



Times of Services

Friday 16 December
Shabbat begins: 3.37 pm
Mincha/
Kabbalat Shabbat: 3.45 pm

Shabbat 17 December
Shacharit: 9.30 am
Haftarah: **Rodney Coleman**
Shabbat ends: 4.46 pm

Sunday 18 December
Shacharit: 8.40 am

Friday 23 December
Shabbat begins: 3.39 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 16 December 2016/Shabbat 16 Cheshvan 5777
Sidra: Vayishlach



Synagogue

MAZAL TOV

To **Rabbi Hershi and Rebbetzen Zelda Vogel** on the engagement of their daughter **Chayale** to **Avromi Hayempour** of Toronto, Canada. The Ealing community extends a hearty Mazal Tov to **Bina and Dovid Hayempour** all the family on this wonderful news.

SHABBAT 17 DECEMBER

D'VAR TORAH

Dawn Shestopal will be giving a D'var Torah to mark the end of the Shloshim for Neil z"l.

SPECIAL KIDDUSH

Gail Sackloff has pleasure in inviting the Ealing community to a special Kiddush in celebration of her birthday. Please join us in wishing Gail many happy returns.

SHABBAT 24 DECEMBER KIDDUSH

Dawn Shestopal invites the Ealing community to Kiddush to celebrate the life of Neil z"l.

THANK YOU

Basil Mann would like to express his appreciation for all the phone call, letters and visits on the loss of his brother **Stanley Mann z"l**.

ANNOUNCEMENTS

Ealing Synagogue now has the ability to place Mazal Tov announcements on the US website. This replaces the previous facility to place Mazal Tov announcements in Jewish News. If you would like an announcement to be placed on the US Website, please send your information by email to our administrator, **Carole Lateman**. All announcements will be need to be reviewed and approved by **US Head Office** prior to publication. In the event that an announcement is not approved, you will be advised accordingly.

Ealing Synagogue,
15 Grange Road, London W5 5QN
Reg. Charity No. 242552

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Ealing Synagogue Newsletter: esnewsletter@btinternet.com
Ealing Synagogue Website: www.ealingsynagogue.org.uk

Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

FOURTH EDITION / ISSUE 6

17th December 2016

VAYISHLACH

17th Kislev 5777

Kohen - First Aliya: Chapter 32, verses 4 - 13

- ✦ Not wanting to enter the land of Edom unannounced, Yaacov sends out emissaries to Esav who was dwelling in Seir seeking permission to pass through on his way back home.
- ✦ Upon delivering the message that Yaacov had been sojourning with Lavan until now and had acquired much wealth; the emissaries returned informing Yaacov that Esav had gathered four hundred men and was now making their way out to meet him.
- ✦ Fearing the worst Yaacov divides up his entourage, herds, flocks and camels into two camps; so that if Esav attacked one camp the other camp would survive. He then prayed to Hashem to come to his aid once more and help him

Levi - Second Aliya: Chapter 32, verses 14 - 30

- ✦ Yaacov sends out his servants laden with gifts to try and appease Esav.
- ✦ In order to keep his family safe, Yaacov takes them across the Yabok River.
- ✦ Once alone, an angel of Esav came and wrestled with Yaacov but as both of their defences were strong the fight lasted all night.
- ✦ The angel injures Yaacov's thigh, but still Yaacov does not yield. Admitting defeat the Angel sends Yaacov on his way, but Yaacov refuses to go until the Angel blesses him.
- ✦ The Angel changes Yaacov's name to Israel.

Sh'lishi - Third Aliya: Chapter 32, verse 31 - Chapter 33, verse 5

- ✦ In recognition of Yaacov's bravery, despite his injured thigh, we are commanded not eat the 'gid hanasheh' (the hind quarter's) of any animal.
- ✦ Looking up Yaacov sees Esav in the distance, approaching with four hundred men.
- ✦ Yaacov then arranges his family so that Bilha and Zilpah along with their children lead the field, with Leah and her children following behind, leaving Rachel and Yoseph a short distance behind in the rear.
- ✦ Yaacov then prostrates himself in front of his brother seven times, before Esav rushes up and embraces him kindly.

R'VI' - Fourth Aliya: Chapter 33, verses 6 - 20

- ✦ Yaacov introduces his family to Esav who then grants them a safe passage through the land of Edom
- ✦ Yaacov and family continue their journey until they reached the land of Canaan and settled down in the city of Shechem.

