

GNHC CHADASHOT

Parshat Lech Lecha
8 Mar-Cheshvan 5771 - 16 October 2010

	Artscroll	Soncino
Sedra	54	60
Maftir	76	82
Haftorah	1133	82

Shabbat Youth Service	Tuesday Friendship Club 1.45 pm to 3.45 pm
Kiddush	Wednesday No Mothers & Toddlers
Mincha & Mariv 6.00 pm Short Shiur on Torah Portion end of Shabbat 7.07 pm	Thursday 2nd Minyan in the Reception Area Followed by tea & cake

G-d speaks to Abram, commanding him to "Go from your land, from your birthplace and from your father's house, to the land which I will show you." There, G-d says, he will be made into a great nation. Abram and his wife Sarai, accompanied by his nephew Lot, journey to the Land of Canaan, where Abram builds an altar and continues to spread the message of a One G-d.

A famine forces the first Jew to depart for Egypt, where beautiful Sarai is taken to Pharaoh's palace; Abram escapes death because they present themselves as brother and sister. A plague prevents the Egyptian king from touching her and convinces him to return her to Abram and compensate the brother-revealed-as-husband with gold, silver and cattle.

Back in the Land of Canaan, Lot separates from Abram, and settles in the evil city of Sodom, where he falls captive when the mighty armies of Chedorlaomer and his three allies conquer the five cities of the Sodom Valley. Abram sets out with a small band to rescue his nephew, defeats the four kings, and is blessed by Malki-Zedek the king of Salem (Jerusalem).

G-d seals the Covenant Between the Parts with Abram, in which the exile and persecution (Galut) of the people of Israel is foretold and the Holy Land is bequeathed to them as their eternal heritage

Still childless ten years after their arrival in the Land, Sarai tells Abram to marry her maidservant Hagar. Hagar conceives, becomes insolent toward her mistress, and then flees when Sarai treats her harshly; an angel convinces her to return and tells her that her son will father a populous nation. Ishmael is born in Abram's 86th year.

Thirteen years later, G-d changes Abram's name to Abraham ("father of multitudes") and Sarai's to Sarah ("princess"), and promises that a son will be born to them; from this child, whom they should call Isaac ("will laugh"), will stem the great nation with which G-d will establish His special bond. Abraham is commanded to circumcise himself and his descendants as a "sign of the covenant between Me and you."

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

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

8 Cheshvan 16 October

Mrs. J. Bromberger
Mr. M. Goldberg
Mr. N. Normand
Mrs. R. Taub

12 Cheshvan 20 October

Mr. H. Dykes
Mrs. J. Dykes
Mrs. S. Karter

9 Cheshvan 17 October

Mrs. J. Jackson
Ms. E. Morris

13 Cheshvan 21 October

Dr. B.J. Newman
Mrs. H. Rose
Mrs. L.M. Samuels
Mr. R. Terley

10 Cheshvan 18 October

Mrs. F. Glekin
Mrs. A.H. Kleinglass

14 Cheshvan 22 October

Mrs. S. Dover
Mrs. M. Goldstein

11 Cheshvan 19 October

Mrs. J. Class

Time of Services

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

Mincha & Mariv: Sunday to Thursday 6.00 pm and Friday (commencement of Shabbat) 5.45 pm.

THIS WEEKS

CHADASHOT SHEET, KIDDUSH AND SEUDAT SHLISHIT

IS SPONSORED BY

JEFFREY & ROCHELLE CLASS

IN HONOR OF THE FORTHCOMING MARRIAGE OF THEIR DAUGHTER
SUZANNE TO PAUL STANTON

MAZAL TOV

SUZANNE & PAUL

JEFFREY & ROCHELLE CLASS & DAVID & RUTH STANTON

SPECIAL THANKS TO

MICHAEL & RUTH LEVEY

FOR THEIR GENEROUS DONATION IN COMMEMORATION
OF THE YAHRZEIT OF RUTH'S LATE FATHER

יוסף בן ר' מאיר הכהן

2 MAR CHESHVAN - SUNDAY 10 OCTOBER 2010

Mazal Tov

To Nina Rosenthal on the birth of a great granddaughter, Shoshana Alexis, a daughter to Russell & Lucy Collins and a granddaughter to Malcolm & Sharon (nee Rosenthal) Collins.

Sincerest Condolences

To the family of the late Ronnie Isaacs, to his mother Phoebe Isaacs and his sister Adele Smullen.

FOR ONE NIGHT ONLY
EXCLUSIVE CONCERT

"FROM ME TO YOU" "THEM" BEATLES

ARE COMING TO GIFFNOCK
SUNDAY 24 OCTOBER AT 7.30 PM

BOOK YOUR TICKETS NOW BY CALLING RICHARD KAYE

FAB goes MAD
Fathers & Boys - Mothers & Daughters

Sunday 31 October 2010



Shacharit & breakfast followed by
Go-Karts & Bowling at
The Garage entertainment centre, Kilmarnock



Cost £15

For all Secondary boys & girls

To book a place please contact Rabbi Garry Wayland

Mitzvah Day UK

Calling the community to join this national day
of making a difference

Sunday 21 November 2010

Last year our Bar Mitzvah boys collected over 15 bags filled with
food that was then delivered to
Edinburgh Cyreinans Fareshare Good Food Project.

This year we are hoping to help out at Mary's Meals, to find out
more about this charity go to www.marysmeals.org.

