

realized that we are living in a sukkah. That realization alone was sufficient to allow individual Jews and Jewish society generally to function, survive and even prosper. By absorbing this lesson of the sukkah – its beauty, its fragility, its temporary nature, its serenity and its relationship to nature and the world we live in, we immerse ourselves in G-d's perspective, so to speak, of the world and our place in it. That alone should awaken within us an emotion of joy and satisfaction. In Temple times, the libation of water on the holy altar of the Temple in Jerusalem on the holiday of Sukkoth created a national emotion of joy and rejoicing. It is interesting to note that water, which most of us take for granted, is not nearly as expensive a commodity as an animal sacrifice or an offering of gold or silver would have been. Nevertheless, it was the offering of water that occasioned the great celebrations of joy in ancient Jerusalem.

Simply because it was almost a relatively mundane offering, it emphasized the perspective of life that Sukkoth was meant to convey. One can be joyful even with plain water if one realizes the blessings of nature and of the benevolence of G-d. In a world of excess and the pursuit of luxuries, Sukkoth comes to remind us of our true priorities and of the necessity of a healthy balance in our lives and behavior. *Rabbi Berel Wein and torah.org.*

### Announcements

**Daylight Savings Time  
starts 2 am Sunday  
October 4. Please put your  
clocks forward 1 hour**

### Minyan Schedule

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

Shabbat Chol HaMoed Sukkot  
Shacharit 03/10/15 9.15 am  
Children's Service 10.00 am  
Mincha (Mizrachi) 5.35 pm  
Shabbat ends 6.35 pm

Erev Shmini Atzeret  
Candle lighting 04/10/15 6.41 pm  
Mincha/Ma'ariv 6.45 pm

Shmini Atzeret  
Shacharit 05/10/15 9.15 am  
Children's Service 10.00 am  
Mincha an Hakafot (Mizrachi)  
Candle lighting after 7.37 pm

Simchat Torah  
Shacharit 06/10/15 9.15 am  
Children's Service 10.00 am  
Mincha  
Yom Tov ends 7.38 pm

Erev Shabbat Parashat Bereshit  
Candle lighting 09/10/15 6.45 pm  
Kabbalat Shabbat 6.30 pm

### Mazal Tov to our Chatanim

**Chatan Torah Harry  
Kornfeld**

**Chatan Bereshit Richard  
Hasten**

# Or Chadash

קהילת אור חדש

## WEEKLY BULLETIN

**Shabbat Chol HaMoed Shabbat**  
20 Tishrei 5776; 3 October, 2015  
**Shabbat Torah reading:** Stone Chumash  
p 504, Maftir p 768 and Haftarah p 1243.

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

### Miraculously the Streak Continues

#### Rabbi Mordechai Kamenetzky

For a seven day period you shall dwell in booths. Every resident among the Israelites shall live in booths, in order that your generations should know that I had the Children of Israel live in booths when I took them out of the Land of Egypt. I am HASHEM, your G-d. (Vayikra 23:42-43) I proudly built a quaint little Sukkah for educational purposes at the Yeshiva this week. The kindly janitor, who assisted me, asked me what this whole Sukkah thing was about. Before explaining how real security does not come from the brick and mortar of our solidly build home, I told him in a whimsical fashion, "I don't think I have time to explain

because it is a 3327 year old story." That is long time for a nation to survive and thrive.

When we consider Lou Gehrig's streak of playing in 2,130 consecutive baseball games, a record that stood for 56 years, it is heralded as a remarkable accomplishment and it is. That feat was enough to earn him the title "Iron Horse". The sheer physical strength, endurance, resilience, and mental fortitude required are qualities worth marveling at and emulating in our own universe activity. There must have been plenty of fortuitous bounces and some good old fashion luck at play as well to have lasted so long and remained so strong throughout. When he suddenly retired because of a sudden serious illness that would take his life in two years-time, he stood before an adoring crowd at Yankee Stadium and humbly and sincerely declared, "Fans, for the past two weeks



