



CHADASHOT

Thank you for Sponsorship

To **Alan Minster** for sponsoring this weeks Chadashot in loving memory of his late sister Benita Konopate, בת גרשון רבקה ב"ה .

To **Larry & Felicia Sellyn** for sponsoring this weeks Sit Down Kiddush in honour of Larry's 80th Birthday. We wish him Mazal Tov and many happy returns.

To **Hilary Cowan** for sponsoring this weeks Seudat Shlishit in loving memory of her late mother Fay Cousin, פיגא בת משה הלוי ע"ה .

To **Ian Leifer** for sponsoring the Shul times in this weeks Jewish Telegraph advert in loving memory of his late father Nathan Leifer, נתן נטע בן אברהם יצחק ע"ה .

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Sedra	504	558
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Haftorah	1224	-
Haftorah will be read by Alec Steen		

Week in week out

Shabbat - Crèche.

Monday - No Girl Guides

Tuesday - No Friendship Club

Tuesday - Table Tennis will restart 25th April.

Wednesday - **No Mothers & Toddlers**

Wednesday - Israeli Dance Class will restart 16th August.

Wednesday - No Chess Club

Pause for a Moment and Think

"Be careful what you water your dreams with. Water them with worry and fear and you will produce weeds that choke the life from your dreams. Water them with optimism and solutions and you will cultivate success. Always be on the lookout for ways to turn a problem into an opportunity for success. Always be on the lookout for ways to nurture your dream."

Friday 14th April 2017 - Mincha & Kabbalat Shabbat 6.40 pm
Candle's should be lit between 6.55 & 7.05 pm

	Shacharit	Mincha	Mariv
Shabbat 15 th April	9.30 am	8.15 pm	9.20 pm
Chol Hamoed Sunday 16 th April	8.30 am	6.50 pm Candle lighting after 8.58 pm	
7 th Day Pesach Monday 17 th April	9.30 am	6.50 pm Candle lighting after 7 pm	
8 th Day Pesach Tuesday 18 th April	9.30 am	8.20 pm	9.28 pm
Wednesday 19 th April	7.30 am	6.50 pm	
Thursday 20 th April	7.20 am & 9.15 am	6.50 pm	
Friday 21 st April	7.30 am	6.50 pm Candle should be lit between 7.06 pm - 7.15 pm	

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

Shabbat 19 Nissan - 15 April			Wednesday 23 Nissan - 19 April		
Mr.	P.S.	Haniford	Mr & Mrs S	Bercott	
Mrs.	Y.	Haniford	Mr	D	Bercott
Mr.	L.J.	Haniford	Dr.	C	Furst
Mr	S	Kingsley	Mrs	B	Haniford
Mrs	R	Manson	Mrs.	M	Jackson
Mr.	M.H.	Marks	Mr.	S.	Jackson
Mr	I	Morrison	Mrs.	M	Jackson
Mrs.	N.	Ockrim	Mrs	R	Miller
Mr.	P	Solomon	Thursday 24 Nissan - 20 April		
Mr.	S.B.	Taylor	Mr.	R.C.	Barnett
Sunday 20 Nissan - 16 April			Mr.	M.V.D	Conn
Mrs.	F.	Glekin	Mrs.	H.H.	Cowen
Mr.	M.	Goldberg	Mrs.	B.	Edwards
Dr.	I.	Leifer	Mr.	J	Fell
Monday 21 Nissan - 17 April			Mrs.	G.	Konopate
Mr.	S.	Cohen	Friday 25 Nissan - 21 April		
Mrs.	F.	Harris	Mr.	M.S	Cowen
Mrs	R	Strang	Mrs	S	Henry
Mrs	S	Winocour	Mrs.	M	Jackson
Tuesday 22 Nissan - 18 April			Rabbi.	C	Jacobs
Mr.	S.	Bercott	Mrs.	S.	Miller
Mrs	R	Blin	Mr.	A	Segal
Mr	E	Levy	Mr	T	Tankel
Mr	A	Minster	Mrs.	A	Tankel

Mazal Tov

To Evy & Henry Yedd on the engagement of Joshua to Oriya Torjeman.

Sincerest Condolences

To the family of the late Rita Gillis.

**Shir HaShirim - The Greatest Love of All
from Rabbi Moshe Freedman, New West End Synagogue**

Since time immemorial, man has turned to poetry and song to express the most powerful of human emotions. From Shakespeare's sonnets to modern day ballads, love dominates the human experience.

Yet perhaps the word love has been cheapened in today's parlance. How many times are those three little words 'I love you' uttered in vain, so carelessly by all and sundry whose true intentions belie the purity of that sacred phrase? When a person says "I love chicken" he doesn't love the chicken, he loves himself. If he really loved the chicken he wouldn't slaughter it and eat it. When we love another person for the way they make us feel or for the way they satisfy our needs, we are not thinking about them but about ourselves. We have confused love with dependency.

