

GNHC CHADASHOT

75
YEARS



Giffnock & Newlands
Hebrew Congregation

Parshat Pinchos (Perek 1)
21 Tammuz 5770 - 3 July 2010

| Artscroll | Soncino |
|---------------|---------|
| Sedra 876 | 932 |
| Maftir 896 | 950 |
| Haftorah 1192 | 968 |

Shabbat Youth Service

Kiddush Shiur after Kiddush By Natan Silver

Mincha & Maariv 10.25 pm Short Shiur on Ethics of the Father and Torah Portion end of Shabbat 11.36 pm

Tuesday

Friendship Club
1.45 pm - 3.45 pm

Wednesday
No Mother and Toddlers

Thursday
2nd Minyan at 9.15 am
Refreshments
Tea & Cake

Sincerest condolences
To the family of the late Victor Mair, to his children Leslie, Valarie and Richard.

The Memorial Stone Consecration in loving memory of the late Rev Ernest Levy will take place on Sunday 4 July at 1 pm at Glenduffhill Cemetery.

Dates for Your Diary

Tuesday- Pre Rosh Hashana lecture by Dean Kaye
Shabbat 11 September - Sit Down Kiddush.
Sunday 24 October - An evening with "Them" Beatles.

The Congregation wishes Happy Birthday to all those who celebrating their birthday during the month of July.

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| Curtis Bennett | Richard Silver |
| Ana Caplan | Amy Spilg |
| Jemma Cowan | Brad Solomon |
| Andrew Dover | Ryan Solomon |
| Natasha Lewis | Maya Tenby |
| Hannah Livingstone | Shlomi Rubin |
| Saul Osdin | |

Q&A On the Sedra

Our father died in the wilderness and was not ... in the assembly of Korach, but he died for his own sin and he had no sons. (27:3)

Question: Their question was whether they inherit their father's share in Eretz Yisrael. Why was it necessary to mention the cause of his death?

Answer: According to Jewish law, when someone is sentenced to death for rebelling against the jurisdiction of a king his assets become government property. If he is executed for simply violating a law, then his assets remain with his family.

The daughters of Tzelafchad were very wise and therefore they intentionally preceded their question with the fact that their father died for his own sin and was not affiliated with Korach. Since Moshe was a king, should Tzelafchad have died for being a member of Korach's group who rebelled against Moshe, he would have then been considered a "rebel against the king," and they would have lost all claims to his inheritance.

Who shall go out before them and come in before them... and let the assembly of G-d not be like sheep that have no shepherd. (27:17)

Question: Why is it necessary to give the analogy of sheep without a shepherd? Suffice it to say, "The congregation will have a shepherd."

Answer: When a shepherd takes his sheep to pasture, the sheep run ahead and he walks behind them with a stick. He does this to keep the herd together and so that if they are attacked, it will be easier for him to flee and save his own life. Thus, a herd of sheep in the pasture can appear to lack a shepherd.

Moshe prayed to G-d to appoint a leader for the Jewish people, one who would not walk behind them and keep a low profile, but one who would take the initiative and give direction, a leader, in short, who would always be a trailblazer for the people to follow.

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

Times of services

Shacharit: Sunday 8.45 am, Monday & Thursday 7.20 am, Wednesday, Tuesday & Friday 7.30 am.

Mincha & Mariv: Sunday to Friday 8.05 pm (candle lighting on Friday should be done between 8.12 pm 8.35 pm)

This Weeks **Chadashot Sheet & Seudat Shlishit** is sponsored by **Maurice Marks** in celebration of his **80th Birthday**.

The Parsha in a Nutshell

Aaron's grandson, Pinchas, is rewarded for his act of zealotry in killing the Shimonite prince Zimri and the Midianite princess: G-d grants him a covenant of peace and the priesthood.

A census of the people counts 601,730 men between the ages of 20 and 60. Moses is instructed on how the Land is to be divided by lottery among the tribes and families of Israel. The five daughters of Zelophehad petition Moses that they be granted the portion of the land belonging to their father, who died without sons; G-d accepts their claim and incorporates it into the Torah's laws of inheritance.

