

on the 7th day of Pesach and is found in a modified form in Psalm 18. Dovid Hamelech is singing the praises of Hashem. He has lived a turbulent yet gifted life, and he is giving thanksgiving to Hashem for his numerous victories and successes. In many respects it reflects the same sense of Hashem's complete control as in Parshas Ha'Azinu.

Dovid Hamelech gazes back upon the events of his life with a clarity of vision and understanding. He describes Hashem as his "Rock, Fortress, and Deliverer". (22:2) Dovid recognizes that he too has merited to fulfill one of G-d's promises, no less important than bringing the Children of Israel to the borders of Eretz Yisroel. He has given birth to the Davidic line that assures the building of the Bais Hamikdash and the coming of Mashiach.

In more ways than can possibly be counted, all of history, from the beginning of time till that moment, conspired to effect redemption for the world. Through the divine power of Dovid's song, Hashem is given total credit for every turn and twist of destiny. His every trial and tribulation equals the sum total of Hashem's constant love and protection. "As for G-d, His way is perfect... He is a shield for all who trust in Him." (22:31)

The magnificence of Dovid's song reaches across the millennium to inspire and encourage all of us to recognize Hashem's love and protection. The final words are familiar because they were incorporated into the conclusion of the Birkas Hamazon.

This Parsha and Haftorah perfectly reflect the transition from Yom Kippur to Succos. The climax of Yom Kippur is the end of Neilah when we publicly proclaim the absolute mastery of G-d over all human and natural affairs. Both Moshe in Ha'Azinu, and Dovid in the Haftorah, declare their acceptance of G-d's justice as the ultimate expression of mercy and compassion. This concept of acceptance is the single greatest challenge we have

Minyan Schedule

Erev Shabbat Parashat Haazinu
Candle lighting 25/09/15 5.35 pm
Kabbalat Shabbat 5.45 pm

Shabbat Parashat Haazinu
Shacharit 26/09/15 9.15 am
Children's Service 10.00 am
Mincha (Mizrachi) 5.30 pm
Shabbat ends 6.30 pm

Erev Sukkot
Candle lighting 27/09/15 5.26 pm
Mincha/Ma'ariv 5.40 pm

First day Sukkot
Shacharit 28/09/15 9.15 am
Children's Service 10.00 am
Mincha
Candle lighting after 6.32 pm

Second day Sukkot
Shacharit 29/09/15 9.15 am
Children's Service 10.00 am
Mincha
Yom Tov ends 6.32 pm

Erev Shabbat Chol HaMoed Sukkot
Candle lighting 02/10/15 5.40 pm
Kabbalat Shabbat 5.50 pm

Announcements

**Kiddush is sponsored
by The Synagogue**

**Mazal Tov to Josh Zaid
and his extended family on
Josh recently becoming
Bar Mitzvah**

in our relationship with the Creator. *Rabbi Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Haazinu
13 Tishrei 5776; 26 September, 2015
Shabbat Torah reading: Stone Chumash
page 1100, and Haftarah page 1204.

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

Three Tendencies

Rabbi Marc D. Angel

In his essay, "The Messianic Idea in Judaism," Professor Gershom Scholem points to three tendencies within the spiritual life of the Jewish people. The "conservative" element stresses the need to maintain things as they've always been. It is manifested in a deep commitment to Jewish law and custom; it focuses on detail and ritual. This tendency wants to ensure stability and continuity. It worries that any change in the system can lead to the unraveling of the entire structure. The "restorative" element longs for the "good old days." It wants to renew our days as of old, to reestablish the kingdom of King David, to rebuild the Temple in Jerusalem. Its underlying thought is that the greatest eras and personalities are in the past, and that our wish is to return to a past "Golden Age." The "utopian" element longs

for a messianic era. It is characterized by spiritual restlessness and idealistic fervor. It contains within it bubbling emotions, and can be creative, nerve-wracking, even painful. It calls on us to change our focus from the safety of the past to the uncertainty of the future.

Throughout Jewish history, these three elements have reflected themselves in our religious lives. In some eras, one element has predominated; in other eras, another element has predominated. But all three have always been with us to some degree. The challenge is to balance the claims of all three tendencies, and to develop a Jewish life that draws on the strengths of each. The "conservative" element maintains the religious structure of our daily lives. Without adherence to halakha on a regular basis, Judaism is sapped of its influence on our lives. It becomes a nostalgic pastime to be experienced on special occasions. It becomes a matter of personal preference rather than a commitment to a divinely ordained way of



life. Without the “conservative” element, Judaism becomes watered down to such a degree as to lose its real spiritual power.

