

the SHABBAT *Talk*

MAKE A NOTE OF IT

Tuesday Night 7th February
 Tu b'Shvat Fruit & Shiur
 @ 3 Alderton Mews 8pm

Sunday 12th February
 Jazz Evening - see advert

Shabbat 25th February
 Ben Sanders' Bar Mitzvah

There is Cheder this week

complain to Moshe. G-d instructs Moshe to hold out his staff over the sea, and it splits, allowing the Jews to cross. Once they have all crossed safely, G-d again instructs Moshe to hold out his staff, and the sea returns to its normal state, drowning all the pursuing Egyptians. The Jews, led by Moshe, sing praise to G-d for all of the good that he has done for them.

They travel onward to the wilderness of Shur, walking three days without water. They arrive in Marra but the water is too bitter to drink. The Jews complain about Moshe, who prays to G-d and is told to place wood from a certain tree into the waters, which sweetens them. In Marra G-d gives them some of the 613 commandments.

They journey on to Elim, and camp by twelve springs surrounded by seventy palm trees. Next they go to the wilderness of Sin. The Jews complain about the lack of food and moan about Moshe and Aharon's leadership. G-d sends them Manna and quails, and instructs them about Shabbat. G-d instructs Aharon to take a container, place Manna in it, and keep it as an eternal reminder that He provided for them in the desert.

Again there is no water to drink, so G-d instructs Moshe to hit a rock with his staff in front of the entire nation. Water then flows from it, and this spring follows them throughout their journey in the desert.

The nation of Amalek attacks the Jews at Rephidim. Joshua leads the men in battle, and they eventually succeed in weakening Amalek. G-d instructs them to write down what Amalek did, as an eternal reminder. G-d also states that he will utterly blot out the memory of Amalek.

This week's Haftarah is found in Shoftim (Judges) chapter 4. It relates the story of Devorah the Prophet, who along with her husband Barak, ruled the nation for 40 years. The year was 2654 - 1107 b.c.e and the nation was subject

PARSHAT "BESHALACH"
 11 SHEVAT 5772 - 4 FEBRUARY 2012
 FRIDAY EVENING: 7:00PM - SHABBAT MORNING: 9:00AM

THIS WEEKS' SEDRAH

Soncino Chumash: p407 Hertz Chumash: p265 Living Torah: p320 ArtScroll: p366
 Haftarah:
 Soncino Chumash: p434 Hertz Chumash: p281 Living Torah: p1105 ArtScroll: p1152

Beshalach: When Pharaoh sends the Jews out of Egypt, G-d guides them on a long route through the wilderness in order to avoid seeing war, which might cause them to return to Egypt. G-d leads them with a pillar of cloud by day, and a pillar of fire at night. G-d instructs them to turn back towards the Reed Sea1 so that Pharaoh will think that they are lost and be tempted to pursue them.

Pharaoh and the Egyptians regret letting the Jews leave and chase after them with horses and chariots. The Jews are terrified; the Egyptians are right behind them and the sea is facing them. With no way out they



Shabbat Times

Shabbat Begins:
 4:38 p.m.

Shabbat Ends:
 5:44 p.m.

Next Week:

Shabbat Begins: 4:51 p.m.
 Shabbat Ends: 5:56 p.m.

to the rule of Yavin of Canaan and his evil General Sisra. In a decisive battle at the foot of Mt. Tabor by the brook of Kishon, Hashem delivered the armies of Yavin into the hands of Barak and the Bnai Yisroel (Children of Israel). Sisra, the general, fled the battlefield on foot and sought refuge in the tent of Yael (a non-Jew). He asked for water but she gave him milk, and he then fell into a deep sleep. Yael took a tent stake and killed the evil Sisra.

Reminiscent of the destruction of Mitzrayim by the Yam Suf (Sea of Reeds) and the Shira which was sung by the Bnai Yisroel, Devorah sang a magnificent song filled with the praises and glory of Hashem. This Haftarah is the longest Haftarah in the course of the year.

Pharaoh's Folly by Rabbi Berel Wein

People are hard to change. It is much easier to invent great technological innovations than to change people's minds, habits and attitudes. And since human behavior sets the tone of world society much more than does technological progress, very little has really changed in the story of human civilization over the past few thousand years. War, violence, unreasoning hatreds, moral failings, both great and small, are all the stuff of our daily newspapers and media reporting. It seems that little has changed in the human condition since the world of our father, Avraham. All of the problems that he had to struggle against are apparently still present with us in our modern era. And this truth is brought home to us in the Torah reading of Beshalach.