Moses empowers Joshua to succeed him and lead the people into the Land of Israel. The Parshah concludes with a detailed list of the daily offerings, and the additional offerings brought on Shabbat, Rosh Chodesh (first of the month), and the festivals of Passover, Shavuot, Rosh Hashanah, Yom Kippur, Sukkot and Shemini Atzeret.

Haftorah in a Nutshell-Jeremiah 1:1-2:3.

This week's haftorah is the first of a series of three "haftorot of affliction." These three haftarot are read during the Three Weeks of mourning for Jerusalem, between the fasts of 17 Tammuz and 9 Av.

Jeremiah recounts how G-d appointed him as prophet -- despite his initial reluctance to accept the task -- and tells of the encouragement G-d gave him to fulfil his crucial mission.

He then describes two prophetic visions he was shown. The first featured an almond tree branch. G-d explained to Jeremiah that just like an almond tree is very quick to blossom, so too G-d will carry out his plan -- to punish the Jews for their sins -- in due haste.

The second vision was that of a boiling pot whose foam was directed northward. G-d explained that this was an allusion to the afflictions the Jewish people would suffer at the hands of the people from the north of the Holy Land, namely Babylon. G-d will cause the kingdoms of the north to lay siege on Jerusalem and Judea and He will pass judgment on the Jewish people due to their abandonment of G-d's ways and their idol worship.

G-d then encouraged Jeremiah to deliver the prophecy and not to fear the Jewish populace who would certainly not take kindly to such harsh words.

The haftorah ends with a reassuring prophecy to the people: "Go and call out in the ears of Jerusalem, saying: so said G-d: 'I remember to you the loving-kindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown. Israel is holy to G-d, the first of His grain; all who eat him shall be guilty, evil shall befall them, says G-d.'"

The Congregation wishes "Long Life" to all those who commemorate a Yahrzeit.

21 Tammuz-3 July 2010

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|--------------------|-----------------------|
| Mr. R.C. Barnett | Mrs. S. Kliner |
| Mrs. J. Bromberger | Mr. H.S. Leighton |
| Miss E. Cohen | Mrs. B. Levy |
| Mr. B. Cohen | Mrs. F. Mitchell |
| Mr. A. Faber | Mr. R. Mitchell |
| Mr. K. Gerber | Mrs. R. Moore |
| Mr. M.R. Goodman | Mrs. E. Naddell |
| Mrs. S.L. Jacobs | Mrs. W.M. Sunderland |
| Mrs. A. Spencer | 25 Tammuz-7 July 2010 |

22 Tammuz-4 July 2010

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|---------------|-----------------|
| Mr. S. Leckie | Mrs. A. Bergson |
| Dr. I. Wolff | Mrs. S. Jackson |
| Mr. M. Wolff | Mrs. D.M. Katz |

23 Tammuz-5 July 2010

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|-------------------|------------------------------|
| Mrs. F. Glekin | Mr. E.A. Livingstone |
| Mrs. E. Goodman | Mr. M.J. Livingstone |
| Mr. W. Karpf | Mrs. E. Miller |
| Mr. R.C. Reinhold | Mrs. A. Osborne |
| Mrs. E. Simpson | 26 Tammuz-8 July 2010 |
| Mr. A. Steen | Mr. M. Berkley |
| Mrs. L. Vallance | Mr. A. Berkley |

24 Tammuz-6 July 2010

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|------------------------------|------------------------------|
| Mrs. S. Kliner | 27 Tammuz-9 July 2010 |
| Mr. H.S. Leighton | Mrs. A. Cooper |
| Mrs. B. Levy | Mrs. B. Winocour |
| Mrs. F. Mitchell | |
| Mr. R. Mitchell | |
| Mrs. R. Moore | |
| Mrs. E. Naddell | |
| Mrs. W.M. Sunderland | |
| 25 Tammuz-7 July 2010 | |
| Mrs. A. Bergson | |
| Mrs. S. Jackson | |
| Mrs. D.M. Katz | |
| Mr. E.A. Livingstone | |
| Mr. M.J. Livingstone | |
| Mrs. E. Miller | |
| Mrs. A. Osborne | |
| 26 Tammuz-8 July 2010 | |
| Mr. M. Berkley | |
| Mr. A. Berkley | |
| 27 Tammuz-9 July 2010 | |
| Mrs. A. Cooper | |
| Mrs. B. Winocour | |

