

GNHC CHADASHOT



Giffnock & Newlands Hebrew Congregation

Parshat Vayigash
9 Tevet 5770 - 26 December 2009

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<p>Shabbat Shiur after Kiddush in the Reception Area</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 <i>No meeting of Friendship Club On 29 December</i></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 2 January 2010 Birthday Kiddush</p>
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Mazal Tov
To Maxine & Nigel Allon on the birth of a granddaughter, a daughter to Olga & Justin.
To Debbie & Antony Shenkin on the engagement of their son Paul to Pippa Bloom, Mazal Tov to his grandmother Sara Shenkin.

Bank Holiday Monday
28 December 2009

Shacharit 8.30 am
followed by breakfast and talk by the Rabbi
Topic: Zionism, Anti Zionism and Everything in Between

Finished by 11.15 am



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 Mitvah girls

Programme will be commencing in January 2010




Glasgow Jewish Sick Visiting Association
Hospitals do not provide lists of Jewish patients in their hospitals making the task of the volunteers of the Sick Visiting Association that much more challenging.

Please help them by informing them of any relatives, friends or any Jewish patient who is in hospital so that they can pay them a visit and give them support.
Contact Harvey Cowen 637 5449

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

9 Tevet-26 December 2009	Mr. S.A. Ockrim
Mrs. B. Stern	Mr. E. Simpson
10 Tevet-27 December 2009	Mr. M. Simpson
Mr. S. Carr	Mrs. A. Taylor
Mrs. P. Cohen	Mrs. A. Wober
Mrs. J. Davidson	13 Tevet-30 December 2009
Mrs. J. Dykes	Mr. P. Bretman,
Mrs. A. Fry	Mrs. L. Priestman
Mr. L. Groundland	Mrs. M. Sakol
Mr. M. Groundland	14 Tevet-31 December 2009
Mr. M.A. Robinson	Mrs. A. Cooper
11 Tevet-28 December 2009	Mr. C. Furst
Mr. M. Black	Mrs. E. Teiger
Mrs. D. Granet	15 Tevet-1 January 2010
Mrs. R. Lann	Mrs. M. Line
Mr. R. Taub	Mrs. L. Livingston
12 Tevet-29 December 2009	Mr. L. Low
Mrs. I. Berkeley	Dr. M.S. Seltzer
Mrs. R. Most	Mr. H. Yedd

Times of services
Shacharit: **Sunday 8.30 am, Monday & Friday 8.30 am**, Tuesday & Wednesday 7.30 am and Thursday 7.20 am.
Mincha & Mariv: Sunday & Monday 3.37 pm, Tuesday to Thursday Mincha 1 pm Mariv 6 pm and Friday 3.39 pm (commencement of Shabbat)


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.

Fast of Tevet - Sunday 27 December
Fast begins at 7.19 am and ends 4.46 pm
On the 10th of Tevet of the year 3336 from Creation (425 BCE), the armies of the Babylonian emperor Nebuchadnezzar laid siege to Jerusalem. Thirty months later -- on Tammuz 9, 3338 -- the city walls were breached, and on Av 9th of that year, the Holy Temple was destroyed. The Jewish people were exiled to Babylonia for 70 years.
Tevet 10 is observed as a day of fasting, mourning and repentance. We refrain from food and drink from daybreak to nightfall, and add the Selichot and other special supplements to our prayers. More recently, Tevet 10 was chosen to also serve as a "general kaddish day" for the victims of the Holocaust, many of whom the day of their martyrdom is unknown.

Visit the Shul Website
www.giffnockshul.co.uk
Special thanks to the family of the late George Jesner for sponsoring this project

Special thanks to all those who helped at the Salvation Army's Laurieston Homeless Centre in Glasgow on Friday 25 December.



Rabbi Rubin's statement published in the Scottish media;
"I together with my community are proud to be part of this great Scottish Interfaith Council initiative and we are looking forward in helping less fortunate than us celebrate their holiday . Helping our local community gives us an opportunity to show our appreciation toward the Scottish community in their efforts of making everyone feel welcome and part of Scottish society"

The Importance of Jewish Education.
"And he sent Yehudah before him to show the way before him to Goshen". Rashi explains that Yehudah had been sent ahead to establish a house of study. Yaakov was preparing to leave his home and familiar environment to flee a famine that afflicted his land; his long-lost son Yoseph was awaiting his arrival. However, he had only one issue on his mind -- to send Yehudah to pave the way to build houses of study. Before his arrival and before homes were to be built, the Torah institutions were to be built, so that the seeds of Jewish education (which is the foundation of Jewish life) could be sown.

