

GNHC CHADASHOT



Parshat Nitzavim & Vayeilech - Perek 5 & 6
25 Ellul 5770 - 4 September 2010

	Artscroll	Soncino
Sedra	1086	1138
Maftir	1098	1154
Haftorah	1202	1145

Shabbat Youth Service	Tuesday Friendship Club 1.45 pm to 3.45 pm
Kiddush	Wednesday No Mothers & Toddlers
Mincha & Mariv 7.45 pm Short Shiur on Ethics of the Father and Torah Portion end of Shabbat 8.58 pm	Thursday No 2nd Minyan

Mazal Tov
Laurence & Maureen Vallance on the birth of a grandson, a son to Daniel & Kimberley Vallance and a great grandson to Flora Glekin & Clarice Mattock.

To Adam & Anita Berkley on the birth of a grandson, a son to Allan & Shosh Berkley and a great grandson to Max Berkley and Renee Miller.

To Kenneth & Irene Collins on the birth of a granddaughter, a daughter to David & Aviva Collins.

To Vivienne Black on the recent marriage of her granddaughter.

To David & Adele Granet on the recent marriage of their granddaughter.

Sincerest Condolences

To the family of the late Arnold Livingston, to his wife Joyce, his children Martin, Doreen (Gillis) and Steven and to his brother Vivian.

Memorial Stone Consecration

In loving memory of the late Hennie Smith on Sunday 7 September at Glenduffhill Cemetery at 12.30 pm.

In loving memory of the late Mimi Levine on Sunday 7 September at glenduffhill Cemetery at 1.00 pm.

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

25 Ellul-4 September 2010	Mrs. S.	Manson
Mrs. R.	Delmonte	
29 Ellul-8 September 2010	Mrs. H.	Singerman
Mrs. E.	Steen	
26 Ellul-5 September 2010	Mr &	N Shulman
Mrs. C.	Miller	
1 Tishri-9 September 2010	Mrs. B.	Dykes
Mrs. R.M.	Ross	
27 Ellul-6 September 2010	Mr. R.	Jarvis
Mrs. E.	Ancill	
2 Tishri-10 September 2010	Mrs. P.	Caplan
Mrs. S.	Caplan	
Mrs. M.C.	Langman	
Mrs. J.	Samuels	
28 Ellul-7 September 2010	Sir G.H.	Gordon
Mr. S.	Bercott	
	Mrs. M.C.	Langman
	Mrs. A.	Lewis

Times of Services		
	Selichot & Shacharit	Mincha & Mariv
Sunday	8.15 am	6.25 pm
Monday	6.55 am	6.25 pm
Tuesday	6.55 am	6.25 pm
Wednesday	6.45 am	7.38 pm
Thursday	8.00 am	6.45 am
Friday	8.00 am	7.33 pm

THIS WEEKS **CHADASHOT SHEET, KIDDUSH & SEUDAT SHLISHIT**
IS SPONSORED BY
HAROLD & IRENE BAKER
IN CELEBRATION OF THEIR **GOLDEN WEDDING ANNIVERSARY**

**MAZAL TOV AND MAY THEY SHARE MANY MORE
HAPPY YEARS IN GOOD HEALTH
FILLED WITH NACHAT**



THE RABBI & REBETZIN, EXECUTIVE AND COUNCIL
TAKE THIS OPPORTUNITY IN WISHING ALL GNHC MEMBERS AND FRIENDS

שנה טובה ומתוקה
חתימה טובה
A SWEET NEW YEAR AND MAY WE ALL BE WRITTEN IN THE BOOK OF LIFE



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Sit Down Kiddush

Shabbat 11 September 2010
Guest speaker
Oliver Worth

Service commences at 9.30 am
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Parsha Summary

General Overview: In this week's reading, Nitzavim-Vayelech, Moses gathers the Israelites on the day of his passing to enter them into a covenant with G-d. He warns of the exile and desolation of the Land that will result when Israel abandons G-d's laws, but assures them that they will eventually repent, and G-d will then return His people to the Holy Land. This portion also talks about freedom of choice and the mitzvah of teshuvah (repentance). Moses transferred leadership to Joshua and wrote a Torah scroll which he handed over to the Levites. Moses commanded the Israelites to gather following every Sabbatical year.