More details to follow

Haftorah Isaiah 40:27-41:16.

The Haftorah for this week discusses Abraham's journey to the land of Canaan at G-d's behest, and touches upon Abraham's miraculous battle against the four kings, both of which are described in this week's Torah reading.

The prophet Isaiah addresses Israel's complaint: ""My way [of serving G-d] has been ignored by the Lord, and from my G-d, my judgment passes [unrewarded]."

Isaiah reminds Israel of the Creator's greatness. The time will come when "He will give the tired strength, and to him who has no strength, He will increase strength. Youths shall become tired and weary, and young men shall stumble, but those who put their hope in the Lord shall renew [their] vigor, they shall raise wings as eagles; they shall run and not weary, they shall walk and not tire." Nevertheless, "there is no comprehension of His wisdom," and as such, at times we cannot understand why He chooses to delay the reward of the righteous.

The haftorah then turns its attention to the idolatrous nations of the world. Isaiah reminds them of Abraham's greatness, how after arriving in Canaan he pursued and defeated four mighty kings. "The islands saw and feared; the ends of the earth quaked." Nevertheless, the nations who witnesses these miracles did not abandon their ways. "The [idol] craftsman strengthened the smith, the one who smoothes [the idol] with the hammer strengthened the one who wields the sledge hammer; the one who glues its coating says, "It is good," and he strengthened it with nails that it should not move..."

G-d promises the Jewish nation to reward them for their loyalty to G-d. "Do not fear for I am with you; be not discouraged for I am your G-d. . . Behold all those incensed against you shall be ashamed and confounded; those who quarreled with you shall be as naught and be lost."

Mission Impassable by Rabbi Mordechai Kamenetzky

The news came from a most unlikely source. Og, a feared giant, came to Avraham (Abraham) and informed him that his orphaned nephew Lot, was captured in a war. Avraham felt compelled to do something. Lot's father, Haran, was Avraham's younger brother. After Avraham was miraculously saved from death by incineration, Haran, also trying to emulate Avraham's monotheistic beliefs, was thrown into a burning furnace.

But, miracles don't happen for everyone and Haran was burnt alive.

Now Avraham, the man of peace, was thrust into war. He joined five kings, including the King of S'dom, and battled four of the most powerful kingdoms on Earth. Yet he emerged victorious. He propelled the five kings to a victory that was unprecedented in history. And Lot was returned to his family, unharmed.

The kings were grateful. They offered Avraham the spoils of war that were rightfully his. Avraham declined their magnanimity. "I lift my hand to Hashem if so much as a thread to a shoe-strap," replied Avram as he refused to take any personal compensation from the spoils. Genesis (14:22)

The question is why Abraham, when anguished by Pharaoh in Egypt or Avimelech in Grar, had taken gifts as part of a greater compensation for his humiliation. Why defer now? What was different about this war that removed Avram from desiring any rightful financial gain?

Rabbi Paysach Krohn in his wonderful work Around the Magid's Table tells a beautiful story.

One Shabbat afternoon when young Yitzchak Eisenbach was in Jerusalem, he spotted a very valuable gold coin shining in the distance. The value of the coin was enough to support his entire family for 2 weeks! But it was Shabbat and young Yitzzele knew that the coin was muktzeh, prohibited to be picked up and taken on the Shabbat.

He decided to put his foot on top of the coin and guard the coin until sunset -- a good number of hours -- but worth every moment of the the wait.

An Arab boy saw Yitzchak with his foot strangely and obviously strategically placed, and decided to investigate further.

"What's that you're hiding?" the Arab asked.

"Nothing," replied Yitzchak as he shifted his body to hide the fact that he was guarding a golden treasure.

It was too late. The Arab boy pushed him, saw the prize, quickly grabbed it and ran away. All Yitzchak could do was watch in horror as his attacker melted into the Arab market place.

Dejected, Yitzchak sulked to the nearby Tzernobel Bais Medrash (synagogue) where he sat in a corner. Normally, Yitzchak would help prepare the final Shabbat meal, but today he sat -- dejected and depressed -- until the Sabbath was over. The Rebbe inquired about young Yitzchok's sullen mood and was told the story.

Immediately after Shabbat the Tzernobel Rebbe (1840-1936) summoned Yitzchak into his private study. In his hand he held a gold coin, exactly the same size as the one Yitzchak had almost secured earlier that day.

"I am very proud of you," said the Rebbe. You did not desecrate the Shabbat even for a tremendous monetary gain. In fact," he continued, "I am so proud of you that I am willing to give you this same coin." The Rebbe halted. "On one condition. I want you to give me the reward for the mitzvah you did."

The boy looked at the Rebbe in utter disbelief. "You want to trade the coin for the Mitzvah?"

The Rebbe nodded, slowly.

"If that's the case, keep the coin. I'll keep the mitzvah."

The Rebbe leaned over and kissed the child.

Avraham underwent tremendous sacrifice to fight the battle which had basically nothing to do with him. But he did it for one reason. The mitzvah of redeeming his own blood. He refused any compensation that would put any monetary value to the mitzvah. Any reward, albeit a strap or thread, would attach a mundane value to an inestimable act.

Pharaoh and Avimelech compensated Avraham for damages. For that he was willing to accept gifts. But for a priceless Mitzvah -- never. Certain actions we do are beyond physical evaluation. By keeping them in the spheres of the unearthy, they remain like the heavens themselves -- eternal.