One would think that after the blows and plagues that Pharaoh and the Egyptian people sustained in the campaign of Moshe and Aharon to free the Jewish people from Egyptian bondage, Pharaoh and the Egyptians would have learned their lesson. They should have been happy and relieved to be rid of the Jews and the blows and plagues associated with them. Then why do Pharaoh and the Egyptian army pursue them into the desert and attempt to return them to Egypt? What logic justifies such a suicidal policy? The answer is that it is habit, stubbornness, hubris and the refusal to allow facts and changing situations to affect one's decisions and attitudes. Pharaoh was determined to crush the Jewish people by slavery and pain. The Lord intervened in a clear and impressive fashion to block the plans of Pharaoh and the Egyptians. Pharaoh and the Egyptians knew that the Lord prevented the actualization of their plans. Nevertheless, in spite of this clear situation, neither Pharaoh nor his people change their behavior, alter their goal, and admit their fatal error. Because people are stubborn and are not easily moved from their previously held opinions and plans, the facts of the matter rarely suffice to cause a change in behavior. Hence, Pharaoh's pursuit of Israel into the desert and his otherwise inexplicable headlong rush towards his own destruction.

This same rule of human nature applies toward the Jewish people as well. The Jewish people were and are notorious for being "stiff-necked." Ideas adopted by Jews, even when disproved by the facts of history and society are still not easily discarded in the Jewish world. God can split the Red Sea, rain down manna from heaven every day, preserve millions of people in a trackless desert, and there will always still be Jews who say "Let us turn our heads around and return to Egypt." Their minds are made up and they don't want to be discomfited by the facts of the situation. How else to explain that there are Jews in the world still committed to the Marxist dream, or who believe that Jewish continuity can be achieved by lowering all standards and requirements for Jewish marriage or conversion? The ideas of the Enlightenment, most of which have bankrupted in our time, the bloodiest of all human centuries, are still treasured by a large section of Jewry whose ancestors fell victim to its siren song over the last two centuries. It is as though much of the Jewish world has learned nothing from the events and crises that have befallen the Jewish world in this century.

All of the prattle of Secular Humanism, of the new and better world of discarded ritual and unnecessary tradition, of easy faith and feel-good religions, of immediately obsolescent relevance, of hootenanny, guitar-playing prayer services, is still promoted as effective Judaism even though it has all contributed to a mighty destruction of the people of Israel, both quantitatively and qualitatively. A large portion of the Jewish world yet insists, "Let us turn our heads around and return to Egypt."

Stubbornness can be a positive trait. It is the very fact that the Jewish people are stiff-necked that has preserved us through the long night of our exile and difficulties. Jews did not convert nor give

up their faith because their powers of tenacity and stubbornness stood them in good stead. But stubbornness for the sake of stubbornness is wrong and usually purposeless. The lessons of past failures, of fallen gods and glittering but false ideologies, should serve to instruct us and allow us to leave the bondage of Egypt and its culture, and all of the other Egypts and their cultures, permanently. The miracles and hand of God in history should not be ignored because of misplaced stubbornness.

Something to think about...
Shabbat Shalom

Tu BiShvat

Tuesday Night 7th February
Tu b'Shvat Fruit & Shiur @ 3
Alderton Mews 8pm

For Hashem your G-d brings you into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey. [Deuteronomy 8:7-8]

Tu B'Shevat is the Jewish 'New Year for Trees'. It is one of the four Jewish new years (Rosh Hashanahs).

On Tu B'Shevat Jews often eat fruits associated with the Holy Land, especially the ones mentioned in the Torah.

Origins

Tu B'Shevat is a transliteration of 'the fifteenth of Shevat', the Hebrew date specified as the new year for trees.

The Torah forbids Jews to eat the fruit of new trees for three years after they are planted. The fourth year's fruit was to be tithed to the Temple.

Tu B'Shevat was counted as the birthday for all trees for tithing purposes: like the beginning of a fiscal year. It gradually gained religious significance, with a Kabbalistic fruit-eating ceremony (like the Passover seder) being introduced during the 1600s.

Customs

It is customary to eat plenty of fruit on Tu B'Shevat, particularly the kinds associated with Israel. The Torah praises seven 'fruits' in particular: wheat, barley, grapes, figs, pomegranates, olives and dates.

A short blessing (Borei Nefashot) is recited after eating any fruit. A special, longer blessing (Al HaPeirot) is recited for the fruits mentioned in the Torah.

A very common custom is to try to eat a new fruit, which can be any seasonal fruit that they have not tasted this year, followed by another blessing. It is also customary pray for a perfect etrog, a type of citrus fruit, to use for Sukkot.

