CRANBROOK

**CRANBROOK NEWS** 22 Beehive Lane | 020 8629 2780

### Shabbat, 6th January 2024 / 25th Tevet 5784 Shemot / Mevarachim Hachodesh

# Service Times

Mincha followed by Kabbalat Shabbat Shacharit followed by Kiddush Mincha follows Kiddush No Ma'ariv service Shabbat Ends

Next Friday: Mincha followed followed by Kabbalat Shabbat at **4.01pm** 

Susan Brattman, Betty Bush, Kathleen Franks, Pamela Harris, Ann Herman, Helena Hockley, Lily Landau, Lesley Levy, Jean Lowi, Pearl Palmer and Daniel Rose on their respective birthdays.

Norma Levinson on the engagement of her granddaughter Jessica Schwartz to Louis Finn.

Rosh Chodesh Shevat is next Thursday, 11<sup>th</sup> January and today

The *Molad* (the time of the first sighting of the moon in Jerusalem) is on **Thursday, 14**<sup>th</sup> January at 8:45am and 4 chalakim.

Shacharit will be at the slightly earlier time of **7.10am** on Thursday morning.

Torah Reading Sedra: Shemot Sefer Shemot: 1:1-6:1 Artscroll p 292, Hertz p 206, Soncino/Cohen p 319 Haftorah: Isaiah 27:6-28:13, 29:22-29:23 Artscroll p 1146, Hertz p 225, Soncino/Cohen p 345

This week's Cranbrook News is kindly sponsored by Peter Spill and Robbie Spill in loving memory of Rosalynn Spill, Reisal bat Baruch Asher z"l.

Joe Rose



we bless the new month.







3.51pm

9.30am after 12.27pm

5.01pm

Children's Service: 10.30am Regular Weekday Services: Sunday, Monday, and Tuesday at Ilford Federation Synagogue; Wednesday, Thursday, and Friday at Cranbrook United Synagogue. Shacharit: Sunday & Public Holidays at 8.30am. Shacharit: Monday & Thursday at 7.20am. Tuesday, Wednesday, and Friday at 7.30am.

Rosh Chodesh Shacharit: Sunday at 8.30am; Monday to Friday at 7.10am.

Mincha: Monday to Thursday at 1.30pm at Chabad Gants Hill

Mincha: Sunday at 3.50pm; Ma'ariv: Monday, Tuesday, Wednesday & Thursday at 7.30pm.

## Dates for the Diary

# Lunch & Learn





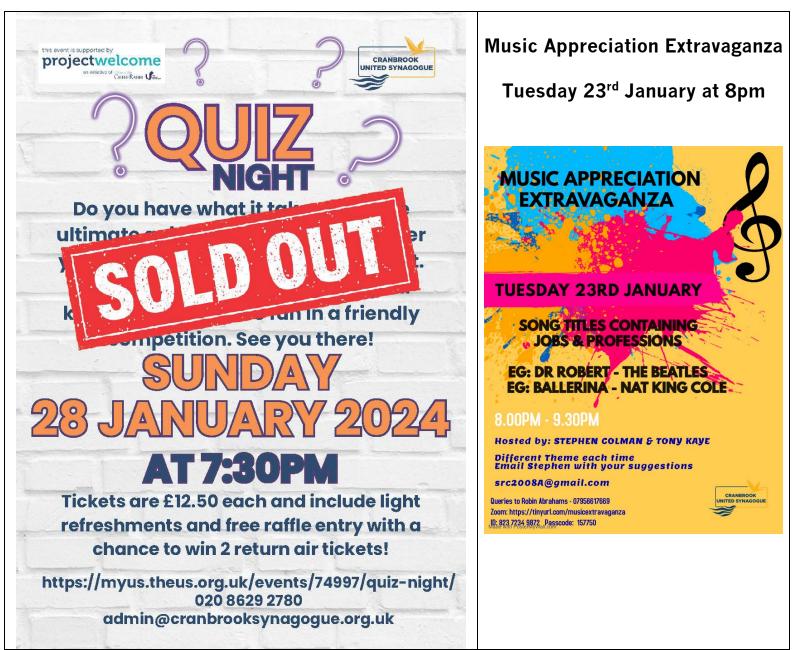


Please call or <u>e-mail</u> the Office to book for **Thursday, 11th January** by **2pm** on **Tuesday, 9th January**.

