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Shabbat P. Nitzavim Vayeilech,

Sat. 15 - 16 Sep. 2017 - 25th of Elul, 5777 -

שבת פ' ניצבים וילך

כה אלול תשע"ז

Issue Number 811

Baal Koreh	Rabbi Asher Sebbag	(Page-1086).
Mufteer & Haftarah	Chacham Joe David	(Page -1202).

Shir Hashirim, Mincha, Kabalat Shabbat & Arbit. 18:15

Shabbat Candles. 18:59

Shabbat Shahrit - Followed by Kiddush. (Shema 9:09). 08:30

Daf Hayomi with Rabbi Asher Sebbag Shlit"a. 17:30

Mincha Shabbat Followed by Seuda Shlishit. (Sunset - 19:12). 18:30

Arbit Motzei Shabbat followed by Havdalah. 20:03

Selichot & Shahrit Weekday - (Sunday & Bank Holliday - 06:30). 05:45

Daf Hayomi with Rabbi Asher Sebbag Shlit"a. 17:30

Mincha & Arbit 18:30

Shir Hashirim, Mincha, Kabalat Shabbat & Arbit. 18:00

Shabbat Candles. **P. Haazinu Shabbat Shuva.** 18:43

Nitzavim (Deuteronomy 29:9-30:20)

Nitzavim-Vayeilech

GOOD MORNING! Rosh Hashana begins Wednesday evening, September 20th! Many Jews all over the world are rushing to make sure that they have places reserved in their synagogues. I am reminded of the classic story of the person who had to deliver a very important message to a man in a synagogue on Rosh Hashana. The usher wouldn't let him in because he didn't have a ticket. "Please, I just need a moment to tell him the message!" "No way!" says the usher, "No ticket, no entrance!" "Please," begs the man, "I promise ... I won't pray!" If you need a place to pray and don't belong to a synagogue, ask your local Jewish Federation.

WHAT IS THE ESSENCE OF ROSH HASHANA AND HOW DO WE OBSERVE IT?

Rosh Hashana is the Jewish New Year. Unlike the secular New Year which is celebrated in many parts of the "civilized" world by partying, drinking to excess and watching a little ball descend a tower in Time Square, the Jewish New Year is celebrated by reflecting upon the past, correcting one's mistakes, planning for the future, praying for a healthy and sweet year and celebrating with holiday meals.

Rabbi Nachum Braverman writes, "On Rosh Hashana we make an accounting of our year and we pray repeatedly for life. How do we justify another year of life? What did we do with the last year? Has it been a time

of growth, of insight and of caring for others? Did we make use of our time, or did we squander it? Has it truly been a year of life, or merely one of mindless activity? This is the time for evaluation and rededication. The Jewish process is called "*teshuva*," coming home -- recognizing our mistakes between ourselves and God as well as between ourselves and our fellow man and then correcting them."

On Rosh Hashana we pray that we are inscribed in the Book of Life for life, for health, for sustenance. It is the Day of Judgment. Yet, we celebrate with festive meals with family and friends. How can we celebrate when our very lives hang in balance? Ultimately, we trust in the kindness and mercy of the Almighty ... that He knows our heart and our intentions and with love and knowledge of what is best for us, will accordingly grant us a good decree for the new year.

It would seem to make more sense to have the Day of Atonement (Yom Kippur) before the Day of Judgment (Rosh Hashana). However, until we recognize our Creator and internalize the magnitude and consequences of our actions, we cannot truly seek to change ourselves or to seek atonement. That is why the three essential themes of Rosh Hashana are: *Malchuyot* (Kingship), *Zichronot* (Providence) and *Shofrot* (Revelation). The *musaf* (additional) prayer service is structured around these three themes.

The Book of Our Heritage clarifies:

In the Kingship section we acknowledge God's creation of all existence, His active supervision of the entire universe, and our acceptance of

His eternal rule. It is our job on Rosh Hashana to make God our King.

In the Providence section we proclaim our understanding that: 1) the Creator has a one on one relationship with every human being 2) God cares about what we do with our lives and sees and remembers everything 3) there are Divine consequences for our actions.

In the Revelation section we accept the Torah as if it were given once again with thunder and lightning and mighty *shofar* blasts. We also await the final redemption which is to be heralded by the "*shofar* of the *mashiach* (messiah)."

At the festive meal both nights of Rosh Hashana it is customary to dip the *challah* (special round bread for Rosh Hashana) as well as an apple, into honey symbolizing our hopes for a sweet year. There is a custom to eat various Symbolic Foods -- primarily fruits and vegetables -- each one preceded by a request. For instance, before eating a pomegranate, "May it be Your will ... that our merits increase like (the seeds of) a pomegranate." Many of the requests are based on "plays on words" between the name of the food and the request. Since these "plays on words" are lost on many who don't know Hebrew, there are those who have added their own requests. My favorite: before eating a raisin on a celery stick, "May it be Your will ... that I receive a raise in salary."

