



Times of Services 2017

Friday 6 January
Shabbat begins: **3.53 pm**
Mincha/
Kabbalat Shabbat: **3.45 pm**

Shabbat 7 January
Shacharit: **9.30 am**
Haftarah: **Michael Jacobs**
Mincha after Kiddush
Shabbat ends: **5.02 pm**

Sunday 8 January
Fast of Tevet
Fast begins: **6.16 am**
Shacharit: **8.20 am**
Fast ends: **4.58 pm**

Friday 13 January
Shabbat begins: **4.02 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 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 6 January 2017/Shabbat 9 Tevet 5777
Sidra: Vayigash



SHABBAT 7 JANUARY 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.

HELP THE HOMELESS

During January, Ealing Green Church's Night Shelter is offering overnight care for the homeless. They are requesting donations of gloves, socks, woolly hats, scarves and toiletries. If you are able to help, please take items either to Ealing Synagogue on Tuesdays or Thursdays, or place them in the porch of Ealing Green Church, which is opposite The Green, Ealing Film Studios and Ealing, Hammersmith and West London College.

SAD NEWS

We regret to inform you of the death of Diana Hirsch, who passed away at the beginning of December. Although not a member, Diana was a great supporter and helper at Ealing Synagogue's community lunches and other social events at the shul. She was very kind lady and will be sadly missed by her many friends in the Ealing community.

Diana's funeral cremation details are as follows:-

Thursday 12th January at 12.15pm

Honor Oak Crematorium
Camberwell New Cemetery
Brenchley Gardens
London SE23 3RD

Ealing Synagogue,

15 Grange Road, London W5 5QN

Reg. Charity No. 242552

Minister: Rabbi Hershi Vogel, BA

Administrator: Carole Lateman

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Ealing Synagogue Newsletter: esnewsletter@btinternet.com

Ealing Synagogue Website: www.ealingsynagogue.org.uk



7th January 2017

VAYIGGASH

9th Teveth 5777

Kohen - First Aliya:

Chapter 34, verses 18 - 30

- ✚ The viceroy is determined to keep Binyamin prisoner for the theft of his golden goblet.
- ✚ Yehudah steps forward and offers himself in exchange for his younger brother. He explained that he made an oath to his father that he would take full responsibility of Binyamin as he is the only remaining link to Yaacov's beloved wife; Rachel and her other son 'Yosef' whom are both dead. Yehudah pleads that if he returned home, failing to bring Binyamin back with him; Yaacov would surely die of a broken heart.

Levi - Second Aliya:

Chapter 34, verses 31 - Chapter 35, verse 7

- ✚ The viceroy is unable to control his emotions any longer and orders everyone to leave the room, as he wishes to speak to the brothers alone. Crying out loud, the viceroy revealed to the brothers his true identity, that he is in fact their long lost brother Yosef whom they sold all those years before.
- ✚ The brothers are so shocked and dumbfounded with the revelation that they became afraid and ashamed of what they had done. Yosef comforts them saying it was all part of Hashem's plan to bring him here to Mitzraim (Egypt) in order to preserve their lives from the famine.

Sh'lishi - Third Aliya:

Chapter 35, verses 8 - 18

- ✚ Yosef tells his brothers that as there is still five years famine yet to come and they should go back and tell Yaacov, their father the truth that his beloved son, Yosef is still alive and that he requested them to bring Yaacov back to Mitzraim so he would not starve.

R'VI' - Fourth Aliya:

Chapter 35, verses 19 - 27

- ✚ Pharaoh discovers that Yosef's brothers are here with him and reiterates to them that Yaacov and their entire families will be made very welcome if they come back to stay in Mitzraim.
- ✚ Laden with wagons, donkeys full of provisions and gifts provided by Pharaoh and Yosef, the brothers return back to Canaan to inform their father that his beloved son Yosef is still alive and well.
- ✚ Yaacov refused to believe them at first, but when he sees the wagons approaching, Yaacov's grief ended and his spirit returned back to him.

Chamishi - Fifth Aliya:

Chapter 35, verse 28 - Chapter 36, verse 27

- ✚ Yaacov travels to beer-sheba to offer up a korbanos (sacrifice) to Hashem.
- ✚ Hashem comes to Yaacov in a vision, telling him to not be afraid because unlike his father Yitzchak, he will grant permission, allowing Yaacov to go down into Mitzraim.
- ✚ Yaacov, his wives, sons and their families depart Canaan and begin their journey towards Mitzraim.

Shishi - Sixth Aliya:

Chapter 36, verse 28 – Chapter 37, verse 10

- ✚ Yehudah went on ahead to set up their new dwelling places in the fertile area of Mitzraim called Goshen. Yosef rushes out in his chariot to greet his father. After embracing each other, Yaacov reveals he is now ready to die.
- ✚ Yosef introduces his father to Pharaoh who when asked his age, Yaacov replies 'I'm 130 years old, but my years have been mainly unhappy ones'

Sh'vi'i - Seventh Aliya:

Chapter 37, verses 11 - 27

- ✚ .Yosef continues to work for Pharaoh and soon acquires for him the majority of the land of Mitzraim and its livestock. Yaacov and his family continue living in Goshen, where they prospered and multiplied.

