

GNHC CHADASHOT



Giffnock & Newlands Hebrew Congregation

Parshat Bo
8 Shevat 5770 - 23 January 2010

	Artscroll	Soncino
Sedra	340	377
Maftir	364	402
Haftorah	1151	404

<p>Shabbat Shiur after Kiddush in the Reception Area</p> <p>Mincha & Maariv 4.25 pm end of Shabbat 5.31 pm</p> <p>PLEASE HELP THE DAILY MIN-YANIM AND SHABBAT AFTER-NOON</p>	<p>Tuesday Friendship Club 1.45 pm to 3.45 pm</p> <p>Wednesday Mother and Toddlers From 10 am to 11.30 am</p> <p>Thursday 2nd Minyan at 9.15 am Followed by tea and refreshments</p>
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Shabbat 6 February
Sit Down Kiddush

Guest Speaker - Daniel Stern

Service commences at 9.30 am

FAB goes MAD
Sunday 7 February 2010
(note change of date)

Shacharit and breakfast at 9 am
Followed by Laser Quest
with Rabbi's Rubin & Garry Wayland



£10
To book a place please contact Chumi at the Shul office



Friday Night Supper
Friday 19 February

Giffnock Shul Banqueting Suit
Adults £20, children 3-10 Yr £7.50 and under 3 free

To book a place or table please contact the Shull office
Bring your family

Catered by Simcha Catering

The Congregation wishes "Long Life" to all those who have Yahrzeit the coming week.

8 Shevat-23 January 2010	Mr. E.R. Taylor	11 Shevat-26 January 2010
Mrs. A. Bergson	Mr. H.N. Allon	Mrs. H.N. Allon
Mrs. E.M. Dantzig	Mr. B. Cohen	Mr. B. Cohen
Mrs. M. Edlin	12 Shevat-27 January 2010	Mr. R.C. Barnett
Mrs. J. Jackson	Mr. J. Freedman	Mr. J. Freedman
Mrs. M. Kramer	Mrs. F. Glekin	Mrs. F. Glekin
Mr. E.A. Livingstone	Mrs. M. Goldstein	Mrs. M. Goldstein
Mr. M.J. Livingstone	Mr. I. Lipsey	Mr. I. Lipsey
Mrs. A. Malcolm	Mrs. L. Livingston	Mrs. L. Livingston
Mr. B. Vulkan	Dr. L. Shenkin	Dr. L. Shenkin
9 Shevat-24 January 2010	13 Shevat-28 January 2010	Mr. K. Bookman
Mrs. S. Bresler	Mr. H. Hepner	Mr. H. Hepner
Mr. H. Brown	Mrs. R. Jacobs	Mrs. R. Jacobs
Mrs. S. Cowan	Mr. S.D. Strang	Mr. S.D. Strang
Mr. M. Gladstone	Mrs. I. Wolff	Mrs. I. Wolff
Mr. M.H. Marks	14 Shevat-29 January 2010	Mr. V.C. Cates
Mrs. R.C. Woolfson	Mr. I. Tuck	Mr. I. Tuck
10 Shevat-25 January 2010	Mrs. N. Wober	Mrs. N. Wober
Mr. A. Bergson		
Mrs. J. Bernstein		
Mrs. M. Edlin		
Dr. J.M. Glasser		
Mrs. R. Taub		

Times of services
Shacharit: Sunday 8.45 am, Monday & Thursday 7.20 am and Tuesday, Wednesday & Friday 7.30 am.
Mincha & Mariv: Sunday 4.14 pm, Monday to Thursday Mincha 1 pm Mariv 6 pm and Friday 4.29 pm (commencement of Shabbat)

The **Chadashot Sheet** is sponsored by
Maurice Marks
In commemoration of the Yahrzeit of his late wife
9 Shevat - Sunday 24 January 2010
אסתר לאה בת יצחק

Celebrating a Simcha?
Commemoration a Yahrzeit
Why not share the occasion with the congregation
Sponsor a Kiddush, Chadashot Sheet or Seudat Shlishit


Speak to the Shul office or Rabbi for more details.

Mazal Tov
To Edward & Ruth Castle on the birth of a grandson.

Sincerest condolences
To the family of the late Bertie Dykes, to his wife Maureen, his children Susan, Steven and Ian and to his brothers and sister.

