



SHABBAT ZEST

Parshat Vayishlach 17th Kislev 5777

Torah Reading / Haftara:

Artscroll – p.170/1141

Living Torah – p.154/1078

SHABBAT TIMES:

Candle Lighting:
3:32pm

Kabbalat Shabbat
Davening: 6:30pm

Shabbat Morning
Davening: 9:15am

Mincha: After Kiddush

Shabbat Ends 4:50pm

NEXT SHABBAT
VAYEISHEV

CANDLE LIGHTING
@ 3:35 PM

This week the
Haftorah will be
read by
...

IsrAction Day

FOR ISRAEL & YOUR COMMUNITY

Your chance to support Israel, beat BDS and help those less fortunate in your local community
Sunday 18th December 2016

Go to your local Supermarket.

Buy any packaged Israeli foods (except fresh or frozen)

Bring them to your local Collection Centre.*

We will donate them to Jewish and non-Jewish

Food Banks and Homeless Shelters.



NORTH WEST FRIENDS OF ISRAEL



*More details, including the location of your local Collection Centre can be found at:
www.facebook.com/isractionday, or email: israction@gmail.com

YOUR LOCAL DROP OFF POINT:

RedbridgeJCC

Sinclair House • 10am - 1pm

Phone: 01788 791 806 / 01799 815 501 Email: Sinclair_Israeli_Shilcha_staff@jccare.org

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Parsha In a Nutshell

Genesis 32:4-36:43

Jacob returns to the Holy Land after a 20-year stay in Charan, and sends angel-emissaries to Esau in hope of a reconciliation, but his messengers report that his brother is on the warpath with 400 armed men. Jacob prepares for war, prays, and sends Esau a large gift (consisting of hundreds of heads of livestock) to appease him.

That night, Jacob ferries his family and possessions across the Jabbok River; he, however, remains behind and encounters the angel that embodies the spirit of Esau, with whom he wrestles until daybreak. Jacob suffers a dislocated hip but vanquishes the supernal creature, who bestows on him the name Israel, which means “he who prevails over the divine.”

Jacob and Esau meet, embrace and kiss, but part ways. Jacob purchases a plot of land near Shechem, whose crown prince—also called Shechem—abducts and rapes Jacob’s daughter Dinah. Dinah’s brothers Simeon and Levi avenge the deed by killing all male inhabitants of the city, after rendering them vulnerable by convincing them to circumcise themselves.

Jacob journeys on. Rachel dies while giving birth to her second son, Benjamin, and is buried in a roadside grave near Bethlehem. Reuben loses the birthright because he interferes with his father’s marital life. Jacob arrives in Hebron, to his father Isaac, who later dies at age 180. (Rebecca has passed away before Jacob’s arrival.)

Our Parsha concludes with a detailed account of Esau’s wives, children and grandchildren; the family histories of the people of Seir, among whom Esau settled; and a list of the eight kings who ruled Edom, the land of Esau’s and Seir’s descendants.

Haftorah

Obadiah 1:1-21

This week's Haftorah mentions the punishment of Edom, the descendants of Esau, whose conflict with Jacob is chronicled in this week's Torah reading.

The prophet Obadiah, himself an Edomite convert to Judaism, describes the punishment destined for the nation of Edom. The Edomites did not come to Judea's aid when she was being destroyed by the Babylonians, and even joined in the carnage. Many years later the Edomites (the Roman Empire) themselves destroyed the Second Temple and mercilessly killed and enslaved their Jewish cousins.

Though the Roman Empire was one of the mightiest to ever inhabit the earth, the prophet forewarns: "If you go up high like an eagle, and if you place your nest among the stars, from there I will bring you down, says the Lord. . . And the house of Jacob shall be fire and the house of Joseph a flame, and the house of Esau shall become stubble, and they shall ignite them and consume them, and the house of Esau shall have no survivors, for the Lord has spoken."

After describing the division of Esau's lands amongst the returning Judean exiles, the Haftorah concludes with the well known phrase: "And saviours shall ascend Mt. Zion to judge the mountain of Esau, and the Lord shall have the kingdom."

