



## Times of Services

### Friday 11 November

Shabbat begins: 4.02 pm  
Mincha: 3.45 pm  
Candle Lighting: 4.15pm  
Kabbalat Shabbat: 4.30 pm

### Shabbat 12 November

Shacharit: 9.30 am  
Haftorah: Leslie Sommer  
Shabbat ends: 5.06 pm

### Sunday 13 November Remembrance Sunday

Shacharit: 8.40 am

### Friday 18 November

Shabbat begins: 3.52 pm  
Mincha/  
Kabbalat Shabbat: 3.45 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. Nominal charge of £1.00.

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

# Ealing Synagogue

שבת שלום

Friday 11 November 2016/Shabbat 11 Cheshvan 5777  
Sidra: Lech Lecha



## SHABBATUK FRIDAY 11-SHABBAT 12 NOVEMBER

Ealing Synagogue is delighted to welcome back Ronnen Shulman for this ShabbatUK weekend.

We are now fully-booked for Friday night dinner but please join us for Mincha and Kabbalat Shabbat, including candle lighting.

Ronnen will also be helping to lead services on Shabbat morning.

## MITZVAH DAY

The official United Synagogue Mitzvah Day is Sunday 27 November as part of its participation, Ealing Synagogue is collecting food for the Ealing Food Bank and clothing for Emmaus House for the Homeless in Acton.

Tins of food, jars of peanut butter, bottled sauces such a tomato sauce, mayonnaise, Marmite and food spreads are particularly requested. Clothing should be in good condition. Socks and underwear are especially needed, as well as warm outer clothing.

Please bring any items to the synagogue on Tuesdays or Thursdays or before Mitzvah Day. Please do not leave them outside the synagogue premises.

In addition, on **Tuesday 22 November** Ealing Synagogue will once again be hosting the residents of the St David's Home and Chestnut Lodge for tea at 2.30pm. This has become an annual event and the residents of St David's and Chestnut Lodge very much look forward to the occasion. Everyone is invited.

Your support is appreciated.

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Reg. Charity No. 242552

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## **HOLOCAUST MEMORIAL DAY EVENTS FACILITATORS WANTED**

**Northwood Holocaust Memorial Day Events runs a series of workshops for schools in January and February each year, around Holocaust Memorial Day (27 January).**

**They have devised a tried and tested programme which has proved to be very successful. This has been introduced to synagogues such as Belmont, Watford and Borehamwood.**

**We want Ealing Synagogue to be a hub for similar events for schools in and around the area. In the first instance, we are looking for some enthusiastic volunteers to be facilitators. This is open to everyone. There is no age limited and no previous teaching experience is required. You just need to have an interest in the subject and not be afraid to talk to a group of 15 year-old teenagers!**

**You will be required to attend a 1/2 day training session. Sessions are held throughout December and January. First time volunteers will be allocated to a workshop at another synagogue to see how the programme works.**

**It is envisaged that we can then run a similar programme at Ealing Synagogue next year.**

**More information about NHMDE can be found on their [HMD website](#).**

**If you are interested in being a facilitator, please contact Marianne Temple.**

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# Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

FOURTH EDITION / ISSUE 3

12<sup>th</sup> November 2016

**LECH LECHA** 11<sup>th</sup> Cheshvan 5777

## **Kohen - First Aliya: Chapter 12, verses 1-13**

- ✚ Hashem commands Avram to leave his place of origin (Haran) and journey to a place which Hashem will show him. Once there Hashem promises him that His descendants will become a great nation.
- ✚ Avram obeys and leaves Haran; accompanied by his wife Sarai, his nephew Lot and journeys towards the land of Canaan.
- ✚ Upon arrival they see a great famine has struck the land, leaving Avram and his entourage no choice but to continue on and travel down to Mitzraim (Egypt) instead.

## **Levi - Second Aliya: Chapter 12, Verse 14 – Chapter 13, Verse 4**

- ✚ Due to Sarai's amazing beauty, The Egyptians kidnap her and hand her over to Pharaoh.
- ✚ To spare his life Avram deceives Pharaoh's men that Sarai was his sister and not his wife.
- ✚ When a Plague hit Pharaoh and his household. Pharaoh realised the truth and handed back Sarai to Avram ordering them to vacate the land of Mitzraim along with Lot and all their wealth and possessions.

## **Shlishi - Third Aliya: Chapter 13, Verses 5- 18**

- ✚ Arriving back in Canaan, both Avram and Lot had amassed so many herds and flocks there was not enough land to graze them all in the same area and an argument erupted amongst the shepherds. Avram knew the time had come for Lot and himself to part company.
- ✚ Avram gave Lot first choice of where he would like to go and settle down and Avram would travel in the opposite direction. Lot made the decision to dwell in the land of Sodom.

## **R'VI'I - Fourth Aliya: Chapter 14, Verses 1- 20**

- ✚ War broke out; with the armies of 4 kingdoms on one side against 5 other kingdoms on the other.
- ✚ During battle, news reaches Avram via the giant Og that Lot has been taken captive.
- ✚ With only a handful of students and servants; Avram helps the five kingdoms to defeat the 4 and was able to rescue his nephew from certain slavery or even death.

## **Chamishi - Fifth Aliya: Chapter 14, verse 21 – Chapter 15, Verse 6**

- ✚ Avram refuses any spoils of war handed to him by the king of Sodom.
- ✚ In a vision Hashem promises Avram that one day soon he is destined to have a son and his descendants will be numerous like the stars in heaven.

