2016

Shabbat Torah reading: Stone Chumash page 938, Haftarah page 1195.

President Jonathan Erlich

Rabbi-in-residence

D'var Torah Dina Brawer

Redemption and Exile... and Redemption

Rabbi Marc D. Angel

Elias Canetti, a Sephardic Jew who won the Nobel Prize for Literature in 1981, offers some interesting observations about Jews in his book, "Crowds and Power": "Fools may tell stories of their sameness everywhere, but anyone who knows them well will be inclined to think that there are more varied types among them than among any other people...Jews are different from other people, but, in reality, they are most different from each other."

Given the tremendous diversity among Jews, what is the unifying factor that makes us consider ourselves to be one people? Canetti writes: "One is driven to ask in what respect these people remain Jews; what makes them into Jews; what is the ultimate

nature of the bond they feel when they say "I am a Jew"....This bond...is the Exodus from Egypt." Canetti suggests that the Israelites' formative experience as a vast crowd leaving Egypt is the key to understanding the nature of Jewish peoplehood. As long as Jews, however different they are from each other, share historical memories of the Exodus from Egypt, they continue to identify as members of one people. We are bound together by the shared experience of redemption. While Canetti touches on a vital point in Jewish identity, his explanation is incomplete.

In his magnificent Haggadah, the artist David Moss has provided another vital ingredient in the mystery of Jewish peoplehood. The Passover seder is, of course, the classic recounting of the Exodus experience. Yet, early in his Haggadah, Moss incorporates a dirge chanted on Tisha B'Av, the quintessential day of Exile and tragedy for the



Jewish people. The dirge contrasts the feelings of elation at the Exodus with the sense of despair at the Exile. Thus, the Jewish people are unified by two great national experiences: Redemption and Exile.

These experiences are not merely singular historical events, but are prototypes that imbue the entire span of Jewish history, past, present and future. We are supposed to experience the Passover seder as though we ourselves were redeemed from Egypt. We are supposed to experience Tisha B'Av as though we ourselves witnessed the razing of our Temples in Jerusalem and were forced into a long and distressing Exile. Our thousands of years of history are marked by periods of elation and mourning, redemptions and exiles. It is the personal connection with both of these themes that serves to unite us as one people. If one ceases to feel connected to the shared experiences and ramifications of Exodus and Exile, he/she ceases to identify as a Jew.

Just as we recall Tisha B'Av on Passover, so we remember Passover on Tisha B'Av. Even as we mourn the sufferings of Exile, we maintain perfect faith in our ultimate Redemption. If Exodus and Exile are unifying factors in defining our Jewishness, the Torah itself is the ultimate source of our peoplehood.

In Parashat Devarim, read on the Shabbat before Tisha B'Av, we are told that Moses took it upon himself to expound the Torah to the Israelites (Devarim 1:5). A Midrash suggests that

Moses explained the Torah to them in seventy languages. But why would Moses need to explain the Torah in seventy languages, since the Israelites could not possibly have known all these tongues?

The Midrash is obviously alluding to something of deeper significance. Perhaps it is suggesting that the Israelites would ultimately find themselves scattered throughout the world, and would learn many new languages. The scattered communities would become very different from each other, unable even to communicate clearly with each other. Moses explained the Torah in seventy languages so that the Israelites would know that they had a unifying foundation in the Torah. No matter what language they would speak, the Torah would be accessible to them in that language. No matter how separate they seemed to be from other communities of Jews, the Torah bound them together as one people.

As we prepare for the observance of Tisha B'Av, let us take time to ponder the mystery and the wonder of Jewish peoplehood. The Exodus was the formative experience that propelled our people into history, with the principles of freedom and human dignity. The Exile was the experience that underscored our national courage, resilience, compassion and determination. The Torah was, and is, the foundation of our spiritual teachings, our ideas and our ideals. Those who shed the mournful tears of Exile will ultimately shed the joyful tears

of Redemption. And the Torah is, and will be, our light. *Rabbi Marc. D. Angel and the Institute of Jewish Ideas and Ideals.*

The Speech That Never Ends Rabbi Berel Wein

At the beginning of his career of leading the Jewish people, Moshe demurs and states that "I am not a man of words or speech." Yet, here at the conclusion of the Chumash and of his career and life, he delivers an impassioned six month long oration which comprises most of the Book of Dvarim. The rabbis of Israel studied this matter and advanced many different ideas to understand this apparent paradox. I always felt that the key to understanding this matter lies in the appreciation of Moshe's role as the leader of Israel. Moshe begins as very reluctant leader - the task is forced upon him by G-d over Moshe's doubts and objections. But after forty years of leadership, Moshe's will to lead has been annealed in the fire of experience and difficulties. He now knows that leadership of Israel requires holiness of vision and nerves of steel. His words in Chumash Dvarim are directed therefore not only to the people of Israel but perhaps more directly and specifically to his successor, Yehoshua. By reviewing all of the events and disappointments of the desert, of the backsliding of the people and yet of their essential faith and heroism, he equips Yehoshua with an understanding of what to expect during his leadership tenure. The experiences of Moshe in his leadership role, as recounted here in Devarim, will prove invaluable in guiding Yehoshua in his challenge of leadership. This is at least partially an explanation for what the rabbis meant when they said: "As long as Yehoshua lived and ruled, Moshe was also still alive to the people of Israel."

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.

Throughout the investiture of Yehoshua as the leader of Israel and as Moshe's successor, Yehoshua is constantly challenged in the words of Moshe and even of G-d "to be strong and of good courage!" If Yehoshua feels weak and threatened by the behavior of Israel during his reign, he need only recall Moshe's description of the events of the desert. Much of Yehoshua's challenges will pale in comparison to the difficulties described by Moshe in this valedictory oration. Only by realizing how far we have come on our road of destiny, can we face the challenges of continuing on that journey. In this respect, Chumash Dvarim becomes the book not only of review and history of past events but rather the book of inspiration and guidance for future happenings. Moshe's lament in this week's parsha, "How can I bear the burden of leadership of this people alone?" is echoed by every Jewish spiritual and temporal leader throughout our long history. It is Moshe's response of faith and vision, in deeds and words, to this almost rhetorical question that provides the spark of confidence and enthusiasm so necessary for successful and meaningful leadership. So, speak on Moshe, we are all still listening to your wisdom and Torah guidance. *Rabbi Berel Wein and torah.org.*

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