



## Times of Services

**Friday 30 December**  
**Rosh Chodesh Tevet**  
**Shacharit: 8.20 am**  
**Shabbat begins: 3.45 pm**

**Mincha/**  
**Kabbalat Shabbat: 3.40 pm**  
**Light Chanukah Candles**  
**before Shabbat**

**Shabbat 31 December**  
**Shabbat Chanukah**  
**Shacharit: 9.30 am**  
**Haftarah: Jonny Leigh**  
**Mincha after Kiddush**  
**Shabbat ends: 4.55 pm**

**Sunday 1 January 2017**  
**8th Day Chanukah**  
**Shacharit: 8.20 am**

**Friday 6 January 2017**  
**Shabbat begins: 3.53 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 **S i m c h a** commemorating a family Yahrzeit, or 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 30 December 2016/Shabbat 1 Tevet 5777

Shabbat Chanukah

Sidra: Mikketz



**FRIDAY 30 DECEMBER 2016**  
**ROSH CHODESH TEVET**  
**SHACHARIT : 8.20 AM**

## SHABBAT 31 DECEMBER KIDDUSH

Judith and Brian Robinson have pleasure in inviting the Ealing community to Kiddush in celebration of their granddaughter Ruby's Bat Mitzvah, Brian's birthday and their family visiting from America and Israel. Please join us in wishing all the family Mazal Tov and Brian a belated happy birthday.

## SHABBAT 7 JANUARY 2017 KIDDUSH

Michael and Estelle Jacobs have pleasure in inviting the Ealing community to Kiddush to celebrate Estelle's 70th birthday. Please join us in wishing Estelle many happy returns.

**Wishing the Ealing Community  
a healthy and happy 2017**

Ealing Synagogue,

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Administrator: Carole Lateman

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

WIGMORE HALL  
36 WIGMORE STREET  
LONDON W1U 2BP

MAP

WEDNESDAY  
4 JANUARY 2017  
7.30PM  
ALL SEATS £5



MUSIC  
ON THE BRINK OF  
DESTRUCTION

Amid the ravages of the Holocaust, in ghettos and camps across occupied Europe, victims responded to the catastrophe that was engulfing them through music.

This concert showcases some extraordinary compositions from the time, including works familiar and forgotten, and some exciting new discoveries.

The concert will also see the launch of The ORT/ Marks Fellowships, honouring the founder of the acclaimed ORT Music and the Holocaust website. The fellowships will support continued research and outreach work, educating wide audiences about this rich musical legacy.

[holocaustmusic.ort.org](http://holocaustmusic.ort.org)

For more information and to book for the concert, click on the following link:

[https://wigmore-hall.org.uk/whats-on/music-on-the-brink-of-destruction-201701041930?utm\\_source=ORT+Newsletter&utm\\_campaign=38b2d1e900-EMAIL\\_CAMPAIGN\\_2016\\_12\\_14&utm\\_medium=email&utm\\_term=0\\_26dcef66eb-38b2d1e900-149089117](https://wigmore-hall.org.uk/whats-on/music-on-the-brink-of-destruction-201701041930?utm_source=ORT+Newsletter&utm_campaign=38b2d1e900-EMAIL_CAMPAIGN_2016_12_14&utm_medium=email&utm_term=0_26dcef66eb-38b2d1e900-149089117)



# EXTRAS WANTED

We are making a short film called **CALL ME ALVY** in January about a Bar Mitzvah boy whose obsession with Woody Allen/Alvy Singer threatens to overshadow his big day.

We will be filming the eventful Bar Mitzvah finale scene at Belsize Square Synagogue situated at 51 Belsize Square, London NW3 4HX.

We are looking for extras to come along and be part of the synagogue congregation (male and female) for this scene taking place on **Thursday 12th January**.

It is a good opportunity to see the workings of a film set as we have a very professional crew and high end film cameras. Hot kosher lunch is provided along with refreshments during the day.

The film will be featuring popular actress Tracy Ann Oberman who has appeared in shows like Toast of London, Friday Night Dinner and Eastenders and young Adam Bregman who was recently on stage in 'Bar Mitzvah Boy' the musical.

If you or anyone you know is interested in taking part, we would require you for most of the day, approximately 8.30am – 7pm.

**Please contact us at [turntheslateproductions@gmail.com](mailto:turntheslateproductions@gmail.com)**

The film is being made by my multi-award winning production company Turn The Slate Productions founded by writer and producer, Alexei Slater who celebrates the 20th anniversary of his own Bar Mitzvah in 2016.

