



Giffnock & Newlands  
Hebrew Congregation

# GNHC CHADASHOT


ת"ב

Parshat Beshalach  
11 Shevat 5772 - 4 February 2012

	Artsroll	Soncino
Sedra	366	407
Maftir	392	433
Haftorah	1152	434

<p><b>Shabbat</b> Youth Service &amp; Crèche</p> <p><b>Kiddush</b></p> <p><b>Mincha &amp; Mariv</b> 4.45 pm followed by Seudat Shlishit and the end of Shabbat 5.52 pm</p> <p><b>Monday</b> <b>Rabbi Garry Wayland's</b> Gamara Shiur at 9 pm</p>	<p><b>Tuesday</b> <b>Friendship Club</b> 1.45 pm - 3.45 pm</p> <p><b>Rabbi Gidon Gross Shiur</b> 48 Way to Wisdom 6 pm In the Beit Hamedrash</p> <p><b>Wednesday</b> <b>Mother &amp; Baby</b> In the Reception Area 10.30 am - 12 pm</p> <p><b>Thursday</b> <b>2nd Minyan at 9.15 am</b> Followed by tea &amp; cake</p>
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Happy Birthday



All children are invited to  
join us for cakes, games and fun galore  
as we celebrate

All Birthdays in February!

Shabbat 4 February  
11 am  
In the Party Room (Creche)  
Followed by Birthday Cake at the Kiddush

The next Shul magazine is coming out at Pesach. The editors were delighted with the great feedback received after their last issue at Rosh Hashana. If you would like to contribute anything of interest to the next magazine, please either hand it in to the Shul office or send by email to [WINOCOUR8@AOL.COM](mailto:WINOCOUR8@AOL.COM) no later than 23rd February.

**The Congregation wishes "Happy Birthday" to all those children celebrating their birthday during the month of February**

Noah Black	Samantha Harris
Aaron Black	Jamie Rodney
Susie Tenby	Sienna Lee
Nathan Murphy	

**The Congregation wishes "Long Life" to all those who are commemorating a Yahrzeit**

<b>11 Shevat - 4 February 2012</b>	Mr. H.N. Allon	Mr. B. Cohen	Dr. D. Granet	Mr. F. Kaye	Mrs. R. Miller	Mrs. D. Sniper
<b>12 Shevat - 5 February 2012</b>	Mr. R.C. Barnett	Mr. J. Freedman	Mrs. F. Glekin	Mrs. M. Goldstein	Mr. I. Lipsey	Mrs. L. Livingston
<b>13 Shevat - 6 February 2012</b>	Mr. K. Bookman	Mr. H. Hepner	Mrs. D. Strang	Mrs. I. Wolff	Mr. V.C. Cates	Mr. I. Tuck
<b>14 Shevat - 7 February 2012</b>	Mr. N. Wober	<b>15 Shevat - 8 February 2012</b>	Mr. M. Cohen	Dr. D. Granet	Mrs. P. Solomon	Mrs. L. Wolff
			Mrs. E. Ancill	Mr. D.H. Clapham	Mr. A.H. Levy	Mr. M. Levy
			Mrs. R. Most	Mr. L. Most	Mrs. R. Most	Mrs. L. Sragowitz
			Mrs. L. Bentley	Mrs. M. Bentley	Mrs. D. Granet	Mr. M. Levey
			Mrs. M. Bentley	Mrs. D. Granet	Mr. M. Levey	Mrs. L. Wolff
			Mrs. D. Granet	Mr. M. Levey	Mrs. L. Wolff	Dr. I. Wolff
			Mr. M. Levey	Mrs. L. Wolff	Dr. I. Wolff	Mr. M. Wolff

Please do not take the Chadashot Sheet home on Shabbat, for a copy please go to the Shul website. Thanks to Chabad.org & aish.org.


Time of Services: February 5-10 2012  
**Shacharit:** Sunday 8.45 am Monday & Thursday 7.20 am and Tuesday, Wednesday and Friday 7.30 am.

- Mincha & Maariv:**
- Sunday at 4.39 pm
  - Monday to Thursday Mincha 1 pm and Maariv 6.15 pm
  - Friday (commencement of Shabbat) 4.54 pm.

Just Teens Presents

An evening for S1 - S3 of  
Bowling & Go Karting at The Garage, Kilmarnock

Motzei Shabbat 18 February  
6.30 pm - 10.30 pm  
£12  
Meet at Giffnock Shul Car Park



To book your place phone Phyla 0779684175 or 639 8019

Friday Night Supper



Come to our re-renown Friday Night supper.  
A magical evening

Friday 2 March  
Shabbat commences 5.39 pm and dinner at 6.30 pm

Adult £23.00  
10-18 year old £7.00  
9 and under free

Why not book a table for your family and  
enjoy your family dinner with the Shul family

Please book by Wednesday 22 February  
For vegetarian option please make your request at the time of booking

**Bar/Bat Mitzvah Enrichment Programme & Teen Events**

As a complement to existing Bar/Bat Mitzvah classes we will be running events and will be focusing on doing, seeing and experiencing, as well having a great time as a group.

