



Giffnock & Newlands
Hebrew Congregation

GNHC CHADASHOT

ת"ד


Parshat Vayigash
4 Tevet 5771 - 11 December 2010

	Artsroll	Soncino
Sedra	250	277
Maftir	266	292
Haftorah	1144	293

<p>Shabbat Youth Service Kiddush</p> <p>Mincha & Mariv 3.40pm Short Shiur on Torah Portion end of Shabbat 4.47 pm</p>	<p>Tuesday Friendship Club 1.45 pm to 3.45 pm</p> <p>Thursday 9.15 am 2nd Minyan in the Reception Area Followed by tea & cake</p>
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Mazal Tov to Morris & Pearl Lipsey on the occasion the recent Bar Mitzvah of their grandson Adam Segal, son of Mark Segal and Rozanne Glass.


Breakfast 'n' Learn
Sunday 26 December 2010



Topic
Donor Card in Halacha
Shacharit 8.45 am followed by breakfast and learn

All welcome

Dates for your diary
Sunday 9 January 2011
FAB goes MAD



Friday 21 January
FAB goes MAD Friday night supper

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

4 Tevet-Saturday 11 December	Mrs. P. Rodney
Mr. L.L. Barnett	Mrs J Shieff
Mr. M. Levey	7 Tevet-Tuesday 14 December
Dr. H.T. Steingold	Rabbi C Jacobs
5 Tevet-Sunday 12 December	Mrs. Y Winocour
Mr. L.L. Barnett	8 Tevet-Wednesday 15 December
Dr. K Collins	Mr. J Class
Mr. L. Kay	Mr. H Margolis
Mr. M.C. Langman	9 Tevet-Thursday 16 December
Mrs. L Rosin	Mrs. B. Stern
Mr. B. Stern	10 Tevet-Friday 17 December
Mr. G. Stern	Mr. S. Carr
Mr. M Wolff	Mrs. P Cohen
Dr. I Wolff	Mrs. J Davidson
6 Tevet-Monday 13 December	Mrs. J. Dykes
Mrs B Carr	Mrs. A. Fry
Mr H Davis	Mr. L Groundland
Mrs. W. Freedman	Mr. M. Groundland
Mr. J. Jackson	Mr. M.A. Robinson
Mr. L Livingston	

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.

Time of Services: 12-17 December 2010
Shacharit: Sunday 8.45 am, Monday & Thursday 7.20 am, Tuesday & Wednesday 7.30 am and Friday 7.15 am.

Mincha & Maariv:
• Sunday 3.34 PM
• Monday to Thursday Mincha 1 pm and Maariv 6pm
• Friday (commencement of Shabbat) 3.33 pm.



THIS WEEKS **CHADASHOT SHEET**
IS SPONSORED BY **RICHARD KAYE**
IN CELEBRATION OF HIS 50TH BIRTHDAY

THIS WEEKS **KIDDUSH** IS SPONSORED BY
EDDIE & ANITA MANDEL
IN CELEBRATION OF
EDDIE'S 70TH BIRTHDAY

MANY HAPPY RETURNS

THIS WEEKS **SEUDAT SHLISHIT** IS SPONSORED BY
MICHAEL LEVEY
IN COMMEMORATION OF THE YAHRZEIT OF HIS LATE FATHER
שמעון אליהו בן צבי הירש הלוי
4 TEVET - SHABBAT 11 DECEMBER 2010

Fast of Tevet - Friday 17 December 2010
Fast begins 7.15 am and ends 4.40 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.

Wisdom: knowing when to concede.

"And Yoseph said to his brothers: I am Yoseph! Is my father still alive?' . . ." Yoseph sensed that Yehudah, who had the strength to destroy Yoseph, had reached the limit of his patience. The Midrash comments that we see Yoseph's great wisdom. He saw that it was time to retreat, and accordingly revealed his true identity at that time. But what wisdom is manifested by Yoseph's retreat in the face of imminent defeat? The Midrash is making an important point that is often evident to us, but rarely acted upon. When we are in the midst of an argument, it is difficult for us to see that it is time for us to concede or that we are wrong. It takes the tremendous wisdom and foresight of a Yoseph to see through the barrier of our own self-centeredness and break through the barrier of our self-inflicted blindness. While this honest introspection is difficult, the Torah is telling us that it is possible.

Spending Quality Spiritual Time.

How was Yoseph able to maintain the same "loshon ha'kodesh" (holy language) mentioned above (i.e., to have maintained the same sanctity of life with which he was nurtured in his father's house)? What was so unique about the Torah which he learned from his father that even after so many arduous years he still remembered exactly what they had been studying together? We may suggest that the answer lies in Yaakov's personal involvement in his son's learning. A parent's personal study with his/her child is very special; the child develops a unique esteem and love for those precious moments of spiritual relationship. Children remember with rapture the spiritual moments spent with their parents -- the Torah learning, the times in shul, the blessings on Friday nights, lighting candles, etc. We should make every effort to spend quality spiritual time with our children so that their memories of these moments will play a role in forging their spiritual future.

General Overview: In this week's Torah treading, 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 on, "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."