

counterproductive.

During my years as a rabbi in Miami Beach we always had many Shabat guests and because of that, contact between us and our own young children was pretty much eliminated. One Friday one of our younger daughters said to my wife: "Mommy, are children also guests?" We got the message and then made certain that one of the Shabat meals would be exclusively with our children. The synagogue also has lost much since it became the matter of the whims and comfort of the attendees and no longer the House of G-d where He is to be glimpsed and served according to His wishes as expressed in Torah and halacha. I hope that the message of the Ramban will certainly not be lost upon us. *Rabbi Berel Wein and torah.org.*

Maftir and Haftarah Summary Rabbi Aron Tendler

The relevance of the Haftarah to this week's Parsha is self-evident. The Parsha detailed the final inspection and construction of the Mishkan culminating in G-d's presence filling the Tabernacle in the form of a cloud. In 2935 the Bais Hamikdash was completed and King Shlomo assembled the nation to Yerushalayim to attend the Aron as it was carried into the Holy of Holies. After describing the procession, the celebration, and the Holy of Holies, the Haftarah related that the presence of G-d filled the Bais Hamikdash in the form of a cloud. The two events,

Erev Shabbat Parashat Pekudei
Kabbalat Shabbat 6.15 pm
Candle lighting 11/03/16 7.00 pm

Shabbat Parashat Pekudei
Shacharit 12/03/16 9.15 am
Children's Service 10.00 am
Mincha (Mizrachi) 6.44 pm
Shabbat ends 7.54 pm

Erev Shabbat Parashat Vayikra
Kabbalat Shabbat 6.15 pm
Candle lighting 18/03/16 6.51 pm

Announcements

Kiddush is sponsored by the Lopis family as they farewell Sydney and as a thank you to the OC community

Mazal Tov to Ariella Symons and Simon Holloway on the birth of a daughter, Sofia Mabel (Bina Feygl)

Please see your email for details Purim and other upcoming events

the construction of the Mishkan and the inauguration of the Bais Hamikdash spanned 486 years. At both occasions the "House of G-d" was sanctified by the presence of G-d descending in the form of a cloud. It should make interesting conversation to discuss why G-d chose a cloud as the manifestation of His presence. Rabbi Aron Tendler and torah.org.

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Pekudei
2 Adar II 5776; 12 March, 2016
Shabbat Torah reading: Stone Chumash page 530 and Haftarah page 1164.

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

Praise and Praiseworthiness Rabbi Marc D. Angel

"And Moses saw the entire work [of the Mishkan], and behold, they [the Israelites] had accomplished it; as G-d had commanded them, so had they done; and Moses blessed them." (Shemot 39:43) The great 18th century economist and thinker, Adam Smith, distinguished between praise and praiseworthiness. In his book, "The Theory of Moral Sentiments," (III.I.32) he noted that "the love of praise is the desire of obtaining the favorable sentiments of our brethren. The love of praiseworthiness is the desire of rendering ourselves the proper objects of those sentiments."

One should act in a praiseworthy manner

and this should result in receiving praise from others. An example of this is found in this week's Torah portion. The Israelites completed the building of the Mishkan just as G-d had commanded. i.e. they performed in a praiseworthy fashion. Moses then offered them a blessing. i.e. he praised their work.

Adam Smith observes, however, that praise and praiseworthiness do not always go together. There are people who seek and receive praise even though they have not acted in a praiseworthy fashion. Charlatans, fakers, and egotists may behave in unseemly ways, and yet they receive praise from hangers-on or from a misguided, misinformed public. Such people, though, must know that they are not deserving of the praise. If they



would be honest with themselves, they would recognize their own hypocrisy. Yet, since they are egotists after all, they rarely will give themselves an honest evaluation. They want praise, even if they are not praiseworthy. Such people are to be pitied, not praised. Adam Smith also notes that there are those who behave in a praiseworthy manner, but who receive no adequate praise for their good work. While this may well be frustrating to these individuals, they have the satisfaction of knowing that they performed admirably and correctly, even if they did not receive proper acknowledgment for their deeds. Indeed, one should behave in a praiseworthy manner without expecting or demanding anyone's compliments or blessings. Still, isn't it nice to actually be thanked and appreciated!?

Moses well understood the importance of being praiseworthy, and of giving praise to those who have conducted themselves well. In blessing the Israelites, he acknowledged their good work and their sacrifices. He let them know that their efforts were appreciated. In so doing, he validated their efforts; he praised their praiseworthiness; he gave them the satisfaction of being recognized and thanked for their work. What

blessing did Moses actually utter to the Israelites? The Torah does not record his words. The Midrash, though, offers a suggestion: "He said to them: May it be the will of G-d that the Shekhinah may rest upon the work of your hands, and may the bliss of G-d, our G-d, be upon us." (Tanhuma, Pekudei, 11) Moses prayed that the Israelites would merit to experience G-d's presence in their work, and that the Divine presence would be a source of bliss and inner satisfaction.

If people act in a praiseworthy fashion, they should "ideally" feel the presence of G-d in their work. They should realize that their thoughts, words and deeds are inspired by a Higher truth, by a Higher source of ideas and ideals. They behave in a praiseworthy fashion not for the sake of personal glory, and not in the hope of attaining fame and fortune. They behave admirably because they feel the presence of G-d in all that they do. While it may be nice to receive praise in return for praiseworthiness, one seeks to be praiseworthy by feeling G-d's presence in one's life and in one's work. That feeling of spiritual bliss is the ultimate human fulfillment. *Rabbi Marc D. Angel and the Institute of Jewish Ideas and Ideals.*

The Ramban's Message Rabbi Berel Wein

Ramban (Rabbi Moshe ben Nachman, 13th century Barcelona) points out that the conclusion of the book of Shemot, with its detailed recording of the construction and expenditures involved in the completion of the Mishkan/Tabernacle, places the Jewish people as a whole at the level of spirituality that was present in the homes of our patriarchs and matriarchs at the conclusion of the previous book of Bereshith. Just as the spirit of the Lord hovered over the tents of our forbearers, so now did it become recognizable and present amongst the nation of Israel. Constructed for that purpose, the spirit of the Lord dwelled within the Mishkan/Tabernacle. There is an important message contained in this observation.

This Jewish tradition teaches us that there are two places, so to speak, where the Lord's presence may be experienced and should be cultivated. G-d's glory fills the entire universe; He is omnipresent. But the puny human being cannot encompass the entire universe in all of its vastness and complexity. We need a personal G-d that we can relate to somehow.

That G-d can be found according to Jewish tradition in two places in our small and narrow world. One place is in our home, our family and our daily lives. The second place of G-dly encounter is in the house of worship and study and Torah service. That is our substitute Mishkan/Tabernacle

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.

where the spirit of G-d hovers over those buildings and is recognizable to us only if we are attuned and sensitive enough to experience it. These two pillars of Jewish life have accompanied us on our long journey the world, and through our history.

Both of these bastions of Jewish strength and vitality, the home and the synagogue/study hall É the meeting places so to speak of Israel with its G-d, are under siege and attack in today's modern society. The home, marriage, children and the sense of family has given way to relationships, moving-in and out, later marriages, a large number of divorces and spousal abuse, and the sacrifice of children and family on the altars of career and hedonism.

Without strong Jewish families there cannot be a strong State of Israel or a viable Jewish nation. Certainly intermarriage has eroded the concept of Jewish family but even when this does not occur, the bonds of family are frayed by television, the internet and the society generally. Sometimes even well meaning gestures are

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