Chamishi - Fifth Aliya: Chapter 34, verse 1 - Chapter 35, verse 11

- ✦ Yaacov's daughter Dinah is abducted by the King's Son who desires to marry her.
- ✦ Enraged her brothers convince the king and his son to circumcise themselves along with the rest of the men in the city. On the third day after their mass bris, Shimon and Levy loot the city, killing every male in the process.
- ✦ Hashem sends Yaacov and his family to Beit El asking him to build an altar there.
- ✦ Hashem then officially changes Yaacov's name to Yisrael and blesses him, saying his descendants will become a great nation and will one day receive the land that he promised Avraham and Yitzhak.

Shishi - Sixth Aliya: Chapter 35, verse 12 – Chapter 36, verse 19

- ✦ While journeying from Beit El to Efrat, Rachel gives birth to Binyamin but she unfortunately dies in childbirth. Yaacov buries her in Beit Lehem.
- ✦ Yaacov finally reaches his childhood home in Hebron and is reunited once more with his father Yitzchak.
- ✦ Yitzchak passes away aged 180. Esav returns and along with Yaacov buries Yitzchak in the cave of machpelah.

Sh'vi'i - Seventh Aliya: Chapter 36, verses 20 - 43

- ✦ .The Chronicles of Esav and his descendants are recorded here.

Haftorah – Ovadiah chapter 1, verses 1 - 21

OVERVIEW:

- ✦ Ovadiah the prophet foretells what fate will be bestowed upon the nation of Edom.
- ✦ All the nations of the world will unite and wage war against them, leaving Edom no choice but to engage in a battle which they know deep down they would never win.
- ✦ Once Edom is defeated, Israel's survival is secured as Hashem's kingdom and will be established forever.

SNAPSHOT GUIDE THROUGH THE SIDDER: Rabbi Yishmael's Thirteen Rules

- ✦ Having established the importance of doing Teshuva and being forgiven by Hashem, we are now ready to stand before the master of the universe to articulate our deepest needs and aspirations in order to help us climb further up the spiritual ladder.
- ✦ One way of achieving this is done by studying Torah. With help from Rabbi Yishmael, we are given thirteen different ways of extrapolating and revealing the many hidden depths and layers our 'Oral Torah' has to offer in order to enhance our learning and deepen our understanding of what all the 613 mitzvahs are about and how to perform them to the best of our abilities.

WEEKLY DISCUSSION:

Upon reading this week's Parsha, a couple of things caught my attention. Firstly, Yaakov's name is changed to Yisrael, not once but twice. The first time, in chapter 32, verse 29; He is named by an angel posing as a man after spending all night wrestling with him. The second in chapter 35, verse 10 when he receives the name Israel directly from Hashem himself. If this isn't puzzling enough, what I find more perplexing is when Avram had his name changed by Hashem to Avraham; the change was absolute; whereas, the change was not irrevocable. Despite being renamed twice, the Torah continues to call Yaakov by both names, Yaakov and Yisrael; often alternating between the two in a single narrative, or even a single verse adhering to the fact he still retained his former name as well as his new one. Why?

The Torah doesn't give specifics on why Hashem chose new names to some of our patriarchs and matriarchs but I believe their new names were a way to reveal to them Hashem's ultimate divine design for mankind and also to assure them that Hashem's plan would be fulfilled through them. Yet this, according to the Ibn Ezra, is where the similarities between Avram becoming Avraham and Yaakov becoming Yisrael end; as the journeys of these two patriarchs are fundamentally different.

