

# GNHC CHADASHOT




Giffnock & Newlands Hebrew Congregation

**Parshat Shemot**  
**23 Tevet 5770 - 9 January 2010**

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<p><b>Shabbat</b> <b>Shiur after Kiddush in the Reception Area</b></p> <p><b>Mincha &amp; Maariv</b> <b>4.05 pm</b> <b>end of Shabbat 5.08 pm</b></p> <p><b>PLEASE HELP THE DAILY MINYANIM AND SHABBAT AFTER-NOON</b></p>	<p><b>Tuesday</b> Friendship Club 1.45 pm to 3.45 pm</p> <p><b>Wednesday</b> Mother and Toddlers From 10 am to 11.30 am</p> <p><b>Thursday</b> 2nd Minyan at 9.15 am Followed by tea and refreshments</p>
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Forthcoming Events
Shabbat 30 January Tu B'shvat Fruity Kiddush & special youth programme
Sunday 31 January FAB goes MAD Shacharit, Breakfast and outing.
Shabbat 6 February 2010 Sit Down Kiddush, Guest Speaker Daniel Stern
Motzei Shabbat 20 February The Last Jew of Scotland Presentation & Pizza for youth
Motzei Shabbat 27 February Purim Party
Sunday 28 February Purim Breakfast



**FAB goes MAD**  
Sunday 31 January

Shacharit and breakfast at 9 am  
Followed by Laser Quest

£10

To book a place please contact Chumi at the Shul office

**"A hunch is creativity trying to tell you something"**

**The Congregation wishes Happy Birthday to all those who celebrating their birthday on the month of January.**

Greg Barmack	Katie Lewis
Rachel Brown	Gabriella Murphy
Ariella Faber	Rebecca Peters
Samantha Gordon	Adam Reid
Jamie Jackson	Yocheved Rivka Rubin
Daniel Leckerman	

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

<b>23 Tevet-9 January 2010</b>	Mr. S.M. Kleinglass
Mr. W Gardner	Mrs. G Levine
Mr. M. Shapiro	<b>27 Tevet-13 January 2010</b>
<b>24 Tevet-10 January 2010</b>	Mrs. H Bloomfield
Mrs. S Cowen	Mr. V.C. Cates
Mr. L.M. Harris	Mrs. R. Lann
<b>25 Tevet-11 January 2010</b>	Mrs. R. Taylor
Mr. J. Freedman	<b>29 Tevet -15 January 2010</b>
Mr. M. Shapiro	Mrs. M. Groundland
<b>26 Tevet-12 January 2010</b>	Mr. H.S. Leighton
Mrs. J. Bromberger	Mrs. P. Winston
Mrs. M. Gaya	

**Times of services**  
Shacharit: Sunday 8.45 am, Monday & Thursday 7.20 am and Tuesday, Wednesday & Friday 7.30 am.  
Mincha & Mariv: Sunday 3.49 pm, Monday to Thursday Mincha 1 pm Mariv 6 pm and Friday 4.01 pm (commencement of Shabbat)

This weeks **Chadashot** is sponsored by Michael Conn in commemoration of the recent Yahrzeit of his late father. Henry Conn - הינך מאיר הכהן ע"ה - Sunday 3 January - 17 Tevet


Also thanks to **Michael Conn** for sponsoring **Seudat Shlishit** last Shabbat

Thanks to **Steven Carr** for his kind sponsorship of **Seudat Shlishit** Shabbat Parshat Vayigash in commemoration of the Yahrzeit of his late mother, 27 December 2009 - 10 Tevet

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.

Shabbat Mevarchim Chodesh Shevat  
Rosh Chodesh will be  
B'Yom Shabbat Kodesh  
Shabbat 16 January 2010



Thought for the Day 27 December 2009  
Chief Rabbi Lord Sacks

We don't own what we possess, we merely hold it in trust Yesterday in both Britain and America banks and courts were in the news, but for different, even opposite reasons. In Britain the Supreme Court ruled against the office of fair trading which had challenged what it saw as unfair bank charges on overdrafts. In New York, by contrast, a judge ruled against a bank which was claiming mortgage payments from a couple that simply couldn't pay them. The bank had rejected the couple's request to find other ways of repaying the loan, and the judge, finding in favour of the couple, described the bank's behaviour as "harsh, repugnant, shocking and repulsive".

Now obviously there's no exact parallel between the cases. What's more, the judges had to rule on the law as it stands, not on what they might think it ought to be. But there is a larger ethical question, namely, to what extent should the law, or society as a whole, reflect the principle of fairness?

