

We have to be open to receive it, study it and implement its positive aspects. It will be of enormous benefit to us in our struggle to remain G-d's "treasure among the nations." *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

This week's Haftarah is from Yishaya 6 and 7. Continuing the theme of Revelation, the Haftarah recounts the famed vision known as Maaseh Hamerkavah - the vision of Hashem as He sits upon His throne surrounded by various angels singing His praises.

Yishaya prophesied during the reign of Achaz, the King of Yehudah. This vision is repeated in greater detail in Yechezkel, and is usually associated with Yechezkel, rather than Yishaya. However, in this awesome vision, Yishaya is told of the eventual destruction of Yerushalayim. He is sent to relate this prophecy to the new King Achaz, who would prove to be an evil and wicked monarch.

The concluding prophecy is far more optimistic than the beginning one. Achaz is told not to fear the coming war with Aram and Israel. In the merit of his, yet to be born son, Chizkiyahu, their alliance would fail. Chizkiyahu would eventually be crowned as "The Prince of Peace," and return the Jewish people to an unprecedented devotion and commitment to Torah scholarship and observance. Unfortunately, the Jewish People would return to their evil ways and Yerushalayim

Minyan Schedule

Erev Shabbat Parashat Yitro
Kabbalat Shabbat 6.30 pm
Candle lighting 29/01/16 7.45 pm

Shabbat Parashat Yitro
Shacharit 30/01/16 9.15 am
Children's Service 10.00 am
Mincha (Mizrachi) 7.33 pm
Shabbat ends 8.43 pm

Erev Shabbat Parashat Mishpatim
Kabbalat Shabbat 6.30 pm
Candle lighting 5/02/16 7.40 pm

Announcements

**Kiddush is sponsored
by**

**Richard Hasten
commemorating the
Yahrzeit of his father-
in-law Eric Swil, Aharon
ben Joel and his father
Harry Hasten, Chaim Zvi
ben Aharon, and**

**Lior and Michael Misrachi
in honour of the birth and
naming of their daughter**

**Mazal Tov to Lior
and Michael Misrachi
and their extended
family on the birth of a
daughter and sister**

would be destroyed. *Rabbi Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Yitro

20 Shvat 5776; 30 January, 2016

Shabbat Torah reading: Stone Chumash
page 394 and Haftarah page 1154.

President Jonathan Erlich

Rabbi-in-residence Rabbi Franklin

Dvrei Torah Rabbi Franklin

Listening to the Revelation

Rabbi Marc D. Angel

Albert Einstein commented on the nature of Jewish ideals: "The pursuit of knowledge for its own sake, an almost fanatical love of justice, and the desire for personal independence - these are the features of the Jewish tradition which make me thank my stars that I belong to it." (The World as I See It, p. 103). Einstein believed that Jewish civilization was magnificent and unique in cultivating education, justice and personal autonomy. It provides the moral and intellectual framework for individuals to achieve personal fulfillment and to be constructive members of society. We Jews, like Einstein, should

"thank our stars" that we belong to the Jewish tradition.

Many of the foundational values of Judaism are found in this week's Torah portion. We read of G-d's revelation of the Ten Commandments to the Israelites, commandments that serve as the basis of a moral society. We read the description of the people of Israel as a kingdom of priests and a holy nation - a people that must be devoted to righteousness and holiness. We also learn the importance of taking personal responsibility.

The Torah portion begins with the words "Vayishma Yitro" - and Yitro heard. News had reached him about the miraculous salvation of the Israelites at the Red Sea and about their battle with Amalek. A Hassidic master asked: why did the



Torah specify that Yitro heard about these things? Everyone, not just Yitro, had heard about the exploits of the Israelites. The Rebbe answered: others heard, but Yitro listened. Yitro was special because he drew conclusions from the news he received. He realized that he should meet with Moses and the Israelites, that he should stand in solidarity with them, that he should find ways of helping them.

We are barraged by news, by demands, by problems, by requests: many people hear these things, but then tune them out. Special people listen. They try to understand what is at stake and what role they can play. And they act accordingly. Those who hear are those who stand back, who are "the silent majority". Those who listen are the ones who enter the fray and change the world for the better.

The parasha includes the Ten Commandments. Significantly, the Ten Commandments are in the singular - not plural - form. G-d speaks to each individual. The Midrash comments that G-d's voice reached each person according to his/her ability to comprehend. G-d wanted every person to listen to His words and take them personally; he did not want them simply to

hear Him.

Listening is a quality that demands that we pay close attention to what is being said, that we be attuned to the feelings and needs of others, that we come to feel a genuine empathy with them. By listening, we then can decide on appropriate words and actions that may be helpful. Yitro's ability to listen, not just to hear, distinguished him from so many others of his generation. So, too, each of us can learn to be better listeners, more sympathetic helpers, and more constructive participants in building better families, communities and society as a whole. *Rabbi Marc D. Angel and the Institute of Jewish Ideas and Ideals.*

A View From the Outside

Rabbi Berel Wein

There is an old adage in Yiddish that says 'a gast far a veil zeht far a mile' - a guest for a while sees for a mile. In this week's Torah reading we are told that Yitro, the father-in-law of Moshe and a Midianite priest, visits the camp of the Israelites in the desert of Sinai. There he observes Moshe's procedure in judging the disputes of the people. He sees that the

system of Moshe being sole judge, selfless and noble as that may be, is doomed to break down. He therefore suggests to Moshe a system of many different levels of judges - a type of government civil service program, if you will. Even though, like all good government programs, it creates a large bureaucracy, Yitro's plan is adopted and confirmed by G-d himself. The guest, in this case the outsider, has greater vision than the internal leader of the people.

There is a natural tendency amongst all peoples and individuals (especially sons-in-law) to resent advice from the outside. Somehow we feel threatened and inferior when the outsider points out to us where improvements can be made. I have a friend who is a consultant in business management problems. He has told me that in the majority of cases, the recommendations and advice he proffers are never acted upon. This is in spite of the fact that the consultant has been paid a major fee and has met with the client to explain all of the suggestions. We just don't like other opinions - especially if they are from the outsiders who do not share our particular vantage point and life experience.

We Jews, especially Orthodox Jews, are an insular people. Persecuted and demonized over the centuries by outsiders, we have erected a wall that bars outsiders from looking in and prevents us from looking out. We are unwilling to hear what the guest - the outsider - has to say and what recommendations might be worthy of study and adoption.

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.

But, in our age of instant and universal communication, this type of insularity can be dangerous to the survival of the very lifestyle and values we are so valiantly attempting to guard. The outsider has a great deal to teach us, if we are willing to learn from him and coolly assess his view and advice. Methods, appearances, systems, and practical know-how are all part of the package that the outsider can bring to the table.

Later in the Torah, Moshe will beg Yitro not to leave the Jewish camp to return to Midian, his home. Moshe says to Yitro: "... for you have been our eyes." He tells him he has helped them see things more clearly and has given them a proper perspective and sage counsel. Moshe realizes how valuable it will be for Israel to have an objective view of itself as it prepares to enter its homeland, the Land of Israel. It will need all of the good advice and clear perspective that it can muster. That will be the outsider's contribution to raising the banner of G-dliness in the world. Our Jewish world can also benefit from Yitro's view and perspective.

Are you on the Or Chadash email list? To receive information about Or Chadash times and events, contact us on orchadash613@gmail.com.

Please be in contact if you have recently changed your details.

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

NSW 2029. Details are also available at www.orchadash.org.au