



MIZRACHI
MELBOURNE

PARSHAT VAYAKHEL-PEKUDEI
SHABBAT HACHODESH
SHABBAT MEVARCHIM
24 ADAR 5783 - FRIDAY 17TH MARCH 2023



IN THIS WEEK'S ISSUE

RABBI AND REBBETZIN KIMCHE ARRIVE
MIZRACHI CHARITY FUND MAOT CHITTEN APPEAL
NEW MIZRACHI MATTERS LAUNCHED

Mincha: 6:13pm

Early Candle Lighting: 6:21pm (not before)

Kabbalat Shabbat: will not begin before 6:35pm

Drasha: R' Dr. Alan Kimche


Candle Lighting: 7:29pm

PLEASE NOTE: ONE MINYAN ONLY FRIDAY NIGHT in BEIT YEHUDA


Mizrachi Matters can now be found on the Mizrachi website at <http://mizrachi.com.au/mizrachi-matters/>
or on Facebook at <https://www.facebook.com/MizrachiMelb>

ZMANIM

	Friday 17 March 24 Adar	Saturday 18 March 25 Adar	Sunday 19 March 26 Adar	Monday 20 March 27 Adar	Tuesday 21 March 28 Adar	Wednesday 22 March 29 Adar	Thursday 23 March ראש חודש ניסן	Friday 24 March 2 Nissan
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	6:20am ¹ 7:00am ² ; 7:30am ¹	6:30am ¹ 7:00am ² ; 7:30am ¹	6:30am ¹ 7:00am ² ; 7:30am ¹	6:25am ¹ 7:00am ² ; 7:20am ¹	6:30am ¹ 7:00am ² ; 7:30am ¹
Dawn	6:08am	6:09am	6:10am	6:11am	6:12am	6:13am	6:14am	6:15am
Tallit & Tefillin	6:28am	6:29am	6:30am	6:31am	6:32am	6:33am	6:34am	6:35am
Sunrise	10:24am	7:21am	7:22am	7:23am	7:24am	7:25am	7:26am	7:27am
Sh'ma (א"ג)	10:24am	10:24am	10:24am	10:24am	10:25am	10:25am	10:25am	10:26am
Earliest Mincha	2:00pm	1:59pm	1:59pm	1:58pm	1:58pm	1:58pm	1:57pm	1:57pm
Early Mincha/Maariv Early Shabbat Candles	6:13pm 6:21pm (not before)							6:00pm 6:20 – 6:25pm
Candle Lighting	7:19pm							7:08pm
Plag HaMincha (א"ג)	6:20pm	6:19pm	6:17pm	6:16pm	6:15pm	6:14pm	6:12pm	6:11pm
Mincha / Ma'ariv		6:55pm	6:05pm	6:05pm	6:05pm	6:05pm	6:05pm	
Sunset	7:37pm	7:35pm	7:34pm	7:32pm	7:31pm	7:29pm	7:28pm	7:26pm
Night/Shabbat Ends	8:17pm	8:15pm	8:14pm	8:12pm	8:11pm	8:09pm	8:08pm	8:06pm
Late Ma'ariv			9:30pm	9:30pm	9:30pm	9:30pm	9:30pm	

DAF YOMI Via Zoom & in person	Nazir 53	Nazir 54	Nazir 55	Nazir 56	Nazir 57	Nazir 58	Nazir 59	Nazir 60	
		8:15am	5:55pm	8:45am	8:15am	8:15am	8:15am	8:15am	8:15am
SHIURIM 		R' Leor Broh 9:00am R' Ian Goodhardt 9:30am ⁷ Drashot Rabbi Dr. Alan Kimche ¹ Shabbat Afternoon Shiur R' Jonny Brull 6:10pm Daf Yomi Shiur with R' Krasnjanski 5:55pm		Women's Parasha Shiur with R' Jonny Brull 9:30am Tzurba Communal Shiur with R' Jonny Brull 8:30pm Ladies Sefer Ezra Shiur 8:30pm	Lunch & Learn Shiur R' Jonny Brull 1:00pm Parsha HaShavua Shiur R' Leor Broh 8:30pm	"Following in the Footsteps of our Fathers" 7 Morrice Street 11:00am Gary's Gemara Shiur 8:30pm	Lunch & Learn Shiur @ L1 Capital with R' Jonny Brull 1:00pm Moreh Nevuchim with R' Jonny Brull 7:30pm Advanced Halacha Shiur by R' Jonny Brull 8:30pm		
	MISHNAH YOMIT	Pesachim 1:5-6	Pesachim 1:7-2:1	Pesachim 2:2-3	Pesachim 2:4-5	Pesachim 2:6-7	Pesachim 2:8-3:1	Pesachim 3:2-3	Pesachim 3:4-5