Motzei Shabbat 6 February

The last Jew in Scotland
A video presentation led by
Rabbi's Rubin and Garry Wayland



For all S5 & 6
Pizza & Chips

Pause for thought

Learning from experience.
The Exodus is not merely a historical narration. Everything in Torah is a universal and eternal lesson, to be applied in every age and in every place. The story of the 10 plagues and Pharaoh's reaction to them may seem irrelevant to us today, but it is in fact most relevant. How it that after each plague Pharaoh promised to yield to Moshe's request to allow the Jews to leave, but no sooner was a plague removed that Pharaoh reneged on his promises? When Moshe subsequently warned him of upcoming plagues, Pharaoh remained unimpressed until the disaster occurs and then promises only to recant again when the pressure is off. Was Pharaoh so ignorant that he was unable to learn from experience? Pharaoh's failure to learn from experience is not unique. Many of us fail to do so. Often, we refuse to admit that we were wrong. Self-cantered feelings prevent us from learning from painful experiences and thereby avoiding the repetition of our mistakes. What can we do to overcome this shortcoming? One of the most effective ways is to avail ourselves of a trusted teacher and guide, someone who is unaffected by our emotional distortions and who can help us see reality more clearly and learn from our experiences. As Pirke Avos teaches, "make unto yourself a teacher".

You create yourself by your behaviour.
In response to the question of why the Torah gives a entire list of commandments which were reminders of the Exodus, the Chinuch explains that we influence ourselves and our thoughts by our actions. Even if one is not able to do a certain positive deed (e.g., give charity) with elevated thoughts at first, doing the action will manifest in you the positive traits that you want to integrate. After a while, your actions and thoughts will become consistent.

Please do not take the Chadashot Sheet home on Shabbat.
www.giffnockshul.co.uk
(torah thoughts taken from Chabbad.org & ansheiemet.org)

General Overview: In this week's reading, *Bo*, the last three plagues – Locust, Darkness, and Death of the Firstborn – are inflicted upon the Egyptians. Moses commands the Israelites concerning the Paschal Offering and the laws of the *seder*. After the final plague, Pharaoh unconditionally releases the Israelites from his land.

First Aliyah: Plague Eight: At G-d's behest, Moses and Aaron went to Pharaoh and delivered a warning: "How long will you refuse to humble yourself before me? Let My people go so that they can worship me!" They informed Pharaoh that if he does not allow the Israelites to go, Egypt will be attacked by a plague of locust. After Moses and Aaron left, Pharaoh's servants begged him to allow the Israelites to leave. "Don't you yet know that Egypt is lost?" they argued. Pharaoh called back Moses and Aaron and offered to allow the Israelites to leave—provided that they leave behind their children as security. Moses and Aaron refused the offer, and Pharaoh stubbornly refused to allow the Israelites to go.

Second Aliyah: Moses stretched out his hands and swarms of locusts swept down on Egypt. They consumed absolutely every blade of grass and all the crops. Pharaoh beseeched Moses to pray to G-d for the removal of the locusts, promising to then release the Israelites. Moses prayed, and no sooner than a wind carried the locusts back to the Red Sea and Pharaoh changed his mind yet again. Plague Nine: A frightful darkness descended upon Egypt. For days, the entire nation was incapacitated by the debilitating pitch darkness. "But for all the children of Israel there was light in their dwellings."

Third Aliyah: Pharaoh summoned Moses again, offering to release the Israelites if they leave behind their cattle. Moses refused the condition. Pharaoh sent Moses away, warning him to never appear in his presence again, "for on the day that you see my face, you shall die!" Moses agreed, but not before he delivered a final message that G-d relayed to him at that moment. G-d told Moses that he would visit one more plague upon Egypt, after which Pharaoh will actually drive the Israelites from his land. Parenthetically, at that time G-d also instructed Moses to ask the Israelites to borrow from their Egyptian neighbours jewels, silver and gold. The Israelites complied, and the Egyptians readily lent out their valuables.

Fourth Aliyah: Moses delivered G-d's warning to Pharaoh: "At midnight I will go out in the midst of Egypt. Every firstborn in the land of Egypt will die, from the firstborn of Pharaoh who sits on his throne to the firstborn of the slave woman..." G-d then gave the Israelites their first mitzvah, that of determining the New Moon (Rosh Chodesh) each month and establishing a lunar calendar. G-d also told Moses to instruct the Israelites to designate a lamb for the Paschal Offering. The Israelites were to sacrifice this lamb and consume it, together with matzah and bitter herbs, on the eve of the fifteenth of Nissan. The blood of the lamb was to be smeared on the lintels and doorposts of the Israelite residences, and all inside those homes would be spared when G-d descended to smite the Egyptian firstborn. G-d also instructed that for all future generations this day would signal the beginning of the seven-day holiday of Passover, during which no leaven can be eaten or possessed.

Fifth Aliyah: Moses gathered the Israelite elders and conveyed to them G-d's instructions.

