



**MIZRACHI**  
MELBOURNE

**SHABBAT EMOR**  
**14 IYAR 5783 - FRIDAY 5 MAY 2023**



**IN THIS WEEK'S ISSUE:**

Rabbi Kimche's Inaugural Gemara Shiur  
From the Gush - Rav Moshe Taragin - Emor - Sirens, Songs and  
Symbols  
Reb Leor's Riddle of the Week  
Yom Hazikaron / Yom Ha'atzmaut @ Mizrachi – in Photos  
Seudah Shlishit – Rabbi Menachem Bombach & Menachem Lamm

Candle Lighting: 5:11pm  
Mincha: 5:20pm  
Drasha: R' Mottel Krasnjanski


# SHABBAT PARSHAT EMOR

## 14 IYAR 5783 - FRIDAY 5 MAY 2023


	Friday 5 May 14 Iyar Pesach Sheini Day 29 of Omer (count 30 at night)	Saturday 6 May 15 Iyar Day 30 of Omer (count 31 at night)	Sunday 7 May 16 Iyar Day 31 of Omer (count 32 at night)	Monday 8 May 17 Iyar Day 32 of Omer (count 33 at night)	Tuesday 9 May 18 Iyar Lag B'Omer Day 33 of Omer (count 34 at night)	Wed 10 May 19 Iyar Day 34 of Omer (count 35 at night)	Thur 11 May 20 Iyar Day 35 of Omer (count 36 at night)	Friday 12 May 21 Iyar Day 36 of Omer (count 37 at night)
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1. Beit Yehuda 2. Beit Yitzchak (Kehilat Ohr David) 3. Beit Midrash (Beit Haroeh Shabbat Morning) 4. Bnei Akiva 5. Elsternwick 6. Midrashah 7. Goldberger Hall

<b>Shacharit</b>	6:30am <sup>1</sup> 7:30am <sup>1</sup>	7:30am <sup>1</sup> 9:30am <sup>1-4</sup>	8:00am <sup>1</sup> 9:00am <sup>3</sup>	6:20am <sup>1</sup> 7:30am <sup>1</sup>	6:30am <sup>1</sup> 7:30am <sup>1</sup>	6:30am <sup>1</sup> 7:30am <sup>1</sup>	6:20am <sup>1</sup> 7:30am <sup>1</sup>	6:30am <sup>1</sup> 7:30am <sup>1</sup>
Dawn	5:53am	5:53am	5:54am	5:55am	5:56am	5:57am	5:58am	5:59am
Tallit & Tefillin	6:11am	6:12am	6:13am	6:13am	6:14am	6:15am	6:16am	6:16am
Sunrise	7:05am	7:05am	7:06am	7:07am	7:08am	7:09am	7:10am	7:11am
Sh'ma (ג'מא)	9:40am	9:40am	9:41am	9:41am	9:42am	9:42am	9:42am	9:43am
Earliest Mincha	12:43pm	12:43pm	12:43pm	12:43pm	12:43pm	12:42pm	12:42pm	12:42pm
Plag HaMincha (ג'מא)	4:24pm	4:23pm	4:22pm	4:21pm	4:20pm	4:20pm	4:19pm	4:18pm
Candle Lighting	5:11pm							5:04pm
Mincha / Ma'ariv	5:20pm	5:00pm	5:15pm	5:15pm	5:15pm	5:15pm	5:15pm	5:15pm
Sunset	5:29pm	5:28pm	5:27pm	5:26pm	5:25pm	5:24pm	5:23pm	5:22pm
Night/Shabbat Ends	6:10pm	6:09pm	6:08pm	6:07pm	6:07pm	6:06pm	6:05pm	6:04pm
Late Ma'ariv			9:30pm	9:30pm	9:30pm	9:30pm	9:30pm	