**Bat Mitzvah Girls**  
Tu Bishvat seder event, on Sunday 12 Feb, 5 pm to 6.30 pm at the home of Suzanne Wayland, The Glen 222 Fenwick Road (above Lechaims Restaurant). Speak to Rabbi or Suzanne Wayland for details.

**Bar Mitzvah Boys**  
There will be a series of classes every Tuesday, 5.15 pm to 6.30 pm, during February.

**Jewish History in a Flash**

A brand new lecture supported by an attractive audio visual tool addressing the basics and content of 6000 years of Jewish history.

Presented by Rabbi Ronnie Halibard

Did Chanukah happen before Purim or after? When did Christianity begin in context of Jewish history? What happen to the Jews who fled the Spanish Inquisition?

Wednesday 15 February at 8.15 pm  
At Newton Mearns Shul  
6.45 pm - Youth S4 and up - Free entry  
8.15 pm - Community Event £5

An Enjoy Event



General Overview: In this week's reading, Beshalach, Pharaoh pursues the Israelites into the desert. The Red Sea splits, the Israelites cross the sea while the Egyptian army is drowned. Moses and the Israelites sing a special song thanking G-d for this miracle. The Israelites complain about a lack of food and drink. G-d sends Manna and quail for them to eat, and miraculously produces water from a rock. Amalek attacks the Israelites and is soundly defeated.

**First Aliyah:** After Pharaoh sent the Israelites from his land, G-d did not allow them to take the most direct route to the Promised Land, fearing that any confrontation would then frighten the Israelites, causing them to return to Egypt via this short route. Instead G-d had them take the circuitous desert route, leading them with a pillar of cloud during daytime and a pillar of fire after dark. G-d then commanded the Israelites to backtrack and encamp along the Red Sea. They would thus appear to be hopelessly lost, which would prompt the Egyptians to pursue them. The Israelites followed this instruction, and, indeed, the Egyptians armies set out after the "lost" and cornered Israelites.

**Second Aliyah:** The Israelites noticed the approaching Egyptian armies, and they panicked. "Is it because there are no graves in Egypt that you have taken us to die in the desert?" they screamed at Moses. "Don't be afraid," Moses reassured. "Stand firm and see G-d's salvation that He will wreak for you today . . . G-d will fight for you, and you shall remain silent."

**Third Aliyah:** G-d instructed Moses, "Speak to the children of Israel and let them travel!" G-d told Moses to stretch out his staff over the sea and divide it, and the Israelites should then proceed through the split sea. "And the Egyptians shall know that I am G-d, when I will be glorified through Pharaoh, through his chariots, and through his horsemen." Meanwhile, the pillar of cloud that normally led the Israelites moved to their rear, insulating the Israelites and plunging the Egyptian camp into darkness. Moses stretched out his staff and the sea divided, and the Israelites walked on the seabed, on dry land. The Egyptians quickly pursued them into the sea.

**Fourth Aliyah:** Moses stretched his hand over the sea and the waters that had been standing like walls now fell upon the Egyptians, drowning them all. Moses then led the Israelites in song, praising G-d for the wondrous miracle that had transpired. Miriam, Moses' sister, then led the women in song and dance, with musical accompaniment. The Israelites traveled on in the desert, journeying three days without encountering water. They then arrived in Marah, where there was water—but bitter water. Moses miraculously sweetened the water.

**Fifth Aliyah:** One month after the Exodus, the Israelites' provisions ran dry. They complained to Moses, mentioning nostalgically "the fleshpots of Egypt," that they left behind. G-d responded that He will rain down bread from heaven in the mornings, and meat will be provided every night.

**Sixth Aliyah:** The meat, in the form of quails, appeared in the evening and covered the Israelite camp. In the morning, bread—called manna—fell from heaven, encased between layers of morning dew. Moses told the Israelites to gather one omer (a biblical measure) of manna per household member every day. Miraculously, no matter how much manna one picked, he arrived home with precisely one omer per head. Furthermore, Moses commanded the Israelites not to leave any manna over from one day to the next. Some disregarded this instruction, and next morning found their manna worm-infested. On Friday everyone picked two omers. Moses explained that the second portion was to be prepared and set aside for Shabbat—when no manna would fall. Again some disregarded Moses' directive, and went out pick manna on Shabbat. G-d was angered by this disobedience. G-d instructed Moses to take a jar of manna and place it in the (yet to be constructed) Tabernacle, as a testament for all future generations.

**Seventh Aliyah:** The Israelites journeyed further and as they arrived in Rephidim their drinking water ran out again. The Israelites complained, and G-d instructed Moses to smite a certain rock with his staff. Water came pouring out of the rock and the people drank. The Amalekites then came and attacked the Israelites. Moses directed his student Joshua to assemble an army and battle Amalek. Joshua did so, and the Israelites were victorious—aided by Moses' prayer atop a mountain. G-d told Moses to record in the Book that He will "surely erase the memory of Amalek from under the heavens."