## **Shishi - Sixth Aliya: Chapter 15, Verse 7 -Chapter 17, verse 6**

- ✚ The 'Bris Bain Habesarin' (Covenant of the Parts) takes place. Hashem assures Avram even though his descendants will face a multitude of hardships and Gulus (Exiles). They will ultimately inherit the Land of Israel.
- ✚ Avram Marries Hagar (Sarai's maidservant) who bore a son to him called, Ishmael.

## **Sh'vi'i - Seventh Aliya: Chapter 17, Verses 7 - 27**

- ✚ Avram has his Bris Milla at the age of 99 and Ishmael also at the age of 13
- ✚ Hashem changes Avram's name to Avraham and Sarai's to Sarah.

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## Haftorah – YISHAYAH (ISAIAH) Chapter 40 verse 27 to Chapter 41 verse 16

### OVERVIEW:

- ✦ The prophet Yishayah addresses Israel's complaint: "My way of serving G-d has been ignored by the Lord, and from my G-d, my judgment passes [unrewarded]"
- ✦ The Haftorah then turns its attention to the idolatrous nations of the world where Yishayah reminds Israel of the creator's greatness and how he promises to protect his children from the onslaught of trying to destroy us.

### SNAPSHOT GUIDE THROUGH THE SIDDUR: Birchos HaShachar part 2

- ✦ All the morning blessings should be viewed as opportunities for us to obey Hashem's commands. The third blessing of thanking Hashem for not making us slaves is a prime example., Firstly the beracha is expressing our gratitude that we were not born, or had to grow up living within a slavery environment just like what our ancestors were having to endure before Hashem took them out of Mitzraim. And to thank Hashem for allowing us to fulfil all of Hashem's 613 mitzvors in today's society without the fear of persecution for performing them.
- ✦ Some people have great reservations in reciting the fourth beracha of thanking Hashem for not making me a woman as they view it as a sexist remark but I personally feel they are missing the point as in Judaism both men and woman are treated as an equal partnership. The only reason why men recite this blessing is not because they are superior to women but to signify their gratitude in being allowed to perform additional mitzvors which women according to halacha are exempt from performing. Nothing more, nothing less.

### WEEKLY DISCUSSION:

I happened to overhear a conversation, the other day between two mothers who were expressing the importance of having role-models in their children lives to emulate and learn from. I thought to myself there is no-one better than our main characters in this week's sedra to aspire to be. Avraham and Sarah. Despite what came their way, good or bad they never lost their humility, kindness, hospitality towards anyone and most importantly their love and faith in Hashem.

After discovering Hashem, Avraham and Sarah found their mission in life—lovingly and logically teaching the whole world about the One True God. Neither of them cared about what nationality, social status, age or gender a person was; they only cared about enlightening the masses and spreading the truth of monotheism to as many people as they could reach. Yet regardless of their achievements, both of them, Avraham especially had to still prove their worth and had to endure a variety trials to test out their faith. Leaving their homeland, surviving a famine, Sarah's abduction and even being drawn into world war; and yet not once did they question or doubt Hashem's master plan for them both. That was until *Hashem* promises them great things, when uncharacteristically of him Avraham becomes dismissive and seems to be bothered by the fact that both Sarah and him are childless. Why has this never before been an issue before for Avraham, and why did it matter so much at that particular time?

Rav Yosef Dov Soloveitchik addresses this question amongst others in an article I once read. Avraham was facing in modern day terminology an identity crisis. Until the battle of the kings, Avraham had understood that his sole mission in life was to transform humanity and bring the knowledge of God to the four corners of the world. Avraham loved all mankind and envisioned a world united in the belief in a singular God of morals and values, however after the war, although he did achieve his goal in uniting previous adversaries into one strong peaceful nation. He failed to deliver his main goal of getting them to put aside their idols and believe in the one true Hashem. What scared Avraham was that the world he loved and cared about so much, whom he and his wife dedicated their life to, had turned against them as if the whole world was now on one side and they were on the other, like outcasts making it virtually impossible in Avraham's mind for him to succeed in fulfilling Hashem's mission and that thought terrified him.

Rav Yosef Dov Soloveitchik explains, that is why the Torah tells us that Hashem stepped in to reassure Avraham by telling him, "Do not fear... your reward will be very great." But, still upset with the prospect of failure. Avraham protests that Hashem's rewards would be wasted since he has no children of his own to continue what he started. Up until this point, Avraham was not pained by his childlessness; he considered all of mankind to be his children, who would perpetuate his teachings when he no longer could. But now, after the war, once he saw himself estranged from mankind, having his own biological child suddenly became monumentally important.

Hashem responds to this, too. "Look now toward the heavens and count the stars if you are able to count them... so shall your offspring be" (Berashis 15:5). Hashem promises Avraham that he will have his own children who will take up the mantle and continue Avraham's mission in turning the world into a monotheistic community. Just like the mother's I wrote about in the beginning, children need a role model to aspire to; especially in today's unsettled and unstable environment. The world still needs every one of us to continue the legacy of what both Avraham and Sarah started. To teach them there is but One Hashem, and that He expects high levels of ethical and moral standards be continually upheld no matter what. Sarah and Avraham were our first matriarch and patriarch mentioned in the Torah and have always been a great inspiration to us all and because of this: we, their descendants, even though it may seem that often the whole world is against us; are still duty-bound in dedicating ourselves in what both Avraham and Sarah set out to achieve. Hopefully with Hashem's help we will be successful in our mission, making the world a better place to raise our future generations in peace and harmony, protected under the umbrella of our one true God. Hashem.



Compiled, Designed & Written by Jeremy Symons

This edition of Snapshot Torah is dedicated to the memory of Miriam bat Michael z"l

Ealing Synagogue thanks Jeremy Symons of Southend and Westcliff Hebrew Congregation for allowing us to reproduce his overview of the week's Sidra.