EVENTS		MizKids 10:30am	Holy Bagel 9:00am			Molad for Nissan 1:24 (12 chalakim) AM	Chill n Chulent 9:30pm	
		Bnei Akiva 5:30 – 7:30pm						
		Seudah Shlishit for ladies 5:15pm with Rebbetzin Kimche						
		Seudah Shlishit General Amidror & Prof. Inbar						

YAHREZITS 	Judy Joss (Husband)	Barry Kras (Mother)	Barry Kave (Mother)	Robert Lazar (Mother)	Harry Rafalowicz (Father)	Abe & Adele Winter (Father)	Sylvia Cher (Father)	
		David Prins (Father)			Howard Franks (Father)			
		Peter Weiss (Father)						

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MAZAL TOV

We wish a hearty Mazal Tov to:

Rocky & Amiel Gottlieb on the birth of their daughter.

Mazal tov to her grandparents: Sarah & Jeremy Rapke and Rita & Jack Gottlieb

Shira & Eli Wajsbort (Miami, Florida) on the birth of their daughter.

Mazal tov to her grandparents: Devorah & Yankel Wajsbort and Nancy & Rabbi David Nesenoff (Florida)

Mazal tov to her great grandmothers: Goldie Nesenoff (Florida) & Mrs Gloria Weiss (Florida)

Aliza Schachna on her Bat Mitzvah.

Mazal tov to her parents: Debby Kloot & Ari Schachna.

Mazal tov to her grandparents: Shosh Kloot and Lynette & Ely Schachna.

Jordana Sher & Rami Maserow on the occasion of their wedding

Mazal tov to their parents: Maureen & Stuart Rosen, Steve Maserow and Ilana & Michael Sher

Mazal tov to their grandparents: Les Feiglin, Connie Sher, Evelyn Maserow, Fran & Dennis Pokroy.

Shira Levin & Yonatan Lindell on the occasion of their wedding.

Mazal tov to their parents: Sharona & David Lindell and Rus Brocho & Rabbi Abba Levin

Mazal tov to their grandparents: Norma & Max Cooper & Klara Lindell, Channah Sofer (Israel) and Mrs Henny Levin (Denmark)

Mazal tov to their great grandfather: Mr. Naftali Wagschal (USA)

Bar / Bat Mitzvah Anniversaries:

Danny Gruber, Daniel Jones, Avi Morrison, Yaakov Waller

Wedding Anniversaries:

Saturday: Elyse & Sam Schachna

MAZAL TOV (Continued)

Happy birthday:

Saturday: Aviva Debinski

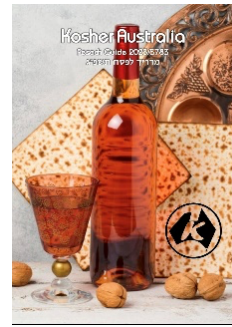
Sunday: Danny Gruber

Monday: Alex Mihalovich, Noam White

Thursday: DL Gold, Marc Seifman

Friday: Emmy Elbaum & Michal Solomon

KOSHER AUSTRALIA PESACH GUIDE OUT NOW!



The Kosher Australia Pesach Guide for 2023 can be picked up from the front porch of 296 Orrong Rd. Please only take as needed.

Kosher stores, Coles and Mizrachi guard office have them available.

The app will have the guide available under "News" - you will need to log out and log back in

FAMILIES STRUGGLE WITH PESACH NEEDS

We have all been shocked to see the steep escalation in the pricing of Pesach items this year. For families facing financial hardship this massive increase is causing enormous concern.

Karen Franks, Executive Director of Mizrachi Charity Fund (MCF) observed that this new reality has translated into a drastic increase in the number of requests she has received seeking assistance before Pesach. Whilst Pesach is always a hectic time for MCF, Karen believes that this year they will be required to provide support at an unprecedented level.

Karen gives Sara (*pseudonym*) as a real-life example, who spent many years trapped in an abusive marriage and only recently finally managed to extricate herself from her oppressive situation. She has three young children and caring for them makes full time employment impossible. Consequently, Sara has a massive shortfall in income to cover her basic living expenses. Sara is feeling incredibly insecure and

fearful. She is confident that her decision to leave her abusive marriage was in her children's best interest. However, now her inability to support them has resulted in a deep sense of vulnerability.

