

GNHC CHADASHOT



Giffnock & Newlands Hebrew Congregation

Parshat Vayeitzei 11 Kislev 5770 - 28 November 2009

	Artscroll	Soncino
Sedra	144	164
Maftir	168	187
Haftorah	1140	188

<p>Shabbat 11 am Youth and children Services</p> <p>Mincha & Maariv 3.50 pm end of Shabbat 4.53 pm</p> <p>PLEASE HELP THE DAILY MINYANIM AND SHABBAT AFTER-NOON</p> <p>Tuesday Friendship Club From 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> <p>Shabbat 5 December Cameron Reid - Bar Mitzvah, Birthday Kiddush and After Kiddush Shiur will be given by the Rabbi. The Shiur will be a 20 minute session on the Torah portion.</p>
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Big Hearts Annual Social
Sunday 6 December
Guest of Honour
Stephanie Brickman and her Klezmer accompaniment


2.30 pm to 4.30 pm

Chanuka Event

Motzei Shabbat 12 December
Havdalah at 5.30 pm
Followed by Menorah lighting
And an evening of Family Fun



Only £10 for the whole family
Please pre-book a place - but pay at the door



For more information phone Chumi

Parsha, Haftorah summary and Thought on Sedra were taken from torah.org and chabad.org

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

11 Kislev-28 November	Mrs. S. Bresler	Mrs. S. Bresler
Mr. M. Citron	Mr. R.B. Chiren	Mr. R.B. Chiren
Mr. B. Citron	Mrs. R. Gillis	Mrs. R. Gillis
Mrs. M. Goldberg	Mrs. A. Wober	Mrs. A. Wober
Mrs N Haase		
Mrs.M Levinson		
12 Kislev-29 November	15 Kislev-2 December	
Mrs.J Class	Mrs. I. Berkeley	Mrs. I. Berkeley
	Mr M.R. Goodman	Mr M.R. Goodman
	Mrs. P. Neville	Mrs. P. Neville
	Mrs. H. Smith	Mrs. H. Smith
13 Kislev-30 November	16 Kislev-3 December	
Mrs.A Cowan	Mrs. M. Groundland	Mrs. M. Groundland
Mr. S Gladstone	Mrs. C.H. Lee	Mrs. C.H. Lee
Mr. J. Gladstone	Mr. S. Purcell	Mr. S. Purcell
Mr. M. Gladstone	Mrs. H. Rose	Mrs. H. Rose
Mrs. F. Kaye	Dr. R. Wolfson	Dr. R. Wolfson
Mrs. J. Kingsley		
Mrs M. Statt		
14 Kislev-1 December	17 Kislev-4 December	
Mrs. S. Bercott	Mrs. A. Cooper	Mrs. A. Cooper
Mrs. H.A. Bernard	Mrs. A. Isaacs	Mrs. A. Isaacs


Times of services
Shacharit: Sunday 8.45 am, Monday & Thursday 7.20 am and Tuesday, Wednesday and Friday 7.30 am.
Mincha & Mariv: Sunday 3.38 pm, Monday to Thursday Mincha 1 pm Mariv 6 pm and Friday 3.36 pm (commencement of Shabbat)

This week **Chadashot Sheet and Kiddush** is sponsored by **Evy & Henry Yedd**
In celebration of **Jack's Bar Mitzvah**.

Mazal Tov to Jack, Evy & Henry and to Arthur Lawson

This weeks **Seudat Shlishit** is sponsored by **Vivian Black & family**
In commemoration of the recent Yahrzeit of her late husband
Dr Cyril K Black
ישעיהו קלונימוס בן מיכאל
9 Kislev - 26 November 2009

Bar Mitzvah of Jack Yedd



Jack is a 2nd year pupil at Mearns Castle High School. His favourite subject is maths. He enjoys building Lego, playing on his computer and his X box, his favourite sport is basketball. Jack is Patrol Leader of the Cobra Patrol, of the 121st Glasgow (1st Newton Mearns) Scout Troop. His happiest times are spent relaxing with his friend Harry, brothers Danny, Adam, Joshua, sister Rachel, brother in law Oren, sister in law Samantha and his nephew baby Zak. Jack went to Israel in July to be at the Barmitzvah of his Ethiopian Israeli twin Malako Desta.

Bar/Bat Mitzvah Club 2010/11



Following the success of **Bar Mitzva Club 2009** the Shul will be running the club once again and extending it to the **Bat Mitzvah girls**



Programme will be commencing in January 2010

Pause for Thought

I recently came across this interesting piece of information. Prince Charles hadn't been in a black London cab since he was a child. But he used one recently to travel to a ceremony honouring the cabbies' contribution to London. He gave the driver £10 for the £6 fare and told him to keep the change.

Prince Philip on the other hand often uses a cab – his own. He apparently finds it convenient for short journeys round London, apparently so that he can get around faster by using bus lanes barred to private cars.

In our lives too, something which to one person is a new experience, may have been enjoyed by someone else for years. Sometimes they could have been initiated much earlier into its delights if only they'd been invited to try it.

