

MIZRACHI MATTERS

SHABBAT KI TISSA / PARAH

PLEASE NOTE: ONE MINYAN ONLY FRIDAY NIGHT in BEIT YEHUDA


Mincha, Kabbalat Shabbat & Ma'ariv: 6:20pm

Early Candle Lighting: 6:35 – 6:40pm

Later Candle Lighting: 7:29pm

Drasha: R' Mottel Krasnjanski

	Friday 10 March 17 Adar	Saturday 11 March 18 Adar	Sunday 12 March 19 Adar	Monday 13 March 20 Adar	Tuesday 14 March 21 Adar	Wednesday 15 March 22 Adar	Thursday 16 March 23 Adar	Friday 17 March 24 Adar
1. Beit Yehuda 2. Beit Yitzchak (Kehillat Ohr David) 3. Beit Midrash (Beit Haroeh Shabbat Morning) 4. Bnei Akiva 5. Elsternwick 6. Midrashah 7. Goldberger Hall								
Shacharit	6:30am ¹ 7:00am ² ; 7:30am ¹	7:30am ¹ 9:30am ¹⁻²	8:00am ¹ 9:00am ³	8:00am ¹ 9:00am ³	6:30am ¹ 7:00am ² ; 7:30am ¹	6:30am ¹ 7:00am ² ; 7:30am ¹	6:20am ¹ 7:00am ² ; 7:30am ¹	6:30am ¹ 7:00am ² ; 7:30am ¹
Dawn	6:01am	6:02am	6:03am	6:04am	6:05am	6:06am	6:07am	6:08am
Tallit & Tefillin	6:21am	6:22am	6:23am	6:24am	6:25am	6:26am	6:27am	6:28am
Sunrise	7:13am	10:21am	10:22am	10:22am	10:23am	10:23am	10:23am	10:24am
Sh'ma (גרא)	10:21am	10:21am	10:22am	10:22am	10:23am	10:23am	10:23am	10:24am
Earliest Mincha	2:02pm	2:02pm	2:02pm	2:01pm	2:01pm	2:00pm	2:00pm	2:00pm
Early Mincha/Maariv	6:20pm							6:10pm
Early Shabbat Candles	6:35 – 6:40pm							6:30 – 6:35pm
Candle Lighting	7:29pm							7:19pm
Plag HaMincha (גרא)	6:29pm	6:27pm	6:26pm	6:25pm	6:24pm	6:22pm	6:21pm	6:20pm
Mincha / Ma'ariv		7:15pm	6:10pm	6:10pm	6:10pm	6:10pm	6:10pm	
Sunset	7:47pm	7:46pm	7:44pm	7:43pm	7:41pm	7:40pm	7:38pm	7:37pm
Night/Shabbat Ends	8:28pm	8:26pm	8:25pm	8:23pm	8:21pm	8:20pm	8:18pm	8:17pm
Late Ma'ariv			9:30pm	9:30pm	9:30pm	9:30pm	9:30pm	

DAF YOMI Via Zoom & in person	Nazir 46	Nazir 47	Nazir 48	Nazir 49	Nazir 50	Nazir 51	Nazir 52	Nazir 53
	8:15am	6:15pm	8:45am	8:15am	8:15am	8:15am	8:15am	8:15am
SHIURIM 		R' Leor Broh 9:00am		Women's Parasha Shiur with R' Jonny Brull 9:30am	Lunch & Learn Shiur R' Jonny Brull 1:00pm	"Following in the Footsteps of our Fathers" 7 Morrice Street 11:00am	Lunch & Learn Shiur @ L1 Capital with R' Jonny Brull 1:00pm	
		R' James Kennard 9:30am ⁷		Tzurba Communal Shiur with R' Jonny Brull 8:30pm	Parsha HaShavua Shiur R' Leor Broh 8:30pm		Gary's Gemara Shiur 8:30pm	
		Drashot R' Jonny Brull ¹ R' Leor Broh ²		Ladies Sefer Ezra Shiur 8:30pm			Advanced Halacha Shiur by R' Jonny Brull 8:30pm	
		Shabbat Afternoon Shiur R' James Kennard 6:10pm						
		Daf Yomi Shiur with R' Krasnjanski 6:15pm						
MISHNAH YOMIT	Eruvin 10:6-7	Eruvin 10:8-9	Eruvin 10:10-11	Eruvin 10:12-13	Eruvin 10:14-15	Pesachim 1:1-2	Pesachim 1:3-4	Pesachim 1:5-6

EVENTS		Bnei Akiva 5:30 – 7:30pm	Holy Bagel 9:00am	Office Closed due to Labour Day Public Holiday			Chill n Chulent 9:30pm	
		Seudah Shlishit R' Beny Wurzman						

YAHREZITS	Debbie Freeman (Father)		Barry Kave (Mother)				Brigetta Paneth (Husband)	Judy Joss (Husband)
	Eva & Geoff Seidner (Daughter)						Pinny, Michael & Kovi Paneth (Father)	
	Michael Granek (Father)							
	Helen Granek (Husband)							
	Suzi Reisner (Mother)							



פורים תשפ"ג



Children's Megillah Reading



Children's Megillah Reading

BEST PURIM EVER!