MCF distributes hundreds of thousands of dollars a year to needy families but the demands on MCF are increasing.

MCF receives requests from families within the Jewish community (Mizrachi families and beyond) but the most alarming observation is that many of these requests are coming from families that are deeply integrated in our close knit community. The need is literally on our doorstep and it is something that we cannot ignore.

With Pesach just a few weeks away, MCF is asking the community to consider those families whose added challenges can be alleviated by our thoughtful assistance.

Tax deductible donations can be made online by clicking on our website charity.mizrachi.com.au

MIZRACHI RECHARGE

Following the successful inaugural "RECHARGE" program in January this year, Mizrahi Melbourne has announced a two-week RECHARGE program in July tailored to young adults.

Many communities around the world have observed that the spiritual commitment and involvement of young adults in their twenties wanes after school or gap year programs. They become very busy with university life and establishing their professional careers or they find it difficult to connect, so synagogue life takes a back seat.



In January, Mizrahi sent 12 young adults to Israel for a two-week learning and touring program and the group came back with rave reviews.

Participants must make their own way to Israel but all ground costs are fully covered by our generous sponsors including student fees, touring, full board and medical insurance.

Participants do not need to be in the Mizrahi community but will have to have had some exposure to Jewish learning as they will join a Yeshivah/Midrasha for up to 10 days of the program. Upon return they will need to commit to learning once a week in Mizrahi's Beit Midrash.

Applications for the limited places are open at www.tinyurl.com/rechargejuly2023.

Further information is available by calling 0435 000 613 or email mizrachi.recharge@gmail.com.

MIZRACHI WELCOMES RABBI & REBBETZIN KIMCHE

Rabbi Dr Alan Kimche, and Rebbetzin Via Kimche, flew into Melbourne late Wednesday night to a crowd of well-wishers with singing and dancing.

Rabbi and Rebbetzin Kimche have generously agreed to serve our community and also to actively assist us in our search for a long-term appointment, as they previously did for the community which they successfully established in London 35 years ago.

Rabbi Kimche's credentials are impressive. The Melbourne-born Rabbi studied in the Kol Torah and Mir Yeshivas learning with some of Israel's Torah giants - Rav Shlomo Zalman Auerbach zt"l, Rav Chaim Shmuelevitz zt"l and Rav Yehoshua Neuwirth zt"l.

He has a Ph.D in Philosophy & Jewish Law from London University and served for 35 years as the Founding Rabbi of the Ner

Yisrael Community in Hendon, N.W. London, building it into one of the most successful Religious Zionist communities in Europe.

Rebbetzin Kimche's credentials are equally impressive. She was actively involved in Bnei Akiva in Amsterdam. She completed 3 years of post-high school studies at Michlala and Beis Yaakov.

Rebbetzin Kimche holds a BSc in Psychology, Education and Woman's Studies. She has an Advanced Diploma in Childbirth Education, an Advanced Diploma in CBT Life Coaching with EFT skills. She holds qualifications in Bridal Preparation (kallah teaching), Guidance Counselling, as a Doula and in Parent Education.

Rabbi and Rebbetzin Kimche made Aliyah in April 2019, living in Efrat, until arriving in Melbourne last night.

Mizrachi is honoured to have spiritual leadership from a Rabbi and Rebbetzin with the experience and international reputation of the Kimche's.



Yeshivat Har Etzion ישיבת הר עציון

Rav Moshe Taragin from the Gush Vayakel-Pikudei: Are we too close to Hashem?

The greatest drama of human history was about to unfold. It had been 2500 years since Man's first disobedience and since humanity was expelled from Eden. During this dark period, Hashem's presence was obscured by a hostile world of violence and immorality. Finally, His chosen people were about to welcome Him back into the human realm.

Hashem had liberated us from Egyptian tyranny and had provided us safe and dry passage through a watery ocean bed. By worshipping a golden idol, we betrayed our loyalties and were very close to forfeiting our destiny. Responding to our furious

prayers, Hashem relented and was now prepared to descend into our realm and lodge His presence in a human-crafted abode. Excitement and anticipation filled the barren desert dunes as history was about to change.