The film is dedicated to Alexei's Bar Mitzvah teacher, Zvi Rosenwasser.

**[www.turntheslateproductions.com](http://www.turntheslateproductions.com)**

# Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

FOURTH EDITION / ISSUE 10

31<sup>st</sup> December 2016

MIKKETZ

2 Tevet 5777

**Kohen - First Aliya:**

**Chapter 31, verses 1 - 14**

- ✚ Two years after Yosef was sent to Prison, Pharaoh had two dreams which disturbed him very much.
- ✚ Not one of his advisors were able to give him a satisfactory answer to what the dreams were relating to.
- ✚ The Chief Butler suddenly remembers Yosef and recounts to Pharaoh how the baker and he both had dreams whilst in prison and Yosef was able to interpret them both accurately.

**Levi - Second Aliya:**

**Chapter 31, verses 15 - 38**

- ✚ Yosef is released from jail and is summoned to face Pharaoh.
- ✚ Pharaoh relates his dreams to Yosef. The first depicted seven fat cows coming out of the river Nile, closely followed by seven lean cows. The lean cows proceeded to consume the fat cows but remained thin.
- ✚ The Second dream saw seven healthy ears of corn being devoured by seven tatty looking ones but not looking any better afterwards.
- ✚ Yosef explained that both dreams have the same interpretation. The seven fat cows and seven healthy ears of corn represent seven years of abundant crops. Whereas the seven lean cows and seven tatty ears of corn mark seven years of famine which will be so severe it will wipe out the memory of the years of plenty.

**Sh'lishi - Third Aliya:**

**Chapter 31, verses 39 - 52**

- ✚ Impressed with Yosef's answer, Pharaoh removes his signet ring and puts it on Yosef's hand, promoting him to second-in-command of the whole of Mitzraim (Egypt)
- ✚ Yosef marries Asat and are blessed with two children: Menashe and Ephraim.

**R'Vi'i - Fourth Aliya:**

**Chapter 31, verse 53 - Chapter 32, verse 18**

- ✚ Just as predicted. After seven years of plenty, famine struck hard. People both from Mitzraim and its neighbouring countries flocked to see Yosef in order to buy grain.
- ✚ Yaacov's family also struggling, so he sent away all of his sons, except for Binyamin, to Mitzraim to purchase food.
- ✚ Upon arrival the brothers are sent straight to the viceroy. Yosef recognises them straight away but his brothers had no clue who he is.
- ✚ Yosef refuses the brothers reasons of why they are in Mitzraim and accuses them of being spies and locks them up in prison for three days.

**Chamishi - Fifth Aliya:**

**Chapter 32, verse 19 - Chapter 33, verse 15**

- ✚ Yosef keeps Shimon as a hostage and tells his brothers they must prove to him that they were speaking the truth and they must return back to Mitzraim with Binyamin. In order to release him.
- ✚ Yosef then sent the brothers home laden with sacksful of grain along with all their money which they used to purchase it. Once home the brothers recount to Yaacov what had transpired, but Yaacov refuses to let them take Binyamin back in order to release Shimon from prison.
- ✚ Yaacov finally relents after they once again, run out of food. Yehudah swears to keep his youngest brother safe.

**Shishi - Sixth Aliya:**

**Chapter 33, verses 16 -29**

- ✚ The brothers, once again, upon entering Mitzraim are sent straight to the Viceroy. This time however Shimon is released and the brothers were then all invited into the viceroy's palace as his guests.
- ✚ Frightened, the brothers began recounting their story of how they came across their own money in their sacks of food and would like to repay it back. All the viceroy seemed to be interested in however was the welfare of Yaacov.

**Sh'vi'i - Seventh Aliya:**

**Chapter 33, verse 30 - Chapter 34, verse 17**

- ✚ Yosef orders his steward to place his golden goblet into the sack of Binyamin filled with food and send them on their way. Later the steward chases after the brothers, and arrests Binyamin for the theft of the goblet which was found in his possession.
- ✚ Returning once more to the viceroy, the brothers offer themselves up as slaves in exchange for Binyamin's release.

## Maftir – 7<sup>th</sup> day CHANUKAH, Bamidbar Chapter 7 verses 48 - 53

- ✦ The Maftir deals with the dedication of the Altar, listing the different gifts that the head of the twelve tribes brought to the Mishkan (tabernacle).

