



## Times of Services 2016

**Friday 1 January**  
Shabbat begins: 3.47 pm  
Mincha/  
Kabbalat Shabbat: 4.00 pm

**Shabbat 2 January**  
Shacharit: 9.30 am  
Haftarah: **Stephen Hirst**  
Mincha: After Kiddush  
Shabbat ends: 4.57 pm

**Sunday 3 January**  
Shacharit: 8.40 am

**Friday 8 January**  
Shabbat begins: 3.55 pm  
Mincha/  
Kabbalat Shabbat: 4.00 pm

### Reading the Haftarah



If you would like to read Haftarah to mark a special event or just to make your personal contribution to the service, please contact Brian Robinson, who will be delighted to help with any preparation or revision.

### Sponsoring an Event



If you are celebrating a Simcha or commemorating a family Yahrzeit, or if you are just feeling generous, please consider sponsoring a Shabbat morning Kiddush, Seudah or Sunday morning breakfast. Contact Joan Michaels: 020 8579 4261.

**AJR**—Meets the 1st Tuesday in every month at 2.00 pm. Contact Leslie Sommer: 020 8993 7574.

### Israeli Dancing!



Tuesday evenings, 8.00 pm at Ealing United Synagogue, Grange Road. Sunday mornings, 10.30 am at Ealing Liberal Synagogue, Lynton Avenue. All welcome. No charge.

In the event of a bereavement, in the first instance please contact the Burial Office : 020 8950 7767. Rabbi Hershi Vogel: 07970 829758 Brian Robinson: 020 8567 6558 Neil Shestopal: 020 8579 5099

# Ealing Synagogue Newsletter



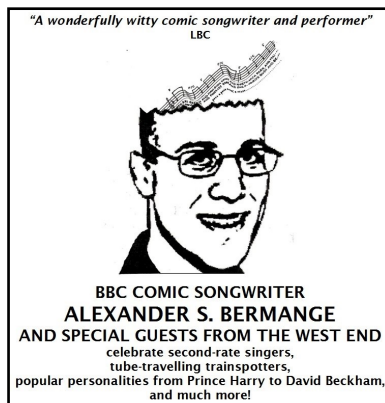
שבת שלום

Friday 1 January 2016/Shabbat 21 Tevet 5776  
Sidra: Shemot

## SHABBAT 2 JANUARY 2016

The first D'Var Torah of the new secular year will be given by Dorothy Kochan.

**SAVE THE DATE!**  
**SUNDAY 31 JANUARY 2016**  
**8.00 PM**



Ealing Synagogue is delighted to present Alexander S Bermange with special guests Kim Ismay and Lucy May Barker.

Details about how to book, etc. will be announced in next week's newsletter.



Wishing the Ealing community and their families a healthy and happy 2016.

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15 Grange Road, London W5 5QN  
Reg. Charity No. 242552  
Minister: Rabbi Hershi Vogel, BA  
Administrator: Sandra Moses

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Ealing Synagogue Website: [www.ealingsynagogue.org.uk](http://www.ealingsynagogue.org.uk)

# Snapshot Torah



GUIDE TO THE WEEKLY PARSHAH

ISSUE 13

2<sup>nd</sup> January 2016

**SHEMOT**

21<sup>th</sup> Teveth 5776

**Kohen - First Aliya: Chapter 1, verses 1 - 17**

- ⚡ A new Pharaoh is now in command and fearing that Jewish nation might one day decide to rise up against him; enslaved and set them to work to build two cities for him, Pithom and Ramses.
- ⚡ Realising, the more he oppressed them, the more the Jewish population multiplied. Pharaoh sent for two Jewish midwives Shifra and Puah demanding them to kill all the male new-borns they delivered.

**Levi - Second Aliya: Chapter 1, verse 18 – Chapter 2, verse 10**

- ⚡ Shifra and Puah were fearful of Hashem, so they refused to do Pharaoh's bidding Pharaoh, therefore made a decree that any son that is born will be thrown into the river Nile but the daughters can live.
- ⚡ Shifra gives birth to a baby boy and manages to keep it hidden for three months. Afraid of him being found she concealed the child inside a small casket and places it in some reeds along the bank of the river and got the baby's Sister Miriam to keep watch.
- ⚡ Pharaoh's daughter, who came down to the river to bathe, happened to find the child and took pity on it. She decides to keep him for herself. She asks Miriam to find someone to nurse the child, so Miriam ran home and fetched her mother. Pharaoh's daughter then named the boy Moshe (Moses) because he was drawn out of the water.