<b>DAF YOMI</b> Via Zoom & in person	Sotah 37	Sotah 38	Sotah 39	Sotah 40	Sotah 41	Sotah 42	Sotah 43	Sotah 44
	8:15am	7:00pm	8:45am	8:15am	8:15am	8:15am	8:15am	8:15am
<b>SHIURIM</b> 		R' Leor Broh 9:00am R' James Kennard 9:30am <sup>7</sup>	Ramban Parasha Shiur with R' Jonny Brull 8:00pm	Parasha Shiur with R' Jonny Brull for Ladies 9:30am	Lunch & Learn R' Jonny Brull 1:00pm Young Ladies Gemara Shiur (20's-30's) R' Jonny Brull 7:45pm	"Following in the Footsteps of our Fathers" 7 Morrice St 11:00am Gary's Gemara Shiur 8:30pm	Lunch & Learn Shiur @ LI Capital R' Jonny Brull 1:00pm Moreh Nevuchim R' Jonny Brull 7:30pm	
		Drashot R' Dr. Alan Kimche <sup>1</sup> R' Chezy Deren <sup>2</sup> R' Leor Broh <sup>3</sup> Shabbat Afternoon Shiur R' James Kennard 4:10pm	Students Gemara Kiddushin Shiur with R' Jonny Brull 8:45pm	Tzurba Communal Shiur for Men R' Jonny Brull New time: 7:30pm	Gemara chabura for returnees from Shnat R' Jonny Brull 8:30pm Parsha HaShavua R' Leor Broh 8:30pm Parsha Deep Dive Shiur Eddy Lichtig 8:45pm		Shulchan Aruch Shiur R' Jonny Brull 8:45pm	Advanced Halacha Shiur R' Jonny Brull 8:30pm R' Chaim Brisker on the Rambam R' Marcus Rosenberg 8:30pm
				Sefer Ezra Shiur for Ladies with Dr. Michal Kaufman at the home of Fortuna Schachna 8:30pm				
				**NEW Shiur** Gemara Shiur with R' Dr. Alan Kimche 8:30pm				
<b>MISHNAH YOMIT</b>	Shekalim 3:2-3	Shekalim 3:4-4:1	Shekalim 4:2-3	Shekalim 4:4-5	Shekalim 4:6-7	Shekalim 4:8-9	Shekalim 5:1-2	Shekalim 5:3-4

<b>EVENTS</b>		MizKids 10:30am Bnei Akiva 4:00pm Seudah Shlishit Rabbi Menachem Bombach & Menachem Lamm	Holy Bagel 9:00am	Bnei Akiva Lag B'Omer Bonfire from 5:00pm			Chil n Chulent 9:30pm	
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<b>YAHARZEITS</b> 	Adrienne Kraus (Mother) Jeff Morrison (Mother)		Mark Levin (Father) Ruth Epstein (Mother)		Joe Steg (Mother) Lotte Tugendhaft (Husband) Rosie Bick, Leon & Ashley Tugendhaft (Father)	Belinda Fisher (Mother) David Brykman & Rachel Saddik (Father) Terry Brykman (Husband) Moishe Landau & Jacqui Landau (Father)	Evie Wisel (Husband) Sonia Greenberger (Father)	Abe & Adele Winter (Mother)
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## MAZAL TOV - we wish a hearty Mazal Tov to:

**Jasmin & Aaron Korbl** on the birth of their baby boy.  
Mazal tov to his grandparents: Sue & Paul Korbl, Freda Grajzman and Sam Grajzman

**Danielle Slonim & Jonathan Kadish** on their forthcoming wedding.  
Mazal tov to their parents: Marion & David Slonim and Doreen & Leon Kadish.  
Mazal tov to their grandmother: Teddy Nossbaum

## Happy Birthday:

**Saturday:** Ari Fisher, Mia Burman, Danny Lamm (HBD)

**Tuesday:** Avital Tavella

**Wednesday:** Dahlia Husarsky (HBD)

**Friday:** Daniel Felman

## Bar Mitzvah Anniversaries:

Ari Fisher, Yoel Dodge, Harry Mainzer, Philip Rubinstein, Benjamin Jotkowitz, Yonatan Lindell

If you have an occasion or milestone event that you would like to be mentioned in Mizrahi Matters, please email it to [office@mizrachi.com.au](mailto:office@mizrachi.com.au) by 9:00am on Thursdays.