Call 020 8629 2780 or e-mail admin@cranbrooksynagogue.org.uk

### We wish the following members, who have Yahrzeit in the coming week, a long life: -

Melody Alicoon, Martin Altman, Helen Benson, Carol Berliner, Allan Brett, Barry Brett, Jacqueline Burns, Barbara Burns, Harry Cohen, Wendy Coleman, Jacqualyn Conner, Michael Darwin, Alexander Fagelson, Philip Fagelson, Manuel Feldman, Ian Fenton, Sylvia Fletcher, Raymond Flitman, Janice Glazer, Jillian Gold, Monty Goldstein, Stephen Goldstein, Mitchell Gordon, John Gordon, Gerald Grant, Pamela Grant, Sandra Harris, Maureen Hart, Morris Huberman, Pauline Jelen, Peter Kay, Lillian Kirsch, Irene Klein, Gloria Kovler, Allan Krist, Leonard Krist, Philippa Land, Sadie Langsman, Evelyne Levene, Sadie Levy, Adele Lewis, Denise Mallach, Joy Mallach, Leonard Martin, Michael Martin, Yaffa Nathan, Sandra Nerden, Gillian Newman, Philip Powell, Francklyn Rabin, Martin Rankoff, Daniel Rose, Adele Rose, Juliet Rose, Simon Rose, Paul Rosen, Andrea Rosenberg, Harold Rosenberg, Laurence Rosenberg, Diane Roth, Rita Ruben, Richard Rubin, Linda Segal, Lorraine Silver, Estelle Smiler, Peter Spill, Robert Spill, Stuart Stirling, Warren Vickers and Marian Woolf.



Condolences to: The families of Joy Peterson, Wendy Werth, Bert Smiler and Doris Joseph.

## Forthcoming stone-settings

28 <sup>th</sup> January 2024	Vera Miller	Waltham Abbey	Noon
Mother of Wendy Skolnick			
17th March 2024	Ivor Miller	Waltham Abbey	11.00am
Husband of Anita Miller			
17th March 2024	Martin Mercer	Waltham Abbey	11.30am
Father of Michael Mercer			
17th March 2024	Gabriel Shine	Waltham Abbey	Noon
Husband of Shirley Shine			

#### **News and Views**

The second book of the Torah begins with the words: "These are the names of the children of Israel who came down to Egypt" and goes on to tell us that this generation, who had been exiled to Egypt died, and it was at this time that the Jewish people were fruitful, and swarmed, and the land was full of them.

The commentaries note that the word for "swarm" has the same root as insects who also swarm over the land. This teaches not only that the Jewish people were, thank G-d, very prolific and numerous, but that they descended very quickly from their prior greatness to the low level of insects, who swarm without purpose over the ground. The way in which the Jewish people descend into worse and worse slavery at the hands of the Egyptians is in direct correlation to their own personal degradation from men of name, of renown, to nameless individuals who swarmed over the land. Their descent into slavery was not only the result of the wickedness of the Egyptians, it was a result of their own moral degradation.

There are so many things to be learned from this idea. The first is that we are often mistaken into thinking that our situation amongst the nations of the world is dependent upon their view and reaction to us, whereas the Torah views our survival and thriving of a people as being a result of our moral fortitude. The stronger we are as a people of faith and of morals, the stronger our standing amongst the nations. The weaker our faith and morals, the weaker we are as a nation.

The second concept so important to us is the value of "mesorah" of esteem for the nation's spiritual leaders and their messages, and the importance of their words as being the springboard from which the nation ascends. Immediately after the 12 sons of Jacob die and that generation dies, the people fall into disarray and slavery. Not only did the sons of Jacob die, but their message died with them. Without this message, Pharoah and the Egyptians did not see the children of Israel as a continuation of Joseph, the one who saved Egypt from famine and squalor. If they had, they would never have treated the Jewish people in such a terrible way.



Rather they saw them as a people apart, who had no nobility, who were not worthy of names anymore. Such people can be persecuted, because they are just a number amongst many others. Recent tragic history shows us that when we are a number and have no names, that genocide is a distinct possibility.

The sages compare the Jewish people to a bird, and their sages as its wings. It is the wings of the bird which allow it to soar, which allow it to fulfil its ultimate

potential. When the Jewish people forget this, they lose their unique identity, and it then that tragedy strikes.

The lesson from this is not only to show respect to our sages and teachers, but also to understand that it is they who ensure our greatness and uniqueness as a people, who give us the wings to aspire to our ultimate potential and ability.

I wish you all a good Shabbos.

Rabbi Steven, Siobhan, Maya and Talia Dansky.

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