



SHABBAT ZEST

Parshat Vayeilech 6th Tishrei 5777

Torah Reading / Haftara:

Artscroll – p.1094/1204

Living Torah – p.1018//1246

SHABBAT TIMES:

Candle Lighting:
6:04pm

Kabbalat Shabbat
Davening: 7:00pm

Pre Shacharit Parsha
Shiur: 8:45am

Shabbat Morning
Davening: 9:15am

Mincha: 6:00pm

Shabbat Ends 7:11pm

NEXT SHABBAT
Haazinu

CANDLE LIGHTING
@ 6:04 PM

This week the
Haftorah will be
read by ...

Parsha In a Nutshell

Deuteronomy 31:1-30

The Parshah of Vayeilech (“and he went”) recounts the events of Moses’ last day of earthly life. “I am one hundred and twenty years old today,” he says to the people, “and I can no longer go forth and come in.” He transfers the leadership to Joshua, and writes (or concludes writing) the Torah in a scroll which he entrusts to the Levites for safekeeping in the Ark of the Covenant.

The mitzvah of hak’hel (“gather”) is given: every seven years, during the festival of Sukkot of the first year of the shemittah cycle, the entire people of Israel—men, women and children—should gather at the Holy Temple in Jerusalem, where the king should read to them from the Torah.

Vayeilech concludes with the prediction that the people of Israel will turn away from their covenant with G-d, causing Him to hide His face from them, but also with the promise that the words of the Torah “shall not be forgotten out of the mouths of their descendants.”

Haftorah

Hosea 14:2-10, Micah 7:18-20

The Shabbat between Rosh Hashanah and Yom Kippur is known as Shabbat Shuva or “Shabbat of Return (Repentance).” The name is a reference to the opening words of the week's haftorah, “Shuva Israel -- Return O Israel.” This haftorah is read in honor of the Ten Days of Repentance, the days between Rosh Hashanah and Yom Kippur.

The prophet Hosea exhorts the Jewish people to “Return, O Israel, to the L-rd your G-d,” encouraging them to repent sincerely and ask for G-d's forgiveness. Hosea urges the Jews to put their trust in G-d, not in Assyria, powerful horses or idols. At that point, G-d promises to remove His anger from Israel, “I will be like dew to Israel, they shall blossom like a rose.” The prophet then goes on to foretell the return of the exiles and the cessation of idol-worship amongst the people.

The haftorah concludes with a brief portion from the Book of Micah, which describes G-d's kindness in forgiving the sins of His people. “He does not maintain His anger forever, for He is a lover of kindness. He will have mercy on us, He will grasp our iniquities and cast all our sins into the depths of the sea.” Micah concludes with an enjoiner to G-d to remember the pacts He made with the Patriarchs, Abraham, Isaac and Jacob.

Mazel Tov to
Shirley and Lewis
Lane on the
occasion of the
Engagement of
Anthony to
Lauren Sharpe

A Little Deeper – Choosing Life

UPCOMING EVENTS

30th October – Quiz Night
- £20 per ticket. Reserve
Seats/Tables with the
Office now.

**5th-20th November – 20th
International Jewish Film
Festival at Odeon South
Woodford**

**11th & 12th November -
Shabbat UK.** Do not miss
out!!! This is an extremely
popular event so book
fast!!! Reserve
Seats/Tables with the
Office now.

29th January 2017 - The
return of Shir. The fabulous
klezmer band are coming
back for an encore. Reserve
Tickets with the Office
now.

Recurring Events

**Cheder Closed during
October**

**Mummy and Me
Relaunches 9th
November**

**Yahrzeits for the
coming week 6th Elul –
12th Tishrei:**

**6. Patricia Freedman –
Mother**

**6. Simeon Herbert –
Father**

**7. Connie Conway –
Mother**

**7. Lorraine Dash –
Mother**

**9. Irving Austin –
Father**

**9. Avril Trainis –
Mother**

**10. Lewis Lane –
Father**

**11. Eleanor Borman -
Mother**

**11. Richard Cohen -
Brother**

"Man is wise only while he searches for wisdom. If he thinks he has found it, he is a fool." (Rabbi Ibn Gevirol)

The essence of life is choosing. It is what makes us most human. It defines who we are. It is the source of our greatest pride and our greatest pleasure. It is what differentiates us from other forms of life. We laud our choices, holding them high for all to see: "Come see what I have chosen; see how clever and wise I am." When we stop choosing, we stop living. But finding meaningful choices is not easy. In theory, you could choose whether to get out of bed or not, whether to eat or not, whether to go to work or not. But do you really have these choices? Is not doing them really a viable option?

A real "choice" has to have a reasonable alternative, the possibility just as easily to choose "Yes" as choose "No."

If we could just as easily choose between eating or not eating, if both choices seemed equally desirable and good, our lives would be very scary indeed. Every day would be a battle within ourselves: "Should I eat, or shouldn't I eat?" In the end, many people might even choose to starve! Imagine if all our actions involved such choice. We'd be nervous wrecks by the time we got to the office!

"Existing" is easy, but "living" requires active participation and choice. We can go through a whole year just existing, but living requires 365 days of choosing life. The Torah is telling us that mere "existence" equal death. Because if we're not growing, we're decaying. For choices to be real and meaningful, there have to be consequences. Choices that have the greatest consequence are the most meaningful. For example, the day you decided to get married or the day you decided on your career were your most meaningful days. You grew as a person because you made choices. People who don't make choices... don't change and don't grow up!

You cannot have a meaningful life if you only occasionally do something meaningful. Meaningful lives require many meaningful moments. But how can you make meaningful choices every day? What is there to choose from?

This week's Parsha quotes G-d as saying:

"Behold! I have put before you this day, life and good, death and evil ... the blessing and the curse. Choose life in order that you will live, you and your descendants." (Deut. 30:15 - 19)

Both life and death are in front of us. Both are equally available. But how do we "choose life?" Surely we don't "choose" life - that's like saying we "choose to breathe!"

What are some of the choices of life? For example:

How should you treat your spouse?

Do I value Jewish education enough to send them to a Jewish school?

Should you work less and spend more time with your family?

How about trying Shabbos? Kashrut?

Or even spending meaningful time by yourself?

They are difficult to choose because it's so much easier to not think about them ... to keep going on our accustomed path without evaluating it ... to just "exist." We say: "But I can't, it's uncomfortable..." If you want to stop this merry-go-round called "existing," then you have to make serious choices. It's time to drop the convenient answers. Get beyond what is comfortable. Step out of your comfort zone. You have to be prepared to do something else, to give yourself real alternatives. That's what makes up the choice of life.

The choice of life cannot be a passive one because life is not passive.

Do you want to be here? Do you want to do what you are doing, or are you doing it because you did it yesterday, and yesterday you did it because of the day before? Can you trace back your life to some initial decision, subsequent to which you never really made many other real choices? Perhaps some time in university, did you put your life on automatic pilot - and forget to check the gauges?

Without choices, you are no longer alive. And when you are no longer alive, you are no longer you. This Rosh Hashana let us pray and hope that we will be granted another year in the book of life to make real choices, choices that will impact ourselves, our spouses, children for a life of Jewish meaning and values. Wishing you all a good Shabbos, Ktiva Vchatim Tova, Shana Tova Umevoretet.

Wishing you all Good Shabbos.