First Aliyah: On the final day of his earthly life, Moses gathered all the Israelites -- men, women, and children -- to enter them into a covenant with G-d, establishing the Israelites as G-d's exclusive nation. Moses warned the Israelites not to be tempted by the idolatrous lifestyles of the Egyptians and the other sundry nations through which they had passed in the course of their travels. Moses warned of the dire consequences which will befall the individual, family, or tribe, which would forsake their covenant with G-d. This section concludes with the concept of communal responsibility for not appropriately punishing individual sinners.

Second Aliyah: Moses informed the Israelites what will occur after they are exiled from their land due to their sins. Eventually they will wholeheartedly return to G-d, and G-d will gather them from the furthest reaches of the heavens and return them to the land of their forefathers. At that point, Moses says, "G-d will 'circumcise' your heart and the heart of your offspring, so that you may love the L-rd your G-d with all your heart and with all your soul."

Third Aliyah: When G-d gathers His people's exiles, the Israelites will once again serve G-d, and will be blessed with abundance in the work of their hands, the fruit of their wombs, the fruit of their land, and the fruit of their livestock. Moses enjoined the people to follow the mitzvot, informing them that "it is not beyond you nor is it remote from you. It is not in heaven... It is not across the sea.... Rather, it is very close to you, in your mouth, in your heart, that you may do it."

Fourth Aliyah: Moses told the Jewish people that they have been given free choice to choose between good and evil, life and death. Their choice will determine whether they are the beneficiaries of G-d's blessings or curses. Moses implored the Israelites to choose life. Moses informed the people that he is 120 years of age on that day, and he is not permitted to cross the Jordan River together with them. Instead, Joshua will lead them, and G-d will go before them and destroy their enemies. Moses enjoined the Israelites to be strong and not fear their enemies.

Fifth Aliyah: Moses summoned Joshua and told him to be strong and courageous, for G-d will be going before him and will not forsake him. Moses then wrote the entire Torah and gave it to the Kohanim (priests) and the Israelite elders. Moses gives the commandment of Hakhel (assembly), whereby every seven years, during the holiday of Sukkot which follows the Sabbatical year, all men, women, and children assemble and the king publicly reads sections of the Torah.

Sixth Aliyah: G-d commanded Moses to enter the Tabernacle together with Joshua. G-d appeared to them both and informed them that a time will come when the Israelites will abandon G-d and stray after alien gods. At that time, G-d will hide His countenance from the nation, and they will be subjected to much evils and troubles. Therefore, G-d says, "Write for yourselves this song, and teach it to the Children of Israel. Place it into their mouths, in order that this song will be for Me as a witness..." This 'song' is narrated in next week's Torah reading.

Seventh Aliyah: When G-d's wrath will find the Israelites as a consequence of their evil actions, they will claim that the misfortunes are befalling them because G-d has abandoned them. At that time, the song which Moses and Joshua wrote will bear testimony that these events are in fact punishment for their sinful behavior. Moses took the freshly concluded Torah scroll and gave it to the Levites. He instructed them to place it beside the Ark which contained the Tablets. Moses then gathered the entire nation to hear the song, wherein he would call upon the heavens and earth to be witnesses that the Israelites were forewarned regarding their fate. Isaiah 61:10-63:9

Haftorah Summary

This week's haftorah is the seventh and final installment of a series of seven "Haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah. The prophet begins on a high note, describing the great joy that we will experience with the Final Redemption, comparing it to the joy of a newly married couple.

Isaiah then declares his refusal to passively await the Redemption: "For Zion's sake I will not remain silent, and for Jerusalem's sake I will not be still, until her righteousness emerges like shining light..." He implores the stones of Jerusalem not to be silent, day or night, until G-d restores Jerusalem and establishes it in glory.

The haftorah then recounts G-d's oath to eventually redeem Zion, when the Jews will praise G-d in Jerusalem. The haftorah also contains a description of the punishment G-d will mete out to Edom and the enemies of Israel.

Isaiah concludes with the famous statement:

"In all [Israel's] afflictions, He, too, is afflicted, and the angel of His presence redeemed them..."