**Sh'lilshi - Third Aliya: Chapter 2, verses 11 - 25**

- ⚡ Moshe, now grown up, takes a walk and sees an Egyptian beating a Jew. Moshe kills the Egyptian and buries him in the sand. The next day, Moshe tries to break up a fight between two Jews and quickly realises that the Egyptian's murder had become common knowledge, leaving him no choice but to flee to the land of Midian.
- ⚡ Moshe assists the daughters of a Midian priest (Yisro), who were being prevented by other shepherds to fetch water from a well to feed their flocks. Moshe takes dwelling in Yisro's home and later marries one of his daughter's (Zipporah). She conceives and gives birth to a son whom they call Gershom.

**R'viti - Fourth Aliya: Chapter 3, verses 1 - 15**

- ⚡ While out one day shepherding Yisro's sheep, Moshe came across a strange sight. A bush was ablaze but none of the branches were being consumed by the flames. Approaching the bush Moshe is halted by Hashem who tells him to remove his shoes as he is standing on sanctified ground.
- ⚡ Hashem reveals to Moshe that he has heard the plight of B'nai Yisrael back in Mitzraim and has decided the time has now arrived with Moshe's help, to liberate and deliver them to a land flowing with milk and honey.

**Chamishi - Fifth Aliya: Chapter 3, verse 16 - Chapter 4, verse 17**

- ⚡ Hashem tells Moshe to return back to Mitzraim and convince the Jewish elders to come with him to Pharaoh for permission to leave Mitzraim for three days only, and if he refuses relay the message that Hashem will punish him with many plagues until he concedes.
- ⚡ Moshe argues that no-one would ever listen to him, so Hashem shows Moshe two signs that will prove he is Hashem's messenger and tells him that Aron (Aaron) his brother will be Moshe's spoke person.

**Shlishi - Sixth Aliya: Chapter 4, verses 18 - 31**

- ⚡ Moshe returns to Yisro, picks up his family and departs back to Mitzraim. On the way Hashem chastises Moshe for not circumcising his so Zipporah gives Gershom a bris and Moshe is saved.
- ⚡ After being commanded by Hashem, Aron goes into the desert to greet his brother,

**Sh'viti - Seventh Aliya: Chapter 5, verse 1 - Chapter 6, verse 1**

- ⚡ Using the signs that Hashem had given them Aron and Moshe convinced the Jewish people that Hashem will soon release them from his bondage. Moshe and Aron then went to Pharaoh with Hashem's request but Pharaoh refused to listen and in anger, increased the hard labour further to make the Jewish people suffer even more.
- ⚡ Moshe and Aron are blamed for their new hardships but Hashem comforts them as they will soon see how Hashem himself will liberate his people and take them out.

## Haftorah –

YISHAYAH (ISAIAH) Chapter 27 verse 6 to Chapter 28 verse 13 and Chapter 29, verses 22 & 23

### OVERVIEW:

- 4 Due to the Jewish nation's spiritual and moral decline, Yishayah forewarns the people of their eventual destruction beginning, with the exile of the ten tribes of Israel.
- 4 Yishayah reassures them however, that in the end, our essence, the "root" of Yaakov, will survive and flourish, as it had throughout our history.

### GEMATRIA LINKED TO THE SEDRA:

- 4 When Pharaoh asked the Hebrew Midwives, Shifra and Puah why they had disobeyed his decree of murdering any Israelite boys they help to deliver. They answered "Hebrew Women are different to Egyptian Women, as they've already given birth before we come to them."
- 4 In the Torah, the word 'אלהים' Alayhem (come to them) ' is spelt differently to its normal spelling as it's missing the letter Yud (אלהים); making it's numerical value adding up to 76 instead of 86.
- 4 The clue to why, is written in the next verse "And Hashem dwell with the Midwives." The letter Yud generally symbolises 'The Divine Presence' The Gematria for 'אלהים' Elokim equates to 86. This denotes that whilst in Egypt Hashem himself functioned as the Hebrew women's midwife and not Shifra and Puah themselves.

