



Times of Services 2016

Friday 19 August

Shabbat begins: 8.01 pm
Mincha/
Kabbalat Shabbat: 7.15 pm

Shabbat 20 August

Shacharit: 9.30 am
Haftarah: Jonny Leigh
Shabbat ends: 9.04 pm

Sunday 21 August

Shacharit: 8.40 am

Friday 26 August

Shabbat begins: 7.46 pm
Mincha/
Kabbalat Shabbat: 7.15 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 19 August 2016/Shabbat 16 Av 5776
Sidra: Vaetchanan

MAZAL TOV

To **Panos (Yaakov Yisroel)** on his engagement to Brocha Forta of Hendon. We wish Panos and Brocha every happiness for their future together.

SHABBAT 20 AUGUST

This week's Kiddush is very kindly sponsored by Dorothy Kochan.

ROSH HASHANAH "THE NEW EALING REVIEW" MAGAZINE

A weekly reminder that the deadline for all articles, greetings and advertisements for the magazine is **Friday 2 September**.

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Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

ISSUE 45

14th August 2015

VA'ETCHANAN

16th Av 5776

Kohen - First Aliya: Chapter 3, verse 23 – Chapter 4, verse 4

- Moshe Relives the moment when he pleaded with Hashem to allow him entry into Israel but Hashem refuses. Instead Hashem did allow Moshe to stand on top of a mountain to view the whole land from afar where he tells him that Yehoshua (Joshua) will be appointed to lead the people in his stead.
- Moshe explains to Bnai Yisrael what to do and how to behave when they enter the Promised Land.
- Moses instructs the people to follow Hashem's Torah, and never to add to or detract from it

Levi - Second Aliya: Chapter 4, verses 5 - 40

- Moshe warns the nation not to forget the Torah's revelation and all the miracles they witnessed at Mount Sinai.
- Worshiping any forms of graven images is totally forbidden and would result in exile and annihilation. However in his mercy, Hashem would eventually forgive them and allow them to return once more.

Sh'lishi - Third Aliya: Chapter 4, verses 41 - 49

- Moshe sets aside three (Ir Miklat) cities of refuge on the western bank of the Jordan River: Betzer, Ramot and Gilad.
- These cities are to be used to house anyone who has accidentally killed another in order to keep them safe.

R'VTI - Fourth Aliya: Chapter 5, verses 1 - 17 and

Chamishi - Fifth Aliya: Chapter 5, verse 18 - Chapter 6, verse 3

- Moshe reminds Bnai Yisrael what occurred at Mount Sinai and he stood between them and Hashem, because they were afraid of the fire that had engulfed the mountain.
- The Ten Statements (Commandments) are repeated to remind Bnai Yisrael that Hashem's covenant to them is eternal and not just for those who were physically present at the time of the original revelation.

Shishi - Sixth Aliya: Chapter 6, verses 4 - 25

- The first paragraph of the Shema is recited here.
- Moshe expresses all the wonderful things both agriculturally and in construction that Bnai Yisrael is going to receive after they've conquered the land as long as they don't forget it was Hashem who had given it to them.
- Moses instructs the nation what to respond to their children who might inquire why they observe all the commandments: "We were slaves in Egypt, and Hashem took us out in order that we serve Him, so that we could reap the rewards for doing so."

Sh'vi'i - Seventh Aliya: Chapter 7, verses 1 - 11

- Moshe reassures his people, although the seven nations who currently occupy the land of Israel are strong, they will be no match for them.
- Finally Moshe warns Bnai Yisrael about the prohibition of intermarriage because Hashem has chosen them over all the other nations to be Hashem's holy people.

Haftorah – YISHAYAH (ISAIAH) Chapter 40 verses 1 to 26

OVERVIEW:

- This week's Haftorah begins with Hashem's encouraging and inspiring the prophets by revealing that Jerusalem's period of golus (exile) has been fulfilled and that all past sins have been forgiven.
- Yishayah describes some of the miraculous events that will unfold with the onset of the messianic era, such as the return of the exiles to Jerusalem, the revelation of Hashem's glory to the world etc.
- Yishayah comforts the people, by reassuring them that Hashem has always had and always will love, care and look after his chosen nation.

GEMATRIA LINKED TO THE SEDRA:

- Moshe expresses to Bnai Yisrael how he constantly pleaded with Hashem on their behalf. There is an opinion that claims in fact Moshe had actually recited 515 prayers for his beloved people.
- This is hinted at by looking at the gematria of the name of this week's Sedra וְאֶתְחַנַּן Va'etchanan (and I pleaded) which has a numerical value of 515.

WEEKLY DISCUSSION:

According to many rabbis, as it's been taken directly from the Torah and provides a clear declaration that Hashem is one and that Hashem is our 'True God', they consider the Shema must be the most important prayer recited in all of Judaism. It is the first prayer spoken in the morning and the last said in the evening before going to sleep. It is often the final prayer on the lips of a Jewish person on their deathbed, and it has been uttered by many Jewish martyrs as they gave up their lives for the sake of heaven, expressing their faith, love and commitment towards Hashem.

