



Times of Services

Friday 9 December
Shabbat begins: 3.37 pm
Mincha/
Kabbalat Shabbat: 3.30 pm

Shabbat 10 December
Shacharit: 9.30 am
Haftorah: Michael Jacobs
Shabbat ends: 4.46 pm

Sunday 11 December
Shacharit: 8.40 am

Friday 16 December
Shabbat begins: 3.37 pm
Mincha/
Kabbalat Shabbat: 3.30 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 9 December 2016/Shabbat 10 Cheshvan 5777
Sidra: Vayetze



THURSDAY 15 DECEMBER COMMUNITY LUNCH : 12.30PM

Everyone is invited to a pre-Chanukah community lunch. For catering purposes, please advise Alison Shindler if you would like to attend.

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.

SUNDAY 11 DECEMBER EALING LIBERAL SYNAGOGUE

"Dray techterlech" – three daughters
Mordechai Gebirtig: 1877-1942
a celebration of his life and songs

Stephen Ogin:

*Ealing Liberal Synagogue
Sunday 11th December 3 pm*



- Songs of love, of nature, of nostalgia
- Songs of poverty, unemployment, workers' rights
- Songs of Jewish struggle against anti-semitism

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

Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

FOURTH EDITION / ISSUE 7

10th December 2016

VAYETZE

10th Kislev 5777

Kohen - First Aliya: Chapter 28, verses 10 - 22

- ✚ Yaacov was travelling from Beersheba en-route to Haran. Night was drawing in so he stopped and made a camp to rest. Placing stones under his head as a pillow, he soon went off to sleep.
- ✚ Yaacov dreams of a very tall ladder which reached right up to shamayim (heaven), with malachim (angels) ascending and descending from it. (
- ✚ Hashem reveals himself to Yaacov, telling him I, Hashem will be forever with you and that you and your descendants will one day inherit the land of Canaan.
- ✚ Realises the sanctity of where he slept, Yaacov renames it Beit El (the house of G-d)

Levi - Second Aliya: Chapter 29, verses 1 - 17

- ✚ Yaacov arrives in Haran and approaches a well which is covered over by a huge rock, too large to push off the well without help.
- ✚ Upon seeing Rachel approaching, Yaacov quickly jumps up and single-handedly rolled the rock in order that Rachel could water her flock.
- ✚ After Yaacov introducing himself, Rachel ran and told her father Lavan; who welcomes Yaacov into his home, where he is also greeted by Rachel's older sister Leah.

Sh'lishi - Third Aliya: Chapter 29, verse 18 - Chapter 30, verse 13

- ✚ Lavan offers employment to Yaacov to work for him as a shepherd. Yaacov tells Lavan instead of wages he would like to marry Rachel in exchange for his labours. They agree on a seven year term.
- ✚ As it was customary to wed the eldest daughter first; when the time came, Lavan tricks Yaacov into marrying Leah. Yaacov works another seven years in order to then marry Rachel.
- ✚ Leah gives birth to Reuven, Shimon, Levi and Yehuda.
- ✚ As Rachel is barren she gave Yaacov her handmaid Bilhah who later bore him Dan and Naphtali.
- ✚ Leah's handmaiden Zilpa also marries Yaacov and gives birth to Gad and Asher

R'Vi'i - Fourth Aliya: Chapter 30, verses 14 - 27

- ✚ Leah gives birth to two more sons Yisachar & Zevulan and a daughter called Dinah.
- ✚ Rachel finally conceives and later gives birth to Yosef

Chamishi - Fifth Aliya: Chapter 30, verse 28 - Chapter 31, verse 16

- ✚ Yaacov wishes to leave Lavan along with his wives and children, Lavan wants him to stay so he gives him a flock of spotted sheep and some rejected goats which Yaacov can call his own.
- ✚ Hashem appears to Yaacov telling him to return back now with your wives and children to your birthplace.

Shishi - Sixth Aliya: Chapter 31, verses 17 - 42

- ✚ Realising Yaacov and his family were gone Lavan gives chase and catches up with them accusing them of stealing an idol from him. Insisting his family is not guilty of the theft and unaware that it was Rachel who stole the idol, Yaacov places a curse on the thief.