It may seem strange that Prince Philip has never shared a cab ride with his son, or not at least for fifty-odd years. Perhaps royal etiquette forbids it. But if there is something we really enjoy and someone we know who might also come to enjoy it, it would be sad if we never invite them to share in it with us.

So if you enjoy Shul, having Friday night dinner, reading Jewish books, volunteering in the community or anything else worth sharing why not share it with others.

Communal Notice:

Wednesday 2 December-JNF KKL Scotland Exclusive UEFA League game Celtic v Hapoel Tel Aviv
Thursday 3 December - JNF KKL Scotland Breakfast with The Ambassador Ron Prozor
Sunday 6 December - NMHC showing of the film Life Is Beautiful.

General Overview: In this week's reading, *Vayeitzei*, Jacob travels to his uncle Laban. En route he stops at the Temple Mount where G-d appears and assures him that he will return safely to the Land of Canaan. Jacob stays for twenty years in Charan before returning to Canaan. During his stay he shepherds Laban's sheep, and survives and prospers despite all his uncle's attempted deceptions. He marries Leah and Rachel, and the first eleven tribes are born.

First Aliyah: Jacob left Be'er Sheba and headed towards Charan, to his uncle Laban's home. While travelling, Jacob encountered "the place" (Mount Moriah) and since the sun had set, he lay down to sleep. In a dream he saw a ladder reaching up to heaven with angels ascending and descending its rungs. G-d appeared and informed him that He would bequeath the entire land to his descendants, and that He would safeguard him until he returned to Canaan. Jacob awoke, and now recognizing the holiness of the location, he erected a monument to G-d, named the location *Beth El* ("House of G-d"), and vowed to tithe all his belongings when G-d's promise of a safe return would be fulfilled.

Second Aliyah: Jacob continued on his journey, and arrived at a well located on the outskirts of Charan. Upon seeing Rachel, Laban's younger daughter, arriving with her father's sheep, Jacob single-handedly rolled off the heavy rock that sat atop the well, and gave water to the flock. Rachel told her father about the new arrival, and Laban rushed out to greet Jacob. Jacob went to Laban's home, and after spending a month, Laban offered Jacob the job of tending to his herds, and asked Jacob what he wished in terms of wages.

Third Aliyah: Laban had two daughters, the aforementioned Rachel, and her older sister Leah. Jacob loved Rachel and offered to serve Laban for seven years in exchange for her hand in marriage. Laban accepted the deal. After the seven years of service passed, Jacob asked Laban to make good on his word. Laban arranged a wedding feast, but switched daughters, giving Leah instead of Rachel. When Jacob protested, Laban offered to give Rachel too—in exchange for another seven years of service. One week later Jacob married Rachel, and began serving an additional seven years. Leah gave birth to four children – Reuben, Simon, Levi, and Judah – but Rachel remained barren. Rachel and Leah both gave their handmaids to Jacob as concubines. Rachel's maid, Bilhah, bore two children – Dan and Naftali – and Leah's maid also bore two children— Gad and Asher.

Fourth Aliyah: One spring day, Reuben picked jasmine plants from the field, and brought them to his mother. Rachel asks Leah for some of them, and Leah agreed, provided that Rachel relinquishes her turn with Jacob that night. Leah gave birth to another two sons – Issachar and Zebulun – and one daughter—Dinah. Eventually, Rachel, too, gave birth to a son, whom she named Joseph. At that point, Jacob asked Laban for permission to take his wives and children and return to Canaan. In response, Laban pointed out that his divinations revealed that his great wealth and blessings were due to Jacob's presence in his home.

Fifth Aliyah: "Specify your wages," Laban told Jacob. "And I will give it!" Jacob proposed that all the streaked and spotted sheep that would be born to Laban's sheep would constitute his payment. In return, Jacob would continue caring for Laban's flocks. Laban immediately removed all the existing spotted and streaked sheep from the herd and put them under his sons' charge—thus differentiating between the current ones, which belonged to Laban, and the to-be-born ones, that would belong to Jacob. Jacob made striped poles for the strong and robust sheep to view while they were mating. As a result, the sheep gave birth to striped offspring, and Jacob became fabulously wealthy—despite Laban's deceptive practices, and his continual changing of the terms of Jacob's pay. After an additional six years of service, G-d commanded Jacob to return to Canaan. Jacob summoned his wives, who agreed that the time has arrived to leave.

Sixth Aliyah: Seizing an opportunity when Laban was away, Jacob took his family and belongings and slipped away. Before departing, Rachel stole one of Laban's idols. Laban pursued them. On the night before he reached them, G-d warned Laban in a dream not to harm Jacob or his family. Laban reached Jacob on Mount Gilead and complained that he was deprived of the opportunity to bid them an appropriate farewell, and protested the theft of his idols. Jacob suggested that Laban search for his idol amongst his belongings, but Laban turned up empty-handed in his search.

Seventh Aliyah: Laban and Jacob made a peace treaty and erected a stone monument to seal the pact. Laban returned to Charan, and Jacob continued on his way. When he entered Canaan, he was greeted by a delegation of welcoming angels.