On this the Hebrew bible has something very interesting to say. It comes in the context of Abraham, whom Jews, Christians and Muslims all see as the father of monotheism. There's only one place in the bible which explains why god chose Abraham: in genesis 18, where God says that he has chosen Abraham so that he would teach his children to keep the way of the lord by doing zedakah umishpat, which the King James Bible translates as justice and judgement.

The difference between these two ideas is that mishpat means legal justice. But zedakah is something else altogether. It's a word impossible to translate into English because it means both justice and charity. Now in English justice is one thing but charity is something else entirely. Suppose I give you a thousand pounds. If I do so because I owe you a thousand pounds, that's justice. But if I do so not because I owe you anything but because I can see that you need it, that's charity. It's either one or the other. It can't be both. The reason it can be both in the bible is because it sees everything as ultimately belonging to God. We don't own what we possess. We merely hold it in trust, and one of the conditions of that trust is that we share some of what we have with people in need. Zedakah means that justice must be tempered by charity if a society is to be seen as fair.

This isn't a legal argument, but it is a moral one. In the long run a system must be fair if it's to survive.

### Summary of Sedra

**General Overview:** This week's Torah reading, *Shemot*, begins the Book of Exodus. Pharaoh issues harsh decrees against the Israelites, beginning decades of Jewish suffering and slavery. Moses is born and raised in the Egyptian royal palace. After killing an Egyptian, Moses escapes to Midian and marries. G-d appears to him in a burning bush and demands that he return to Egypt to redeem the Israelites. Moses returns to Egypt with the intention of freeing the Jewish people.

**First Aliyah:** Jacob's sons all died. Jacob's descendants in Egypt, however, were "fruitful and swarmed and increased and became very very strong." A new Pharaoh arose, and he resolved to find a solution to the "Israelite problem." He proposed to afflict the Israelites and impose slave labour upon them, thus preventing them from multiplying. He implemented the plan, and the Israelites were forced to construct storage cities for Pharaoh. "But as much as they would afflict them, so did they multiply and so did they gain strength." Pharaoh then summoned the Hebrew midwives and instructed them to kill all the Hebrew sons that they delivered. The righteous midwives feared G-d, however, and defied Pharaoh's order.

**Second Aliyah:** Pharaoh called the midwives to task for not following orders. They answered that the Hebrew women were skilled in midwifery and delivered their babies before they even arrived. G-d rewarded the midwives for their bravery. Pharaoh then commanded the Egyptians to cast all newborn male Israelites into the Nile. Moses was born. His mother, who feared for her baby's life, put him into a waterproofed basket and set him afloat in the Nile. Pharaoh's daughter came to bathe, and took the child as her own. Moses' sister Miriam, who observed the entire episode, offered to bring a Hebrew nursemaid for the child, and when Pharaoh's daughter agreed to the suggestion, Miriam called the child's mother. Moses' mother nursed the child and after he was weaned brought him back to Pharaoh's daughter.

**Third Aliyah:** Moses was raised in Pharaoh's palace. When he matured, he went out one day and saw an Egyptian smiting a Hebrew. Moses slew the Egyptian. Word of his deed reached Pharaoh, and Moses was compelled to flee. He escaped to Midian where he married Zipporah, the daughter of Jethro. They gave birth to a son, Gershom. Back in Egypt, meanwhile, the plight of the Israelite slaves was worsening. They cried out to G-d, and He remembered the covenant He had made with their forefathers.

**Fourth Aliyah:** Moses was shepherding Jethro's flocks in the wilderness when he arrived at the "mountain of G-d." There he saw a bush burning, yet it was not being consumed by the fire. When he approached to investigate the phenomenon, G-d called out to him. G-d declared that He has seen the Israelites' afflictions, and has decided to deliver them from their Egyptian masters.

**Fifth Aliyah:** G-d gave Moses specific instructions: He was to gather the Israelite elders and inform them that G-d had remembered them and would now rescue them from Egypt and bring them to a Land of Milk and Honey. Then he was to approach Pharaoh and request permission to leave along with the Israelites. G-d informed Moses that Pharaoh would not accede to this request – but the redemption would come nonetheless, after G-d will smite Egypt with a strong arm. At that point the Israelites would leave with much riches. G-d gave Moses three miracles to perform before the Israelites to prove that he was sent by G-d. When Moses protested that he was not suited to be G-d's messenger due to his speech impediment, G-d assigned his brother Aaron to be his spokesperson.

**Sixth Aliyah:** Moses took his wife and two sons and headed for Egypt. G-d charged Moses to warn Pharaoh: "So said G-d, 'My firstborn son is Israel. So I say to you, send out My son so that he will worship Me. And if you refuse to send him out, behold, I will slay your firstborn son.'" En route to Egypt, Moses' wife rescued her husband from divine wrath by performing a circumcision on their son. Moses met Aaron, who had come from Egypt to greet him, and together they went to Egypt, gathered the elders and performed the wondrous signs that G-d had given Moses.