Another custom is *Tashlich*, a symbolic casting off of transgressions. It is done after the *Mincha*, the afternoon prayers, on the first day of Rosh Hashana -- and on the second day when the first day of Rosh Hashana occurs on Shabbat.

Remember -- these symbolic acts help you relate to what you need to do in life, to awaken your emotions and passions; they are not an end in themselves. It is worthwhile to get a copy of the Rosh Hashana Yom Kippur Survival Kit to get a better understanding of the holiday, the prayers, the prayer services and the opportunity that is afforded to you to grow in spirituality, to come closer to the Almighty, to perfect yourself and to perfect the world! For more insights - [- aish.com/holidays](http://aish.com/holidays).



TORAH PORTION OF THE WEEK

**Nitzavim, Deut. 29:9 - 30:20 &
VaYeLech, Deut. 31:1 - 31:30**

On the day of Moshe's death he assembles the whole Jewish people and creates a Covenant confirming the Jewish people as the Almighty's Chosen People (chosen for responsibility to be a light to the nations) for all future generations. Moshe makes clear the consequences of rejecting God and His Torah as well as the possibility of repentance. He reiterates that Torah is readily available to everyone.

Nitzavim concludes with perhaps the clearest and most powerful statement in the Torah about the purpose of life and the existence of free-will: "I have set before you this day life and good, death and evil ... the blessing and the curse. Therefore, choose life that you may live, you and your descendants." (Now that's a real Quote of the Week!)

VaYeLech begins with Moshe passing the torch of leadership to Yehoshua (Joshua). Moshe then gives Yehoshua a command/blessing which

applies to every Jewish leader: "Be strong and brave. Do not be afraid or feel insecure before them. God your Lord is the One who is going with you, and He will not fail you nor forsake you."

Moshe writes the entire Torah and gives it to the Cohanim and Elders. He then commands that in the future at the end of the *Shmita* (Sabbatical Year) the king should gather all the people during the Succot festival and read to them the Torah so "... that they will hear and learn and fear the Lord your God and be careful to perform all the words of the Torah."

The Almighty describes in a short paragraph the course of Jewish history (that's starting from Deuteronomy 31:16 for the curious). Lastly, before Moshe goes to "sleep with his forefathers," he assembles the people to teach them the song of Ha'azinu, the next weekly Torah portion, to remind them of the consequences of turning against the Almighty.

* * *

Dvar Torah

*based on [Love Your Neighbor](#) by
Rabbi Zelig Pliskin*

The Torah states:

"You are standing this day, all of you before God your Lord; your leaders, your tribes, your elders and your officers, every man of Israel" (Deut. 29:9).

The Midrash Yalkut

Shimoni comments on this verse:

"When are the Jewish people 'standing'? When they are together ('all of you'). Even a young child can break a single reed. However, a bunch of reeds together is strong and cannot be broken.

The Jewish people will not be redeemed until they are a unified group."



Shabbat Shalom,
Kalman
Rabbi Kalman
Packouz

Shiur for ladies: on Monday 27th September at the home of the rebetzin, 20 Golders Gardens at 20:00 hr. Come and discuss the significance of the upcoming festivals. More details to follow.

Happy Birthday Joe: the Rabbi, committee and community here at Ohel David would like to wish Chacham Joe David a very happy 80th birthday, ad 120. We would like to thank you for being such a loving, dedicated and incredibly important part of Ohel David for the last 40 years. You are a unique and kind person, and we wish you all the very best on your special day.

We would like: thank Sana and Nissan Nissan for their kind donation of Yom Kippur Machzorim.

Hot Kiddush: presented by Chacham Joe David for the occasion of his 80th birthday, all are welcome.

Dear all: we have sent the Finta of the year 5778 by email. Please let us know if you didn't get it as we don't have the email address of all the members. Please make sure a prompt payment.

Sefer Torah: We will be presented with a new sefer torah and Haftorah sefer at the end of November (Heshvan).

Security Alert: Please be very vigilant when you leave the Synagogue. Do not stand in groups and chat, go home without gathering on the main road. Be safe and alert.

THE KEHILLA WISHES חיים ארוכים "LONG LIFE"
TO THE FOLLOWING WHO HAVE YAHRZEIT

04 Elul Mr	Sidney Nathan	15 Elul Mr	Maurice Arwas
04 Elul Mr	Alfred Nathan	17 Elul Mrs	Evelyn Basrawy
06 Elul Mrs	Helen Meyer	24 Elul Mr	David Gigi
14 Elul Dr	Maurice Gubbay	28 Elul Mr	Ezekiel Ezekiel

Quote of the Week

Know why you want what you want