

and benefit for others. The Torah teaches us that “mankind is as the trees of the fields.” Moshe’s wooden box that became the Torah’s first ark remains as its symbol of holy life. *Rabbi Berel Wein and torah.org.*

## Haftarah Summary Rabbi Aron Tandler

In this week’s Haftarah, Yishayuhu the Navi evokes a powerful image that is consistent with this week’s Parsha. He describes our relationship with Hashem as a mother who can not possibly abandon or forget her children. Nothing that we will do, or that might occur, can result in Hashem being divorced from His People. In fact, even though G-d seemingly “hides His face” from us and allows other nations to dominate and oppress us, they will ultimately have to answer to Him.

Parents who appropriately punish their children are doing G-d’s work and are rewarded for their expressions of love and caring. However, the “punishing nations” have never accepted their position as the extended hand of a loving G-d chastising and punishing His chosen people. Therefore, they will be punished, rather than rewarded.

The imagery is intended to focus us on the emotional and unbreakable bond that exists between us and Hashem. It is no different than a mother who must cope with the child who ignores and disobeys her. However, in spite of the hurt and the responsibility to punish, the parent is incapable of separating herself from the love and concern she feels for her child, even more so at the time of punishment! It is therefore

## Minyan Schedule

Erev Shabbat Parashat Ekev	
Mincha (Mizrachi)	5.00 pm
Candle lighting 26/08/16	5.15 pm
Kabbalat Shabbat	5.45 pm

Shabbat Parashat Ekev	
Shacharit 27/08/16	9.15 am
Children’s Service	10.00 am
Mincha	5.01 pm
Shabbat ends	6.11 pm

Erev Shabbat Parashat Reeh	
Mincha (Mizrachi)	5.00 pm
Candle lighting 2/09/16	5.17 pm
Kabbalat Shabbat	5.45 pm

## Announcements

Kiddush is sponsored by

The Synagogue

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other events

incumbent upon the child, not the mother, to recognize the parents’ ever present love, and embrace, rather than shun, the relationship.

In the end, recognizing that Hashem has never and will never abandoned us, especially at the times of our greatest trials and tragedies, will reawaken our love for Hashem and bring comfort to the nation and Eretz Yisroel. *Rabbi Aron Tandler and torah.org.*

# Or Chadash

קהילת אור חדש

## WEEKLY BULLETIN

**Shabbat Parashat Ekev** 23 Av 5776; 27 August, 2016  
**Shabbat Torah reading:** Stone Chumash page 980, Haftarah page 1197.

**President** Jonathan Erlich  
**Rabbi-in-residence**  
**D'var Torah** Rabbi Eisenberg

## Remembering Dad Rabbi Marc D. Angel

The first word of this week’s Parasha is “vehaya” and it will be. The great 18th century Moroccan Jewish sage, Rabbi Hayyim Benattar, notes in his commentary Or ha-Hayyim that this word implies happiness. He would interpret the first verse of the Parasha to mean: if you will be careful in keeping these ordinances [of the Torah] and you will observe and fulfill them, then you will be happy! G-d will fulfill His covenant and compassion as He promised to your ancestors. In elaborating on this theme, Rabbi Benattar stresses that our observance and study of Torah should be marked by a spirit of joy.

These comments are especially meaningful to me this

week, since our family is observing the anniversary of the passing of our father, Victor B. Angel, who died twenty five years ago on Ab 17. My parents, of blessed memory, epitomized the observance of Judaism in a spirit of full-hearted happiness. We were raised to feel that Judaism was a great gift, offering us an optimistic and joyous way of life. G-d was viewed as a loving, compassionate Parent, not as an angry Power just waiting to punish us for the slightest mistake.

My father was well-known for his kindness, friendliness and great sense of humor. He always seemed to have a joke, pun or bon mot to cheer everyone up. He was in his best form on Shabbat. My mother, Rachel Angel, always prepared elaborate Shabbat meals. Our Shabbat table was surrounded by family and friends. Invariably



my father would crack a joke. Equally as invariably, my mother would respond: "Now Shabbat has officially arrived!" Indeed, Shabbat was such a beautiful day--a genuine day of celebration--I could hardly imagine how anyone would want to live without observing and enjoying Shabbat.