One of the first encounters of love in the Torah subtly expresses this point. Only after Isaac marries Rebecca does the verse say that he loved her (Genesis 24:67). Rabbi Levi Yitzchak of Berditchev (d. 1809) explains that there are two types of love. One is based on a natural yearning and physical desire, the other based on the spiritual greatness a couple can achieve together through growth and refinement (Kedushat Levi on Chayei Sarah). The former drives a couple together before marriage; the latter sustains them when confronted by the harsh, post-honeymoon realities of life.

In his book 'The Art of Loving' the social psychologist Erich Fromm encapsulates the idea as follows: Immature love says: 'I love you because I need you.' Mature love says 'I need you because I love you.'

The Song of Songs is King Solomon's description of the love between God and the Jewish people. Written emotively in the form of a stirring romance between lovers, its poetically elegant metaphor couches a much deeper concept. The love we experience in our lives, especially between husband and wife is a paradigm for our relationship with God.

The Mishnah explains that conditional love lasts only as long as the conditions are met. Unconditional love endures regardless (Ethics of Our Fathers 5:19, Green Siddur page 561). God's love for His people is unconditional: "Even though I am black with sin, I am comely with virtue" (Song of Songs 1:5). The Midrash comments that even though I am black with sin in my own eyes, I am still comely before my Creator (Shir HaShirim Rabbah 1:5). Despite our infidelity, God will neither reject nor forsake us (Psalms 94:14).

We cannot hope to develop genuine love with someone from whom we use only as a means to satisfy our needs and pleasures. So too, we cannot hope to develop a relationship with God unless we are prepared to be faithful to Him with a depth of love, independent of validation or proof through our faulty perception of how the world should look. Only then will we truly be a rose among the thorns with eyes like doves behind our veil as beautiful as we once were in Jerusalem of old (Song of Songs 2:2, 4:1 and 6:4).

Please do not take the Chadashot home on Shabbat
For more information see torah.org, chabbd.org and OU.org

Save the Date

Shabbat 29th April - Seudat Shlishit in celebration of Yom Ha'atzmaut.

Tuesday 2nd May - Yom Ha'atzmaut Shul Breakfast.

Shabbat 20th May - Open Door Shabbat Service with Civic and Religious leaders and representatives in attendance.

Wednesday 31st May - The Shul Shavuot Lunch

Shabbat 16th September - Jewish Care Scotland Awareness Shabbat.

Sunday 21st January 2018 - The Shul Burns Supper with special guest Ms Ruth Davidson MSP, Leader of the Scottish Conservative Party, delivering the Immortal Memory speech.

Yom Hashoah Ceremony

The Glasgow Jewish Representative Council invite the community to the Yom Hashoah Ceremony, Honouring our Scottish Survivors. Will it take pace Sunday 23rd April in the Banqueting Suite. Doors open at 7 pm and ceremony begins at 7.30 pm.

Torah Reading for Shabbat Chol Hamoed

The morning Torah reading of Shabbat Chol Ha-moed consists of selected portions from Parshat Ki Tisa. The conclusion of the reading summarily addresses the Shalosh Regalim, and this would seem to be the relevance of the reading to the day. However, the first six aliyot have nothing to do with Yom Tov; rather, they deal with Moshe's supplication to Hashem to forgive the Jews for the Chet Ha-egel and the grand rapprochement between God and His people. Is there thus any other connection between the Torah reading and the Moed?

Shabbat Chol Ha-moed (as well as Shabbat which coincides with Yom Tov) is unique, for the character of the day is not just that of Shabbat as its own day alongside that of Moed, in which the two days and their respective themes exist on their own. On the contrary, when Shabbat and Moed are joined, they fuse to create a new, unparalleled kedusha and status. Please allow me to explain.

Shabbat is symbolized by its coming to the Jews. We go out to greet the Shabbat Queen, who is already on her way to us, and we welcome malachim to our homes on Friday night. Yom Tov is quite the opposite, for it requires that we ascend to Yerushalayim and enter the realm of the Shechina. Rather than God sending his kedusha our way, we must go up to it and greet Hashem at His place.

Thus, when Shabbat and Yom Tov coincide, we rise and approach God (in the kedusha of Yom Tov), and He also comes to us (Shabbat). The closeness between Hashem and the Jew which is precipitated is qualitatively different than that which is created by the separate kedushot of Shabbat or Yom Tov on their own. It is, rather, a new closeness, and this closeness is mirrored precisely by the grand rapprochement between God and the Jews in Parshat Ki Tisa, when Hashem agrees to forgive His people and share with them a relationship heretofore unheard of.

It is based on the above that we reserve the public reading of Shir HaShirim for Shabbat-Pesach and Kohelet for Shabbat-Sukkot/Shmini Atzeret, for these megillot reflect on our relationship with Hashem and provide deep insight into His avodah as depicted by each Yom Tov. Thus, it is specifically on these Shabbat/Yom Tov days of special closeness between Hashem and Bnei Yisrael that we are able to have a greater understanding of our relationship with Hashem and immerse ourselves in the deeper avodah message of the Yom Tov.