



Giffnock & Newlands  
Hebrew Congregation

# GNHC CHADASHOT

Parshat Teitzei - Perek 2  
11 Ellul 5770 - 21 August 2010

	Artsroll	Soncino
Sedra	1046	1098
Maftir	1066	1114
Haftorah	1201	1094

<p><b>Shabbat</b> Youth Service</p> <p><b>Kiddush</b> In honor of Bat Chayil girls</p> <p><b>Mincha &amp; Mariv</b> 8.30 pm Short Shiur on Ethics of the Father and Torah Portion end of Shabbat 9.38 pm</p>	<p><b>Tuesday</b> Friendship Club 1.45 pm to 3.45 pm</p> <p><b>Wednesday</b> No Mothers &amp; Toddlers</p> <p><b>Thursday</b> 2nd Minyan at 9.15 am Tea &amp; Cake</p>
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Mazal Tov to Kenneth & Irene Collins on the birth of a granddaughter, a daughter to David & Aviva Collins.

Memorial Stone Consecration of the late Bertie Dykes will take place on Sunday 22 August 2010 at 12 pm at Cathcart Cemetery.

**Haftorah Summary Isaiah 54:1-10.**

This week's haftorah is the fifth of a series of seven "Haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

Forsaken Jerusalem is likened to a barren woman devoid of children. G-d rejoins her to rejoice, for the time will soon come when the Jewish nation will return and proliferate, repopulating Israel's once desolate cities. The prophet assures the Jewish people that G-d has not forsaken them. Although He has momentarily hid His countenance from them, He will gather them from their exiles with great mercy. The haftorah compares the final Redemption to the pact G-d made with Noah. Just as G-d promised to never bring a flood over the entire earth, so too He will never again be angry at the Jewish people.

"For the mountains may move and the hills might collapse, but My kindness shall not depart from you, neither shall the covenant of My peace collapse."

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

<b>11 Ellul Saturday 21 August 2010</b>	Mrs. G. Konopate
Mrs. J.B. Bradman	Mrs. E. Liefman
Mr. B. Cohen	Mrs. E. Naddell
Mrs. M. Davidson	
Mrs. R. Goldberg	<b>15 Ellul Wednesday 25 August</b>
	Mr. M. Berkley
<b>12 Ellul Sunday 22 August 2010</b>	Mrs. H.H. Cowen
Mrs. A.S. Black	Miss J. Karter
Mrs. M.S. Cowen	Mr. N. Normand
Mrs. L. Sellyn	Mrs. L. Rifkind
Mrs. S. Shenken	
	<b>16 Ellul Thursday 26 August 2010</b>
<b>13 Ellul Monday 23 August 2010</b>	Mrs. A. Fry
Mr. B.I. Links	Mr. M. Kramer
Mr. R. Terley	Mrs. N. Rosenthal
	Dr. W. Spilg
<b>14 Ellul Tuesday 24 August 2010</b>	
Dr. G. Barlow,	<b>17 Ellul Friday 27 August 2010</b>
Mr. M.V.D. Conn	Mrs. S. Freedman

**Time of services**

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

Mincha & Mariv: Sunday to Friday 6.50 pm (Candle lighting 6.56 pm - 7.20 pm).

**Mazal Tov to**

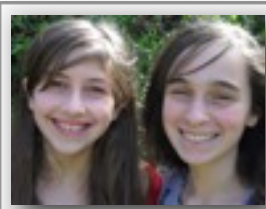
**Kezia Dover & Eve Jackson**

**On the occasion of their celebration of their Bat Chayil**

Mazal Tov to their families  
Richard Dover & Carolyn Dover,  
Phillip & Miriam Jackson,  
to their grandparents John and Suzanne Dover,  
Bert & Emma Jackson,, John and Esme Lipson  
and Great grandparents Leslie and Beulah Naftalin

**The Chadashot Sheet, Kiddush & Seudat Shlishit is sponsored by Dover & Jackson Family**

Bat Chayil of Kezia Dover & Eve Jackson



Kezia is a Pupil at Mearns Castle after 9 years at Calderwood. She likes Swimming, Drawing , making films for" you tube" most of all she loves all animals especially Biskit the guinea pig and her new puppy Libby.

