



Times of Services

Friday 28 October

Shabbat begins: **5.26 pm**
Mincha/
Kabbalat Shabbat: **5.15 pm**

Shabbat 29 October

Shacharit: **9.30 am**
Haftarah: **Stephen Hirst**
Shabbat ends: **6.27 pm**

Sunday 30 October

Shacharit: **8.00 am**

Friday 4 November

Shabbat begins: **4.15 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. 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 28 October 2016/Shabbat 27 Tishri 5777
Sidra: **Bereshit**



SUNDAY 30 OCTOBER : 2.00AM
END OF BRITISH SUMMER TIME
CLOCKS GO BACK ONE HOUR

TUESDAY 1 AND WEDNESDAY 2 NOVEMBER
ROSH CHODESH CHESHVAN
SHACHARIT : 8.20 AM

TUESDAY 1 NOVEMBER
AJR—2.00PM

AJR meets on the first Tuesday of every month. There will be a talk and refreshments. If you would like to attend this month's meeting, please contact Leslie Sommer for more details.

THURSDAY 3 NOVEMBER
COMMUNITY LUNCH—12.30PM

Everyone is invited to the Community Lunch on Thursday 3 November at 12.30pm. For catering purposes, please advise Alison Shindler if you will be attending.

SHABBAT 5 NOVEMBER

This month's D'Var Torah will be given by Dorothy Kochan.

MITZVAH DAY
TUESDAY 22 NOVEMBER

The community is invited to tea at the synagogue on Tuesday 22 November at 2.30pm. As part of its Mitzvah Day participation, Ealing Synagogue will once again be hosting the residents of the St David's Home and Chestnut Lodge. This has become an annual event and the residents of St David's and Chestnut Lodge very much look forward to the occasion.

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

Minister: Rabbi Hershi Vogel, BA Administrator: Carole Lateman
Tel: 020 8579 4894; Fax: 020 8567 2348; Email: office@ealingsynagogue.org.uk
Ealing Synagogue Newsletter: esnewsletter@btinternet.com
Ealing Synagogue Website: www.ealingsynagogue.org.uk

THE CHIEF RABBI'S



SHABBAT UK 11/12 NOV'16



**EALING SYNAGOGUE'S GREAT CHALLAH BAKE-OFF
THURSDAY 10 NOVEMBER 2016
8.00 PM**

**Ealing Synagogue will be kicking off its ShabbatUK with a
Challah Make on Thursday 10 November at 8.00pm
in the synagogue kitchen.**

Rebbetzen Zelda Vogel will be leading the kneading.

**The Challah Make is open to everyone!
Maximum 20 people. First come, first bake.**

£7.50 per person.

RSVP by Monday 7 November

**Contact: Marianne Temple
Tel: 020 8933 5645
Email: esnewsletter@btinternet.com**

THE CHIEF RABBI'S



SHABBAT UK 11/12 NOV'16

On 11th November 2016, more people than ever before will bring in Shabbat together, as part of the ShabbatUK Great Friday Night Light

- #SharingShabbat at home with family and friends
- #SharingShabbat as part of a community event
- #SharingShabbat with those who are living alone or in difficult circumstances
- #SharingShabbat by lighting candles in challenging and unusual locations

THE CHIEF RABBI'S UK **The Shabbat Project**
SHABBAT UK 11/12 NOV'16 KEEPING IT TOGETHER

f ShabbatUK
@shabbat_uk
www.shabbatuk.org/

EALING SYNAGOGUE SHABBAT DINNER FRIDAY 11 NOVEMBER

PLEASE JOIN US FOR A SPECIAL FRIDAY EVENING

**Mass Candle Lighting
Kabbalat Shabbat
Dinner
Panel Discussion
Quiz
and more**

Our guest will be Ronnen Shulman

**£20.00 per person
Cheques to be made payable to "United Synagogue"**

**For catering and organisational purposes,
reservations must be made in advance.**

RSVP by Monday 7 November

**Contact: Marianne Temple
Tel: 020 8933 5645
Email: esnewsletter@btinternet.com**

Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

FOURTH EDITION / ISSUE 1

29th October 2016

BERESHIT

27th Tishri 5777

Kohen - First Aliya: Page 1, Chapter 1, verses 1-13

- ✦ Hashem starts creating the Heaven and the Earth by uttering those famous words 'Let There Be Light'
- ✦ On the 2nd day the firmament is fixed in place by separating the water which was covering the entire earth.
- ✦ Dry Land appears on the 3rd day as grass; different types of trees and plant life are produced.