Like a loving father who shares the pain of his child, G-d, too, shares the pain of His people, and awaits the redemption along with them.

Up from the Ashes

As his final days draw near, Moshe in his capacity as compassionate leader qua reproving prophet warns his nation to adhere to the mitzvos even after they leave his watch. He warns of those who may be smug in their complacency, and overtly defy G-d's will. "Perhaps there is among you a man or woman, or a family or tribe, whose heart turns away today from being with Hashem, our G-d, to go and serve the gods of those nations; perhaps there is among you a root flourishing with gall and wormwood. And it will be that when he hears the words of this forewarning, he will bless himself in his heart, saying, 'Peace will be with me, though I walk as my heart sees fit' -- thereby adding the watered upon the thirsty" (Deuteronomy 29:17-18).

Moshe warns the Jews of the wrath of Hashem at such overt rebellion and apathy. "Sulfur and salt, a conflagration of the entire Land, it cannot be sown and it cannot sprout, and no grass shall rise up on it; like the upheaval of Sodom and Gomorrah, Admah and Zeboiim, which Hashem overturned in His anger and wrath." (ibid v. 20). Moshe continues his predictions of obliteration and doom, presciently foretelling of tragedies strikingly similar to those that befell Jewish communities beginning with the Babylonian Exile to the apocalyptic destruction of European Jewry to perhaps the daily acts of devastations that seem to permeate our sense of normalcy on a daily basis.

But in a verse that seems paradoxically both cryptic and revealing, Moshe comforts his flock with the words, "The hidden is for Hashem, our G-d, but the revealed are for us and our children forever, to carry out all the words of this Torah" (ibid v. 28). What does that mean? Do we not know that only G-d can see hidden actions. Is that a message of hope or a warning to vision-limited mortals? Rabbi Berel Wein relates the story of Chief Rabbi Isaac Herzog's visit to Chicago, Illinois following World War II. The entire Torah-revering community gathered at the airport. All the day schools and Yeshivos sent their students to greet the Rabbi, and many prominent lay leaders left their businesses to join as well.

Rabbi Herzog, his distinguished frame, unbent from the enduring pain of the plight of his brothers and sisters, in Europe and Palestine, walked upstanding and tall down the silver airplane steps, his silver tipped cane in one hand, his head majestically adorned with his signature top hat.

He was led to a podium from which he delivered a lecture on a complicated portion of the Talmud.

When he finished, his face immediately lost its radiance, and became somber and staid.

"I come not from Jerusalem," he told the assembled, "I come from Rome. I have just met with Pope Pious.

During the terrible war, many children were sheltered in monasteries across Europe. The kind Christians saved them from the Nazis. I asked him to release those children, back to their heritage. Let them be raised as Jews." Suddenly, to the shock of the children and the awe of the adults, the Rabbi began to cry.

"The Pope did not acquiesce. He said that once a child is baptized, he can never be returned."

Rabbi Herzog trembled as he continued to sob uncontrollably. He looked at the assembled children

"My dear children," he wailed, "We lost them! Then his demeanor changed, as a ray of hope sparkled from his eyes. "We lost them," he repeated, "but," he continued, as he locked his eyes at the young faces, who stared directly at his teary eyes,

"WE HAVE YOU! WE HAVE YOU!"

Moshe warns his kinsman that Jews will one day go astray; they will be exiled, with calamitous results. Perhaps his next prescient words imply rhetorical answers to the questions of faith we will have about the innocent victims of those calamitous conquests, crusades, and crematoriums, and contrived calamities.

Moshe tells us that there are no all-encompassing answers for mortal minds. The answers are hidden. Similar to the souls in question, the answers are with G-d. And so, after warning of doom and disaster, Moshe explains, "The hidden is for Hashem, our G-d."

We, those remaining, however, must deal with what we do know. We must comfort and place our hopes with the remnants of the charred edifices and face the future. We must build from the ashes of our despair, whether it be the ashes of Auschwitz or the embers of eateries in Jerusalem, or the scarred skeletons of a skyline. For those we lose are now "hidden, with Hashem," but as Moshe taught us, "the revealed are for us and our children forever, to carry out all the words of this Torah."