



CRANBROOK NEWS

22 Beehive Lane ● 020 8629 2780



Shabbat, 22nd July 2023 / 4th Menachem Av 5783
Devarim / Shabbat Chazon / Pirkei-Avot Chapter 2

Service Times

Mincha followed by Kabbalat Shabbat

7.15pm

Shacharit followed by Kiddush

9.30am

No Mincha or Ma'ariv service

Shabbat Ends

10.03pm

Next Friday: Mincha followed by Kabbalat Shabbat takes place at **7.15pm**.

Candle lighting at **7.40pm (8.41pm)**.

The Sabbaths surrounding the Ninth of Av carry a clear message relating to the holiday. The prophetic readings for the three weeks preceding the holiday – the first two from Jeremiah and the third from Isaiah – are full of admonitions in preparation for this mournful time. Following Tisha B'Av, there are seven prophetic readings of consolation—all from Isaiah—providing comfort after this sombre occasion and preparing the individual emotionally and spiritually for the upcoming High holidays. The Sabbaths that immediately precede and follow Tisha B'Av each have a special name reflecting the message of the respective haftarah (prophetic reading).

The Sabbath immediately preceding the ninth of Av is known as the Sabbath of Vision (*Chazon*) for the prophetic reading Isaiah 1:1-27. After recounting heinous transgressions, it offers the hope of reconciliation, which will come when the people “cease to do evil, learn to do good.” The Sabbath of Vision and *Nachamu*, which provides words of consolation a week later, embrace Tisha B'Av from opposite sides, cushioning the blow of the day of destruction, allowing the mourners to go into it knowing there is salvation and emerge from it reassured that redemption would come. The entire portion [of Shabbat Chazon] may be chanted to the melody of *Eicha* (Lamentations); more appropriately, only the verses of admonition are rendered in the subdued chant.

The upswing of hope begun on the afternoon of Tisha B'Av continues on the following Shabbat. Called *Shabbat Nachamu* (Console) after the first line of the day's prophetic reading (*Nachamu, nachamu ami*, Console, console my people...) (Isaiah 40:1-26), it is also the first of seven *haftarot* of consolation, all drawn from the book of Isaiah, that deliver a message of comfort in the seven weeks following Tisha B'Av and lead us to the period of Rosh Hashanah (49:14-51:3; 54:11-55:5; 51:12-52:12; 54:1-10; 60:1-22; 61:10-63:9).

Torah Reading

Leyning: Devarim

Rabbi Steven Dansky

Sefer Devarim: 1:1-3:22

Artscroll p 938, Hertz p 735, Soncino/Cohen p 989

Haftarah: Isaiah 1:1-27

Rabbi Steven Dansky

Artscroll p 1195, Hertz p 750, Soncino/Cohen p 1004

If you would like to mark a birthday or Simcha, or want to commemorate a Yahrzeit, this can be done by sponsoring Cranbrook News. In the forthcoming weeks, there are many dates that are available. The cost of sponsoring Cranbrook News is £15. Please call the shul office for more information.

Children's Service: 10.30am

Regular Weekday Services: Sunday, Monday, and Tuesday at **Iford 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 followed by Ma'ariv: Sunday, Monday, Tuesday, Wednesday & Thursday at **7.30pm**.

Dates for the Diary

July	
Shabbat 20 th	<i>Shabbat Chazon</i>
Wednesday 26 th	<i>Erev Tisha B'Av</i> <i>Fast Begins at 8.58pm</i>
Thursday 27 th	<i>Tisha B'Av</i> <i>Fast Ends at 9.49pm</i>
Shabbat 28 th	<i>Shabbat Nachamu</i>
August	
Wednesday 2 nd	<i>Tu B'Av</i>
Thursday 3 rd	@ 3.30pm <i>Ladies Tea & Chat</i>
Shabbat 12 th	<i>Mevarachim HaChodesh</i>
Thursday 17 th	<i>Rosh Chodesh Ellul</i>
Friday 18 th	<i>Rosh Chodesh Ellul</i>

Coffee and Chat with Rev Newman resumes on Tuesday, 5th September at 3.30pm

Online Music Appreciation Extravaganza returns on Tuesday, 26th September at 8pm.

Rabbi Danksy's Weekly Shiur will return in October.



Wednesday Night at Cranbrook

7.30pm – Mincha

Fast Begins at 8.58pm

9.15pm - Ma'ariv followed by Rabbi Danksy to speak about Eicha.

Finish at about 10.30pm

Thursday Morning at Cranbrook

7.30am - Shacharit (no tallis/tefillin)

8.30am - Kinnot

To finish about 11.30am.