**Seventh Aliyah:** Moses and Aaron went to Pharaoh and presented G-d's demand. Pharaoh mocked the request and instructed the Egyptian taskmasters to increase the Israelite slaves' workload. The Israelites were unable to meet Pharaoh's new demands, and were viciously beaten as a result. Moses addressed G-d: "Why have You mistreated this people? Why have You sent me? Since I have come to Pharaoh to speak in Your name, he has mistreated this people, and You have not saved Your people." G-d responded: "Now you will see what I will do to Pharaoh, for with a mighty hand he will send them out..."

### Haftorah Isaiah 27:6-28:13; 29:22-23.

This week's haftorah parallels the week's Torah reading on many levels. One of the parallels is the message of Redemption conveyed by Isaiah -- "and you shall be gathered one by one, O children of Israel" -- that is reminiscent of the message of Redemption that G-d spoke to Moses at the burning bush; a message that Moses then communicated to Pharaoh.

The haftorah vacillates between Isaiah's prophecies concerning the future redemption, and his admonitions concerning the Jews' drunken and G-dless behaviour. Isaiah starts on a positive note: "In the coming days, Jacob will take root, Israel will bud and blossom, filling the face of the earth..." He mentions G-d's mercy for His nation and the measure-for-measure punishment He meted out upon the Egyptians who persecuted them. And regarding the future redemption: "And you shall be gathered one by one, O children of Israel. And it shall come to pass on that day, that a great shofar shall be sounded, and those lost in the land of Assyria and those exiled in the land of Egypt shall come and they shall prostrate themselves before the Lord on the holy mount in Jerusalem."

The prophet then proceeds to berate the drunkenness of the Ten Tribes, warning them of the punishment that awaits them. "With the feet, they shall be trampled, the crown of the pride of the drunkards of Ephraim..."

The haftorah ends on a positive note: "Now Jacob shall not longer be ashamed, and now his face shall not pale. For, when he sees his children, the work of My hands, in his midst, who shall sanctify My name . . . and the God of Israel they shall revere."

### A thought from the commentators

#### My Name, My Identity by Rabbi Berel Wein

The Torah emphasizes the names of the family of Yaakov in this week's parsha as it did in even greater detail in last week's parsha of Vayechi. There may be many varied reasons for this concentration of interest in the names of the tribes of Israel. But whatever the reasons are, the Torah obviously feels it to be of great importance. In fact, throughout the Torah the names of the tribes are repeated many times. After all, we might ask, what is in a name? But the names of our ancestors are drummed into us by the Torah to provide us with a sense of continuity and tradition.

The Jewish people are about to experience centuries of exile and eventual slavery in Egypt. They are certainly in danger of being destroyed both physically and spiritually. The rabbis taught us that by not forgetting their original names, by not completely becoming Egyptian in deed as well, the hope of the Jewish people to be redeemed and freed never died out. The names of their ancestors reminded them of their past and of the commitment of God to redeem them from their bondage and afflictions.

This experience of Egyptian exile imbedded within the Jewish world the importance of remembering our original names. For it was the existence and use of those names that prevented their extinction as a special and eternal people. Thus, in the introduction to the book of Shmot, the book of bondage and redemption, is the list of names of the sons of Yaakov, the eternal reminder of who the Jewish people really are.

Over the centuries, the Jewish people have continually struggled to retain their identity and sense of continuity through their names. In the Ashkenazic world it became customary to name children after deceased ancestors. This became a deeply emotional bond in families, ultimately leading to children being given multiple names to commemorate more than one ancestor. In the Sephardic tradition names are given to honour living grandparents and relatives. But there also the sense of continuity and purpose is stressed in the granting of those names.

In more modern times Jews were given secular names as well to be used in general society. However, over the last few decades the use of exclusively Jewish or Hebrew names has become in vogue once again. So apparently there is a great deal involved in a name. Even in the non-Jewish world, the use of biblical names remains quite popular and widespread. People hunger for a connection to their past and such traditional, biblical, family names seem to provide a sense of immortality and continuity that flashy "cool" names cannot provide. Names can therefore be an anchor to one's own self-worth and purpose in life. The Torah's insistence on recording the names of the sons of Yaakov – the eventual tribes of Israel – highlights this important fact of life and family to us. Perhaps this is what Midrash meant when it taught us that one of the causes of the redemption of Israel from Egyptian bondage was "that they [the Jewish people] did not change their names [from Hebrew ones to Egyptian ones.]"

Shabat shalom.

(above was taken from tora.org & chabad.org)