Eve has just started Mearns Castle School after finishing Primary 7 at Calderwood Lodge where she was awarded the Kodesh Prize and the Diana Anti Bullying Award. She is a very keen swimmer and enjoys reading.

**PRE ROSH HASHANAH EXPERIENCE**

**AN EXPLANATORY EVENING TO HELP YOU UNDERSTAND THE THE MEANING AND PRAYERS OF ROSH HASHANAH & YOM KIPPUR**

**SUNDAY 29 AUGUST 2010**

**IN THE RECEPTION AREA AT 8.00 PM**

**LED BY RABBI MOSHE RUBIN & RABBI GARRY WAYLAND**

**REFRESHMENTS**

**Sit Down Kiddush**

**Shabbat 11 September 2010  
Guest speaker  
Oliver Worth**

**Service commences at 9.30 am  
Followed by Kiddush**

FOR ONE NIGHT ONLY  
EXCLUSIVE CONCERT

**"FROM ME TO YOU"  
"THEM" BEATLES**

**ARE COMING TO GIFFNOCK  
SUNDAY 24 OCTOBER AT 7.30 PM**

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**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.**

**General Overview:** This week's reading, Ki Teitzei, contains 74 commandments, more mitzvot than any other Torah portion. Some of the commandments discussed: the law of the rebellious son, the obligation to bury the dead without undue delay, the requirement to return a found object, the prohibition against causing pain to any living creature, the prohibition against prostitution, the laws of marriage and divorce, the procedure of the Levirate marriage, and the obligation to eradicate the memory of Amalek.

**First Aliyah:** This section begins with a discussion regarding female captives of war, and lays down the conditions under which a soldier may marry a captive. The right of a firstborn son to a double portion of his father's inheritance is then detailed. The section concludes with the procedure for dealing with an aberrantly rebellious child.

**Second Aliyah:** Commandments discussed in this section: Speedy burial of the deceased, returning a lost object to its owner, aiding a neighbor when his animal has fallen because of its burden, the prohibition against cross-dressing, and the obligation to send away a mother bird before taking its chicks or eggs.

**Third Aliyah:** Some commandments discussed in this section: Building a safety fence around a flat roof; the prohibitions against sowing mixtures of seeds, plowing with a mixed pair of animals, or wearing a garment which contains a mixture of wool and linen (shatnez); wearing tzitzit; the penalty for a husband who defames his wife; the punishment for adultery; the penalty for rape; and certain prohibited marriages.

**Fourth Aliyah:** Some commandments discussed in this section: maintaining pure and hygienic army encampments, impurity resulting from seminal emissions, prohibition against prostitution, prohibition against lending with interest, and the obligation to honor vows.

**Fifth Aliyah:** This section details the right of field workers to eat from the produce they are harvesting. The Torah then briefly discusses marriage and the bill of divorce. A divorced couple cannot remarry if the woman has been remarried to another man (and divorced again or widowed) in the interim.

**Sixth Aliyah:** More mitzvot: A newlywed man is exempt from military service for a full year. It is forbidden to accept utensils used to prepare food as loan security or to forcibly take a debtor's possessions as collateral, and a poor man's security must be temporarily returned to him on a daily basis. Kidnapping is a capital offense. We are commanded to always remember that Miriam was afflicted with tzara'at for speaking badly about Moses.

**Seventh Aliyah:** We are forbidden to withhold or delay a worker's wages. Relatives' testimony is inadmissible in a court of law. Various mandatory gifts for the poor are discussed. The procedure for corporal punishment is outlined. The mitzvah of Levirate marriage (yibum) is introduced: if a married childless man dies, his brother is obligated to marry the widow. If the brother refuses to marry the widow, he and she go through a chalitzah ceremony, which frees her to marry whomever she wishes. We are instructed to maintain accurate weights and measures. The reading ends with the mitzvah to remember Amalek's evil deed, ambushing the Israelites on their way from Egypt.