## Haftorah –SHABBAT CHANUKAH, ZECHARIAHChapter 2 verse 14 to Chapter 4 verse 7

### OVERVIEW:

- ✦ Shortly before the building of the Second Temple. *Zechariah* prophesies a vivid depiction of the joy that will prevail when Hashem will return back to Jerusalem.
- ✦ Zechariah describes a scene in the Heavenly Court; where Satan was seeking to incriminate the first Kohen Gadol to serve in the Second Temple, because of his sins. Hashem himself defends the High Priest and in turn rebukes Satan for his accusations.
- ✦ Hashem then proceeds to outline the rewards awaiting the Kohen Gadol if he and his descendants follow in Hashem's ways. Namely resuming full service in the Bais Hamikdash and the coming of the Moshiach.

### SNAPSHOT GUIDE THROUGH THE SIDDER: Pesukei D'Zimrah - Tehilim (Psalm) 50

- ✦ The Pesukei D'Zimrah commences with the recitation of Tehilim number 50 – Mizmor Shuir Chunukas Ha-Bayis Le-David. To begin with this particular Tehilim was only said during the eight days of Chanukah. However, it became customary to be included in our daily daverning at the turn of the 17<sup>th</sup> Century.
- ✦ The reason for this as our commentators explain is that every Jewish person has to truly believe and affirm that the Beis Hamikdash will be rebuilt in our lifetime and the daily korbanos will be resumed. To prove this, even though David Hamelech did not live to see the construction of the 1<sup>st</sup> temple; he is still credited with this meritorious act as he was the one who conceived and intended to have it built and dedicate it to Hashem in his honour.

### WEEKLY DISCUSSION:

As you know Chanukah is an eight-day festival celebrating our Jewish victory over the Greek rulers of the land of Israel. Led by Matisyahu the high priest and his sons, most notably Judah the Maccabee, the Jewish rebels, known as the Hasmoneans, retook the Temple in 165 B.C.E, and re-established not only the Jewish political autonomy in Israel but reintroduced all the religious rituals and practices which Alexander the Great had previously outlawed in an effort to turn the local Jewish population over towards the Greek culture of that time.

Chanukah is celebrated by lighting the menorah, to commemorate the miracle that took place once the Beis Hamikdash was regained, when a one-day supply of oil miraculously burned for eight days, until new, pure olive oil could be produced. One of the interesting aspects of the Chanukah holiday is the rules stipulating how we are meant to light the Chanukah menorah. The Halacha emphasizes in strong terms, that the candles or oil lamps, which commemorate the victory of the Maccabees against the Greek empire, the rededication of the Temple in Jerusalem, and the miraculous rekindling of the menorah, has been done publicly and made visible for all to see. Meaning that the menorah should be lit outside of our doorways, or at least in the window and must not be placed either too high, or too low, or at a time and place when there is no one around to see them. Why?

You might have thought that this battle for Jewish life and culture against the Greek's way of life should be celebrated privately, in a totally Jewish environment. After all, wasn't the war all about fighting against Hellenism and not getting too involved in a foreign culture? Yet this mitzvah is not just for us to enjoy and contemplate; it is meant to be a communication from us to the outside world. And not meant to be performed secretly or privately. Instead we are commanded to go out and engage with the general public, whoever they might be. Spreading the word and explaining to them about all the miracles that took place at that time.

I don't believe Chanukah should be viewed as a war against Hellenism, per se. Had the Greeks simply argued for their way of life, politely in a democratic manner and not try to steal, persecute our people and desecrate our Beis Hamikdash, I am not at all sure there would have been a war. I'm certain an amicable solution could have been found and would have been acceptable to both sides. The Hasmoneans went to war because the Greek empire was oppressing the Jewish people, attempting to force them into giving up their Judaism which was totally unacceptable.

This being the case, it makes perfect sense that we light the menorah in a public fashion. We do it in order to make it clear that Chanukah is not about separating ourselves from or rejecting other ethnic cultures or values which are outside of our own remit. We light the menorah in the window, or outside the doorway, to create a dialogue with the outside world. We as Jews should not hide or be embarrassed about our Jewish heritage and faith. We should stand up proudly and announce to who we are and what we believe in, while at the same time show genuine interest and learning more about people from other backgrounds, faiths and beliefs in order to show and teach the world, despite these cultural and religious differences, we are all striving for the same thing. To live in harmony, side by side without any fear. For me that is the main message I get from Chanukah. May Hashem show his compassionate side and in merit of what the Hasmoneans fought and died for, eradicate all persecution from the world, so we can all live in peace. Amen.

שבת שלום  
*Shabbat Shalom!*

Compiled, Designed & Written by Jeremy Symons