## Numbers overwhelm space at Rabbi's inaugural shiur



An anticipated "5 or 6 interested" mitpallelim for a new shiur by Rabbi Kimche, quickly grew within minutes of the scheduled 8:30pm start time on Monday night. However, the first shiur attracted thirty people into a packed

Midrashah and covered the Rashbam and some of the Tosafot commentary on the opening lines of the Mishnah.

The shiur, which covers the tenth perek of in the Tractate of Pesachim, *Arvei Pesachim*, is open to anyone with an interest in studying Gemara. Attendance at Monday night's shiur is NOT a prerequisite for future classes, but participants are strongly encouraged to attend weekly to ensure that they follow the flow of the Tractate. To join the shiur Whatsapp group, go to <https://tinyurl.com/RAKshiur>.



## From the Gush - Rav Moshe Taragin Emor - Sirens, Songs and Symbols

Standing silently in the Gush Etzion cemetery, listening to a wailing siren blaring its sad howl across the mountains of history, is one of the most spiritual two minutes of my life as a redeemed Jew. Cramped in a crowded graveyard, surrounded by soldiers and citizens, I feel at one with my people, the bereaved families, and

the memories of so many fallen heroes who died "al kiddush Hashem". From schools to office buildings, from highways to farmlands, from supermarkets to beaches, Israelis halt their routine, stand at attention, and quietly ponder Jewish history and the sorrow of our national struggle.

Feeling this national and historical unity and sharing our collective pain feels spiritually uplifting and religiously meaningful. In some ways, this catharsis and spiritual heightening feel oddly similar to my post-Yom Kippur spirituality. It is odd because a siren does not possess any religious source and isn't anchored to any classical Jewish traditions. The siren belongs to a set of national symbols which our modern state has adopted. Other Yom Hazikaron symbols include military columns, honor guards of soldiers, and laying wreaths of flowers, along with Yom Ha'atzmaut symbols such as military flyovers, lighting torches and outdoor tiyulim and mangals. In addition, our people has generated a magnificent playlist of "national" Israeli songs, both melodies of sorrow and tunes of renewal. Though these songs are almost completely bereft of Biblical references, they feel deeply soulful and even spiritual, as they voice our hopes, dreams, longings, sadness, and pride. They may not contain Torah words, but they effuse Jewish neshama.

Understandably, many religious Jews are uncomfortable with national symbols bereft of any traditional or religious resonance. Reciting hallel or chanting Tehillim is one thing, but singing secular lyrics or standing silently during a siren have no religious reference points. If religion lies at the core of our identity shouldn't all symbols be based solely upon religious rituals or Biblical references?

In part, this is why some Orthodox Jews commemorate the Holocaust on Asara B'tevet through fasting and selichot rather than on Yom Hashoah through torch lighting and sirens. For them, religion is the only repository from which symbolism may be drawn. National symbols have no place in the imagination of a religious Jew. We stand silently during shemone esrei, but not during loud sirens. We say kaddish, but do not lay wreaths of flowers. We light Shabbat and Havdalah candles, but do not light public torches at national ceremonies. If it doesn't stem from religious roots, it can't be spiritually valid.

### The Larger Issue

Validating and internalizing national symbolism forces us to confront a larger issue: for some reason, our final redemption was streamed through secular nationalism. Given the secular nature of our state, it adopted secular imagery common to many nations and unrelated to Judaism. Sirens, flowers, songs are all cross-cultural and international symbols. People around the world stand silently at attention to mark their losses, and they sing wistful songs to express their national longings. There is nothing uniquely Jewish about either.