Being an example to others.
The first day a train came to their small town, the Chasidim decided to show their Rebbe this advance of modern civilization. As the Rebbe neared the station, he saw a long line of black, cold, sombre looking cars attached to one another. The engine was in front belching fire. Smoke was rising into the clouds. Suddenly, with an ear shattering roar, black clouds of smoke rose heaven-ward, the engine staring moving, and the long line of cars moved with it. "Rebbe, Rebbe, what do you say to this wonderful sight?," his Chasidim asked. The Rebbe responded "look how one hot, fiery thing can pull along so many cold ones!" Particularly in religious matters, one inspired leader can influence multitudes of people. One person, burning with a zest for Torah and Mitzvot, can pull along many cold and indifferent people. Parent, in particular, can motivate and inspire their children if the fire of G-dliness burns brightly within them.

Thoughts on this Sheet is courtesy www.chabad.org and www.anshe.org

General Parsha Overview:

In this week's Torah reading, *Vayigash*, Judah responds to Joseph's demand that Benjamin remain enslaved in Egypt, pleading to be taken as a substitute. Joseph reveals his identity to his brothers. At Joseph's request, Jacob and his family come down to Egypt.

First Aliyah: In the end of last week's Torah reading, Joseph demanded that Benjamin remain behind in Egypt as his slave. This week's reading opens with Judah approaching Joseph and appealed to him to allow Benjamin to return to his father Jacob in Canaan. He spoke of Jacob's reluctance to allow Benjamin – Rachel's only remaining child – to make the trip to Egypt, and the great love Jacob harbored for his youngest son.

Second Aliyah: Judah continued: "When [Jacob] sees that the boy is gone, he will die." He explained to Joseph that he, Judah, had taken personal responsibility that Benjamin would return unharmed to Canaan. And as such, he asked to remain as a slave in stead of Benjamin. At that point, Joseph could not restrain himself any longer. He asked all the Egyptians present to leave the room, and he revealed his identity to his brothers: "I am Joseph! Is my father still alive?!" He then reassured them, and asked them not to be upset about selling him into slavery: "For it was to preserve life that G-d sent me before you. For . . . another five years there will be neither plowing nor harvest, and G-d sent me before you to ensure your survival in the land..."

Third Aliyah: Joseph directed his brothers to quickly return to Canaan and bring Jacob and their families back to Egypt, where Joseph promised to provide them with food until the famine ends. Joseph embraced his brothers and cried. Pharaoh was informed that Joseph's family had arrived, and he, too, instructed them to come to Egypt where he would give them the "best of the land." The brothers went to Canaan – laden with gifts from Pharaoh and Joseph – and informed Jacob that Joseph was alive, indeed he ruled over all of Egypt. "And the spirit of their father Jacob was revived."

Fourth Aliyah: Jacob and his entire family left Canaan and headed to Egypt. En route they stopped in Beersheba, where G-d told Jacob not to fear going to Egypt, for it is there that he will be made into a great nation. Furthermore G-d told him: "I will go down with you to Egypt, and I will also bring you up."

Fifth Aliyah: This section names the seventy members of Jacob's family that went to Egypt.

Sixth Aliyah: Jacob arrived in Egypt, to the province of Goshen that Pharaoh had allotted his family. Joseph went there to greet his father. Joseph prepared his family for meeting Pharaoh, and instructed his brothers to tell Pharaoh that they are shepherds, who only wish to tend to their flocks in Goshen until the famine ends. Indeed the brothers followed this script, and Pharaoh acceded to their request. Jacob was then brought before Pharaoh, and Jacob blessed him.

Seventh Aliyah: While Joseph supplied his family with food, the rest of Egypt was in a desperate plight. First they expended all their money in exchange for food that Joseph sold them. Then their money ran out, and they paid for provisions with their cattle. Finally, when they had no money or chattel left, they sold their land and themselves to Pharaoh into servitude in exchange for provisions. Meanwhile, in the land of Goshen, Jacob's family prospered and multiplied exceedingly.