you have been reading about the bad break I got. Yet today I consider myself the luckiest man on the face of this earth. So I close in saying that I may have had a tough break, but I have an awful lot to live for." Now, in contradistinction, when we study at the duration of the Jewish People as a Torah Nation, the disproportionality eclipses any faint comparison. Rabbi Yaakov Emden noted almost three hundred years ago, and a lot of water and blood too has traveled over the dam in that time: "Many have tried to injure us or wipe us out. While all the great ancient civilizations have disappeared and been forgotten- The Nation of Israel who clings to HASHEM is alive today! What will the wise historian answer when he examines this phenomenon without prejudice? Was this all purely by chance? By my soul, when I contemplated these great wonders of our continued existence, they took on greater significance than all the miracles and wonders that HASHEM, Blessed Be He, performed for our fathers in Egypt, in the desert, and when they entered the Land of Israel. And the longer this exile extends, the miracle of Jewish existence becomes more obvious to make known G-d's mastery and supervision over nature and history.

Somehow the Sukkah brings into focus the entirety of our history. How had we made it this far?! Under what conditions have we endured!? What

are the logical odds of us having arrived at this point and time!? How did it all happen and in spite of waves of tragedy? These are questions that beg persistently for answers as we repose under the flimsy covering of the Sukkah.

In a certain crude way we can reflect on the words of that "iron horse" of baseball when he emotionally delivered his farewell address, "Fans, for the past two weeks you have been reading about the bad break I got. Yet today I consider myself the luckiest man on the face of this earth." So I close in saying that I may have had a tough break, but I have an awful lot to live for." Wow!

For the past two thousand years you've been reading about our bad breaks. Yet today, as we sit in our Sukkah, we can each say, I consider myself the luckiest man on the face of the earth. So I close in saying that we may have had many tough breaks but we sure have an awful lot to live for and miraculously the streak continues! *Rabbi Rabbi Mordechai Kamenetzky and torah.org.*

## The Joy of Living in a Sukkah

### Rabbi Berel Wein

After the tension filled solemnity of Rosh Hashanah and Yom Kippur, the holiday of Sukkoth arrives with

its many inspiring rituals and its message of joy and rejoicing in the service of G-d. It is regarding Sukkoth that the Torah instructs us "to be joyful on your holiday."

Now, joy, like almost all other emotions is not something that can be turned on and off like a faucet. A person either feels joyful or not. You cannot tell a person who is sad and depressed to just feel joyful and expect that that should somehow happen. The traditional commentators have already remarked that since we have just passed through the cleansing processes of Rosh Hashanah and Yom Kippur and feel relieved, forgiven and confident in our faith and in our relationship to our Creator, it is only natural to expect that we will feel joyful at this time of the year. But, to a certain extent, this type of answer really only begs the question. It is quite difficult for anyone to feel completely satisfied with one's self and one's actions after undergoing a thorough, honest and often painful self-examination. We are now privy to our faults and failings and even though we are confident that Heaven's goodness has forgiven us, we are still well aware of the problems that remain within us and limit, if not even prevent, any feelings of overwhelming joy to take hold. And yet the Torah insists that we be joyful and of good cheer on this holiday of Sukkoth.

The rabbis have given a markedly different perspective to the emotion of joy and it is this perspective that I feel the Torah is speaking of when commanding us regarding the holiday of Sukkoth. The rabbis in the Talmud stated that there is no joy comparable to the joy one feels when doubts have been resolved and clarity and reality reign.

*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.*

Much of the sadness that exist in life is based on its uncertainty, in the plethora of options and choices, the consequences of which are never clear to us and in the difficulty we face in placing our lives and their events into proper perspective. A flash of clarity, an insight of perspective, a moment of confident decision can truly bring about a feeling of joy.

Sukkoth can provide us with that clarity and perspective. It teaches us that our physical home and house is not quite as important as we may think it is. It instructs us in the beauty of nature, the necessity for Heaven's blessing of rain and productivity and in the realization that even though our lives and existence are indeed fragile, we should treasure every breathing moment and see it in the perspective of our immortality and eternity.

Sukkoth engenders within us the appreciation of correct priorities in our lives and the achievement of a proper balance between the illusory and reality. It provides us with a most necessary dose of humility - one that can allow a person to see things in proper perspective.

The Jewish people throughout our long and many times difficult years and experiences have always

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Contributions to Or Chadash Inc. can be made by contacting Jonathan Erlich on 0404 093 173 or [orchadash613@gmail.com](mailto:orchadash613@gmail.com) or by post **PO Box 109, Rose Bay**

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