Ultimately, the question of nationalistic imagery and symbolism raises the larger specter of a geulah process which evolved from an awakening of secular Jewish nationalism. Why did Hashem decide to redeem us with a secular nationalist movement rather than through a religious revival? Of course, we will only know the answer to that question when redemption concludes, but here are some preliminary thoughts.



## The Fall of Religion

The 19<sup>th</sup> century witnessed the gradual collapse of organized religion. As humanity advanced into the modern era, achieving cultural enlightenment, political democracy and personal freedom, organized religion was cast as the great culprit of human history, responsible for wars, death and the suppression of the human spirit. By popularizing free thought, the 19<sup>th</sup> century inaugurated the secular city. Darwin, Freud, and others accelerated this religious freefall, ushering in the modern world of secularism and atheism.

Nature abhors a vacuum and so do human beings. As religious identity frayed, something else had to replace it within the human imagination. Traditionally, human identity was forged upon religious belief, but as religious affiliation declined numerous ideologies were conceived to replace it as the basis of identity. Marxism, Capitalism, and Socialism were just a few of the newly emergent ideologies, however it was nationalism which became the dominant system of thought and identity. For the first time in history, people more deeply identified with their common national heritage than they did with religious traditions and belonging. During the 19<sup>th</sup> century, for the first time, "Gustav" in Paris defined himself first as a Frenchman, who just happened to be Catholic. Likewise, "John" in London viewed himself primarily as an Englishman, who happened to be Protestant. National identity replaced religious identity and, as the fever of nationalism surged, it stressed the old world order. During the second half of the century Nationalism sparked numerous local wars and, finally, it erupted into the WWI- the great war of Nationalism. Over the course of a century, humanity underwent a cultural lobotomy. Religion was no longer popular or authoritative. The Jewish world was no different. The 19<sup>th</sup> century witnessed the first mass defection of Jews from classic orthodoxy. In the past, individual Jews had opted out of Jewish religion and destiny, but never before had entire communities willingly abandoned classic orthodox lifestyles. The century of religious collapse caused severe spasms within the Jewish world. New religious denominations such as Conservative and Reform Judaism emerged, each, in their own way, breaking with tradition. Additionally, millions of other Jews became assimilated both within the cosmopolitan European culture as well as within the dusty prairies of the New World. Millions of Jews were slated for historical oblivion. They had embarked on paths which led them far astray from Jewish religion and, sadly, for many far astray from Jewish identity. Facing historical extinction, they could no longer be captivated by classic religious inspiration. It was not the spirit of the age. Nationalism had replaced it.

## A Divine Impulse

At this stage, Hashem evoked an ancient sprit. From the dawn of Jewish history, He had programmed within the Jewish heart the ability to identify with Jewish history, peoplehood and land even in the absence of religious commitment. This primal spirit lay dormant for thousands of years, but was awakened by Hashem in the 19<sup>th</sup> century, just when history depended upon it. There are millions of Jews whose sole affiliation with Judaism is their love and commitment to the state of Israel. Their nationalistic loyalty is merely the hidden hand of Hashem working through the tapestry of history and human culture, preserving millions of lost Jews for whom religion is no longer compelling. One day, Hashem will step out from behind the screen of history.

One day, His unmistakable presence will revive toughened hearts and awaken deadened religious impulses. One day, national identity will provide a platform for religious renewal. Until that day, we continue to participate in national expressions of Jewish pride, and we continue to fuse them to our religious identity.



Reb Leor Broh

## Riddle for Emor

Find four words in a row, whose Roshei Teivot (initial letters) spell the word אנכי backwards. Then find a connection to the verse, in which they appear.

## Riddle for last week (Acharei – Kedoshim)

In the case of one particular sin punishable by "karet", a word is used to describe G-d's response that is not found in any other sin punishable by "karet". What is the sin, and what is the word?

Answer: אני - And I.....used by G-d in the case of a parent who gives his child to the priests for offering the child to the Molech god of fire.