Levi - Second Aliya: Page 4, Chapter 1, verses 14-23

- ✦ On the 4th day, Hashem placed the Sun, moon and stars into the sky to distinguish the night from the day.
- ✦ The 5th day saw Fish being introduced to the oceans and seas, Insect life on the ground and the creation of Birds to fly in the sky.

Sh'lishi - Third Aliya: Page 5, Chapter 1, verse 24- Chapter 2, verse 3

- ✦ The 6th day saw the creation of the rest of the animal kingdom.
- ✦ The final thing Hashem fashioned was an image of himself; 'Man'
- ✦ Hashem then rests on the 7th day and sanctifies it as the Sabbath.

R'VI' - Fourth Aliya: Page 8, Chapter 2, verse 4- Chapter 3, verse 21

- ✦ 'Man' who Hashem called Adam was placed in the Garden of Eden where he was given the task to name every living creature that Hashem created.
- ✦ While Adam slept, Hashem took one of his ribs and formed 'Woman' who Adam named as Chava. (Eve)
- ✦ Hashem tests both Adam and Chava to see if they would listen and comply with his command of not eating the fruit from the tree in the centre of the garden. Unfortunately due to the trickery of a serpent that convinced Chava that no harm would be done if indeed the fruit was partaken. Adam and Chava failed the trial and because of their shame and embarrassment, tried to hide themselves away but the all-knowing Hashem finds them and chastises them accordingly.

Chamishi - Fifth Aliya: Page 16, Chapter 3, verse 22- Chapter 4, verse 26

- ✦ As punishment for eating the forbidden fruit, Hashem banishes them from the Garden of Eden.
- ✦ Kayin (Cain) and Hevel (Abel) are born.
- ✦ Kayin murders his brother Hevel because he was jealous of the fact that Hashem declined his Korbanas (sacrifice) and accepted Hevel's instead. Kayin tries to deceive Hashem, claiming that he was not his brother's keeper when questioned by Hashem of Hevel's whereabouts.

Shishi - Sixth Aliya: Page 21, Chapter 5, verses 1-24

- ✦ The Torah now starts going through the lineage of Adam via the descendants of Adam's and Chava's third child Shais (Seth)

Sh'vi'i - Seventh Aliya: Page 24, Chapter 5, verse 25- Chapter 6, verse 8

- ✦ Noach (Noah is born) and later has three sons Shem, Ham and Japheth.
- ✦ Immorality and violence is now rife amongst all the men and women at this time and Hashem is beginning to regret having created the human race and decides to wipe them out completely.
- ✦ Hashem finds favour and grace with Noach and decides to give Mankind a second chance.

Haftorah – YISHAYAH (ISAIAH) Chapter 42 verse 5 to Chapter 43 verse 10

OVERVIEW:

- ✦ Hashem speaks to the Navi (prophet) Yishayah (Isaiah), reminding him of his life's purpose and duty, namely that of arousing the Jewish people to return to being a light unto the nations in order to be ready to receive the coming of Mashiach,
- ✦ The prophecy then continues with a discussion regarding this great event to celebrate the start of the 'Final Redemption' The Messianic Era, and the song that all of creation will sing united to Hashem on that day.
- ✦ Hashem would then fulfil his promises to punish all the nations that have persecuted Israel during the time while they were in golus (exile).
- ✦ Yishayah also rebukes Israel for their sinful ways, but assures them that they will return to the correct path and will be redeemed.

