

Moshe would also receive training in this most important axiom of Jewish life. From now on he would always compare himself to the other great individuals of the Jewish story, the patriarchs. He never again would find himself wanting in this respect. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

The theme of the Exodus is the Jew and the Egyptian recognizing G-d's absolute mastery over all things. The nature of a slave / master relationship is for the slave to be dependent on the master and the master to feel a proprietorship over the slave. At the time of the Exodus, Pharaoh had to be humbled, the Jews had to be freed of their dependency upon Egypt, and the Jews would have to direct their fealty to G-d, and G-d alone.

Egypt retained her position as a major world power into the era of the first Bais Hamikdash (Temple). It would be Babylon that would humble Egypt and strip her of her position as a major international power.

Yechezkel, the Navi, prophesied the downfall of Egypt around the year 3332 - 429 b.c.e. He compared Egypt to a great sea monster that dominated the sea. The fisherman caught the sea monster along with all the other fish that clung to the defeated monster, and dragged them into the wilderness to rot and become food for the beasts of the field and the birds of the sky. So too, the same would happen to Egypt and the Bnai Yisroel who had formed an unholy alliance with Egypt against the might

Minyan Schedule

Erev Shabbat Parashat Vaera
Kabbalat Shabbat 6.30 pm
Candle lighting 8/01/16 7.52 pm

Shabbat Parashat Vaera
Shacharit 9/01/16 9.15 am
Children's Service 10.00 am
Mincha (Mizrachi) 7.43 pm
Shabbat ends 8.53 pm

Rosh Chodesh Shvat 11/01/16

Erev Shabbat Parashat Bo
Kabbalat Shabbat 6.30 pm
Candle lighting 15/01/16 7.51 pm

Announcements

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Kornfeld and family
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mother, Regina (Rivka bat
Alexander)**

of Babylon. Nevuchadnetzar would eventually destroy Egypt along with Israel who had clung to Egypt for protection. In order for the Jew to be truly free of all-foreign domination and oppression he would have to accept his dependency upon G-d, and G-d alone. *Rabbi Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Vaera
28 Tevet 5776; 9 January, 2016
Shabbat Torah reading: Stone Chumash
page 318 and Haftarah page 1149.

President Jonathan Erlich
Rabbi-in-residence Rabbi Franklin
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Redemption Will Come... Eventually

Rabbi Marc D. Angel

"And Moses spoke before G-d saying: behold, the children of Israel did not listen to me; how then will Pharaoh listen to me..." Moses brought the children of Israel a tremendous message: G-d was ready to end their slavery in Egypt; G-d would bring them to the Promised Land, a land flowing with milk and honey. After generations of harsh servitude, the Israelites would now become free.

Surely, this long-awaited message should have evoked rejoicing among the Hebrew slaves. Finally, redemption was at hand. Yet, the Torah reports that Moses'

appearance on the scene did not generate much enthusiasm among the children of Israel. Indeed, after Moses demanded that Pharaoh release the Israelites so that they might worship G-d, Pharaoh issued orders causing the condition of the slaves to worsen considerably. The Israelites were furious with Moses; instead of improving their situation, he was causing them even more suffering.

Moses must have spoken to the people, trying to make them understand that the process of freedom would take time and effort. He must have tried to inspire them with the dream of liberation from servitude, of freedom to live in their own land, of the covenant of G-d with the people of Israel. But the children of Israel were not receptive to this message. They could



hardly think of such grand and impractical scenarios. They were slaves who could barely catch their breath from their hard work.

Moses wondered: if the Hebrew slaves themselves don't listen to my words, how can I expect Pharaoh to listen? How can I lead to freedom people who do not aspire to be free? How can I confront the enemies of Israel, when the Israelites themselves lack the united will to go out of Egypt? How can I lead, if no one is ready to follow me? When Moses related his concerns to G-d, G-d commanded Moses and Aaron to let the Israelites and Pharaoh know that Pharaoh must send the Israelites out of Egypt. G-d did not offer Moses words of encouragement. He did not tell him to spend more time teaching the Israelites about freedom. He told him: do your job, regardless of who will or won't listen to you.

G-d taught Moses an essential ingredient in proper leadership. When the public faces a difficult situation, a leader needs to present a grand vision of how the public can overcome the difficulty. A leader must keep focused on what needs to be done, and must gain the support and willpower of the public. But this often takes much time and energy. The public is not quickly aroused from its inertia. People always have excuses why things can't change:

we are too busy with our work, the establishment is too powerful, we don't want to make things worse by calling for dramatic change, let others take the risk if they want—but don't count on us!

When a leader hears these comments, he/she may lose heart. How can we move forward if the public is not with us? How can we bring about change if people are afraid of change, or if people are not ready to make sacrifices to alter the status quo? The answer: do your job! Keep focused on your ideals and your dreams and your goals regardless of who will or won't listen to you. This is what G-d taught Moses, and it is a lesson for spiritual leadership of all generations. The public will one day be awakened to the challenges of the moment, and will rise with all its power to effect needed change. Do your job! Stay focused! Articulate the dream! Redemption will come. *Rabbi Marc D. Angel and the Institute of Jewish Ideas and Ideals.*

The Value of an Individual Rabbi Berel Wein

The comparison of the complaint of Moshe to G-d about His lack of compassion regarding the enslaved

and persecuted Jews in Egypt, to the more sanguine acceptance of G-d's will by the patriarchs of Israel of an earlier generation is somewhat puzzling. Moshe's complaint is really a cry of anguish and pain over the desperate situation of the Jews in Egyptian bondage rather than a statement of disbelief or denial of G-d's intent to deliver the Jews from their bondage. So, why is the implied criticism of Moshe justified and the subject of much discussion in the Talmud, Midrash and Rashi?

At first glance, it seems to be slightly harsh and unjustified. This issue has been the subject of much rabbinic contemplation and insight over the centuries. Here I will advance one of the many possible interpretations of this matter. Moshe was speaking of an existential crisis facing an entire people so that the Jewish future itself, so to speak, was in danger of destruction. The patriarchs faced only personal, individual challenges and trusted that G-d's promises and plans would nevertheless be fulfilled somehow, even if not through them.

However, once Israel became a nation and no longer just individuals, the stakes of failure increased. This caused Moshe's reaction, as this is what he believed to be the case. However, the Lord, so to speak, taught Moshe that the fate of individuals in His eyes, again so to speak, is equal to the fate of large and mighty nations. And, though the patriarchs realized their cosmic and historic importance and were threatened by extinction, they never expressed their doubts or criticisms to G-d. Here Moshe was being taught the lesson of the value and

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importance of individuals, those that shape and propel human history and progress. G-d's complaint to Moshe, so to speak, was that he underestimated the worth of an individual and also underestimated the true greatness and value of the patriarchs of the Jewish people.

This fits the general theme expressed throughout Jewish tradition that Moshe would always be treated differently than others by Heaven, simply because of his greatness of character and breadth of vision and prophecy. Anyone else that would have complained to G-d about the brutality of the Egyptian bondage of Israel would perhaps be considered a hero. But Moshe's level of prophecy and attachment to G-d was so extraordinary that he was held accountable for even the smallest misunderstanding caused by his words or deeds.

Even a cursory reading of the biblical narrative from beginning till end will inform one that the greater the stature of the person, the more miniscule the room for error in spiritual and public areas of speech and behavior. This was a lesson well learned by the patriarchs. Now

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