



# Ohr Yerushalayim News

3rd December 2016 - Volume 9 - Issue 18

# News This Week

מזל טוב

Mazel Tov to Kehilla Kedosha Ohr Yerushalayim on our 18th Anniversary.

Mazel Tov to Dr & Mrs Grant Pakter on the birth of a boy. The Sholom Zochor takes place at 123 Cavendish Road from 8-10.30pm.

ח'ים ארוכים

We wish Chaim Aruchim to Daniel Gordon on the recent yahrtzeit of his late mother Mrs Shelley Gordon. Thank you to Daniel and his father Nigel for enhancing our anniversary Kiddush by providing the sushi for in honour of the Yahrtzeit. We wish them only Simchas in the future.

## Ovos uBonim Change This Week

A reminder that this Motzei Shabbos the Ovos uBonim sessions starts at the earlier time of an hour after Shabbos for an hour.

## **It Only Hurts When It's Painful**

A M Ember

With the turmoil inside Rivka's womb, the Posuk tells us that Rivka went to seek the advice of Hashem to understand what was going on inside her. When she was informed, two nations were inside her and she was to mother the future of Bnei Yisroel, the Torah gives no further mention of her aches. What happened to the pain?

Explain the Meforshim, once she had the answers the pain didn't hurt! A remarkable story is told about a small hamlet not far from Paris in which a small Jewish community resided with no women's Mikvah. Whilst this was not a problem during the week, when the women would take the short train journey to Paris, it did pose a problem over Shabbos and Yomtov.

One of the resident families a couple with a home of 9 boys, took upon themselves the arduous task of building a Mikvah within the community. Whilst not being people of financial means themselves, they went around the town's citizens as well as the wider neighbouring communities raising funds for this necessary cause.

Finally having secured the funds they built a beautiful Mikvah in a plot of land back to back with their own home.

Not long after, their toddler who was playing in the back yard seemed to have gone missing. The parents frantically searched for their son only to find he had somehow made his way into the Mikvah premises and was found drowned in the Mikvah waters!

The parents were beyond themselves with pain and questions. How could it be? All the Mesiras Nefesh they put in, all the time they had spent, all the money they had raised. All for Taharas Hakodesh, and this was the reward?

As they travelled from Godol to Godol seeking the answers, they found no solace.

Shortly thereafter their son appeared to the father in a dream and said: "Father, please do not be pained for what has happened, for this was all of my choice as I will explain."

"You see" said the boy, "I was the Gilgul of one of the great Baalei Tosfos. I lived during an era of great animosity to the Jewish Nation and eventually I was publically killed for being a Jew. I died Al

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The Rov & Rebbetzen wish all the members of the  
הַקָּהָן and their families a heartfelt נְסִעָה on the  
occasion of the eighteenth anniversary of the  
ပָּרְשָׁת צָדֶקָה קָדְשָׁה כָּדְשָׁה

## Kiddush Hashem.

I was a great and holy person, and when my Neshoma ascended to the heavens I was allowed straight in. Each year my Neshoma reached new heights until one year I was told I could not enter the upper gate. When I enquired as to why I was told that although I was killed for being a Jew Al Kiddush Hashem, I was buried in my clothes and my body never received a Tahara, the purification process reserved for a human body before burial. As I had not received this Tahara I would no longer be able to reach new heights in Olom Haba.

I asked the heavenly courts if there was any way of being brought back down to earth to be able to rectify this and was told that given my great stature as one of the great Baalei Tosfos, it would require something special to achieve such a purification process.

For many years I stayed in the same level in Gan Eden until one day I was summoned before the heavenly courts to be told of a very special couple who had a quality like no other. This was a couple who lived their lives Al Kiddush Hashem and performed all their actions Al

## The Week Ahead

שבת פרשת תולדות

Candle Lighting	3.37pm
Mincha	3.42pm
Shacharis	9.00am
<b>שְׁמַרְמָן</b>	10.01am
1st Mincha	1.30pm
Rov's Shiur	3.00pm
2nd Mincha	3.40pm
Seuda Shlishis	Following
Maariv & Motzei Shabbos	4.50pm
Ovos uBonim	5.50pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	3.35pm
Late Maariv	8.00pm

Kiddush Hashem. This was a couple who would eventually build the purest Mikvah ever to exist and only such a Mikvah could bring about my own Tahara, my own purification.

I asked to be allowed to be brought down to this world to achieve the purification process and with that I was born to you. For 2 years my soul was tormented within my body until the time arrived for me to achieve that which I feared was unachievable. "And so therefore" the son told the father, you were blessed that your Mesiras Nefesh allowed for me to reach heights otherwise unattainable.

"And if you don't believe me" concluded the son, "A year to date you will be blessed with a baby girl, the daughter you never had" And so it was!

## Not Taking "No" For An Answer When It Comes To Praying To The Almighty For Our Needs

Rabbi Yissocher Frand ([Torah.org](http://Torah.org))

In this week's parsha, the Torah says that Yitzchak was forty years old when he married Rivka. Rivka Imeinu was barren – as was the case with Sarah Imeinu and as was the case with Rochel Imeinu (which is the subject of a discussion in Tractate Yevomos 64a). Yitzchak prayed to Hashem that his wife should be able to have children. The expression the Torah uses to express the nature of Yitzchak's prayer is "Va'Ye'etar Yitzchak l'Hashem..." [Yitzchak entreated Hashem] [Bereshis 25:21]. Rashi explains this to be "hirba v'hiftzir b'tefilla" [he implored much through prayer]. This means, not only did Yitzchak daven for Rivka, but he was persistent in his davening. L'Haftzir means to persist and to do something over and over again.