The “restorative” element reminds us that we indeed did enjoy “golden ages” and we did indeed produce great personalities. While we in fact do not want to return to the past, yet we can derive tremendous inspiration from the great events and personalities of Jewish history. If we can restore the best elements of our past, this can be a boon to us and to the future of our people.

The “utopian” element reminds us to focus on the future. Without the idealism and hopefulness of utopianism, we risk becoming mired in the past. This tendency keeps us focused on developing new ideas, new ways of approaching an imperfect world, new aspirations for improving society.

In this week’s Torah portion, we read: “Remember the days of old; think about the years of the past generations. Ask your father and he will tell you, your elders and they will explain to you.” (Devarim 32:7). I believe this verse can be understood as providing us insight on maintaining a vibrant Judaism that maintains a keen balance among the conservative, restorative and utopian tendencies.

“Remember the days of old.” Tradition is vital to our wellbeing. By rooting ourselves in our traditions and teachings, we retain continuity with our past and we deepen our sense of rootedness and structure. This is the conservative tendency.

“Ask your father,” Rashi comments

that “father” refers to our prophets. This is a nod to the restorative element. We lack prophecy today; yet we long for the “good old days” when we had divinely inspired prophets who could lead us, who could deliver direct messages from G-d. Lacking the presence of living prophets, we must depend on the words of the prophets as recorded in the Bible.

“Your elders,” Rashi comments that “elders” refers to our sages. The hallmark of a genuine sage is wisdom to apply ancient teachings to the needs of the current generation. Historically, our greatest sages have also been the most utopian i.e. the most tuned in to the coming generations of the Jewish people, the most concerned about a messianic future.

Judaism that is based primarily on the “conservative” tendency becomes dry and over-ritualized. Judaism that is based primarily on the “restorative” element becomes quixotic and irrelevant. Judaism that is based primarily on the “utopian” element becomes deracinated, flailing out in various directions while disconnecting itself from the wellsprings of Jewish tradition. In truth, we need all three elements and we need to balance them wisely. This was true of the Jewish past. It is true for the Jewish present. It is the foundation of the Jewish future. *Rabbi Marc. D. Angel and the Institute of Jewish Ideas and Ideals.*

Moshe’s Final Song Rabbi Berel Wein

The final song of Moshe is the

main subject of this week’s parsha. It is a dark one to contemplate. Though it promises a happy ending for Israel, at the end it outlines a long list of travail and challenges, tragedies and losses on the way. Moshe raises but does not answer the underlying question of Jewish history: Why are the people of Israel apparently fated to suffer such continuing calamities?

The underlying reasons seemingly are connected to Jewish behavior itself, but to our finite and seemingly rational minds this reason is often deemed to be insufficient to justify the disproportionate troubles of Israel. Factoring our permanent and never ending minority status in the world population, it still seems to be highly unfair for the Jewish people to bear the downturns that Moshe accurately forecasts for them in the song of Haazinu.

It is no accident of chance that the parsha is always read in public in the Yom Kippur season of the Jewish year. It, the Torah reading -combines within it the awe and dread of the day of Yom Kippur coupled with its message of hope, forgiveness and healing. The parsha fits the season of the year with its mood of solemnity, as well as confident hope. The parsha reflects the Jewish story and mood perfectly. Troubles and hope, trepidation and optimism combine to define our personal and national lives. Haazinu speaks to us as a timeless gem of commentary on our current situation and circumstances.

Rashi on Haazinu quotes the two opinions of Rabi Yehuda and Rabi Nechemia regarding who is the main subject of the bulk of the middle part of the parsha, is it the Jewish people or the nations of the world generally? Like many apparent differences of opinion that appear in Talmud and Midrash, here also it is possible to say that both opinions are correct and accurate.

History has shown us time and again that the Jewish people are the

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canary in the mine and that the fate of other nations and even of the world as a whole is tied to the Jewish story and its happenings. Europe was destroyed in the twentieth century because of the story of the Jews. The Soviet Union disappeared coincidentally and not accidentally because of Soviet Jewry, the State of Israel and Jewish dissidents and refuseniks.

The troubles of the world are many and bitter, dangerous and threatening. Yet they somehow seem to have a connection to the Jewish people, their problems and status in world events, no matter how forced and tenuous it may appear. So both opinions in Midrash are correct. Moshe’s song applies to Israel and to the nations of the world as well.

Their fate is bound up with our destiny and our challenges. And the eventual settling of accounts that Moshe describes at the end of his song of Haazinu affect the general world no less than they do the people of Israel. May the comforting end of the song be the beginning of our great and good new year. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

This Haftarah is always read between Yom Kippur and Succos. It is also read

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