

in order to recite the “blessing on the trees” in this month when Pesach arrives. Nature’s revival sparks a renewal within us as well. And that is a key ingredient in our Pesach celebration and commemoration,

Unfortunately in our super-technologically oriented society many are too busy texting to notice the natural beauty that surrounds us now. In general, our educational systems and life styles do not emphasize the wonders of nature. The Torah and the Talmud are both very nature oriented. The prevalent custom here in Israel to take nature hikes is a manifestation of our attempt to reintroduce a knowledge and appreciation of the natural surroundings into our lives.

There are entire sections and tractates of Mishna that are simply not understandable even to scholarly students of the Oral Law because of our ignorance of the botany and topography of Israel. My father told me that there were certain fruits that he never tasted or even saw until he came to study here in Israel in the middle 1920’s. Except for the ritually required citron, citrus fruit was practically an unknown commodity in his native Lithuania. In extolling the virtues of the Land of Israel, the Torah dwells constantly on its natural beauty and abundant food variety and sustenance.

The holiday of Pesach subtly carries with it this message of the wonders of nature, especially as they relate to the Land of Israel.

Erev Seventh Day Pesach	
Eruv Tavshilin	before 4.59 pm
Candle lighting 28/04/16	4.59 pm
Mincha (Mizrachi)	5.10 pm

Seventh Day Pesach	
Shacharit 29/04/16	9.15 am
Children’s Service	10.00 am
Mincha (Mizrachi)	5.05 pm
Candle lighting	4.58 pm

Shabbat Eighth Day Pesach	
Shacharit 30/04/16	9.15 am
Children’s Service	10.00 am
Mincha (Mizrachi)	4.50 pm
Yom Tov ends	5.53 pm

Erev Shabbat Parashat Acharei Mot	
Candle lighting 6/05/16	4.59 pm
Mincha	5.05 pm

### Announcements

**Thank you to everyone who contributed to Kiddush during Pesach**

**Please see your email for further details of upcoming events**

So, wherever we find ourselves on this glorious holiday that falls in this month of such verdant natural beauty, we should pause to admire the world of beauty that G-d has placed us in. It will be a delight for the eyes and a blessing for the soul. *Rabbi Berel Wein.*

# Or Chadash

קהילת אור חדש

## WEEKLY BULLETIN

**Seventh Day Pesach and Shabbat Eighth Day Pesach** 21, 22 Nissan 5776; 29, 30 April, 2016

**President** Jonathan Erlich  
**Rabbi-in-residence** Rabbi Eisenberg  
**Dvrei Torah**

**Seventh Day Torah reading:** Stone Chumash p 366, Maftir p 892, Haftarah p 1225;  
**Shabbat Pesach Torah reading:** Stone Chumash p 1012, Maftir p 892, Haftarah p 1226.

### How to Worry Properly Rabbi Marc D. Angel

Q. What is the text of an Emergency Alert sent out by a Jewish Organization? A. Start worrying! Details to follow.

This joke reflects an ongoing reality of Jewish life. There always seems to be something to worry about, some crisis that is about to erupt, some threat to our survival. Even when we don’t yet know the details, we are called upon to get into the worrying mode.

The late Professor Simon Rawidowicz wrote a fascinating essay which he entitled: “Israel--the Ever-Dying People.” He points out that in each generation,

going back many centuries, Jews thought that Jewish history was coming to an end. They worried about destruction at the hand of vicious enemies; they worried about exiles and expulsions; they worried about spiritual decline; they worried about assimilation. It seems that since the time of Abraham, we’ve been worrying about our imminent demise. Although we have been “ever-dying”, Professor Rawidowicz reminds us that after 3500 years we are still alive!

Perhaps our very awareness of the fragility of our existence has given us an added tenacity to survive, to find ways of solving problems. The 19th century Rabbi Israel Salanter once quipped: “When people come to a



wall that they can't go through, they stop. When Jews come to a wall that they can't go through--they go through."

The Torah reading on the Seventh Day of Pessah includes the dramatic episode of the Israelites crossing the Red Sea. When they reached the shore of the sea, they faced an existential crisis. Behind them, the Egyptian troops were coming to destroy them. In front of them was the Red Sea. They were trapped, with no obvious solution to their dilemma. The Midrash tells of various reactions among the Israelites as they pondered their imminent destruction. Some said: we should have stayed in Egypt! Others said: the situation is hopeless; we and our families will perish. Woe unto us.

The common denominator of these approaches is that they led to psychological and emotional paralysis. Crying over what they could have done or should have done did not address their current crisis; it stifled their ability to cope. Declaring the situation to be hopeless led to despair. They came to a wall--and they stopped. The Midrash tells that Nahshon ben Aminadav, head of the tribe of Judah, walked into the Red Sea. When the water reached his

neck, then the sea miraculously split--and the Israelites were saved. Nahshon is described as a great hero because he took things into his own hands; he acted decisively; he risked his own life.

Yet Nahshon's heroism was not the result of a sudden burst of desperation. Rather, we can imagine that Nahshon deliberated carefully before entering the sea. He might have thought: G-d performed so many miracles for us in Egypt; G-d obviously has unlimited power; if G-d wanted us to be liberated from Egyptian servitude and to be brought into the Promised Land, surely G-d can and will make good on His promises to us. Armed with this reasoning, Nahshon entered the Red Sea. He was confident G-d would redeem His people. Nahshon came to a wall--and he went through; and he brought the rest of the people through as well.

When we receive Emergency Alerts from Jewish organizations telling us to start worrying because we are facing enormous threats, we should worry. But we should worry in the right way. Worrying that stems from regret that we should have or could have done things differently--such worrying

is negative and self-defeating. The past is over, and we need to confront the crisis as it faces us now. We don't have the option of returning to the past to undo decisions. (Hopefully, we can learn from these past decisions when we get through the current crisis, and contemplate how to make future decisions.) Likewise, it is not productive to sink into self-pity and passive despair. Indeed, despair feeds on itself and infects others with a spirit of helplessness.

We should worry like Nahshon worried. We should not minimize the dangers and the risks; but we should deliberate on what is at stake and how we can overcome the difficulty. We should have confidence that if G-d has brought us this far, He will keep His promises to us and bring us ultimate redemption. We should be ready to act decisively, to think "out of the box", to maintain forward momentum. *Rabbi Marc D. Angel and the Institute of Jewish Ideas and Ideals.*

## Pesach and Nature Rabbi Berel Wein

Aside from the actual lessons and topics regarding freedom from bondage and the emergence of the national identity of the Jewish people, Pesach conveys to us the wonders of the natural seasons of the year here in Israel. The great Song of Songs of King Solomon occupies a place of honor in the synagogue service of the holiday and recorded in

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*We have operated since 1995. During the year we arrange special activities including: learning, shiur/lecture series and social events.*

that most holy work are recorded colorful descriptions of the beauty and variety of nature here in the Holy Land.

Pesach always falls in the spring months here in Israel, a natural symbol for the constant rebirth and vitality of our ancient and ever young nation. For many centuries a significant portion of the Jewish people - especially in Eastern and Central Europe - lived in climates and under weather conditions that were uncomfortable and even brutal. Frigid winters of snow and ice were followed by impassable mud and then dusty and hot summers. Even nature in Eastern Europe was not necessarily kind to the millions of Jews who lived there.

In the United States, winter in the Midwest or the Northeast is usually quite cold and snowy, so spring is always a welcome arrival. But here in Israel it takes on a special meaning, more than just a change in weather. The season's beauty is highlighted by the reappearance of the flowers and the blossoming of the fruit trees. Jews search for blossoms

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