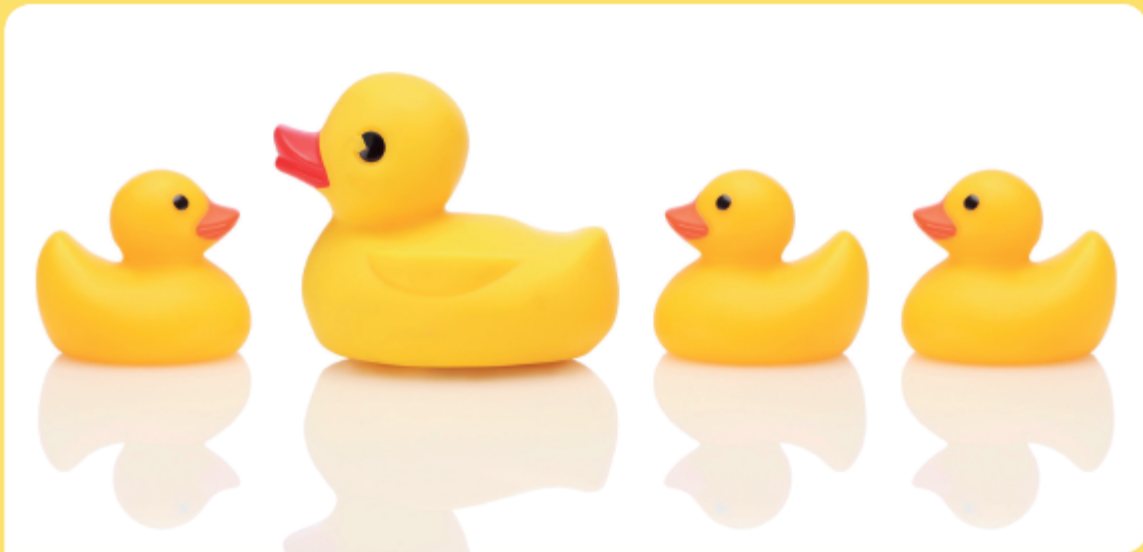
The Talmud teaches that anyone who had referred to Avraham by stating his original name, would have transgressed a Torah commandment. However, this law does not apply to Yaakov, because the Torah refers to our patriarch as both Yaakov and Yisrael. Avraham's journey was a linear one. His journey is a definitive clear break with his past. He is called to leave everything he has known and go to an unknown place which Hashem would show him. Avraham's name change came about after his Bris Mila, marking his elevation from Avram ("exalted father") to Avraham ("exalted father of the multitudes"). Thus, if the Torah continued to call Avraham "Avram" it would be not only demeaning to Avraham but Hashem too as it would reduce them both to their prior self and significance and diminish what they had been able to achieve together. Yaakov's journey, on the other hand, was a journey through the 'circle of life' a continual passage of returning to one's roots. Even when he fled his brother Esav, he ran away to his mother's (and his paternal grandfather's) homeland. Years later, when Yaakov leaves Lavan's home after having acquired his wives, children and wealth, he returns back home once again to where his journey all started for him. The land of Canaan:

While it is true that the name 'Yisrael' represents a loftier state of being than the name 'Yaakov', when the angel revealed Yaakov's new name to him the first time; Yaakov's renaming did not affect him internally like it had with Avraham. Despite his new name Yaakov was still consumed by his previous and present personal and physical struggle he had with his brother Esav. He was so overwhelmed and concerned over his face-to-face encounter the next day with his brother that Yaakov just carried on living his life just like he had before as though nothing had happened. It is because of this, I believe why Hashem had to then come to Yaakov a second time, expressing that 'He would no longer only be called by his birth name 'Yaakov' but will go by the name of 'Yisrael' too.

The connotations of the names Yaakov and Yisrael both contain deep messages for us today. The name Yisrael implies an exalted person, while the name Yaakov implies one who is constantly striving and always grasping for something more. By continuing to use both names, we must learn the importance of both qualities. In addition to being 'Yisrael', models of nobility spreading and enriching our precious Jewish values to the world; we must at the same time retain our residual name 'Yaakov', reminding us that even though we bear nobility, we must strive forward with humility. We must never rest on our laurels but constantly reach to make the world more spiritual, more idealistic, enabling us to incorporate Hashem in everything we do.



Compiled, Designed & Written by Jeremy Symons



Family Resilience Conference

19 **Mar 2017**
Sunday
10.00am – 4.00pm

ORT House Conference Centre
126 Albert Street, Camden Town
London NW1 7NE

Our families are under huge pressure to deliver the lifestyle our children see and hear about from social media, TV and magazines. Alongside consumerism, for our children there's the added pressure of academic achievement, 'looking right' and conforming to social expectations. How's our family wellbeing in the midst of this pressure and stress? Are you rock solid or do you feel like you're being weighed down?

Has family life entered a crisis in the 21st Century? Can we strengthen our family units to withstand the outside stresses and internal conflicts?

Come and hear from our expert speakers and special guests including Dr. Nikki Teper as seen on TV's Born Naughty and Jonny Benjamin, campaigner and filmmaker. We have special places for teens aged 14 plus who will be working with Jonny in our youth stream at the conference. Book now to secure your place.

Cost:

£35 for an individual
£50 for a couple
£5 for 14-18 year olds

Concessions available for adults, please call for details

Booking Details

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