Children's Dinner



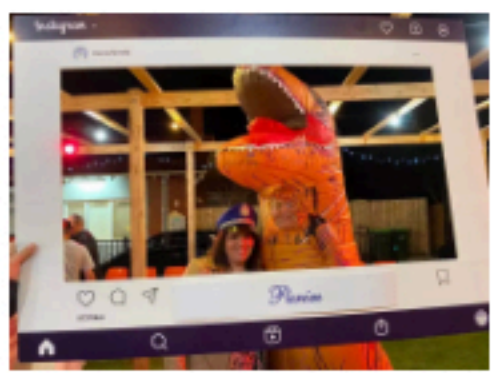
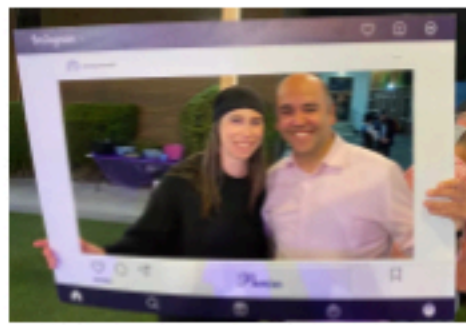
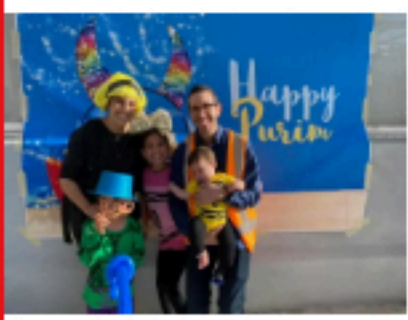
Beit Yehuda Megillah Reading



Beit Haroeh Megillah Reading



פורים תשפ"ג



We wish a hearty Mazal Tov to

Toby Holzer & Yonatan Rubinstein

on the birth of their son

Mazal tov to his grandparents: Tamara & Philip Rubinstein
and Daniela & Ari Holzer

Mazal tov to his great grandparents: Eidi & Steve Feiger, Liz & Bondi Holzer,
Raie z'l & Manfred z'l Levy and Betty z'l & Harry z'l Rubinstein

Mazal tov to his great great grandmother: Adi Lieberman

BAR / BAT MITZVAH ANNIVERSARIES:

Joel Bierenkrant, Eli Fisher, Gidon Fixler,
Michael Gordon, Joshua Jones, Robbie Lowinger, Matan Slonim (Parah)

HAPPY BIRTHDAY:

Saturday: Peter Weiss

Monday: George Lowinger, Joel Bierenkrant

Tuesday: Ruth Wein, Yahli Herz

Wednesday: Yvette Schmidt

Thursday: Ari Schachna, Gilda Moss, Orly Strum

WEDDING ANNIVERSARIES:

Tuesday: Debby & Ari Schachna, Lynette & Ely Schachna



Rav Moshe Taragin
From the Gush
Ki Tisa: The Politics of Compassion

A well-known American author asserted: “argue for your limitations and they become yours”. We trap ourselves in narrow self-defined profiles, convincing ourselves that once we possess certain character traits, we can't also possess contradictory ones. Great people prove this formula wrong, demonstrating that traits which appear to be incongruous can be synchronized within one personality. Greatness is not achieved by conforming to established stereotypes but by forging an original personality, which merges varied and seemingly dissimilar traits.

To many, the traits of compassion and passion appear to be mutually exclusive. Through our passion for great ideas, we transcend our small world and our mundane routine. It is inspiring to witness passionate people dedicating their lives to lofty ideals or to long-term goals, often at the cost of personal comfort and luxury. Passion fills us with excitement and lends our lives deeper meanings.

Alternatively, through our compassion we feel mercy and empathy for the suffering of those around us. Many people are born naturally compassionate, while others acquire this trait by associating with people who behave compassionately. Just as passion lifts us above our own small world, similarly, through compassion, we transcend our own small selves and our own petty interests. Compassion softens us, focusing our attention upon others, their needs, and their welfare.

Passion stretches our imagination upward toward ideals and values that are larger than life. Compassion stretches our imagination sideways to the lives and struggles of the people in our life.

Are they exclusive?