Haftorah Ezekiel 37:15-28.

This week's haftorah mentions the fusion of the kingdoms of Judah and Joseph during the Messianic Era, echoing the beginning of this week's Torah reading: "And Judah approached him [Joseph]."

The prophet Ezekiel shares a prophecy he received, in which G-d instructs him to take two sticks and to write one one, "For Judah and for the children of Israel his companions" and on the other, "For Joseph, the stick of Ephraim and all the house of Israel, his companions." After doing so he was told to put the two near each other, and G-d fused them into one stick.

G-d explains to Ezekiel that these sticks are symbolic of the House of Israel, that was divided into two (often warring) kingdoms: the Northern Kingdom that was established by Jeroboam, a member of the Tribe of Ephraim, and the Southern Kingdom, that remained under the reign of the Davidic (Judean) Dynasty. The fusing of the two sticks represented the merging of the kingdoms that will transpire during the Messianic Era -- with the Messiah, a descendant of David, at the helm of this unified empire.

"So says the L-rd G-d: 'Behold I will take the children of Israel from among the nations where they have gone, and I will gather them from every side, and I will bring them to their land. And I will make them into one nation in the land upon the mountains of Israel, and one king shall be to them all as a king...'"

The haftorah ends with G-d's assurance that "they shall dwell on the land that I have given to My servant, to Jacob, wherein your forefathers lived; and they shall dwell upon it, they and their children and their children's children, forever; and My servant David shall be their prince forever."

Reflections from the Parsha

"But now do not be sad, and let it not trouble you that you sold me here, for it was to preserve life that G-d sent me before you... You did not send me here, but G-d, and He made me a father to Pharaoh, a lord over all his household, and a ruler over the entire land of Egypt... (Joseph to his brothers, Genesis 45:5, 8).

Needless to say, most people in a similar situation would have reacted very differently. In hindsight, G-d's hand in the events which led to Joseph being elevated to royalty is unmistakable. It is easy for us, however, to view the entire story objectively. But Joseph had suffered the agony of being sold into slavery and being alone in an alien country for over two decades because of his brothers' actions. His ability to see beyond his personal pain, and appreciate the Divine strategy which brought him to Pharaoh's palace, is a testament to Joseph's self-control and maturity of wisdom.

You can spend thousands on therapy, but a simple belief in G-d and Divine Providence may be all you really need. Through the course of life, every person experiences the pain of being treated unjustly by others. Although sentiments of anger and vengeance are counter-productive and often destructive, they are natural reactions to such occurrences. And, unlike Joseph, we often don't get to see the positive results of the mistreatment. While many people spend much time, energy and money on various therapies, in many instances a simple belief in G-d and Divine Providence is the antidote to this problem.

G-d is good. Period. And He controls everything which happens to us throughout our lives. Many people mistakenly believe that only natural catastrophes, such as non-contagious illnesses or freak accidents, are controlled by G-d (see the section in your homeowner's insurance policy which defines "Acts of G-d"), whereas wicked acts initiated by other people – people with free choice – are not Heavenly ordained, and are simply bad. The story of Joseph demonstrates the fallacy of this idea. Yes, what the brothers did was wrong, but what happened to Joseph was all part of the Divine master plan.

At those times when we are maltreated and cannot see the benefit or purpose of the suffering, Chassidic teachings recommend a two-part therapeutic medication.

Firstly, forget about instant gratification. It can be many years before the reason for the suffering becomes apparent. Joseph was incarcerated for twelve years before Pharaoh summoned him to decipher his dream. He had twelve long years in prison to dwell on the injustice perpetrated by his brothers! The story of Purim is another example of this idea. Esther was snatched away from her Jewish home and compelled to marry a vicious tyrannical king. Only five years later was G-d's plan understood by all.

Secondly, strength of character is achieved through hardship and suffering. In order for the Jewish people to receive the Torah, they first had to endure many decades of excruciating slavery in Egypt. Only through difficulty does a person acquire sensitivity and empathy for others, and the person who is hurt by another, and chooses to forgive rather than avenge, becomes a kinder and greater person. Indeed, the suffering itself, and the ability to rise above it all, is in itself a Divine gift.