

The Adelaide Synagogue Weekly Newsletter



August 15 2008 - 14 Av 5768



Parshat Va'Etchanan - Shabbat Nachamu

VISIT US ONLINE: <http://www.adelaidehebrew.com.au>

Happy 1st Birthday



JACOB ZEV SIMMONS

*This week's newsletter is kindly
co-sponsored by his grandparents
Annette & Ivan Simmons
and Great Grandmother Dora Chester*

This week's newsletter is kindly co-sponsored

by WARREN BUND on

the occasion of the Birthday of his son -

Mazel Tov MARK



Important Notices:

- Yahrzeit List
- A word from the Rabbi
- Recipe Corner
- Thoughts on the Parshah
- Celebrating 160 years

Weekly Times

Friday	
Candle Lighting	5.26pm
Kabbalat Shabbat	6.30 pm
Shabbat	
Shacharit	9.00 am
Termination of Shabbat	6.25pm

A word from your Rabbi

- Rabbi Avrohom Gutnick



The *Haftorah* (the portion read after the Torah reading) of this week's reading of *Vaes'chanan* begins with the words, "Comfort, comfort My people, says your G-d." The *Midrash* explains that the word "comfort" appears twice because of the two fold nature of the consolation: once for the destruction of the First Holy Temple and once for the destruction of the Second Holy Temple. G-d's consolation for the destruction of the Temples lies in His promise that a Third Holy Temple will be built after the coming of *Mashiach*. This Temple will contain all of the five vital elements (such as the Ark) that existed in the First Temple and were lacking in the Second.

It therefore follows that in providing consolation for the First Temple, consolation for the Second Temple is automatically included. This being so, it would seem that one consolation would suffice for the destruction of both Temples. Why is there a need for a *twofold* consolation?

Although, in a general sense, the Second Temple was spiritually inferior to the First, nevertheless in certain respects it was superior.

The sanctity of both Temples was such that the physical materials from which they were built became refined and holy. It was for this reason that even *after* the actual sanctuaries were destroyed, the Temple area retains its sanctity.

Although both Temples shared this quality, there was, however, a difference in the manner in which they achieved their refinement and sanctity, just as there are two general ways through which created beings may be refined.

One manner of refinement is that which results from an illumination from Above. This is similar to a master whose method of instruction is so profound that ultimately his disciple will be able to attain wisdom on his own - yet only because of what was previously taught to him by his master.

Another manner of refinement results from all creation having G-dliness at its very core. Since this is so, creation eventually achieves such a degree of spiritual refinement that "all *flesh* will see that G-d's mouth has spoken" - physicality perceives G-dliness not merely as a result of G-d's revealing Himself, but because the very world itself in its entirety is essentially united with Him.

The latter means of refinement is similar to the spiritual service of a penitent. As a rule this does not result from a revelation from Above, but is rather a manifestation of the penitent's own essence. In contrast, the former means of refinement is similar to the ongoing performance of *mitzvos* (commandments) by righteous individuals.

The difference between the First and Second Temples and the superior aspect of the Second Temple may be understood accordingly.

During the time of the First Temple, the service of the Jewish people was at the level of the "righteous." Consequently, the world's potential for holiness by dint of its own intrinsic being and Divine service was yet to be revealed.

During the time of the Second Temple, however, Jews were at the level of penitents, for it was through their repentance for the sins that destroyed the First Temple that the Second Temple came into being. Since, as we have seen, the Divine service of penitents is of such intensity that physicality comes to perceive G-dliness, the Second Temple possessed a superior quality - the quality of physicality transforming itself into holiness, and becoming a Temple for G-d.

Thus, the Third Temple will contain not only those things found in the First Temple and lacking in the Second, but also those qualities found specifically in the Second Temple and lacking in the First. The verse therefore offers a twofold consolation, for the unique qualities found in each of the two Holy Temples.

VAETCHANAN



THOUGHTS ON THE PARSHAH OF THE WEEK by K'li-Channah

'Vaetchanan' said Moshe, "I implored" G-d, to be able to see the Promised Land. In the heart of this are Hebrew letters for "grace", Divine grace he sought but would not receive. Moshe could not go into the Land. Instead he viewed it from the mountain, and G-d instructed him to strengthen Joshua to lead them.

Moshe reminded the people to keep the commandments and other nations would say "Surely this great nation is a wise and understanding people". They must teach them to their descendants. When they heard G-d's voice at Sinai, they saw no form or image. They must neither create an image to worship nor worship the sun, moon or stars as some nations had. He warned them that if, after many generations in the Land, their dealings were corrupt or images were made, they would be scattered to places where they would serve "wood and stone" and find nothing divine. They would eventually return to G-d who would not forget the promise to their ancestors to return them to the Land they inherited where their forefathers had lived and to which they were returning.

They were reminded that "from one end of Heaven to the other" they would not find another time when G-d had spoken as He had done at Mount Sinai, or drawn out a nation from another nation. As Moshe stood surveying the Land on the east of the Jordan where the tribes of Reuben, Gad and half of the tribe of Menasseh would live, he chose three cities of refuge for anyone who accidentally took a life.