Some Jews plant trees on this day, or collect money towards planting trees in Israel.



LOUGHTON LOUNGE PRESENTS
AN EVENING OF JAZZ

DIGBY FAIRWEATHER
+ FULL JAZZ BAND
FEBRUARY 12 2012 • 7:00PM

LOUGHTON SYNAGOGUE HALL, BORDERS LANE, 16110 3JE

THREE COURSE GOURMET MEAL WITH WINE £35 p.p.

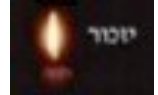
Entry will strictly be by ticket only for this event. Tickets will be limited and will be on a first come first served basis.
R.S.V.P. Lesley Adams 020 8508 7337 OR lesley@diamondpersonnel.co.uk
Or Loughton Synagogue Office 020 8508 0303 OR admin@loughtonsynagogue.com

Proceeds to: Chai Cancer Care

THOSE OBSERVING YAHRZEIT IN THE COMING WEEK:

- 13 Shevat [4 February] Mr Mark Weigler for his mother ה"ע Sheva bas Mordecai
 14 Shevat [5 February] Mr Cyril Laderman for his brother ה"ע
 15 Shevat [6 February] Mrs Merle Lewis for her mother ה"ע Chaya bas Avraham Hillel
 16 Shevat [7 February] Mr Ian Fagelson for his mother ה"ע
 Mrs Heather Lieberman for her father ה"ע Abraham ben Binyomin
 17 Shevat [8 February] Mr Malcolm Stern for his mother ה"ע Chanah Faiga Bas Yaakov
 18 Shevat [9 February] Mrs Lesley Adams for her father ה"ע Reuven ben Avraham HaLevi
 Mr Nigel Tobias for his mother ה"ע

PLEASE HELP PERPETUATE AND RESPECT THE MEMORY OF YOUR LOVED ONES BY ENSURING THAT KADDISH IS SAID FOR THEM ON THE APPROPRIATE DATE AND ON THE SHABBAT PRECEDING THE YAHRZEIT.



Children's Service @ Loughton!
 on the first Shabbat of each month, there is a children's service on Shabbat Morning
10:30am - 11:30am.
 Followed by a sweets kiddush (and cholent for the adults!)
KIDDIES DAVENING - FUN - GAMES - ACTIVITIES

Join us for an **in depth parsha shiur**
 Every Thursday evening at 8:pm
 Rabbi Aronovitz gives a 45 minute interactive, contemporary and in-depth study on the week's parsha.
 3 Alderton Mews
No experience necessary!

Save the Date!
 On **Sunday 20th May** Loughton Synagogue will be visiting The Holocaust Centre in Laxton. There will be a charge of £22.50 per person (includes coach and entrance fee) Full details to follow next week.

THE HOLOCAUST CENTRE

Shiurim
Discuss - Learn - Grow
@ 8 p.m.
 @ Dennis & Shelley Posner 67 Church Lane

The Written Word & The Jewish Library - Torah, Mishna, Talmud, Medrash and Shulchan Aruch - What are they?
13 February 2012

Zionism and the rabbis why were some pro and others anti?
27 February 2012

See you there BRING A FRIEND

Security Rota:	SATURDAY 11TH FEBRUARY
FRIDAY 3RD FEBRUARY	ROBERT LADERMAN
ROBERT ROGERS	STANLEY BASKIN
MITCHELL GREEN	
SATURDAY 4TH FEBRUARY	FRIDAY 17TH FEBRUARY
ASHLEY BERMANGE	AUSTIN POSNER
STEPHEN SELBY	SIMON KLEIN
FRIDAY 10TH FEBRUARY	SATURDAY 18TH FEBRUARY
DANIEL SELLER	DANIEL LADERMAN
	IAN BERMANGE

Have you visited the new up-to-date website?
www.loughtonsynagogue.com

The new format **Shalom Magazine** has proven to be very popular. Once again we are requesting that members contribute articles of Jewish, Zionist or other themes featuring interesting experiences, reflections or trips for the Pesach edition. Please forward your proposed article to: Michael Newman michaelhnewman49@aol.com

This Pesach send a "Chag Sameach" message to the whole community!
 Personal Yomtov Greetings £10 - 1/4 page, £25 - 1/2 page and £40 for a full page. Commercial Adverts £25 - 1/2 page and £40 for a full page. Please submit your advert or message to:
 Michael Newman michaelhnewman49@aol.com

We need your article/advert by Thursday March 15th to ensure it gets into this edition.