

## SAVE THE DATE:

17 March

JLC is thrilled to announce that world renowned speaker and author

Rebbetzin Tzipporah Heller

will be speaking at a Shabbat Lunch,  
details to be announced closer to the date.



### Announcements:

#### Mazal tov

Huge Mazal tov to Robbie and Devora Tockar and the Tockar and Kinstlinger families on the birth of a beautiful baby boy. Bris will be on Sunday 12th February after Shacharit. Mazal tov to Honey and Mervyn Felsher on their 50<sup>th</sup> anniversary this Shabbat. Mazal tov to Tamar and Warren Lurie on the birth of a baby boy.

#### Chessed Meals

Rabbi Simcha and Leonie Jacob - contact Tanya Garber: 0431344587.  
Gavin and Tracy Sher – contact Toni Zaidel: 0416786683 or [toni\\_lemmer@yahoo.com](mailto:toni_lemmer@yahoo.com)

#### Baruch Dayan Haemet

It is with great sadness that we inform you of the passing of Lloyd Samuel - Yehudah Chaim ben Avraham, Jono Samuel's father.  
It is also with great sadness that we inform you of the passing of Raymond Kantor's father. We wish both families a long life.

#### Kiddush Sponsorship

This weeks Kiddush has been sponsored by the Sacks and Lerner Family in honour of the birth of their baby girls.

### Notices:

#### House Swap

We are the parents of Binyamin Greenberg (one of the Torah MiTzion boys). We are planning on coming with 5 of our children to Sydney for a short sabbatical of 4- 6 weeks from June 25th 2012. The family is interested in doing a house swap for at least part of the period. They have a 7 bedroom 5 bathroom house in Ramot Bet (about 15 minutes from the centre of Jerusalem). The neighbourhood is mixed Modern Orthodox/Haredi/Secular. Alternatively if there is anyone in the community who might consider renting accommodation to them please email Rachel: [rgreen@vms.huji.ac.il](mailto:rgreen@vms.huji.ac.il)



**Minyan @ Beit Halevy**  
**60C Blair Street**  
**Parshat Yitro**  
**11 February/ 18 Shevat 5772**

### This Week's Shabbat Times

Candle Lighting	7:35pm
<b>Mincha Erev Shabbat</b> followed by Kabbalat Shabbat & Maariv	<b>6:30pm</b>
Shacharit	8:30am
<b>Children's Service- Ages: 5-12</b> <b>Ages: 0-5</b>	9:30-10:30am 10:30-11:30am
Afternoon Shiur <b>Shabbat Mincha</b> followed by Seudah Shlishit	6:25pm 7:10pm
<b>Shabbat Ends</b> followed by Maariv	<b>8:32pm</b>

### Weekday Davening Times

Sunday, Public Holidays	8:00am
Monday & Thursday	6:10am
Tuesday, Wednesday & Friday	6:25am
Rosh Chodesh	6:00am
Weekday Mincha, Maariv @ Bnei Maon	15mins before Shkia
Maariv @ JLC—Mon - Thu	9:20pm
Sunday Mincha	7:40pm
Sunday Maariv	8:12pm

Daily Zmanim	This Shabbat	Next Shabbat
<b>Shkia (sunset)</b>	7.53pm	7:46pm
<b>Tzeit (nightfall)</b>	8:13pm	8:06pm
<b>Earliest Tallit / Tefillin</b>	5:32am	5:39am
<b>Neitz (sunrise)</b>	6:26am	6:32am
<b>Latest Shema</b>	9:47am	9:50am

Jewish Learning Centre  
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Fax: (02) 9365 3578

**To Sponsor or  
co-sponsor a Kiddush  
please contact the  
office on 9365-5667**

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Rabbi Eisenberg: [rde@jlc.org.au](mailto:rde@jlc.org.au)  
Rabbi Sacher: [rms@jlc.org.au](mailto:rms@jlc.org.au)

## ***Purim, Torah and the Land of Israel***

A morning of learning and inspiration for men, women and children

**Sunday 26<sup>th</sup> March**  
**At JLC, 60C Blair St, North Bondi**

**The Breakfast day has been pushed  
off due to the Tockar Bris**

Schedule:

	Breakfast	
9:00am	Group learning (Chaburof) with the Bachurim for men, women and kids	
9:30am	<b>Adults</b>	<b>Kids</b>
10:15am	Option 1 – Shiur by Rabbi Eisenberg Option 2 – Preparation for Rabbi Sacher's shiur in the Bet Midrash	Shiur with Bachurim for: high school age primary school age
11:00am	Shiur by Rabbi Sacher	

**Price: \$25 per person, including breakfast**

**Pre-booked childminding available if sufficient interest (please confirm ASAP)**

**Bookings by Tuesday 21st February: 9365 5667 / office@jlc.org.au / www.jlc.org.au (Bookings section)**

## **Parashat Yitro**

(From SALT on the VBM)

Parashat Yitro begins with Yitro's joining Benei Yisrael. Rashi cites the comment of the Gemara in Zevachim that Yitro's arrival was precipitated by the news he heard of two momentous events - the splitting of the Yam Suf and the battle against Amalek. Many later commentators have attempted to identify the particular significance and impact of specifically these two incidents.

The Kotzker Rebbe suggested that Yitro was driven to relocate to the camp of Benei Yisrael by the audacity he saw within Amalek's unprovoked offensive against Benei Yisrael. In their inspirational song of praise after the splitting of the sea ("Az Yashir"), Benei Yisrael note the worldwide notoriety of this miracle: "The peoples hear, they tremble; agony grips the dwellers in Philisita... All the dwellers in Canaan are aghast. Terror and dread descend upon them; through the might of Your arm they are still as stone..." The Midrash writes that in fact all waters in the world split at the moment God separated the waters of the Yam Suf, further emphasizing the profound, international ramifications of the former slaves' victory over their Egyptian masters.

And yet, in spite of it all, Amalek still had the gall to launch an unprovoked military offensive against Benei Yisrael! How is this possible? All the nations of the world tremble in fear, dreading the divine power of the God of Israel. How could a nation dare engage in battle against the God who drowned the entire Egyptian army?

A man as intelligent as Yitro could figure out the reason and draw the proper conclusion. As the Kotzker Rebbe explains, Yitro realized that the nations' inspiration upon hearing the news of the splitting of the sea was but a momentary rush of spiritual awareness. It was destined to be short-lived since the nations had nothing with which to follow up upon these sentiments. Amalek's brazen attack demonstrated that an instantaneous moment of sincere religious reflection quickly fades in the absence of reinforcement. These feelings cannot survive in a vacuum; they require constant nurturing and progressive development in order to leave their imprint upon the individual.

This recognition led Yitro to examine his own religious self. He immediately sensed that his own spirituality cannot survive in the deserts of Midyan. Only by joining Benei Yisrael, by allowing himself to dwell among Moshe, Aharon and the other tzadikim, can he hope to retain the intensity of faith and religious resolve that he had attained. Genuinely concerned about his own well-being, he took his family and possessions and joined the Jewish nation, in order that he be given the opportunity to build upon his knowledge and experience of God.