Haftorah Vayeitzei

The Haftorah for Parshas Vayeitzei is from Hosea 12:13-14:10. Following the death of Shlomo Hamelech, the kingdom was divided between his son Rechavam, and Yiravam ben Nivat from the tribe of Ephrayim. Yiravam was a man of extraordinary potential who had it within his power to join with Rechavam, unite the two kingdoms, and bring Mashiach. Instead, he enacted legislature that earned him the title Chotay U'machate - one who sins and causes others to sin. This is why he Talmud relished him among those individuals who have lost their portion in Olam Habaa - the World To Come. His greatest sin was erecting two golden calves, one in the north of Israel and one in the south of Israel, where the people were encouraged to serve the idols rather than go to the Bais Hamikdash. The prophet cried out against this terrible defection from Hashem and prophesied the destruction and exile of the 10 Tribes that followed Yiravam and the tribe of Ephrayim.

The relationship to our Parsha is obvious from the first Pasuk (verse) of the Haftorah that describes Yakov's journey to Aram in search of a wife. However, the connection is much more profound. As free willed creations, our decisions force Hashem to adjust events so that destiny is best accomplished. The end result will always be as Hashem intended, but the events leading to that moment can be more circuitous and convoluted than necessary. In the case of Yakov vs. Eisav and Yiravam vs. Rechavam, the actions of men forced Hashem to make accommodations. In each instance, a partnership could have been forged that would have strengthened the leadership of the nation and ushered in the Messianic era. Instead, Eisav and Yiravam refused to serve Hashem and distanced themselves and their generation from redemption.

The last Pasuk states clearly that there are many ways for destiny to be accomplished. Man's way, devoid of G-d, leads to pain, sorrow, and destruction. Hashem's way, which is righteous, proper, wise, and direct, leads to healing, love, and prosperity. The ways of Hashem are pleasant, loving, caring, and respectful. Imagine how different history would have been, and how wonderful the future should be!

How Pious Should You Be? By Yanki Tauber

"You're holy, but you stink!" That's what the village children would yell at the bechor (first-born animal) who would often be seen wandering about the shtetel.

(According to Torah law, the firstborn young of a kosher domestic animal must be brought as an offering in the Holy Temple in Jerusalem. Even when conditions do not allow this -- as has been the case since the Temple's destruction more than 1900 years ago -- the firstborn animal retains its sacred status, and it is forbidden to eat it or make use of it in any way. In the shtetel, where raising a few head of cattle or a small herd of goats was common practice, these animals would run loose, getting into everything and wreaking general havoc. And since they could not be shorn or groomed, their stench was quite unbearable).

The lesson in this is that something holy can also stink. You might be this really pious guy, but if people hold their noses when you walk by, you're doing something wrong. In the words of one of the greatest sages in Jewish history, Rabbi Judah HaNassi: "Which is the right path for a person to choose for himself? What is harmonious for the one who does it, and harmonious for one's fellow man."

In the 29th chapter of Genesis we read of Jacob's marriages to Leah and Rachel.

Jacob loved Rachel, the younger of his uncle Laban's two daughters. Laban agrees to give him Rachel's hand in marriage in return for seven years' labour. Jacob keeps his side of the bargain, but Laban tricks him: the veiled bride given to Jacob is Rachel's older sister, Leah, and Jacob discovers the deception only the next morning. Laban agrees to let him marry Rachel, too, in return for another seven years of shepherding his flocks.

Marrying more than one wife was common practice in biblical times, and permissible under Jewish law until a rabbinical ordinance forbade it about one thousand years ago. But the Torah expressly forbids to marry two sisters. And while the laws of the Torah were officially commanded to Jewish people at Mount Sinai many years after Jacob's marriages, the Talmud tells us that Abraham, Isaac and Jacob observed the Torah even before it was decreed at Sinai. So why did Jacob marry two sisters, contrary to the code of behaviour he had accepted upon himself?

This question is asked by many of the Torah commentaries, and many interesting and innovative explanations are given. The Lubavitcher Rebbe discusses several of these explanations, raises some legal objections to each of them, and then offers a profoundly simple explanation of his own: Jacob married Rachel because he had promised her that he would.

To accept upon yourself a moral standard beyond what is required by law, explains the Rebbe, is a noble and desirable thing -- as long as it only involves a sacrifice on your part. But if your pious conduct also imposes hardship and suffering on others, you must then ask yourself: what right do I have to aspire to greater spiritual merit at another's expense?

Not to marry Rachel, after she had waited seven years in promise of a life together, would have caused her grievous hurt and insult. (To divorce Leah, in addition to the hurt and insult to her this would have involved, would not have solved the problem -- the Torah's prohibition against marrying two sisters applies also to the sister of one's living divorcee). Since Jacob was not obligated to obey the biblical prohibition against marrying two sisters, he had no right to accept upon himself a higher set of values if it was at the expense of another human being.

How pious should you be? As pious as you can. As long as it's only you who's paying the price.