

current world. The gift of sight is one of the wonders of the human body. The gift of spiritual and historic sight, the type of sight that Moshe speaks of in this week's parsha is also of inestimable value. We can thank God for this gift of both spiritual and physical sight by renewing our loyalty to Torah and Israel and setting our goals according to the vision of Moshe as expressed here in the book of Devarim. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

This week's Haftarah is the third Haftarah of Consolation. Yishayahu Hanavi described the utopian times of Mashiach when the veiling values of societal assumptions and norm will be lifted and the reality of our absolute dependency on Hashem will be realized and accepted. Money and other assumed values and goals will be replaced by the currency of Avodas Hashem and Yiras Shamayim. G-d will be recognized by all as the ony Provider of sustenance in contrast to our present assumed self-sufficiency and independence. The words of Yishyuhu offer us hope in knowing that closeness to Hashem and the end of Galus is up to us. All we have to do is trust the beginning words of the Parsha: "The Blessing: that you should listen to the commandments of Hashem." *Rabbi Aron Tendler and torah.org.*

Erev Shabbat Parashat Reeh
Mincha (Mizrachi) 5.00 pm
Candle lighting 2/09/16 5.19 pm
Kabbalat Shabbat 5.45 pm

Shabbat Rosh Chodesh Parashat Reeh
Shacharit 03/09/16 9.15 am
Children's Service 10.00 am
Mincha 5.05 pm
Shabbat ends 6.15 pm

Rosh Chodesh 2 Elul 04/09/16

Erev Shabbat Parashat Shoftim
Mincha (Mizrachi) 5.00 pm
Candle lighting 9/09/16 5.24 pm
Kabbalat Shabbat 5.45 pm

Announcements

**Kiddush is sponsored by
The Synagogue**

**See email for
the complete details of
other events**

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Reeh 30 Av 5776; 3
September, 2016
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page 1208.

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

Words and Deeds Rabbi Marc D. Angel

Has this ever happened to you? People say they love you and respect you, but then act in a manner which is unloving and disrespectful. Have you ever noticed when people say they believe in this cause or that cause, but then proceed to ignore it and refrain from supporting it. They express the best of intentions about this or that, but then act in a way that negates these professed intentions.

In this week's Torah portion, the Almighty states that He will bless the people of Israel because "you will do what is good and right in the eyes

of the Lord your God" (Devarim 12:28). The verse specifically refers to action. It does not say that blessings will be given because you think nice thoughts or say nice words. It says that blessings ensue when "you will do what is good and right." A person's quality is measured not by intentions and words, but by deeds.

Later in the book of Devarim (28:9), God promises to raise the people of Israel as a holy nation "if you keep the commandments of the Lord your God and walk in His ways." Rabbi Hayyim Palachi, a sage of 19th century Izmir, pointed out that to "walk in His ways" entails positive action. It is not enough to feel empathy for the poor, or to wait for a needy person to come to you to ask



for help; rather, you must “walk” and actively pursue opportunities to help others. The hallmark of a religious person is good and upright action.

A popular saying has it that “the road to hell is paved with good intentions.” Some years ago, Israel launched a massive effort to bring Ethiopian Jews to the Jewish homeland. Our local UJA-Federation sponsored a rescue campaign, indicating that it cost \$1200 to bring each Ethiopian Jew to Israel. Our Congregation, along with many others, participated in raising funds for this life-saving effort.

I recall clearly the responses of two members of our Congregation. One of them, a successful Wall Street investor, called me to urge that our Congregation take a leadership role in this campaign. He expressed heartfelt concern for the desperate Ethiopian Jews and thought that this was a major opportunity to mobilize our congregants to action. I was pleased with this enthusiastic response, and I asked him if he and his wife would sponsor a parlor meeting at their home so that we could gather some congregants together to raise funds for this campaign. He said he'd get back to me. He never did get back to

me, even though I contacted him several more times to move things forward. When the campaign was concluded, this congregant, so eloquent in his heartfelt concern for Ethiopian Jews, had contributed zero dollars!

Another congregant, young and not prosperous, brought me a check for \$1200 to save an Ethiopian Jewish life. I knew that this was more than he could afford. Indeed, he had taken an interest-bearing loan to make this contribution. I told him that he wasn't obligated to go into debt to make a charitable contribution. He replied: if my life were at risk, I would want someone to be willing to spend \$1200 to save me! If we don't all rise to the challenge now, lives will be lost. This is no time to worry about going into a bit of debt. This is a time to act.

While one congregant expressed the best of intentions, he did nothing. The other congregant, who had far less ability to contribute, acted on his intentions and continues to be an inspiration to me after all these years. When the Torah instructs us to do what is good and right in the eyes of the Lord, it is reminding us that words are empty, even hypocritical, if not accompanied by appropriate action. It is telling

us not simply to profess friendship and concern, but to act like a friend and to demonstrate concern. It is telling us not to engage in fluffy oratory but to act with integrity and sincerity. Empty words are not only cheap; they are painful to hear. Good intentions without concomitant action are like dust in the wind. *Rabbi Marc. D. Angel and the Institute of Jewish Ideas and Ideals.*

Having a Few Pairs of Glasses Rabbi Berel Wein

The first word of the parsha itself - re'ah - see - is the key to the entire understanding of the book of Devarim. Moshe speaks to the Jewish people not so much as to faith and belief as he does as to experience and history. Moshe asks that Israel recall all of the experiences of the desert and of Egypt. By remembering they will be able to see their responsibilities and their destiny much more clearly. Moshe speaks against wishful thinking, placing hope over reality, of the tragedy of ignoring lessons of history and those of bitter experience. So Moshe speaks not of esoteric matters but rather exhorts Israel to see clearly the realities and its relationship to God and His covenant. Moshe really states that “seeing is believing,” for by seeing the world, past and present, clearly and honestly, one can thereby come to greater heights of belief and inspiration. The prophet scolded Israel by stating: “See your path in the valley; see

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.

your past immoralities.” If we would only see the past and not merely acknowledge its existence in a superficial manner, how much greater our commitment to achievement and future greatness would be!

The entire book of Devarim concentrates on this weakness of sight of the Jewish people. There are those who are very near-sighted and never see past their nose. There are those who are far-sighted but because of that they are not realistic about the present. Moshe demands of Israel to be clear-sighted, balanced, farsighted and realistic all at the same time. There are aids to help us achieve this tricky goal. Therefore this week's parsha also contains the holiday cycle of the Jewish year. The holiday cycle reminds us of Egypt and the Exodus, of Sinai, and our commitment, of the sojourn in the desert and our arrival in the Holy Land. It paints for us a complete picture of the Jewish past and the Jewish future. It is a corrective lens through which we see clearly how to behave and achieve in our

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