Sixth Aliyah: Plague Ten: At the stroke of midnight G-d slew all the Egyptian firstborn. No Egyptian home was spared, and Egypt erupted in a great outcry. Pharaoh awoke and raced to Moses and begged him to take the Israelites and leave. The Egyptians pressured the Israelites to leave as soon as possible, and the Israelites complied. Equipped with all the valuables they had borrowed from the Egyptians, and provisions for the way – dough that was baked before having time to rise – the Israelites left Egypt at midday of the fifteenth of Nissan. This section concludes with some more rules that pertain to the Paschal Offering.

Seventh Aliyah: G-d gave the Israelites several mitzvot: 1) All male Israelite firstborn were henceforth sanctified to G-d. 2) Eat matzah on Passover. 3) Recount the story of the Exodus at the Passover *seder*. 4) Bring all male firstborn of kosher as sacrifices. 5) Redeem all male firstborn donkeys for a sheep—which is then brought as a sacrifice. 6) Don *tefillin* on the head and arm.

Haftora - Jeremiah 46:13-28.

In this week's Torah reading we read of the devastation of the Egyptian nation through the final three of the Ten Plagues. In the haftora we read of the punishment G-d visited upon Egypt centuries later through the hand of Nebuchadnezzar king of Babylon. G-d reveals Egypt's fate to Jeremiah, "Proclaim it in Egypt and let it be heard in Migdol, and let it be heard in Noph and in Tahpanhes, say, 'Stand fast and prepare yourself, for the sword has devoured round about you.'" The prophet then goes on to describe Egypt's helplessness and the destruction that it will incur at the hands of the Babylonians.

The haftora ends with G-d's assurance to the Jewish people not to fear, for though they too will be punished and exiled, ultimately they will be redeemed:

"You fear not, O Jacob My servant, and be not dismayed, O Israel! for behold, I will redeem you from afar and your children from the land of their captivity, and Jacob shall return and be quiet and at ease, and there shall be none who disturb his rest. You fear not, My servant Jacob, says the Lord, for I am with you, for I will make a full end of all the nations where I have driven you."

Why Have You Done Bad to this People?

A Rabbi's thoughts on events in Haiti by Rabbi Shais Taub

It's hard enough to comprehend the significance of what a 7.0 magnitude earthquake does to a densely populated area. It's even harder to imagine what this means when most of the people affected are already living in sub-standard conditions.

Haiti is figured to be the poorest country in the Americas. Something like a third of its GNP is foreign aide. It's been wracked by disease, war, hurricanes and, now, earthquake. It's unreal. Anyone who says that they can understand it clearly doesn't understand it at all.

Most of us will react with compassion. We will feel sympathy for the millions displaced from their homes, searching for lost relatives and left without access to even the most meager resources. Some of us will find somewhere to quickly donate online to help in the relief effort.

And then there are those – a very, very small number actually – who will take it upon themselves to interpret for us the meaning of the disaster. They will try to extract moral lessons from what happened. Perhaps they will find some reason to explain why the Haitian people deserve such pitifully bad luck. They did the same thing after Katrina and after the Tsunami. They are quick to figure out why people suffer and to hold up the victims as a frightening example of G-d's potential wrath to us as well.

Please, do not listen to those who exploit human suffering for rhetorical flair.

They will tell you that G-d wants to tell us something and that if we don't learn from this, there will be more calamity.

I know this because this is how they respond to every tragedy that grabs the world's attention.

What they are loath to admit is that we have no idea why this happened. We have no idea why G-d did this. There are no answers that we can understand.

How then are we of faith to react? I mean, in addition to offering our help and our sympathy. How are we supposed to look at something like this?

Just this past Saturday, in Jewish communities all over the world, we read the first portion of the Book of Exodus—a portion which ends with Moses' complaint to G-d: "Why have You done bad to Your people?"

The answer to this question comes at the beginning of this week's Torah reading, in which G-d basically answers that the patriarchs, Abraham, Isaac and Jacob, also had cause to question Him but never did. In other words, G-d doesn't answer the question. Rather, He tells Moses that from another perspective – the perspective of the Patriarchs – it would not even occur to ask such a question. It's actually quite remarkable. G-d never answered the question.

I wonder if that's because G-d knew that Moses wouldn't be able to understand the answer... or because He knew that he would?

It is not for us to be comfortable with human suffering. It is certainly not for us to rationalize it away or, worse yet, to use false piety to audaciously explain the unexplainable.

Does G-d have a plan? Does He know what He is doing? Yes.

Are we able to explain what that is? If we do, we show that we have not only lost our hearts but also our minds.