



SHABBAT ZEST

Parshat Shemos 23rd Tevet 5777

Torah Reading / Haftara:

Artscroll – p.292/1147

Living Torah – p.258/1094

SHABBAT TIMES:

Candle Lighting:
4:09pm

Kabbalat Shabbat
Davening: 6:30pm

Shabbat Morning
Davening: 9:15am

Mincha: After Kiddush

Shabbat Ends 5:25pm

NEXT SHABBAT
VA'EIRA

CANDLE LIGHTING
@ 4:09 PM

This week the
Haftarah will be
read by
...

Parsha In a Nutshell

Exodus 1:1-6:1

The children of Israel multiply in Egypt. Threatened by their growing numbers, Pharaoh enslaves them and orders the Hebrew midwives, Shifrah and Puah, to kill all male babies at birth. When they do not comply, he commands his people to cast the Hebrew babies into the Nile.

A child is born to Yocheved, the daughter of Levi, and her husband, Amram, and placed in a basket on the river, while the baby's sister, Miriam, stands watch from afar. Pharaoh's daughter discovers the boy, raises him as her son, and names him Moses.

As a young man, Moses leaves the palace and discovers the hardship of his brethren. He sees an Egyptian beating a Hebrew, and kills the Egyptian. The next day he sees two Jews fighting; when he admonishes them, they reveal his deed of the previous day, and Moses is forced to flee to Midian. There he rescues Jethro's daughters, marries one of them (Tziporah), and becomes a shepherd of his father-in-law's flocks.

G-d appears to Moses in a burning bush at the foot of Mount Sinai, and instructs him to go to Pharaoh and demand: "Let My people go, so that they may serve Me." Moses' brother, Aaron, is appointed to serve as his spokesman. In Egypt, Moses and Aaron assemble the elders of Israel to tell them that the time of their redemption has come. The people believe; but Pharaoh refuses to let them go, and even intensifies the suffering of Israel.

Moses returns to G-d to protest: "Why have You done evil to this people?" G-d promises that the redemption is close at hand.

Haftarah

Isaiah 27:6-28:13, 29:22-23

This week's Haftarah parallels the week's Torah reading on many levels. One of the parallels is the message of Redemption conveyed by Isaiah -- "and you shall be gathered one by one, O children of Israel" -- that is reminiscent of the message of Redemption that G-d spoke to Moses at the burning bush; a message that Moses then communicated to Pharaoh.

The Haftarah vacillates between Isaiah's prophecies concerning the future redemption, and his admonitions concerning the Jews' drunken and G-dless behavior. Isaiah starts on a positive note: "In the coming days, Jacob will take root, Israel will bud and blossom, filling the face of the earth..." He mentions G-d's mercy for His nation and the measure-for-measure punishment He meted out upon the Egyptians who persecuted them. And regarding the future redemption: "And you shall be gathered one by one, O children of Israel. And it shall come to pass on that day, that a great shofar shall be sounded, and those lost in the land of Assyria and those exiled in the land of Egypt shall come and they shall prostrate themselves before the Lord on the holy mount in Jerusalem."

The prophet then proceeds to berate the drunkenness of the Ten Tribes, warning them of the punishment that awaits them. "With the feet, they shall be trampled, the crown of the pride of the drunkards of Ephraim..."

The Haftarah ends on a positive note: "Now Jacob shall not longer be ashamed, and now his face shall not pale. For, when he sees his children, the work of My hands, in his midst, who shall sanctify My name . . . and the God of Israel they shall revere."

Please do not take this sheet to or from shul on Shabbat - Please discard this sheet appropriately as it contains the name of G-d

UPCOMING EVENTS

29th January 2017 - The return of Shir. The fabulous klezmer band are coming back for an encore. Reserve Tickets with the Office now.

31st January – Shiur 8pm 1 Alderton Mews ‘Tefillin – What’s in them and why wear them?’

8th February: Israel Advocacy Evening. Talk given by David Olesker founder and Director of JCCAT. £5 per ticket. Book through Shul Office

12th February: Sunday Shacharit 8:45am

12th March: Purim including 9am Shacharit, 10am Breakfast, 10:30am Megillah reading followed by Purim Party

11th May: AGM

Recurring Events

Cheder OPEN

Mummy and Me Running

Yahrzeits for the coming week 23rd – 29th Tevet:

26. Robert Rogers – Father

27. Jessie Glassar – Father

27. Anne Knott – Mother

27. Carol Segal – Mother

28. Russel Scher – Father

28. David Galman – Father

29. Bernard Freedman – Mother

29. Sandra Peters – Father

29. Carol Pushkin – Father

A Little Deeper – Can You Please Remove Your Shoes Sir?

"And He said (G-d to Moses), Do not come any closer, remove your shoes from off your feet, for the place upon which you stand is holy ground." (Exodus 3:5)

When television first reached the shores of Great Britain, the BBC asked the general public for suggestions to what they should call someone who watches television. The Talmud, 2000 years earlier, explained the meaning behind this. All languages (except Hebrew) are an agreement among people. We all agree to call this a chair and that a table, but we could just as easily have named that a chair and this a table. In other words, words are arbitrary, and we can call someone who watches TV whatever we want. In fact, we often do.

One might erroneously conclude that the study of words and languages is meaningless. That would be a mistake. In fact, it is so important, that to sit on Judaism's highest court, the Sanhedrin, one must be fluent in 70 languages. A judge, specifically a judge of people has to have the deepest love of life, and as much as we all may profess such conviction, without a matching love of wisdom, it's really not life we love, but comfort.

In Hebrew the word for holy is *Kadosh*. *Kadosh* means "meaningful." Something is holy/*Kadosh*, if when using it, or when in it's proximity, it gives you a clearer idea of what life and your purpose is all about. A holy experience makes you more meaningful and directs you to your true purpose in life.

G-d runs the world. There are no accidents. Everything that happens to you, from the largest to the smallest, is directed by G-d. Nothing is too difficult and nothing too small for G-d to organize. There is only one G-d and everything that happens is done with ultimate thought. There is a reason for everything.

Living with this idea can be daunting. Even big events are sometimes beyond our understanding. That doesn't take away from their meaning, it just means we are not thinking hard enough about them, or it isn't necessary for us to know what it means. Nevertheless, if we are pursuing a life of meaning and holiness, we should try to understand why what happens to us, happens to us.

Start with the biggest things that happen to you, then work your way down. Be careful though. There is a point where, if you ponder the meaning of everything that happens to you, you will not get anything done. G-d is talking to us all the time through all the little and big things that are happening to us, but there comes a point where you just have to move on. Where is that point? **Shoes**. Shoes perform a different function than our other clothes. Clothes keep us warm and modest. Shoes protect us from the stones and sharp objects on the ground. Without them, we would have to pay very close attention to where we walked and we would constantly be stubbing our toes.

This ground is meaningful (*Kadosh*/holy). Remove your shoes so that we (G-d and Moses) can talk. Similarly, on the holiest day of Yom Kippur, we remove our leather shoes, since this day is especially holy. Be it Yom Kippur or any other day, take the time to listen more than you usually would; it's G-d talking.

Wishing you all a peaceful and meaningful Shabbos