Mazel Tov to
Hazel and Barry
Capal on the
birth of their
Grandson

UPCOMING EVENTS

18th December – Chanukah Extravaganza – Loughton Synagogue.

18th December – Bring Israeli Food to Sinclair House to support Israel, beat BDS and help the less fortunate in your local area. 10am – 1pm.

December – Chanukah Lightings – all 6.30pm
Doughnuts, hot drinks music and entertainment:

24th: Chigwell Green

25th: Buckhurst Hill, Queens Rd

26th: Loughton

28th: Fullwell Cross Roundabout

29th: Bell Hotel, Epping

31st: Gants Hill Roundabout

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 OPEN**

Mummy and Me Running

Yahrzeits for the coming week 17th – 23rd Kislev:

17. Ruth Bishop – Father

17. Cheryl Laderman – Father

17. Josephine Symons – Mother

22. Stanley Baskin – Mother

22. Murray Gilbert – Father

22. Cyril Laderman – Sister

22. Peter Leach – Mother

22. Richard Levy – Father

22. Austin Posner – Mother

A Little Deeper – The Value of Life

This week's parsha finds Jacob crossing the Jabbok River into Israel. Besides a family of 15, Jacob's entourage includes a slew of servants, plus large herds of goats, camels, donkeys and cattle. After sending everyone safely across the river, the Torah says that "Jacob remained alone" (Genesis 32:25). According to the Talmud (Chullin 91a) Jacob was alone because he "forgot some small earthenware jugs and returned to retrieve them."

This is difficult to understand. Jacob is an extremely wealthy man, yet risking another trip across the river to retrieve some dime-a-dozen jugs! That's makes about as much sense as Phillip Green making a special trip across town to pick up 50p he'd dropped. Jacob lived with the understanding that all his possessions were given by G-d for a purpose. To Jacob, the fact that these jugs were inexpensive was of no consequence. In his eyes they were precious jewels, brimming with potential. So too everything in our world.

We've all heard the term "tzaddik" – a perfectly righteous person. But what defines a tzaddik? Good deeds? Pious behaviour? Indeed, these are attributes. But what truly defines the tzaddik is looking at every possession and situation in life as coming directly from G-d. In that way, all of life is deeply meaningful. This outlook is emphasized again in our parsha when, after 20 years apart, Jacob is reunited with his twin brother Esav. In describing their state of affairs, Esav says: "I have a lot." Jacob says, "I have everything." (Genesis 33:9-11)

The difference is subtle, but in fact speaks volumes. Esav is saying: "I have a lot..." but I sure could use more! Whereas Jacob is saying: "According to my part in G-d's grand eternal plan, I have everything – exactly as I need."

Our lives are filled with so many objects, people and ideas. What is the value of each? If we only open our eyes and focus, we can discover the deeper meaning and purpose of everything as a special gift from G-d. Modern society is plagued by a disease called "Disposability." We have forgotten the principle that "everything has value." When a toaster breaks, we buy a new one. When a shirt tears, we get a new one.

How does "disposability" affect the overall value society places on life? How does this impact environmental conservation? How does this impact violent crime? How do we subconsciously carry this into our relationships? When a marriage is dull, do we get a new one? What kind of values are with giving to our children when we can always just 'buy another one' when something is little used or outdated?

In Deuteronomy 20:19, the Torah commands us not to cut down fruit trees. This extrapolates to a general prohibition against being wasteful, called "Bal Tash'chit." Wantonly destroying or disposing of perfectly usable items be it clothing, food or any other item for that matter is included in the prohibition. Everything we are blessed with has intrinsic value.

Life is ordered exactly the way it's supposed to be. Take stock of your tools – your talents, ideas, friends and resources. Explore their deeper meaning and purpose. Be grateful for all that you have. Don't be so quick to throw it away. Actualize the full beauty and potential of this and every moment.

Wishing you all a Good Shabbos