A Thought on the Sedra by Rabbi Mordechai Kamenetzky

Imagine you have been the Chief Operating Officer of a major corporation. The owner and Chairman of the board spotted you some forty years back. Observing your commitment and concern during a totally different mission, he picked you to steer his fledgling group of workers into a major force in the corporate world. During your forty year tenure with the firm, you fulfilled every one of your boss's wishes with honesty and skill. You cared for the corporation and every one of its employees as if they were your offspring. The Chairman, who supplied every one of the company's needs, financial, moral, physical, and spiritual, commended you as the greatest individual that the would ever lead the corporation. But before you get to lead the company into a new phase of operation, the boss says it is time to retire.

So far so good. But then in a parting request you come into your boss's office and begin to lecture him on the qualifications of a successor. You tell him to make sure that the next corporate officer has the qualities of leadership that will be able to bring the corporation into the next millennium. Then you add the kicker. After all, you tell the boss, "you don't want to leave the company like sheep without a leader." In simple terms, it sounds like there is a word that defines the move -- chutzpah.

Though it may not be a perfect parable, it seems like Moshe did just that. After he realizes that he will not lead the Jewish people into the Land of Canaan he approaches Hashem with a request. "May Hashem the Lord of all spirits appoint a man over the assembly, who shall take them out and bring them in and let them not be like sheep that have no shepherd" (Number 27:15-18). The question is simple. How does Moshe have the gall to tell the Master Of The Universe, He who breathes life into the centipede while splitting the sea and delivering manna, the qualifications of the next leader? Out of the multitudes of earthlings that are on the planet, does the Lord need guidance in appointing a new leader of the Jewish people?

During the last months of the life of the Rebbe, Rabbi Dov Ber of Mezhriz life, the decrees against the Jews living in Russia increased many fold. Young men were forced into the Czar's army and ripped from their families, heritage, and faith. Rebbe Elimelech of Lizhensk went to beseech Rabbi Dov Ber, the Holy Magid of Mezhriz to intercede on their behalf by praying to the Almighty to force an annulment of the Czar's dastardly decrees.

"Perhaps," suggested the Rebbe Elimelech, "we should declare a communal fast led by the Magid -- surely our united prayers will evoke Heavenly compassion!"

But the Rebbe Dov Ber quietly assured his disciple of an amazing secret. "Soon I will be departing this world. There is no need to gather the community and have them deprive their weak bodies of food. I will personally approach the heavenly throne and plead for mercy from the Almighty."

Sure enough, two weeks later the Mezhrizter Maggid passed from this world. The week of shiva passed, but the decrees were not annulled. The thirty period of morning passed as well, and still no change. The conscriptions were as ferocious as ever. Rabbi Elimelech became frustrated. Didn't the Magid promise salvation?

Desperate for an answer, he went to the Magid's grave and asked him why the decrees were not abolished.

That night the Magid appeared to his disciple and revealed to him the reason that nothing had occurred.

"On earth there is one view -- one that I shared with you. Like you, I also saw the decree as a most terrible event befalling our nation. But here in Heaven I see a different picture. Now I understand everything from an entirely different perspective. And frankly, the view from above is not as bleak as the view from below. In fact, I don't even see the decree as a curse. I cannot pray to annul the decree. At this point, your only salvation is to ask an earthly rabbi to help you. Only a human leader can feel the mortal pain as you and the community feel it. Only someone who sees life from your perspective can pray on your behalf."

Moshe knew that Hashem can choose whomever He wants. But he felt it was his obligation to beseech the Almighty to continue his particular legacy and direction in leading the people. Moshe wanted the appointment based on his opinion of what the Jewish nation needs, not based on a Divine choice. A ruler with the attribute of pure justice may have been harsher on the people. He would not respond to each complaint by beseeching the Almighty for a miraculous solution. The sweetened waters of marah, the deliverance of quail, the splitting of the sea, the victories over Amalek, and the healing of Miriam were all preceded by a common denominator Moshe's intervention. A different leader with a different personality may have chosen a different direction. And an immortal leader may have not felt the despair of the people. Moshe created a destiny for his people based on his humility and understanding of the plight of his fellow Jews. And he wanted a shepherd like himself to care for his sheep. Even if it meant attempting to cajole his Creator with a very human philosophy.