Rav Shimshon Pincus, z"l, notes that the Talmud in fact comments [Brochos 32b] "If a person sees that his prayers are not being accepted, he should repeat them, as it is written 'Hope to Hashem, strengthen yourself and He will give you courage, and hope to Hashem.'" [Tehillim 27:14] This in fact is what Yitzchak did here. However, we must ask, why is it like that? For example, if someone asks to borrow your car and for whatever reason you decline to lend your car, what is the appropriate approach for him to use in order to convince you to lend your car? It is certainly not to return ten minutes later and ask once again "Can I borrow your car?" It is not advisable to go back even the next day and say "Can I borrow your car? Can I please borrow your car? Can I 'pretty please' borrow your car?" Being

a nudge is not the way to get somebody to lend you his car, after he has already refused to lend it to you.

When someone turns you down, perhaps you might ask a second time but not "hiftzir" – not asking over and over again. It is not wise. It is not polite. A person does not do that. Yet, that pasuk teaches regarding the Master of the World "Kaveh el Hashem" [express hope to G-d through prayer] and if you are not answered then the solution is "v'Kaveh el Hashem" [once again pray to the Almighty]. This is what Yitzchak did. Rivkah was barren for many years. They got married when Yitzchak was forty. Rivka did not give birth to Yaakov and Eisav until Yitzchak was sixty! Yitzchak davened and davened and davened. This is what Rashi is teaching us with the words "hirba v'hiftzir b'tefilla". So why is there such a difference between the way we should ask G-d and the way we should ask man?

The answer is very simple and very fundamental. When we ask someone to lend us his car or do some kind of favor for us and he declines, the whole issue is that we want the car or the money or the favor – some specific item that the other person does not want to give it to us or will not do for us. Period. We received our answer. Either he cannot or he does not want to satisfy the request and there is no point arguing about it.

Obviously, the Ribono shel Olam can do anything. He is never unable to do something. The Ribono shel Olam is not saying "no" because He is not capable of granting the request. The reason the Almighty wants us sometimes to daven over and over and over again is because He wants the relationship. He wants us to ask (sometimes multiple times) because He wants us to have a shaychus with Him.

The Talmud says that the Ribono shel Olam desires (mis'avah) the prayers of the righteous. Our tendency is that if we have everything, we forget the Ribono shel Olam. When things are going well, He is not so much a part of our lives. When things are not going well, we all become a little more "religious" and we all daven a little more. This is what He wants – He wants that we should involve Him in our lives. By human beings, if you receive a "no" once and certainly, if you receive a "no" twice, the prudent course is to stay away. On the contrary, it is just the opposite by the Master of the Universe: Kaveh el Hashem, chazak v'ametz libecha, v'kaveh el Hashem [pray to G-d; strengthen your heart; and then – if necessary – keep praying further].

Manchester Evening News

# 1998-2016 KEHILLA KEDOSHA OHR YERUSHALAYIM 18 YEARS IN THE MAKING

What started back in the 90s as a small Shabbos Minyan has flourished beyond all expectations to a thriving Kehilla.

Recognising the need for creating a friendly environment in which Tefilla would be the focus of serious minded Balei Battim, in November 1998, a small group of current members met to conceive a new Minyan.

The very first Minyan held Shabbos Morning Parshas Toldos in Broughton Jewish School was attended by 18 individuals. Ohr Yerushalayim was born.

Our Rav Shlita who has guided the Shul from day one, with his warm persona and earnest guidance helped attract a wide spectrum of Misplelim, and Tefillas soon extended to include Friday night Davening.

A change of venue was needed, and in December 2003 the Shul moved to the premises of Beis Mencachem on Upper Park Road. With the new location, the Shul's growth continued at a rapid rate and now had facilities to offer a full range of daily minyonim to meet the ever growing demands from the Kehilla.

As the Kehilla's growth spurt continued it became apparent the Shul

would benefit greatly from its very own premises. With the generous support and encouragement from the Federation of Synagogues, in early 2008 the Shul purchased a plot of land in the heart of the community and embarked on an ambitious building project to create a fit for purpose home for the Kehilla. The Foundation Stone was laid in August 2009 and in May 2010, against a backdrop of pomp and ceremony the shul moved to its beautiful new premises, the place we are today, a place we all call home!

OUR shul continues to grow, and has fast become a Gem in the North Manchester Jewish Community. Our inviting Beis Hamedrash is a popular venue for davening and learning, for members, the general community and regular visitors from out of town, who call us their home in Manchester.

Whilst this Shabbos we celebrate 18 years in the making, we also look to the future in building upon the tremendous Achdus of our members, until the time we will merit the coming of Moshiach with our Kehilla being a burning torch within the eternal light of the Beis Hamkadosh "Ohr Chodosh Al Tzion Toir."

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