וְאָנֹכִי אֶתֶן אֶתֶּפְנֵי בְּאִישׁ הַהוּא וְהִכְרַתִּי אֹתוֹ מִקִּרְבִּי עִמּוֹ כִּי מִזְרַעוֹ יָתַן לְמֹלֶךְ לְמַעַן טָמֵא אֶת־מִקְדָּשִׁי וְלִחְלָל אֶת־שֵׁם קְדֹשִׁי: (כ: ג)

And I will set My face against that man, whom I will cut off from among his people for having given offspring to Molech and so defiled My sanctuary and profaned My holy name. (20:3)

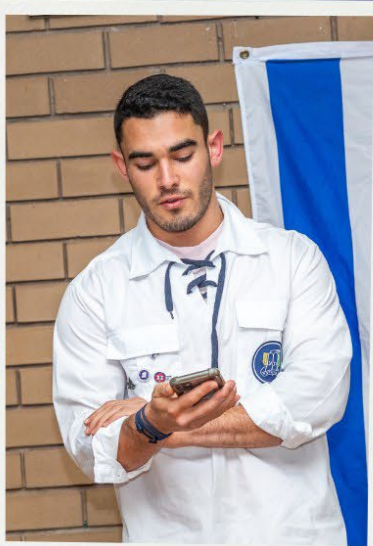
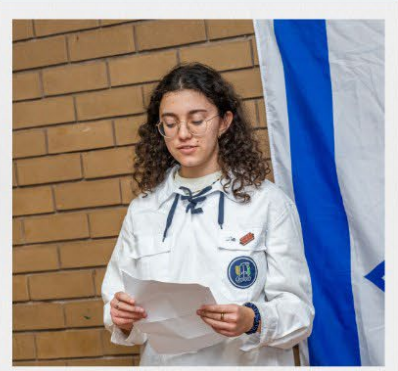
Rabbenu Bechaye quotes the Ramban who points out that this is the only time in the entire Torah that the attribute אני for G'd appears in connection with the karet penalty. The reason is that G'd feels that by following this abominable cult the sinner has defiled the great Name and thereby defiled the entire concept of אלהים, what the Jewish people symbolize.

Chazal in Berachot 35 have compared someone enjoying the fruits of this world without first reciting a bracha, i.e. giving thanks to G'd for the availability of such fruit as stealing from G'd. They based this on Proverbs 28,24: "whoever robs his father and mother and says: 'it is no sin,' is a companion of a destroyer." The "father" may be understood as our Father in Heaven. The "mother" Solomon refers to is the כנסת ישראל, the spiritual concept of the Jewish people.

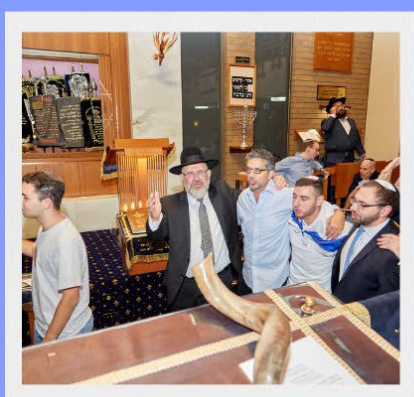
The Navi, Yeshayahu in 50:1 uses that simile for the Jewish people when he said: "ובפשעכם שלחה אמכם", "an account of your sins, your mother was dismissed." The words "companion to the destroyer" refer to King Jerobam who caused Israel to become corrupted to their Father in Heaven.

If Jerobam who merely blocked the way to Jerusalem is described in such terms how much more so must a father who offers his children (fruit of his loins) as a sacrifice to the Molech cause estrangement between G'd and His people!