Sh'vi'i - Seventh Aliya: Chapter 31, verse 43 - Chapter 32, verse 3

- ✚ Lavan and Yaacov erect a monument of stones which forms a boundary and makes a covenant with each other that neither party will cross each other's path again

Haftorah – HOSHEA Chapter 12 verse 13 to Chapter 14 verse 10

OVERVIEW:

- ✦ Following the death of Shlomo Hamelech, (King Solomon) the kingdom was divided between his son Rechavam, and Yiravam ben Nivat from the tribe of Ephraim.
- ✦ Yiravam had it within his power to join with Rechavam, uniting the two kingdoms back into one which would have culminated in the arrival of the Mashiach.
- ✦ Instead however Yiravam erected two golden calves, one in the north of Israel and the other in the south, and encouraged the people to serve them rather than traveling to the Bais Hamikdash and give korbonos (sacrifices) to Hashem.
- ✦ The prophet Hoshea cried out against this terrible defection from Hashem and prophesied the destruction and exile of the 10 Tribes that followed.

SNAPSHOT GUIDE THROUGH THE SIDDER: Korbonos

- ✦ Often overlooked or merely seen as a custom or a meritorious practice, the recitation of the Korbonos every morning is a vital component of the Shacharis service as it's substitutes, symbolizes and recalls the communal nature of the daily sacrifices offered up to Hashem in the Beit Hamikdash.
- ✦ The origins of this stems from a midrash in which Hashem assures Avraham that any korbonos offered throughout the generations will always bring atonement for their transgressions. Meaning despite the fact the we have no Beis Hamikdash in our present day to offer up our korbonos to, anyone who properly recites the korbonos liturgy will then be regarded as someone who has actually offered them in the Beit Hamikdash and that all of their sins would be forgiven.

WEEKLY DISCUSSION:

Throughout this week's Parsha we see what a deceitful person Lavan really was. As his name suggests, Lavan (translated as 'white') considered himself a pure and righteous individual. As white as they come; when in fact the opposite was true; just as the Haggadah alludes to: "Pharaoh decreed only against the males, Lavan attempted to uproot everything."

Every year on Pesach we are told by the Haggadah to "Go and learn, what Lavan the Aramean attempted to do to our father Jacob!" linking Yaakov's 20-year sojourn with the father of his wives, Rachel and Leah, to his family descent to Mitzraim years later, where we became enslaved unto Pharaoh; but what are we exactly supposed to learn and how was their descent to Mitzraim a result of Lavan's actions?

One important lesson we can glean is as follows: Until the end when he consulted his wives and left surreptitiously with his family; during his time with Lavan, Yaacov seemed to be oblivious or overlooked the fact that he was in mortal danger and that Hashem was protecting him from Lavan's schemes of; trying to find ways of destroying him, financially, physically and spiritually, posing a great threat to the future of Bnai Yisrael; preventing any of Lavan's plans coming into fruition. We too, very often go about our lives ignorant of the dangers around us, both physical and spiritual, yet Hashem continually intervenes on our behalf steering us out of harm's way, sometimes even without us even realising it.

To help answer the second half of the above question, in his commentary on the Haggadah, Rabbi Yitzchak Sender reminds us that Yosef (who we will be reading about in subsequent weeks) was sold because wrongly believing that he wanted to appropriate the rights of the firstborn away from Reuven, his brothers became jealous of him. In many ways Yosef did indeed manifest this right. If Lavan had not interfered and allowed Yaakov to marry Rachel first, Yosef would indeed have been the firstborn, His brothers would not have harboured any resentful thoughts and wouldn't have tried to get rid of him. Hence, there would have been no need for Yaakov and his family to have to travel down and remain in Mitzraim, and not subsequently become enslaved.

There is also a deeper explanation of how Lavan tried to uproot everything that Yaakov and his family were meant to represent and achieve. Irrespective of the Torah having not yet been given, our forefathers lived by the dicta of its laws, and the future of their descendants was dependent on their fulfilment of it. Aware through divine inspiration that Rachael would pass away at a young age, Yaakov prophetically knew that he was destined to marry Leah as well as Rachael but each in due course. In order for the future Jewish people to survive, Yaakov realised that both sisters were necessary to be included in the genetic make-up of the future twelve tribes of Bnai Yisrael.

Lavan, by his deceit under the chuppah (marriage canopy), tricking Yaacov into marrying Leah before Rachael, tore the very fabric of future Jewish history. Had Yaakov not transgressed the Torah prohibition against marrying two sisters while they both lived, the connection between Hashem and Bnai Yisrael would have been unbreakable. Both aspects of that eternal bond, the revealed and the hidden would have become known to all, and there would have been no time when Hashem's countenance would be concealed from us ever again. we wouldn't have had to descend into Mitzraim or suffer the hardships of subsequent exiles. The Torah would have been given and the messianic era we are still waiting for would have begun there and then.

This is the main point and focus the Haggadah is trying to convey. If your sitting there, wondering why our ancestors suffered from so much grief, hardships and despair and why we today are still living in fear, enduring through a bitter dark reality all around us. Go and learn what Lavan did! He's the reason why.



Compiled, Designed & Written by Jeremy Symons