Suddenly, the unexpected occurred. Hashem's presence flooded the inner chamber of the Tabernacle, sealing it against human entry. The greatest religious project in history concluded with Moses, the greatest man to ever live, standing outdoors, unable to breach the house of Hashem. At the conclusion of this long-awaited reunion between Man and God, Man is left outside in the cold, distant from Hashem.

Two modes

Our relationship with Hashem is braced by two contrasting mentalities. Our souls reach out to the great beyond, searching for a connection with our Creator in heaven. We compile a multi-layered relationship with Hashem through various religious experiences: we study His word and exercise His commandments. In moments of weakness, we petition Him in prayer, and in moments of triumph we express our gratitude. We partner with Him in relandscape a fallen world into a better place. We carve our own moral personalities based upon His example. There are many avenues through which we seek a relationship with Hashem.

Though Hashem isn't human we overlay human relationships onto our relationship with Him, lending it greater passion. For example, we view Him as our Father or, sometimes, as our Husband, even though He is neither. By simulating human interactions with Hashem, we craft an emotional relationship with Him.

Beyond

Despite our best efforts at building that relationship, Hashem lies beyond human comprehension. As no word found in the human vocabulary aptly describes Him, He remains indecipherable. To paraphrase Isaiah 55 "His thoughts are unlike our thoughts and His ways are unlike our ways". Religion demands submission to an

unknowable Being, forever unfathomable, and forever lying beyond the realm of human experience. As much as we try to know Him, we know that that we cannot fully know Him.

These two complementary modes to our relationship with Hashem form a powerful combination. We attempt to better understand Him, while realizing that we are chasing an elusive unknown. Religion may not always make sense, but we are, none the less. locked in a relationship with a Higher being whose logic defies human comprehension.

Despite our efforts to draw Him into our world and into our lives, we, like Moshe, stand outside, unable to penetrate the mystery. This duality lends Judaism its potency and its latency. Knowledge and mystery. Ration and trust. Visibility and fog. Entering and remaining outside. Close but distant. Ahava and yirah.

The Distance of Exile

The jagged revolutions of Jewish history toppled this delicate calibration between distance and nearness. As the Jewish exile prolonged, the Jewish world turned darker, and Hashem appeared ever more distant. The course of Jewish history baffled us, and ancient Biblical promises became obscured during excruciating periods of Jewish suffering. During the long exile Hashem's plan for His people was veiled and His presence was hidden as hatred and discrimination devoured our people. During exile Jewish faith was built upon a platform of mystery and Hashem felt very distant.

Chassidus

In the 18th century a bold movement determined to bridge the ever-growing distance between Hashem and His people, stressing that we were forever bound to a God, though invisible, continued to drive our historical arch. Chassidus underscored the great love between Hashem and His people, a love which could outlast the dark tunnel of Jewish exile. Hashem still had a larger plan for Jewish history, but its trajectory wasn't always obvious. Chassidus rescued Jews from historical depression, restoring faith in a God who appeared

distant, but was closer than anyone could imagine.

Turning the Tables of History

In the past century, history shifted, and with it, our relationship with Hashem was transformed. In 1948 the heavens parted, as our state and our sovereignty were restored, amidst great miracles. After thousands of years of radio silence Hashem was clearly speaking to us, and He felt closer than He had been in thousands of years.

Are we too close? Is there actually an issue of being too close to Hashem?

Knowing the Ways of Hashem

Elated with redemptive fervor, many religious Jews feel too close with Hashem and exude unrealistic and unhealthy confidence, claiming to "precisely" know Hashem's will. As the tables of history have turned in our favor some religious Jews feel too confident in their relationship with Hashem. We know exactly what He wants, and we can adopt policies based upon that certain knowledge.

Seventeen years ago, Israel willfully disengaged from our Aza settlements attempting to advance greater peace. Unfortunately, hopes for peace were cruelly dashed and we were left with a terrorist state on our Western border.

In the leadup to this traumatic event some Rabbonim in Israel assured us that this would not, and could not, happen. Hashem could not possibly allow His chosen people to be evicted from His chosen land. Several Rabbonim issued a well-known Hebrew guarantee of "haya lo tihyeh" assuring that this calamity would not happen. Hashem would not allow it. After all, in the modern state of Israel religious people know Hashem's will.