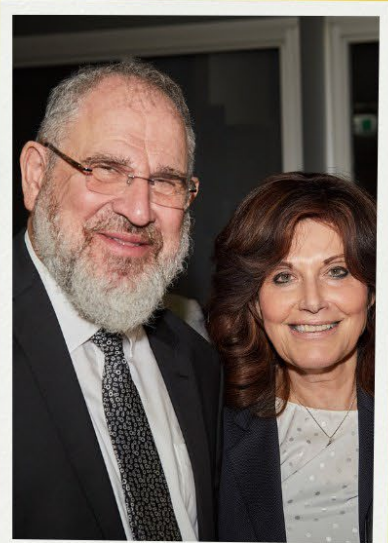
















**MIZRACHI**  
MELBOURNE

**SEUDAH SHLISHIT**  
**SHABBAT EMOR**  
**MINCHA 5:00pm**



## Rabbi Menachem Bombach

A pioneer in Israeli Charedi education, Rabbi Bombach is Rosh Yeshiva and CEO of the Netzach Education Network, the first Charedi school network integrating core-curricular education alongside Torah studies. Rabbi Bombach will discuss his journey a Chasidic cheider in Meah Shearim to graduating from Hebrew University and his vision for an Israeli society in which Charedim can pursue career paths of their choosing, thus generating sustainable financial futures for their families and the State of Israel.

## Menachem Lamm



Menachem (Chemi) Lamm is a senior partner in a large legal practice in Jerusalem where he was born to parents who made Aliya from Melbourne. Subsequently they served as morim Shlichim in Melbourne where Chemi and his siblings attended school. Returning to Israel, Chemi completed school and Hesder Yeshiva at the Gush as a student of Rav Amitai and Rav Lichtenstein. He served as a tank commander in the IDF. Married to Ilana with four kids and they live in Modiin. Menachem specialises in property law in Israel.





MIZRACHI  
MELBOURNE

**NEW**

# Rabbi Dr Alan Kimche

## Gemara b'lyun Shiur for men

Monday evenings 8:30pm

Beit Midrash followed by Ma'ariv  
at 9:30pm

Perek "Arvei Pesachim"  
the last chapter in Masechet Pesachim



# A Star is Born

An EJC Production

Lag BaOmer  
Monday 8 May  
EJC Talent Show  
and light supper

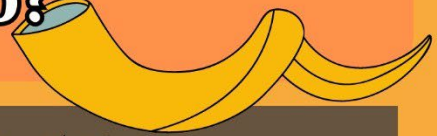




# Parsha Deep Dive

What was it?  
Why is it gone?  
Can it come  
back?

## Behar – Bechukotai The Lost Jubilee (Yovel) Year. Where did it go?



**Tuesday Nights, 8:45 pm**  
In the Beis with Eddy Lichtig

## MEET & SHMOOZE

AN EVENING FOR THOSE AGED 30-50

*join us in welcoming  
Rabbi and Rebbetzin Kimche*

8PM

Motzei Shabbat 13th May

The home of Avital and Marc Seifman

48 Aroona Rd

Light milchig supper will be served







# Once again Mizrachi will be participating in the Mothers Day Classic held on



## Sunday the 14th of May.

which raises awareness & funds for Breast Cancer

**We will be participating in the 4km walk at the 8:35am time slot which will be held around the "Tan".**

**If you are interested in joining our Group called "L'chaim" please sign up online at <https://www.mothersdayclassic.com.au/vic-melbourne-thetan> 4 and 8km runs are also available.**

If you are participating in this event and would like to walk with us. Please meet at Balaclava Station at 7:45am on Sunday the 14th of May, to catch the 7:58am train to Flinders st station.

For further information: Email Gloira Blau: [gblau@optusnet.com.au](mailto:gblau@optusnet.com.au)



בס"ד  
Junior 2024

## Junior Kinder 2024

### Join the Yavneh Family

Now accepting applications!

To book a tour, please contact [enrolments@yavneh.vic.edu.au](mailto:enrolments@yavneh.vic.edu.au)

or visit [www.yavneh.vic.edu.au](http://www.yavneh.vic.edu.au)