### WEEKLY DISCUSSION:

To make certain B'nai Yisrael would listen to Moshe about their imminent redemption, Hashem did not let Moshe go empty handed. He gave him three separate signs to prove himself. Firstly, Moshe was told to throw his staff onto the ground which would then miraculously turn into a snake and would return back to its original form when Moshe picked it up again.

Second, Moshe was to place his hand inside his robe. Upon removal, his hand became covered with Tzara'at (leprosy). Moshe then placed his hand back inside his robe and it returned back to normal. For the third sign Hashem told Moshe to collect some water from the river Nile and pour it onto the earth. As soon as the water hit the ground it instantaneously turned into blood but unlike the previous two signs, this time the blood did not revert back to water. Why?

Our Commentaries to the Torah teach us that the first two signs represented the power of Pharaoh and the Egyptians. Moshe's staff was of course harmless until Hashem turned it into a snake. Pharaoh and the Egyptians at that time were known to be the fiercest and mightiest nation in the world, as dangerous as venomous snakes. Just as Hashem returned Moshe's snake back into a staff, He would turn the Egyptians armaments into nothing more than harmless playthings.

Moshe's hand symbolised the Egyptians themselves. Hashem demonstrated just as he has the ability to not only make the hand sick, he can cure the disease also. Meaning that Hashem can take the strong grip that Pharaoh and the Egyptians had over B'nai Yisrael and make it weak and powerless.

This sign also eased the concerns and reservations of B'nai Yisrael that Moshe was indeed 'the special one' who Hashem had employed to lead them out and begin their new life as Hashem's chosen people because despite being very humble, shy and having a speech impediment, Hashem as the power to heal all ailments and is capable of anything. So much so that Moshe did arguably become the greatest leader of all time.

The third sign of turning water into blood was different. It showed the Jewish Nation something about the land of Egypt itself. Hashem wanted to show them that Mitzraim was not a good and fertile land to live on and that the River Nile was not necessarily considered a blessing as was perceived.

I believe this was an important point Hashem wanted to convey because as we would later learn, many of B'nai Yisrael came to the false conclusion that Hashem would wipe out all the inhabitants of Mitzraim, only to bring them 'The Jewish People' back to dwell for good and in peace as they considered the land of Mitzraim to be the true land filled with milk and honey and not the land of Israel.

Hashem needed to demonstrate that was not the case. The River Nile is both a blessing and a curse to the land of Mitzraim. The reason why the blood did not return back to water was there was no intention whatsoever of Hashem's new nation ever returning back to live. The Exodus had one purpose only. Bringing the people to the only one land that was promised to them and their descendants. The land of Israel. May we all see it come to fruition speedily in our days.



Compiled, Designed & Written by Jeremy Symons

# Shabbaton 25 Choir

25<sup>th</sup> ANNIVERSARY

## GALA CONCERT

featuring

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**Jonny Turgel**

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under the musical direction of

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**3:30pm + 7:45pm**

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**Drop-in  
session**

**Wednesday  
20 January 2016  
17:30-19:00**

**For more  
information  
click [HERE](#)**



**JVN Office,  
Wohl Campus for Jewish Education,  
44a Albert Road, London, NW4 2SJ**

**RSVP: [lia@jvn.org.uk](mailto:lia@jvn.org.uk)**



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LEARN TO LEAD THE SERVICE  
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After many requests we are delighted to announce the re-opening of classes in

# Nusach HaTephillah

for Laymen

The sessions will be held for terms of eight weeks commencing

January 21st 2016 at 8.15pm

and the first course will be

## Nusach for Shabbat

(If there is a demand courses will be held in subsequent years covering the entire Jewish year) At the end of the course students will have the option to sit an examination for which those successful will be awarded a certificate attesting to their competence

The fee will be £150 per term



TO BE GIVEN BY  
RABBI-CHAZAN  
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For further details and / or an application form please contact Rabbi Shisler on

**020 8958 1776**

Email: [rav@shisler.com](mailto:rav@shisler.com)

in the Beth Hamedrash of the  
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HEATS:

MANCHESTER: THURSDAY 28TH JANUARY 2016  
LONDON: SUNDAY 7TH FEBRUARY 2016



FINALS AND SHOWCASE CONCERT:

SUNDAY 20TH MARCH 2016

THE STEVEN ISSERLIS CUP FOR THE USE OF MUSIC FOR CHARITABLE PURPOSES, WILL BE AWARDED AT THE SHOWCASE FINAL.



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