

human who is created and G-d Who is his creator cannot be crossed.

The silence of Moshe on this matter throughout the rest of the book of the Torah speaks volumes. It teaches us the lesson of the relationship between G-d and humans and of the great inimitable Jewish idea of the glory of G-d and somehow of our relationship of acceptance and belief in Him. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

This weeks Haftarah begins the 7 Haftarah of Consolation selected from the Navi Yishayah. In the aftermath of Tisha B'Av and the destruction of the Beis Hamikdash, Hashem embraces his children enveloping them in hope and love. It captures the imagery and emotion of a loving parent who after punishing a wayward child picks up the child and, with tears and hugs, kisses away the pain of distance and separation.

Yishayah paints a picture of the Creator's majesty in nature and history. Prophesying 190 years before the Churban, he described the triumphant resurrection of Tzion and Yerushalayim. The exiled will have returned and the very hills of Jerusalem will testify to the eternity of Hashem and his chosen people. Our ultimate redemption will be far more than a return to Land and nationalism. It will herald the dawning of our greatest accomplishment as we ascend to our rightful place among the nations.

"The word of the Prophet visualizes the time when the

Minyan Schedule

Erev Shabbat Parashat Vaetchanan	
Candle lighting	4.56 pm
Kabbalat Shabbat 31/07/15	5.06 pm
Shabbat Nahamu Parashat Vaetchanan	
Shacharit 01/08/15	9.15 am
Children's Service	10.00 am
Mincha (Mizrachi)	4.54 pm
Shabbat ends	5.54 pm

Erev Shabbat Parashat Ekev	
Candle lighting	5.01 pm
Kabbalat Shabbat 07/08/15	5.11 pm

Announcements

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"Jacob" nation will in truth have become "Israel", and as the nations of priests of the world, will have accomplished its mission. Then Jerusalem will have become the center, the heart from which, and to which, not only the life stream of Israel, but also that of the whole of mankind intimately connected with Israel pulsates." Rav Hirsch *Rabbi Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Nahamu Parashat Vaetchanan
16 Av 5775; 1 August, 2015
Shabbat Torah reading: Stone Chumash
page 958, and Haftarah page 1196.

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

Stifling Thought and Speech

Rabbi Marc D. Angel

In a recent lecture, Rabbi Hayyim Angel alluded to a remarkable passage in the Talmud (Sotah 13b), which seems to cast some criticism on Moses. When Korah and his associates arose against Moses, they argued that "all the congregation is holy, and why do you lord over the congregation of the Lord?" Although their motives were dubious, there was some justice in their claim. They purported to want a more democratic system that did not concentrate all power in the hands of Moses and Aaron. In rebuffing the critics, Moses said: *rav lahem b'nai Levi*, i.e. you have enough, children of Levi. Instead of engaging

the critics in conversation, Moses cut them off: Enough!

In this week's Torah portion, Moses pleads with the Almighty to let him enter the Promised Land. G-d tells Moses: *rav lakh*, that's enough. Echoing Moses' response to Korah and company, G-d uses the same phrase to silence Moses. The Talmud draws a connection between these two passages. Moses had cut off conversation with those who raised questions, and now G-d cut off conversation with Moses when he raised his question.

The lesson is that one should be very reluctant to stifle open discussion. One should listen to criticisms, suggestions, different opinions, and not summarily cut them off. It is possible that there is some truth in the words of the critics; it is possible that the opinions



of others are worthy of serious consideration. Instead of issuing gag orders, responsible leadership should encourage an environment where people can voice their opinions freely. If those opinions are false, then they can be refuted. If those opinions are true, they can be adopted. If there is some truth in them, one can modify his/her own opinions accordingly.

These thoughts came to mind as I have been reading Dr. Marc Shapiro's new book, "Changing the Immutable: How Orthodox Judaism Rewrites Its History," dealing with censorship within the Orthodox world. He has cited many examples of how historic texts have been altered to conform to the current "religiously correct" views, especially those held in the right wing Hareidi community. Books by rabbis of previous generations are reprinted, but are made "kosher" by today's religious thought police. They purge texts that have positive attitudes toward secular education or to Zionism. They eliminate passages, eliminate reference to people whose names are not clearly identified with right wing Orthodoxy, they misrepresent personalities.

A book by Rabbi Yosef Hayim of Baghdad mentions the common practice of religious Jewish women in Europe to appear in public without covering their hair.

When the book was reprinted, this passage was removed. Writings of important German rabbis note that in the school of Rabbi Samson Raphael Hirsch, boys did not wear head coverings during classes of general studies. This fact is deleted in new editions of the works of these rabbis. A book by Rabbi Joseph B. Soloveitchik was printed, but no reference is made to the fact that he taught at Yeshiva University, an institution that fosters secular as well as religious education. Rabbi Soloveitchik is simply listed as the Rabbi of Boston. Biographies of the "gedolim" invariably depict them as models of contemporary Hareidi Orthodoxy. Any facts that diverge from Hareidi ideology are simply left out or covered up.

Hareidim, of course, do not have a monopoly on rewriting history in their own image. This tendency is apparent among many groups, Jewish and non-Jewish. The tendency is apparent in secular, as well as religious, texts. Much of contemporary media coverage is shaped by, and consciously or sub-consciously censored by, prevailing political correctness. When people attempt to prevent free and open inquiry, they not only sin against Truth. They sin against the public at large. When one says "rav lahem" to others, one can expect an ultimate "rav lakh" from the Almighty. *Rabbi Marc. D. Angel*

and the Institute of Jewish Ideas and Ideals.

Don't Judge G-d Rabbi Berel Wein

In the Torah reading of this week our teacher and leader Moshe prays and begs for a final time, that Heaven revoke its decree preventing him from entering the Land of Israel. His plea is unsuccessful and, in fact, he is told not to raise the subject again during his lifetime. It is striking to note that Moshe does not complain about the outcome of his entreaty nor is there any note of bitterness in the rest of the book regarding his fate. One would think that on balance he could make a good case for himself. After all, he is seemingly being treated unfairly and the punishment meted out to him does not fit the offense committed.

There are many reasons advanced by the commentators as to the true motives of Heaven in not allowing Moshe entry into the land of Israel. Whatever the explanation that is offered, the final line must be that we are not privy to, nor able to understand the workings and judgments of the Lord. This idea is encapsulated in the famous verse "that no living human being can see Me." it is not only that G-d cannot be seen by human eyes, it is also that G-d's decisions and guidance of the world and of human events lies beyond the pale of our understanding. Because of this, there always existed attempts to worship G-d in a manner that somehow could be understood in human terms. The basis of

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paganism was to make the G-ds human beings - and not very nice ones at that. We can understand Zeus and Apollo. The true G-d of Israel remains far beyond human comprehension. And that is what in essence separated Judaism and the Jewish people from all other cultures of the ancient world, and perhaps even of our modern world as well.

Our teacher and leader Moshe came closer than any human being to discern G-d's presence. The Lord, so to speak, passed over him and somehow touched him. The face of Moshe radiated with the spark of G-dliness that was imparted to him. And it is perhaps this intimacy with G-d that Moshe possessed which allows him to accept G-d's judgment without question and bitterness. This is perhaps the supreme lesson that Moshe himself teaches the Jewish people in recounting these events. It is not so much the personal disappointment and frustration that he wishes to communicate to us in being unable to enter the Land of Israel. It is rather the supreme lesson that man is unable to judge G-d and that the line between the

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