

Holy spirit is required to make sense of the dream and to implement its promise. The Lord presents us with opportunities. What we do with those opportunities is the ultimate measure of our interpretation of the dream. Yosef not only interprets Pharaoh's dream but he lays out a course of action in order to actualize its promise and opportunity. The healthy intuition born of Jewish experience and tradition can help us arrive at the correct and most meaningful realization or our age old dream of Zion and Jerusalem, peace and holiness. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

At the end of the Babylonian exile, 9 years before the story of Purim (3390-371 b.c.e), 40,000 Jews, lead by Zerubavel and Yehoshua the Kohen Gadol, returned to Israel. They began to rebuild the Bais Hamikdash, but Cyrus withdrew his permission and the construction was halted. Following the story of Purim and a prophecy from Chagay, the rebuilding resumed 18 years later (3408-353).

This week's Haftarah is the prophecy of Zechariah which preceded the inauguration of the second Bais Hamikdash. It describes the status of the Kohen Gadol and the people

Minyan Schedule

Erev Shabbat Parashat Miketz
Kabbalat Shabbat 6.30 pm
Canuka Candles *before* 7.40 pm
Candle lighting 11/12/15 7.40 pm

Shabbat Chanuka Rosh Chodesh
Parashat Miketz
Shacharit 12/12/15 9.15 am
Children's Service 10.00 am
Mincha (Mizrachi) 7.34 pm
Shabbat ends 8.44 pm

Rosh Chodesh 2 Tevet 13/12/15

Erev Shabbat Parashat Vayigash
Kabbalat Shabbat 6.30 pm

Announcements

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Welcome back Rabbi
and Eileen Franklin

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upcoming events

as seemingly unfit to carry out the service. Hashem (G-d) relates to Zechariah that in fact, Yehoshua and the nation are ready to resume full service in the Bais Hamikdash. The prophecy includes a vision of the Menorah with a continuous supply of olive oil, reminiscent of the miracle of Chanukah. *R. Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Chanuka Rosh Chodesh & Parashat Miketz

30 Kislev 5776; 12 December, 2015
Shabbat Torah reading: Stone Chumash p , Maftir p and Haftarah p.

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

Thoughts for Shabbat Chanuka

Rabbi Marc D. Angel

I had a conversation with a newly-retired person who told me that he tries to find ways "to kill time" now that he no longer works full time. I thought: this man may have 20-30 more years to live; should he be devising ways to "kill" this amount of time? Might he be planning something more constructive with the time that God allots him?

Life presents all of us with a question: what next? This question applies not merely to someone who has retired from

his job, but to each individual at every stage of life. We reach one plateau, achieve a particular goal, but then what?

In the "al ha-nissim" passage that we include in our Hanukkah prayers, we recall that the Almighty helped our ancestors fight off their oppressors and granted the Jewish people a great victory. The passage continues: "ve-ahar kakh" and afterwards, the Jews entered the Temple, lit the lights, and established the holiday of Hanukkah. The key phrase is "ve-ahar kakh", afterwards. This phrase reminds us that after

having achieved one level, we need to move on to another higher level. Life should not be lived passively. We should not



be thinking about “killing time”. Each morning when we wake up, we need to remind ourselves: and now what? What have I planned as my next step in life?

Life is an ongoing process of renewal, of facing new struggles, making new discoveries. A thoughtful and pious life is not only a source of happiness to the person living such a life, but also impacts on others. Our ancestors lit the lights in the Temple, and thus gave inspiration to all future generations. Their understanding of “ve-ahar kakh” enabled future generations to play their roles on the stage of history.

Rabbi Abraham Isaac Kook, first Ashkenazic Chief Rabbi of Israel, once asked: who is on a greater spiritual level, a person on the tenth rung or the thirtieth rung of the spiritual ladder? The obvious answer would be that the person on the thirtieth rung is on a higher spiritual level. But Rabbi Kook answered: it depends which direction the person is moving. If the person on the tenth rung is climbing and growing day by day, he/she is

spiritually alive and energized. If the person on the thirtieth rung is moving downward, he/she has lost spiritual elan and will continue to sink unless he/she can re-direct upward.

As we step on each rung of the ladder of life, we need to evaluate whether we are moving upward or whether we are letting ourselves move downward. With each step, we need to focus on what comes next, on how we can reach the next higher level, on how we can use the time God grants us in a meaningful and constructive way. This requires planning, self-discipline, and a focus on spiritual growth. We can succeed. *Rabbi Marc D. Angel and the Institute of Jewish Ideas and Ideals.*

Interpreting Dreams Rabbi Berel Wein

The Talmud teaches us that the meanings of dreams are all contingent upon the interpreter and interpretation of the dream. Yosef had told the butler and baker of Pharaoh's court that “Dream interpretations are up to the Lord.” Yet he went

ahead and interpreted those two dreams accurately and presciently. Apparently what he meant by “up to the Lord” was that the one who interprets dreams has to possess some sort of holy intuition, an inner sense of the person whose dream he is interpreting in order to be able to interpret the dream. This inner voice is a gift from the Lord.

This is true in medical matters where some physicians are master diagnosticians and their inner voice leads them to the correct conclusion regarding the nature of a person's illness. It is also true for psychologists and mental health therapists. An inner voice must guide them as to how to help the troubled person that they see before them.

It is even true for the great decisors of halacha, who many times arrive at their decision after rigorous scholarship but also with unerring intuition as to what the correct solution is to the matter laid before them. Yosef has this intuition within him and therefore he is confident that his interpretation of the dreams of Pharaoh will be accurate and correct.

It is this apparent self-confidence and certainty of spirit that so impresses Pharaoh and thus is the catalyst for Yosef's meteoric rise to power in Egypt. Pharaoh recognizes this by stating that Yosef possesses God's spirit within him. Without

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.

that spirit, Pharaoh is well aware that his dreams will never be interpreted in a proper light.

We read in Psalms that when the Lord returns the captivity of Zion “we will be as dreamers.” The dream will require interpretation and that interpretation can only come from the returnees to Zion themselves. And in order for that dream to be interpreted correctly, the spirit of Godly holiness and purpose must reside within the interpreters, in this case the dreamers themselves.

God provides the dream but the interpretation is up to us and our ability to fathom God's wishes is the matter. Every dream, even the dream of Zion restored and rebuilt, is subject to varying interpretations. We who live in current day Israel are well aware that there are not only varying but even conflicting interpretations of what the dream of Zion and Jerusalem truly means.

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