The Shema also exhorts us to pass on our faith to the next generation by faithfully teaching the Torah to our children; but what else is the Shema really about? After the first two lines, which are about Hashem's Oneness, His Holiness, and the unity of Klal Israel, the Shema is divided into three paragraphs. Paragraph one is about Loving Hashem, teaching our offspring the ways of Torah, and writing down the words as a reminder on the doorposts of our houses and in our Tefillin.

Paragraph two denotes all the rewards we will receive, meriting us with a long life and a guarantee that our offspring will multiply, if we listen to Hashem and obey his commandments. And the third and final paragraph speaks of the importance of wearing Tzitzit (fringes) on the corners of our garments, in order to serve as a dual reminder that Hashem took our ancestors out of Mitzraim and that we have a duty and obligation to perform and adhere to all of Hashem's 613 mitzvot he gave to us on mount Sinai.

When I was living in London, I was once invited around to someone's home for a Shabbat meal. I still remember a conversation that took place around the Shabbat table between a young mother (who also happened to be a guest) and the host. The woman found it hard to comprehend all the basic tenets of Judaism described in the Shema. She claimed as a religious female, she struggled mightily with this prayer because two of the most important commandments mentioned in the Shema only apply to men: wearing Tefillin and donning Tzitzit. How can this be the most important prayer for everyone when it really only applies to half the population?

The host answered, yes! It's true, the Shema does indeed read that way as it clearly states in the penultimate line of the 1st paragraph "And you shall bind them (the words of Hashem) as a sign on your hand, and between your eyes." referring to the scripture-filled boxes of black leather that men bind around their arms and their heads every morning but not the women.

However, he cleverly went on and explained that you could also look at those words metaphorically. Instead of literally binding something to our hands, let the "hand" be a symbol for our actions. Tying the words of Hashem to our hands can be interpreted as making sure that Hashem is with us in all that we do, we have a choice of doing something good with them or something evil. Therefore, the Shema is teaching us that we should let Hashem guide our activities into the realm of the compassionate and not in the opposite direction. For example, you can knead and plait dough in order to make challah, or you can just twist it to shreds. You can hold your child's hand as a reassurance that you are there and protecting them, or you could squeeze it until it hurts. You can press money into the palms of the poor, or you can stuff them into your purse, ignoring their plight completely.

In addition to letting Hashem guide our actions, the Shema also implies that He should always be present in our thoughts. The line about binding Tefillin between our eyes (on our forehead) can also be understood metaphorically. It means that we need to consistently think about Hashem at all times, just like the shema states, "when you return to your house, when you walk on the road, when you lie down to sleep and when you get up." We must also Thank Hashem for the good and accept the bad because it must have happened for a reason, to teach us something constructive.

May we always see the positive rather than the negative and act upon it so we can wholeheartedly fulfil the words of the Shema and be blessed with longevity and future offspring to continue spreading the word of Hashem. Amen



Compiled, Designed & Written by Jeremy Symons

**THE NEW EALING REVIEW
ROSH HASHANNAH 2016/5777**

If you would like to donate a page in this year's Rosh Hashannah magazine, advertise an event or business, or simply insert New Year greetings and/or any other message, please complete the form below and return it to Marianne Temple. Thank you for your support.

Full Page	<input type="checkbox"/>	£200.00	Half Page	<input type="checkbox"/>	£100.00
Quarter Page	<input type="checkbox"/>	£50.00	Box	<input type="checkbox"/>	£25.00

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Text of Message

To be returned by 2 September 2016

Please return to Marianne Temple, C/O Ealing Synagogue, 15 Grange Road, London W5 5QN.

I wish to advertise in the Rosh Hashannah 2016/5777 magazine and enclose my payment of £_____ (cheques to be made payable to "UNITED SYNAGOGUE").

Date: _____

Signed: _____

Print Name: _____



A COMMUNAL RESPONSE TO THE CHALLENGES OF AGUNAH: **ACTION AND EDUCATION**

A working session for men and women who wish to engage in exploring active steps that can be taken by all members of the community.

- Learn about how the research and halachic ideas raised by Professor Halperin Kaddari at the JOFA UK Agunah Conference on 16 March 2016 can be progressed here in England.
- Explore where rabbonim, batei din, legal and other professionals together with the wider community can educate themselves and others as to the plight of Agunah and its possible solutions.
- Hear how English civil law currently bolsters practical solutions but remains impotent in other respects.

TUESDAY 13TH SEPTEMBER 2016, 7:45PM

At Maurice and Vivienne Wohl Campus 221,
Golders Green Road, London NW11

Facilitated by [Sarah Anticoni](#), a mediator and divorce lawyer with Charles Russell Speechlys who is steeped in the day to day challenges in this area and hopes to provoke a constructive dialogue leading to tangible steps to be taken on a cross communal basis.

Women and men welcome

Tickets are free of charge but limited, book yours at www.bookwhen.com/JOFAUK



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WEDS 14TH SEPT



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Venue: Northwood United Synagogue **Time:** 8pm

Tickets: £10 available from the synagogue office on admin@northwoodus.org. *Please book early.*

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