SNAPSHOT GUIDE THROUGH THE SIDUR:

The Torah teaches us in Parsha Va'etchanan chapter 4, verse 7 "Who is a great nation? One who has G-d near to us as Hashem our G-d is to us whenever we call out to him" This is referring to the 'Power of Tefillos (Prayer). Even though I believe Torah Knowledge to be the key to our success, our secret weapon for our Continual Jewish Survival has always been prayer. What I would like to do over the course of this 4th Edition, commencing with the prayer of 'Modeh Ani' is to give a quick synopsis of some of the Tefillos incorporated within our daily daveming to help get a clearer understanding of what we are actually reciting in order to fulfil Hashem's assurance to us that our prayers will be always listened to and answered.

- ✦ Modeh Ani are the first words which we utter upon waking up each morning acknowledging how precious life is and expressing our gratitude to Hashem for returning our Neshama's (Soul) which departed from us whilst we were asleep, giving us the opportunity to serve him and the ability to perform mitzvah's for another day.
- ✦ Even though Modeh Ani seems just to be written as a thank you note its really about the way we perceive ourselves and the faith Hashem has in us. We returned our Neshama's back to Hashem while we sleep and despite whatever we may have done with them the day before. Hashem still entrusts them back to us each morning because he has faith in us that we will eventually achieve our spiritual potential.

WEEKLY DISCUSSION:

A number of weeks ago, I happened to be talking to someone who was a student at our local university studying astronomical physics for his degree. Being a religious person in his particular faith, he was finding it hard to comprehend that if astronomical data was indicating that the universe came into being 13.8 billion years ago and our planet earth was not formed until approximately 4.5 billion years ago. How comes it took Hashem 9.3 billion years to create the world, when his bible (our Torah) pacifically tells us 'The world was created in 6 days'?

I said to him, unlike you, my knowledge of astrophysics is absolutely zero. However, I think the main problem with the question is that your making assumptions about Hashem that just isn't true. The problem being that the concept of time is irrelevant to Hashem as he is not bound to it as we are. In fact, our Jewish sages point out that the torah teaches us that 'Time' as we know it only came into fruition the same moment as creation itself.

The student then asked, even though Hashem is not bound by time, surely one could say that creating something instantly would be preferable to creating something over a period of time. If Hashem is truly omnipotent and can do anything why did He decide to take six days to create the world, when He could easily have done it instantly? Unfortunately, I could not answer him at the time but after thinking about it and doing a little research I've managed to come up with a theory. Firstly, in order to determine why Hashem created the world the way He did, we need to understand the purposes for which Hashem created it for. To see the goodness in Hashem and to spread the word to all humanity that Hashem is in control and we should aspire to be like him (Especially as we have all been created in his image after all.)

David Hamelech points out in Tehilim, number 19 'The heavens declare the glory of Hashem' This indicates to me, it seems likely that Hashem wants us to see the world as two different entities. One physical and the other spiritual and if He had created the world instantly, this would not have been possible. The same logic can be applied for the creation of the earth itself and the life living upon it. Besides indicating that the heavens declare the Glory of Hashem, Tehilim number 19 also says that the firmament shows Hashem's handiwork. This could refer to the biological history of our planet that is preserved in the rocks and fossils so that we can see and recognise the creative handiwork of Hashem in producing life's history. If the universe and earth were created instantly, there would be no history of life to examine, and Hashem's glory would not have been easily definable to us. Meaning that without earth's long history of life, the spreading of Hashem's message to the rest of the world would have been much more difficult than it already is.

In conclusion, both the universe and earth must seem to be ancient in order for Hashem's purposes for humanity to be fulfilled. To facilitate the spread of Hashem's divine glory around the world, declaring his never ending goodness. May Hashem help us to be able to accomplish this purpose speedily in our days, so that the whole world can live without any suffering and in peace.

שבת שלום

Compiled, Designed & Written by Jeremy Symons