Haftorah –YEHEZKEL (EZEIKEL) Chapter 37, verses 15 to 28

OVERVIEW:

- ✚ Following the death of Shlomo Hamelech, (King Solomon) the Jewish nation was divided. The tribes of Yehuda and Binyamin were governed by Rechavam (who was a direct descendant of David) and Yiravam (who was descended from Ephraim) and ruled over the other ten Tribes.
- ✚ Hashem commanded Yehezkel to take two pieces of wood and inscribe Yehuda on one piece and Ephraim on the other.
- ✚ Yehezkel then placed the two pieces together in his hand, where it miraculously fused into just one piece.

SNAPSHOT GUIDE THROUGH THE SIDDER: Pesukei D'Zimrah - Baruch She'amar

- ✚ Although creation had a beginning, it is continuous. Hashem creates then recreates this world anew with each moment. This is what the blessings contained in 'Baruch She'amar' are pertaining to.
- ✚ Baruch She'amar is made up of two sections. The first consists of the ten elements that defines Hashem's ineffable name. (Yud-Hei-Vav-Hei) and the second part explains the meanings of what was recited in the first part, empowering us to contemplate the fact that every moment in our lives gives us an opportunity to return and remain close to Hashem by starting afresh no matter what our previous errors might have been.

WEEKLY DISCUSSION:

After Yosef became elevated to a position of ruler-ship second only to Pharaoh himself and had made reconciliation with his brothers, he was now faced with a new dilemma. As predicted by Pharaoh's dreams, fierce famine was still raging in the land of Mitzraim and all of its neighboring countries, including the land of Canaan. To make it easier for his family to survive, Yosef knew his brothers along with his father Yaakov would have to leave their ancestral home and emigrate to Mitzraim. The problem was he recognized it would be dishonorable to Pharaoh if Yosef withheld this information to him. However, by doing so, Yosef also knew that Pharaoh would definitely want to invite all of Yosef's family to the palace in order to welcome them all personally. Not because they were a highly distinguished, respected and g-d fearing family, which indeed they were, but because Pharaoh wanted to find out the benefits both to enhance his own status and prestige and the economic value he would receive by allowing them to reside in Mitzraim as his guests. What did Yosef do?

Yosef understood the meeting between his father, and his brothers with Pharaoh was inevitable. So, before leaving Mitzraim to collect Yaakov and their own families, Yosef summoned his brothers and gave specific instructions to them in view of their imminent meeting with Pharaoh. Yosef explains that the majority of the Egyptians, despise and can't stand livestock herders and shepherds living in their midst mainly because Sheep are idolized, worshipped and sacred to them. Nevertheless, when Pharaoh asks you what your vocation was back in Canaan. You must inform him that you are all indeed herdsman and would require good, grazing land for their numerous flocks to ensure that Pharaoh would have no choice but to offer you the land of Goshen to take residence in. This way Pharaoh would not be able to integrate you into the mainstream of Egyptian culture and the Egyptians would leave you in relative peace allowing you to focus on worshipping Hashem, learning Torah and keeping his mitzvahs.

You might have mistakenly assumed that Yosef wanted his brothers to have deferential treatment in their new host country. Whereas; in actual fact all Yosef wanted, was to make sure the brothers kept their own Jewish identity and would never succumb and end up being assimilated into the fold of Egyptians civilization and their beliefs. Although Yaakov and his family came to Mitzraim to escape the raging famine which was then devastating their homeland, the Egyptian society was not theirs. Through the advice he gave to his brothers, Yosef was actually insuring the continuity of all future Jewish generations until today. Just like we learn in future weeks when the time for the 'Egyptian Exodus' came, 210 years after Yaakov arrived, the Children of Israel had become barely recognizable as a separate nation. Slavery and oppression had taken its toll. The only aspects which had been retained to distinguish them from their Egyptian neighbors were their uniquely Jewish style of dress, their Hebrew language, and their continued use of Jewish names. All other aspects of Egyptian life, even idolatry and the laxity of performing the mitzvah of Bris Milah, had slowly vanished, washing away their Jewish identity.

If the original tiny settlement of 70 Jews had been welcomed and settled in the heart of Egyptian culture from day one, how long would it have taken for them to have assimilated completely, disappearing as Jews altogether? Yosef, with his foresight and caring for the future of Hashem's nation, saw what appropriate steps to take while he had the chance and followed through with it. Yes, just like the Chanukah story we have just celebrated, we may be hated for it but just by separating ourselves slightly from the society around us will keep our Jewish identity intact. I pray that Hashem will keep assisting us in keeping that tiny little flame ignited and strong to keep our 'Jewish Identity' intact and for our beautiful religion to remain vibrant and alive for all eternity. Amen



Compiled, Designed & Written by Jeremy Symons