

of Ovadiah, which is the smallest book of the Prophets - only one chapter. Ovadiah lived during the time of Eliyahu, and the difficult reign of Achav and Ezevel (3043-705 b.c.e.) We were introduced to Ovadiah in the Haftarah of Parshas Vayera when Elisha miraculously helped his widow. Ovadia's personal commitment and courage in saving 100 prophets from the purges of Ezevel (Jezebel) was rewarded by himself becoming one of the prophets who would prophesies about the demise of evil and the ultimate salvation of the righteous.

The connection to our Parsha is the emphasis on Eisav's eventual demise. Yoseph, who is the positive manifestation of what Eisav could have been, will triumph in eradicating Eisav's evil influence from society. "...the house of Yoseph a flame, and the house of Eisav stubble. They will set them ablaze and consume them..." (1:18-19) Eisav had been given his chance of joining in the creation of the Jewish nation whose influence over society would redirect destiny. Instead of joining, Eisav challenged Yakov, and attempted to destroy him.

Throughout history, Eisav rejoiced in Israel's misfortune and boasted of his contribution to their pain and distress. Ovadiah's prophecy, portrays the times of Mashiach when justice will manifest itself in the "measure for a measure", of Eisav's destruction. Eisav, who destroyed the Bais Hamikdash and sent Israel into exile, will live to see the in-gathering of the exiled and the rebuilding of the Bais Hamikdash. He will experience the ultimate retribution of witnessing what might have been his own glory and triumph, if only he had chosen to do good, rather than bad.

Minyan Schedule

Erev Shabbat Parashat Vayishlach
Kabbalat Shabbat 6.30 pm
Candle lighting 27/11/15 7.28 pm

Shabbat Parashat Vayishlach
Shacharit 28/11/15 9.15 am
Children's Service 10.00 am
Mincha (Mizrachi) 7.20 pm
Shabbat ends 8.30 pm

Erev Shabbat Parashat Vayeshev
Kabbalat Shabbat 6.30 pm
Candle lighting 4/12/15 7.35 pm

Announcements

Kiddush is sponsored by

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**Mazal Tov to Chava and Ari
Kuchar on the birth of a son**

Ovadiah is chosen to deliver this prophecy because he chose to do good over bad. As a servant to the evil Achav and Ezevel, he could have chosen a life of power and glory while carrying out their evil wishes. Instead, he chose to place himself in mortal danger to save the intended victims of Ezevel. In his capacity as the Navi, Ovadiah says to Eisav, "You have no excuse! Everyone is challenged and everyone must choose." Those who choose evil will be destroyed, and those who choose good will witness Eisav's punishment, and the coming of Mashiach. (1:21) *R. Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Vayishlach
16 Kislev 5776; 28 November, 2015
Shabbat Torah reading: Stone Chumash
page 250, and Haftarah page 1144.

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

Humility, Honesty, Humanity

Rabbi Marc D. Angel

"I am not worthy of all the mercies and all the truth which You have shown unto Your servant." (Bereishith 32:11) Jacob had a remarkable curriculum vitae. He was the patriarch of a large family. He possessed an impressive amount of livestock and was quite wealthy. By external standards of success, Jacob had achieved a lot during his years with Lavan.

Many people, when feeling they have been successful, become egotistical. They take pride in their wealth, or power, or superiority in their field of endeavor. They may come to feel that they are somehow immune to the vagaries of life, that they aren't bound by the rules

and regulations that govern the masses of people, that they have the right to impose their wills on others. Such people border on idolatry - the worship of their own selves!

Jacob, however, set a different example. Although exceptionally successful in his worldly endeavors, Jacob came before G-d with the admission of "katonti" - I am not worthy of all the blessings I have received. "Katonti" implies that Jacob thought of himself still as a child dependent upon G-d his Father. He did not become inflated with egotism and self-adulation. On the contrary, he continued to worry about the future challenges he would be facing; he recognized his limitations and his need to turn to the Almighty for help.