### **Soup Opera by Rabbi Mordechai Kamenetzky**

Love. It is a word that is supposed to explain the feelings that bind two individuals, parent and child, man and wife, G-d and His creations. The love between a man and his wife is the constant symbol used in Shlomo HaMelech's Shir Hashirim (Song of Songs) to declare the unshakable love G-d has for His nation.

But divorce is also a fact of life and in this parsha the Torah, albeit very succinctly, discusses the method of divorce. It also tells us why marriages end. "It will be if she does not find favor in his eyes for he found in her an ervas davar then he may write a divorce" (Deuteronomy 24:1). The Mishna in Tractate Gittin discusses the meaning of ervas davar in different ways. Bais Shammai, who is known for a strict opinion in most matters says that divorce should only occur over a matter of immorality. Bais Hillel says, that divorce is permitted "even if she burns his soup." And Rabbi Akiva, whose devotion and gratitude to his wife is legendary, says that "even if he finds a nicer woman, (he may divorce)."

It is most difficult to understand the Mishna. It seems to go against the grain of every teaching. How do Bais Hillel, those who spoke of loving peace and pursuing peace say that one may get divorce over burned soup? Rabbi Akiva once pointed to his wife in front of 24,000 students and announced, "Whatever I have and whatever you have, it is all due to her." How could he say that one could get divorced if he found a more lovely woman? It seems preposterous!

My father, Rabbi Binyomin Kamenetzky, Dean of the Yeshiva of South Shore, once told me a wonderful story. Reb Dovid was happily married to his dear and loving wife, Chayka, for nearly half a century. Her sudden death cast him into a terrible depression for which there was almost no cure. His son and daughter-in-law, Roizy, graciously invited him to stay at their home and share everything with them. Reb Dovid's daughter-in-law, cooked every meal for him but Reb Dovid was never pleased. No matter how deliciously prepared the meals were, he would sigh and mutter to himself, loud enough for his son to hear, "this was not the way Momma made the soup."

Roizy poured through her mother-in-law's old recipe books and tried to re-create the delicious taste for which her father-in-law longed. But Reb Dovid was still not pleased.

One day, while the soup was on the fire, Reb Dovid's grandchild fell outside. In her haste to get to the child, Roizy almost dropped in the entire pepper shaker. In addition, by the time the child was washed and bandaged, the soup was totally burned!

There was nothing for Reb Dovid's daughter to do but serve the severely spiced, burnt soup.

She stood in agony as her elderly father-in-law brought the soup to his lips. This time he would probably more than mumble a complaint. But it was not to be. A wide smile broke across Reb Dovid's face. "Delicious my dear daughter," said Reb Dovid with a tear in his eye.

"Absolutely delicious! This is exactly how Momma made the soup!"

My grandfather, Rabbi Yaakov Kamenetzky, in his sefer Emes L'Yaakov explains the Mishna in an amazing fashion: it is giving us a sign, when a marriage is disrepair. If a man tastes burnt soup that his loving wife cooked and he is repulsed, then he is missing the love that the Torah requires. Rabbi Akiva, who was separated from his wife for 24 years while he studied Torah, declared that if a man finds a woman whom he thinks is better, then his marriage needs scrutiny! Because a person must think that there is nothing tastier than what his wife prepared, and that there is no one more beautiful than the woman he married.

Reb Aryeh Levin, the Tzadik of Jerusalem, once entered a doctor's office with his wife and spoke on behalf of both of them. "Her leg hurts us," he said.

The Mishna is not defining how to get divorced. That is easy. It is teaching us an attitude that defines love. Because love is a lot more than not having to say I'm sorry. It's always believing that the soup is delicious. Even if it's burnt.