My father was among the first to arrive at synagogue on Shabbat morning. He loved the prayers and didn't want to miss even one minute of the service. He taught us the meaning of Shabbat not through his words, but by his actions. He didn't tell us to come to synagogue, he brought us to synagogue. He didn't tell us to chant the service along with the Hazzan and congregation, he did so himself and set the example for us. He didn't tell us to value Shabbat, he demonstrated how much he valued Shabbat, and this enthusiasm was conveyed to us.

The natural, happy observance of Judaism characterized the lives of my parents, grandparents, and much of our extended family. "Serve the Lord with joy" expressed their philosophy. For my parents, and the civilization of which they were part (the religious Judeo-Spanish Sephardic world), G-d was best served with a spirit of happiness, love of G-d and humanity. It is especially important to reclaim this spirit of Judaism today. We need

to do so not only for our own sake, but for the sake of our children and grandchildren--and the generations to come. *Rabbi Marc. D. Angel and the Institute of Jewish Ideas and Ideals.*

## The Tree of Life Rabbi Berel Wein

Moses records for us in the Torah reading of Ekev that he constructed an ark or box of wood in which to house the tablets of stone that he brought down to Israel from the mountain of Sinai. What is the import of the fact that this ark was made of wood and what lesson can we derive from knowing the material of this ark? Also, what use, if any, was made of this ark after the permanent golden ark for the tablets of the Law was constructed and actually used to house those stone tablets? Rashi is of the opinion that this wooden ark was later used as the ark of war - the ark and tablets within them that went forth to war with the Jewish army during its battles to conquer the Land of Canaan. The holy golden ark of the Tabernacle/ Temple was never to be taken out to war, only this wooden container was to accompany the Jews into battle. When, in the struggle against the Philistines at the time of the High Priest Eli, the golden ark was taken into battle with them, the Jewish

people were severely punished for this violation. Other commentators propose another, different interpretation of the matter. They state that this wooden ark of Moshe was incorporated and became part of the holy golden ark of Bezalel. The ark of Bezalel consisted of three boxes that fit one within the other. The first and third boxes were made of gold, while the middle box was made of wood. This middle wooden box was the very box that Moshe had fashioned to house the tablets of stone that he brought down from Sinai and this box therefore was permanently ensconced, as part of the great holy golden ark, in the Tabernacle and later in the Temple. Or, alternatively, Rabbi Moshe ben Nachman (Ramban) is of the opinion that the wooden ark of Moshe was buried and hidden after the construction of Bezalel's golden ark, and that it served no special purpose after its original use for housing the tablets of stone until the Tabernacle was completed. And there is also an opinion expressed in Midrash that the wooden ark was kept during the sojourn of the Jews in the desert of Sinai to house the broken first tablets of Sinai.

But what is the importance of telling us that Moshe's ark was made of wood? Neither Rashi nor Ramban, nor the other sources of traditional biblical commentary comment on this aspect of the verse. I think that the idea of a wooden box, made from a tree, is in itself the symbol of Torah, the true companion of the tablets of stone from Sinai. King Solomon in Proverbs characterizes Torah as being "the tree of life." Gold is beautiful and valuable, glittering and royal. But it is also unproductive

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and dead. Gold is for museums and palaces, jewelry and crowns. But as the legend of old King Midas teaches us, gold rarely can succor life. Trees, on the other hand, are the basis of all life on this planet. I remember once seeing a National Geographic movie about a certain species of trees that are found in the African plains that succor and sustain hundreds upon hundreds of different forms of animals, insects, birds and other forms of vegetation. Trees are life itself. They are renewable, productive, pleasant, awesome in their variety and inspiring in their beauty and practicality. Trees are the stuff of life itself. Is it any wonder therefore that the first home of the tablets of stone, containing the basic values of human civilization and the eternal hope of mankind for a better world, should be housed in the bosom of trees, in a wooden ark? For the Torah is greater than gold, it is life itself. The Torah encourages human variety and productivity, inventiveness and beauty. The Torah teaches us that our spirit is eternal and constantly renewable, vital and immortal. We are here to provide shade and life and fruit

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