Moshe repeated the "aseret ha'davarim" or "ten declarations" known universally as the ten commandments. He called upon the people: "HEAR O ISRAEL, THE LORD OUR G-D, THE LORD IS ONE" urging them to love G-d "with all your heart, and with all your soul, and with all your might". These words should be taught and spoken of, written on the door-post (mezuzah) and be before their eyes (as tefillin) so they are constantly reminded. When they entered the Land, they would displace the seven nations that had occupied it (the Hittites, Gergashites, Amorites, Canaanites, Perizzites, Hivites, Jebusites) and avoid any influence that could take them away from their faith.

The paragraph of the Shema is still carefully transcribed in Hebrew by a scribe on kosher parchment and attached to the doorpost of a Jewish home. A similar parchment is placed inside the tefillin, with other passages from the Torah. When Professor Lawrence Schiffman, a scholar of the Dead Sea Scrolls, visited our Adelaide congregation a decade ago he showed pictures of ancient tefillin discovered in Qumran in Israel; made of leather and stitched with pouches for the parchments. The instructions from Moshe have been followed for thousands of years. In putting on tefillin, the words are near the heart, and near the soul (on the forehead), with symbolic binding around one's arm and hand, one's might.

On Tisha B'Av at Mincha, our congregation's minyan put on tefillin with our new Chief Rabbi, Rabbi Avraham Gutnick. They pray "with all your heart, with all your soul, and with all your might" just as Moshe asked long ago. May their prayers rise and be met with Divine grace. Shabbat Shalom.

Yahrzeits – Shabbat 16/8/2008 (15 Av)



- Mr Jack Ades for mother Rose Ades
- Mr Charles Hassan for mother Victoria Hassen
- Mr Rene Hassan for mother Victoria Hassen
- Mr Ivor Lee for brother Brian Lee
- Mr Anthony Roth for uncle Ernst Roth
- Dr Ivan Simmons for father-in-law Benny Chester
- Mr Maniu Tillinger for father Fawysh Tillinger
- Dr Gary Wittert for father Martin Wittert

Have you celebrated a simcha recently? Why not share your favourite photos with the community.

Photos with details can be emailed to

ahcnewsletter2008@gmail.com



We wish Aubrey Batton a very speedy recovery.

If you know of anyone who is sick or in hospital

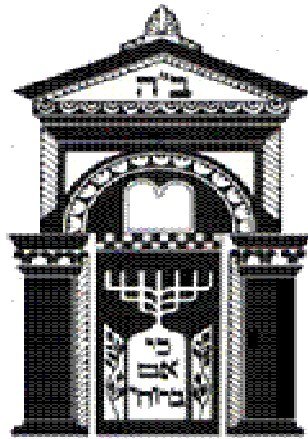
please notify us through the Shule Office



Kiddushim:

If you have a special occasion or simcha and would like to sponsor a delicious Kiddush in the Shule, please contact the Ladies Guild through the Office for prices

THE ADELAIDE HEBREW CONGREGATION



celebrates its

160th Anniversary

21st September 2008

WATCH YOUR LETTERBOX!

You will be receiving your personal invitation
very soon

The organisation of this wonderful event is in
full swing and we will keep you informed

**PLEASE DIARISE THE DATE
AND WE LOOK FORWARD TO
CELEBRATING WITH YOU**

COME ON LADIES & GENTS

- WHERE ARE YOUR FAVOURITE RECIPES?

INTRODUCING RECIPE CORNER - If you have a favourite family recipe, or one handed down, and would like to share it with the community please email it to ahcnewsletter2008@gmail.com and we will include it in the newsletter



RECIPE

PLUM CHICKEN

(Kaye Edelman)



2 Chickens cut into pieces

½ cup soy sauce

½ cup plum jam

¼ cup honey

¼ cups orange juice

1 clove garlic

Combine all ingredients and pour over chicken.

Bake uncovered at 175 c for 60-75 minutes basting occasionally.

Contacting the Adelaide Shule

- **Shule Office** - +61 8 83382922
- **Office Hours** - Monday to Friday 9 am - 1 pm
- **Kosher Shop & Gift Shop** - Trading hours Monday to Friday 9 am - 1 pm
- **Website** - www.adelaidehebrew.com.au
- **Bikur Cholim (visiting the sick)** - Please contact the office on 83382922 if you know anyone who is in need of a visit because of illness.
- **Contact the Rabbi** - You are invited to contact Rabbi Gutnick on his Mobile: 0418 668558
- **Mikveh** - For reservations please contact the Shule Office.
- **Kashrut Authority of South Australia** - For information about Kashrut and for regular updates please contact the Shule Office on 83382922
- **Board of Management** - Please feel free to contact any member of the Board through the Office if you have any questions etc.
- **Ladies Guild** - Contact Kaye Edelman or Di Wittert through the Office

It would be appreciated if you would notify the office of any change to your email address. If you know someone who is not receiving this Newsletter and would like to, please ask them to notify the office of their email address.