I was surprised that such a brash guarantee was issued. Eighty years earlier, Hashem had allowed the holocaust and had allowed six million to be murdered. No human imagination can possibly understand that horror, yet Hashem allowed it to happen. If Hashem can allow a holocaust to occur, He

can also allow a Jewish government to peacefully relocate 8000 Jews without loss of life. Sometimes Hashem takes actions which the human mind can't comprehend. For centuries we lived with this awareness, and we accepted harsh fates, even when they confused us. Now that we have returned, we expect Hashem's will to always align with human understanding. It doesn't always happen, and we shouldn't gamble upon divine will.

This episode wasn't just troubling to me but was also troubling to many adolescent and young-adult Israelis still in the process of building their faith. They were assured that Hashem would not allow this disengagement, but they woke up one August morning to discover that it had, indeed occurred. Being assured of the divine will and discovering those assurances to be incorrect, can destabilize faith. Sadly, many lost their faith.

We are close and we are far. We understand Him and yet He remains a mystery. So it has been for thousands of years and so it will remain. This is what makes our religion so robust.



Riddle for Yayakhel Pekudei

In Parshat Pekudei, I appear in 5 consecutive verses. I am not the Mishkan or any of its vessels. What am I?

Riddle for last week (Ki Tisa)

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

Answer: יעקב (Yaakov) is also called ישראל (Yisrael)

He is referred to as ישראל in verse 32:13, when Moshe pleads with G-d to remember the oath He made with them:

זָכַר לְאַבְרָהָם לְיִצְחָק וְלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ.....

He is called יעקב in verse 33:1 when G-d refers to the people entering the land He has sworn to give their descendants.

לָךְ עָלָה מִזֶּה אֶתְּהָ וְהָעַם אֲשֶׁר הָעֵלִיתָ מֵאֶרֶץ מִצְרַיִם אֱלֹהֵי אֶרֶץ
אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב לֵאמֹר לְזָרְעֶךָ אֶתְנַנְנָה:

But why he is called Yisrael in contrast to most occasions where the Avot are mentioned, where the name Yaakov is used?

Rav Zorotzkin in his Oznayim LaTorah explains, as follows: At the time that Moshe was pleading to G-d to forgive the Jews, Angels of Destruction (מלאכי חבלה) stood around Moshe in attempt to kill him (as brought in Shmot Rabba Chapter 41).

Moshe therefore reminded them that he descends from Yaakov Avinu whose name was changed to Yisrael on account of his victory over the angel (of Esav).



MIZRACHI
MELBOURNE

SEUDAH SHLISHIT
MINCHA 6:55PM

PARSHAT VAYAKHEL-PEKUDEI

SHABBAT HACHODESH

SHABBAT MEVARCHIM



Gen. Amidror is the Anne and Greg Rosshandler Senior Fellow at the Jerusalem Institute for Strategy and Security.

He was National Security Advisor to Prime Minister Netanyahu and chairman of the National Security Council (April 2011-November 2013). He served for 36 years in senior IDF posts (1966-2002), including the commander of the Military Colleges (including the National Defense College, Staff and Command College, and Tactical Command Academy), military secretary to the Minister of Defense, director of the Intelligence Analysis Division in Military Intelligence, and chief intelligence officer of the Northern Command.

He is the author of three books on intelligence and military strategy, Reflections on Army and Security (Hebrew, 2002), Intelligence, Theory and Practice (Hebrew, 2006), and Winning Counterinsurgency War: The Israeli Experience (JCPA, 2008). He is also a distinguished fellow at JINSA's Gemunder Center.

Prof. Efraim Inbar, President of the Jerusalem Institute for Strategic Studies.

He was a Professor in Political Studies at Bar-Ilan University and the founding Director of the Begin-Sadat (BESA) Center for Strategic Studies. Prof. Inbar's area of specialization is Middle Eastern strategic issues with a special interest in the politics and strategy of Israeli national security. He has written five books and over 100 scholarly articles.

He served as visiting professor at Johns Hopkins University, Georgetown University, and Boston University, and as visiting scholar at the Woodrow Wilson International Center for Scholars, and the (London) International Institute for Strategic Studies.

A paratrooper in the Israel Defense Forces (IDF), Professor Inbar later served on the IDF Academic Committee of the History Department. He also served as President of the Israel Association of International Studies.



ALL LADIES OF MIZRACHI

ARE INVITED TO A

SEUDAH SHLISHIT

SHABBAT HACHODESH
SHABBAT MEVARCHIM

Parshat Vayakhel-Pikudei



DVAR TORAH
BY REBBETZIN
KIMCHE

18
MARCH

5:15PM

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

HOME OF JANIE & ROBERT FIXLER, 8 PEARSON GROVE