Passionate people aren't always compassionate to others. Big ideas dominate their agenda, and everything and everyone else around them feels minor and insignificant. Passion about the long-term dulls their interest in the more immediate needs of the people surrounding them. Ambitiously driven to large and long-lasting achievements, passionate people often have little interest in the "here and now". It just feels too small and too inconsequential, given their broad panoramic interests.

Blinded by Religious Passion

In particular, religious people, in their pursuit of religious devotion, are often blinded to compassion. Religious passion runs to the core of our identity and often, the quest for an other-worldly relationship with Hashem makes the common needs of people, especially people less religious, seem trivial. Religion contemplates eternity, and against this backdrop, human beings and their fleeting needs can feel inconsequential.

The Torah constantly checks against this imbalance by threading its list of ritual commandments with commandments to act with kindness and to perform charitable deeds. Additionally, the Torah endorses a balance between compassion and passion in its description of Moshe's prayers in the aftermath of the egel debacle.

After we worshipped a golden calf, Moshe seeks to pacify Hashem's anger, and fervently prays in two separate forty-day shifts, each without food or water. He is completely lost in his dedication to his beloved people and everything around him disappears. Nothing stands in the way of his passion for his Jewish nation, not food, not sleep, nor any personal comfort. It is a stunning display of religious passion. Finally, at the end of the second forty-day shift, Moshe is granted a private audience with Hashem. While he hides under a boulder, he is educated about the thirteen 13 attributes of divine mercy.

Moshe's passionate commitment to his people is insufficient to achieve atonement, unless and until he studies the merciful divine traits and becomes compassionate like Hashem. Along with his considerable passion, Moshe must also internalize the trait of compassion.

Political Upheaval

Israel is currently experiencing a political upheaval. There are several political considerations to consider surrounding the current legal reforms. Proponents of these reforms hope to bring the judiciary system more in line with their values and their culture. Believing that, in the past, the judicial system discriminated against religious, national, and conservative values, they see these reforms as reversing that trend and restoring judicial balance.

These reforms, though, are being adopted unilaterally, without broad public approval. Perhaps these policies reflect the interests of the majority of the electorate, but even then, only by a slim margin. Unilateral imposition of unpopular policies can backfire in the long run. When the aggrieved political bloc reassumes power, they, ultimately, engage in retaliatory politics to quickly erase the policies of past governments which they view as unfairly. For policies to endure they must be viewed as national consensus rather than coerced legislation.

Additionally, one-sided legislation can fray our national unity. Fortunately, Israeli society still enjoys a unifying narrative which unites most of its citizens, regardless of religious, ethnic, and socio-demographic background. Most Israelis believe they are living a shared story: we have returned after 2000 years of wandering to resettle our ancient homeland. We face broad and hostile opposition, but share a common belief in our rights to our homeland and to our peoplehood.

As our politics become more fractious this narrative is in danger of unraveling. Many Western countries have suffered rapid cultural and social decline precisely because they have lost a common narrative. The great 20th century battles against Naziism and Communism provided a common narrative for the West, but once these threats were neutralized Western civilization lost its narrative and is still struggling to replace it. To make matters worse, multi-culturalism has scrubbed cultural, racial, and religious identities, and without these rallying points humanity feels lost. Without a unifying narrative we suffer a crisis of identity. We live alone and don't belong to any larger community. We live in the loneliness of unbelonging.

Radical politics polarizes society imperiling this national narrative. Sadly, many Israelis are becoming disenfranchised with our shared historical project. In the long run, national unity is our greatest military, social and economic asset. There are many purely political reasons to question the wisdom of this political blitzkrieg.

Politics of Compassion

For religious Jews however, aside from pure political considerations, there is an additional factor to consider when launching one-sided reforms. Unilaterally imposed legislation is politics without compassion. Too much passion and not enough compassion is unhealthy even in the political arena. Religious people are very passionate about their state. Orthodox Jews care about their religious environment, kashrut, marriage, Shabbat observance and Torah education. Additionally, many religious

Jews are concerned about the religious spirit and tone of the public domain: religious life in the army, public shabbat recognition, chametz regulation on Pesach, and conversion protocols, to name a few. We harbor grand religious expectations and passionate hopes for our long-awaited-for state.

However, our passion to religiously shape our state through unilateral legislation is alienating large segments of our population. Forcefully imposing policies which elicit such harsh opposition isn't compassionate politics.

Many would argue that a pure democracy should not be driven by compassion, but by hard and emotionless policy decisions. Emotions and compassion have no place in political democracies. But that is exactly the point: Israel is not meant to be a pure and unfeeling democracy, but an ingathering of our people to their homeland, framed upon the principles of democracy. We haven't returned to Israel to construct a pure democracy, but to rebuild our people and restructure ourselves as a large family of Jews. Families are built upon compassion for every member and not just for those who agree with the views of the head of the household. It is unfortunate and ironic that religious Jews are quickly losing sight of this sense of family and aren't conducting politics of compassion.