The 23rd Psalm ends with a puzzling verse: "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house



of the Lord for length of days.” Even if G-d had shown abundant kindness to David in the past, how could David be so certain that this goodness and mercy would surely follow him all the days of his life? I think the verse can properly be understood if we translate the word “akh” differently. Instead of meaning “surely”, it should be translated “even if”. The verse then should be understood as follows: Even if goodness and mercy shall follow me all the days of my life, I shall not abandon G-d; I shall not leave the presence of the Lord; I shall humbly receive these blessings and acknowledge G-d as their source. I will not become arrogant or egotistical, no matter how successful I may become in worldly matters.

In our morning prayers, we confess before G-d that we are cognizant of our ultimate smallness. “Are not the mightiest as naught before You, people of renown as if they were not, the wise as if without knowledge, the intelligent as if lacking in understanding?” This prayer reminds us to keep our lives in focus. No matter how much wisdom we have attained, no matter how powerful we are, no matter how much wealth we have accumulated - it is all as vanity in the face of eternity. It is precisely when we understand our ultimate smallness, that we can begin to relate more honestly to G-d and to our fellow human beings. We can do our best

to serve G-d and humanity - not for the sake of glorifying ourselves, but for the greater glory of G-d.

The strife, violence and warfare that plague humanity stem largely from human arrogance and egotism, from jealousy and greed, from the desire to exert power and demonstrate lordship. These qualities are evident in our every day interactions with fellow human beings, as well as in national and international relations. We cannot achieve redemption - not individually and not as nations - until we learn to say “katonti”, until we learn basic humility, until we see our lives in context with the eternal G-d. *Rabbi Marc. D. Angel and the Institute of Jewish Ideas and Ideals.*

We Are All The Children Of Yaakov

Rabbi Berel Wein

Our father Yaakov lives in a very violent and dangerous world. Escaping from Lavan and his treacheries, he falls into a wrestling match with an angel and an actual encounter with Eisav, who apparently is determined to kill him. Extricating himself from these difficulties, bruised, wounded and slightly poorer materially for the events, Yaakov then suffers the tragedy of his daughter Dina being kidnapped and assaulted and the resultant war

that his sons, led by Shimon and Levi, conduct against the leaders and citizens of Shechem.

Yaakov is appalled by the violence perpetrated by his sons but is apparently powerless to limit it. Even on his deathbed he will reprimand Shimon and Levi for their violent nature and behavior. This parsha therefore turns into a litany of tragedies and untoward events that befell Yaakov. I have always felt that when Yaakov told the Pharaoh that “my years have been few and bad” he was referring to this week’s parsha and its events.

It certainly seems that any assessment of Yaakov’s life, based on the events of this week’s parsha, must certainly be a bleak one, full of shade with very little light shining through. Yet in the assessment of Jewish history and rabbinic tradition, Yaakov’s life is seen as a triumph and success. He is the one who takes a family and builds it into a nation. He takes thirteen disparate children, each one with a distinct personality and differing goals and welds them into the people of Israel. He imbues them with the belief of monotheism, good purpose and probative behavior, in spite of their living in a world of paganism and dissolute behavior.

Yaakov is strengthened in his belief by the promises made to him by G-d many years earlier in his life, before he embarked on his fateful journey to Aram. He never questioned the validity of G-d’s support of him, of his eventual salvation and survival, no matter how difficult the circumstances. In this he is the paradigm of all future Jewish existence that mimics his life and circumstances.

Jewish life and events can be

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.

characterized as always being one of “out of the fire into the frying pan.” There never seems to be a letup, a respite from the challenges and dangers that constantly arise. Yet we Jews are constantly aware of G-d’s promise that He will never completely forsake us and that within us is the ability of being an eternal and constantly renewed people.

Being a loyal and Torah abiding Jew can create within each of us a sense of serenity and harmony. However, as a nation and people, such a pleasant passage through the waters of human history is unlikely. It is natural for us to wish that this would somehow be otherwise. But the events of the life of Yaakov stare us in the face. They chart our course in life as well. Faith in G-d and the will to persevere under all circumstances define our goals and hopes in this difficult world in which we live. For, after all, we are all the children of Yaakov. *Rabbi Berel Wein and torah.org.*

Haftarah Summary

Rabbi Aron Tendler

This week’s Haftarah is the Book

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