### **Judges 4:4-5:31.**

This week's haftorah describes the fall of the Canaanite general Sisera and his armies, who were swept away by the Kishon River, and Deborah's ensuing song of thanks. This parallels this week's Torah portion which discusses the drowning of the Egyptian forces in the Red Sea and the subsequent songs led by Moses and Miriam. Deborah the Prophetess was the leader and judge of the Israelites at a difficult time; the Israelites were being persecuted by King Jabin of Canaan and his general Sisera. Deborah summoned Barak son of

Abinoam and transmitted to him G-d's instruction: "Go and gather your men toward Mount Tabor, and take with you ten thousand men of the children of Naphtali and Zebulun. And I shall draw to you, to the brook Kishon, Sisera, the chieftain of Jabin's army, with his chariots and his multitude; and I will give him into your hand." At Barak's request, Deborah accompanied him, and together they led the offensive. Sisera was informed of the Israelites' mobilization and he gathered his forces and proceeded towards the Kishon River. Barak's army below and the heavens above waged battle against the Canaanites and utterly destroyed them. The river washed them all away; not one of the enemy survived.

The defeated general fled on foot and arrived at the tent of Jael, wife of Heber the Kenite. She invited him in and offered to hide him. When he fell asleep, Jael took a tent-peg and knocked it through Sisera's temple. The next chapter of the haftorah is the Song of Deborah, which describes the miraculous victory and thanks the One Above for His assistance.

### **Everyone Needs Attention**

The pasuk [verse] at the beginning of the parsha says, "Vayehi b'Shalach Pharaoh es ha'am" - "and it was when Pharaoh sent out the nation". The Medrash Rabbah comments on the word "Vayehi" - "and it was". The Medrash says that the expression "vayehi" is related to the word "vai" (as in 'oy vai'), which means to cry out. The Medrash asks, "Who cried out?" The Medrash answers that Pharaoh screamed in anguish when he had to send the Jewish people out.

What did Pharaoh cry about? The Medrash relates a parable. A King had a son who travelled away from home. The prince spent some time at the house of a wealthy person. When the King heard where the prince was staying, he corresponded with this person and asked him to send the prince home. The wealthy person ignored the letter. The King sent more letters, all of which were ignored. Finally the King went to the house of this person to take his son home himself.

When the King finally took his son home, the wealthy person started to cry out. The neighbors asked him, "Why are you crying?" He responded, "I had a great honor in hosting the prince in my home. The King corresponded with me and took an intense interest in what was happening in my home. Now, I no longer have the prince in my home, so the King will have no interest in me whatsoever. That is why I cry out."

That is how Pharaoh felt. As long as the Jews were in Egypt, G-d kept sending him messages. Now that the Jews left, Pharaoh would no longer have a 'correspondence' with the Master of the World. "Woe to me" (vay), says Pharaoh, "that I sent the Jews out and lost my dialog with G-d". That is why the pasuk begins "VAY-ehi b'Shalach..."

What conclusion must we arrive at from this Medrash? Was Pharaoh a masochist? Did he miss the 'correspondence' that G-d was sending to him: Blood, Frogs, Lice, etc., etc. Did he love getting beaten up. Why did he cry out when he was no longer 'hearing' from G-d in this fashion? Pharaoh may have had deep psychological problems, but masochism was not one of them. Pharaoh was a very real human being. Human beings need to feel wanted. They need to feel "I am somebody. Somebody notices me." When a person is no longer noticed, he feels like less of a person.

Rav Shlomo Wolbe (one of the premier personalities in the mussar movement today, residing in Jerusalem) mentions in one of his books that a certain young man once stopped coming to prayer services at a Yeshiva. A friend asked him, "What happened? Don't you daven anymore?" The young man responded, "Heaven forbid, I daven at another minyan now. There is no shortage of minyanim in Jerusalem." His friend asked him, "Why don't you daven in the Yeshiva anymore?" The young man responded, "This way maybe the mashgiach [spiritual mentor of the students] will notice me."

This is an example of the fact that negative notice is better than no notice. "I want somebody to know that I exist." Apathy is worse than punishment.

Small children sometimes 'act out'. (Sometimes they don't have to be so small.) We may ask, "Why are they acting out? Why can't they behave? Why can't they just sit quietly at the Shabbat table? Why do they act out, only to be sent away to their rooms in the middle of the meal?"

The answer is that they, in fact, want to be sent away because that way they are at least noticed. We all have a choice. We can either give our children or our spouses positive attention or we might have to give them negative attention. But we will need to give them attention, one way or another.

This is the lesson of the Medrash. Pharaoh would rather be beaten over the head and worse, than not be noticed by G-d at all. The worst thing for Pharaoh was the realization that after sending out the nation, G-d would become oblivious to him. Everyone needs attention.