As we shape our future shape our compassion for all members of our family must be evaluated alongside our passion for a state inspired with religious values. Passion and Compassion must walk hand and hand in the modern state of Israel.



Riddle for Ki Tisa

Who is mentioned in Parshat Ki Tisa under both of his names?

Riddle for last week (Tetzaveh)

Find 4 consecutive words whose first letters spell the word אהבה (love).

Answer = אֶת־הַנֵּרוֹת בֵּין הָעֲרֵבִים

These words occur in the following verse (30:8)

וּבְהַעֲלֹת אֶהָרֹן אֶת־הַנֵּרוֹת בֵּין הָעֲרֵבִים יִקְטִירָנָה קְטֹרֶת תָּמִיד לִפְנֵי ה' לְדֹרֹתֵיכֶם:

“And when Aharon lights the candles at twilight, he shall burn the incense always before G-d throughout your generations”.

The **Arizal** in his Likuttei Torah mentions this acronym of אהבה (love). He connects this to the root source of the Kohanim as coming from the Middah of Ahavat Chessed (“loving kindness”).

The **Yismach Yisrael** (Alexander Rebbe) explains that twilight is a time of ‘din’ - judgement, as the shadows of evening start to form. It is at this time that Aharon would light the Menorah and arouse love, kindness and compassion to ‘sweeten’ the harshness of din and allow for an abundance of holiness, life and goodness to flow to Am Yisrael in this world.



"YOU CAN'T ASK THAT!?"

Did you have a question that you always wanted to ask but just never did?

Did something come up during the week that you thought you would like to ask a Rabbi but just did not get around to asking it?

Is there a question that is playing on your mind?

NOW IS YOUR CHANCE TO GET THOSE ANSWERS!

Come and join us on Shabbat between Mincha and Ma'ariv for an informal and relaxed "ask the Rabbi" question and answer session. No question is off the table and enjoy the rapid-fire discussion that ensues.

Hosted by a different Rabbi each week.

This week...Rav Jonny Brull will be your host

*Beit Midrash | On Shabbat Day |
Between Mincha and Ma'ariv*

This week's host:

Rav Jonny Brull





Rabbi Beny Wurzmann



Rabbi Beny Wurzmann, CEO of Le'Oro Nelech, is a well-known educator. In the past, he has managed several educational institutions; he is a man of vision and action who today devotes most of his time to educating the youth to see the path of giving and kindness as a way of life.

Le'Oro Nelech is an educational center for volunteering that works to strengthen the values of mutual responsibility in Israeli society and promote the Jewish and Zionist spirit of giving as a way of life. They operate in hundreds of state and state religious high schools, as well as special education and ultra-orthodox educational systems.

**SEUDAH SHLISHT
SHABBAT KI TISSA / PARAH
MINCHA 7:15pm**



We would like to invite the Kehillah to
Beit Yehuda to join

Rabbi and Rebbetzin Kimche

on their first Shabbat in Melbourne.

Friday 17 March
Mincha: 6:10pm

with
Bnei Akiva leading
Kabbalat Shabbat

We look forward to seeing
everyone there!



ALL LADIES OF MIZRACHI

ARE INVITED TO A

SEUDAH SHLISHIT

SHABBAT HACHODESH

SHABBAT MEVARCHIM

Parshat Vayakhel-Pikudei

With thanks to the ladies of
Beit Haroeh for organising this
event

**18
MARCH
5:15PM**

**DVAR TORAH
BY REBBETZIN
KIMCHE**

HOME OF
JANIE & ROBERT FIXLER
8 PEARSON GROVE

**RSVP
16 MARCH to
BELINDA on
0417 015 472**

בס"ד



LEIBLER YAVNEH COLLEGE
presents

Les Misérables

SCHOOL EDITION

Performed entirely by students
A musical by ALAIN BOUBLIL and CLAUDE-MICHEL SCHÖNBERG
Based on the novel by VICTOR HUGO
Music by CLAUDE-MICHEL SCHÖNBERG
Lyrics by HERBERT KRETZMER
Original French text by ALAIN BOUBLIL and JEAN-MARC NATEL
Additional material by JAMES FENTON
Adapted by TREVOR NUNN and JOHN CAIRD
Original Orchestrations by JOHN CAMERON
New Orchestrations by CHRISTOPHER JAHNKE
STEPHEN METCALFE and STEPHEN BROOKER
Originally Produced by CAMERON MACKINTOSH
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MUSIC THEATRE INTERNATIONAL and CAMERON MACKINTOSH (OVERSEAS) LTD

MARCH 2023

WED 22 & THU 23 7:30PM

SUN 26 1:00PM

TICKETS: yavneh.vic.edu.au/musical



SCAN ME