Thursday Evening at Cranbrook

7.00pm - Talk from Yaffa Nathan on Exodus: 1947 followed by a Q&A session
All are Welcome

8.15pm - Mincha (tefillin) followed by Ma'ariv

Fast ends at 9.49pm

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

Elizabeth Benjamin, Sheila Benson, Ralph Berkley, Kenneth Black, Francine Black, Lilian Black, Mercia Bloom, Tina Braterman, Allan Brett, Lorraine Brett, Estelle Brill, Michael Callaghan, Yael Callaghan, Kitty Davis, June Decker, Irving Freed, Julian Gandz, Patricia Gedalla, Melvyn Goodman, Ivor Greer, Rita Grossman, David Hoffman, Sharon Kaufman, Hilary Krisman, Rita Lebetkin, Matthew Leiter, Andrea Lester, Anthony Levy, Solomon Macatonia, Sheila Mason, Neville Peters, Brian Pollins, David Rein, Stanley Rogoff, Irene Rosenberg, Rochelle Saunders, Marilyn Shone, Shimon Shoshan, Edna Shutz, Basil Silver, Estelle Silver, Karen Stern, Maureen Summers, Helen Tranis, Stuart Trayman, Raymond Waxman, David Winton and Jonathan Winton.



Susan Crammer, Henry Esterson, Stuart Lasky, Edna Shutz and Lynne Worth on their respective birthdays.

Mazel Tov to all those graduating from University.

Chatanim and Eshet Chayil



We are delighted to be honouring **Simon Stern** and **Michael Silver** as Chatan Torah and Chatan Bereishis respectively.

We are also delighted to be honouring **Norma Levinson** as our Eshet Chayil and look forward to celebrating with them over Simchat Torah.



Cemetery opening times for Tisha B'Av

Please note the opening times for cemeteries on Thursday 27th July 2023.

Bushey Old and New Cemeteries, Waltham Abbey Cemetery and Willesden Cemetery 09.00 – 17.00

East Ham Cemetery, 09.00 – 15.00

Alderney Road, Brady Street and Lauriston Road Cemeteries, 11.00 – 15.30

Forthcoming stone-settings

30th July 2023	Rachelle Rose	Waltham Abbey	10.30am
Mother of Anthony Hohenstein			
20th August 2023	Paul Grant	Waltham Abbey	12.30pm
Father of Loraine Kayser			
20th August 2023	Lawrence Michaels	Waltham Abbey	1pm
Father of Stephanie Lakin			
3rd September 2023	Arnold Abrahams	Waltham Abbey	1pm
Father of Mark Abrahams			
3rd September 2023	Sinclair Frydland	Waltham Abbey	3.30pm
Husband of Sylvia Frydland			
3rd September 2023	Emanuel Levene	Waltham Abbey	4pm
Husband of Carla Levene			

The Torah says.... What??

“The Second Temple was destroyed because of baseless hatred”.

We are in the middle of the Three Weeks, a sad time for the Jewish people, which leads up to the saddest day of the Jewish year - the 9th of Av in which the First and Second Temple were destroyed. Apropos of this, I wanted to discuss the destruction of the Second Temple.

The Second Temple was built by Zerubbabel in approximately 516 BCE, after the Jewish people had been exiled first by Nebuchadnezzar from their land. At first it was quite a modest building, but during the reign of Herod the Great, the Temple was refurbished, and created one of the most beautiful Temples, to the extent that it was seen as one of the wonders of the ancient world.



This Temple lasted for 585 years and was eventually destroyed in 70CE. It relates the story of a man who wasn't invited to a party yet came uninvited. He was publicly embarrassed by his host, and none of the leaders of the generation did anything to defend him. This upset him to the extent that he told the Roman authorities that the Jews were rebelling against them. The Romans then came in and destroyed the Temple in retaliation. The Talmud concludes therefore that the source of the Temple's destruction stems from the baseless hatred that occurred - both the guest and the host hated each other for no reason.

The secular historical view of the Temple's destruction is very different. This view says that the destruction of the Temple was the result of an attempted military revolt led by the Jews against the Romans. This was the first of three major rebellions by the Jews against the Roman Empire, fought in Roman-controlled Judea, resulting in the destruction of Jewish towns, the displacement of its people and the appropriation of land for Roman military use, as well as the destruction of the Jewish Temple. Why is there such a discrepancy between the historical view of the destruction of the Temple and the Talmudic version? The Talmud cannot deny that the Temple was destroyed because of an uprising. Why then does it turn to baseless hatred as the primary reason for its destruction?



I believe the answer the Talmud provides gives us an insight into the brilliance of the Talmud. The Talmud is not interested in how or who destroyed the Temple. Rather, it is focused on the spiritual reason that the Temple was destroyed. The wellbeing of the Jewish people is not based upon their enemies, but on their relationship to the Almighty. If that relationship was good, there should be no reason for the Temple's destruction, despite its many enemies. The sages want to pinpoint the weakness in the relationship between G-d and his people that allowed the Temple to be destroyed, and it finds baseless hatred to be the primary cause. This idea is really important because it tells us that without unity and love for one another, we are fundamentally weak. No matter our relationship with the Almighty - even were we to immerse ourselves in our relationship with Him through prayer and study, if we do not connect with our brothers and sisters, we cannot have that relationship with G-d.

It is therefore so important specifically at this time, and in fact for the next few months as we move towards Yom Kippur, the Day of Judgement, that we start to think about developing our friendships with those whom we may have disagreed or fought with during this year, and in this way, G-d willing, we can once again have a Temple that is built upon the positive relationships that we have built.

I wish you all a Good Shabbos. Rabbi Steven, Siobhan, Maya and Talia Dansky

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