



Shabbat, 4th September 2021 / 27th Ellul 5781
Nitzavim / Pirkei-Avot: Chapters 5 & 6

Service Times

Kabbalat Shabbat	7.15pm
Shacharit	10.00 am

No Mincha or Ma'ariv service, Shabbat Ends at 8.29 pm

Next Week: Shabbat Shuvah - Kabbalat Shabbat at **7.10pm**. (candle lighting 7.12pm)

Booking is now open for [Kabbalat Shabbat](#) on Friday, 10th September at **7.10pm** and for [Shabbat](#) on 11th September at 10am.

Bookings will close at 6pm on Wednesday, 8th September.

We are open for **Shacharit** services, On Monday 6th and Thursday 9th at 7.05am and on Friday 10th at 7.15am. Sunday 5th and 12th at **8am**, **booking is now open**.

We are open for **Ma'ariv** only on **Sunday 5th at 8pm** and **Thursday 9th at 7.30pm** this will be followed by Selichot.

To book your place please **e-mail** or call Robin on 07956 617669.

Bookings will close at 10am on Friday, 10th September.

Rabbi & Rebbetzin Dansky, together with Reverend & Mrs Newman, their families and the Honorary Officers and Synagogue Council wish you and your families a sweet, healthy and prosperous New Year.



We are delighted to be honouring **Harold Marco** and **Robbie Spill** as Chatan Torah and Chatan Bereishis respectively.

We wish them and their families mazal tov and we look forward to celebrating with them over Succot and Simchat Torah.

Torah Reading

Leyning: Nitzavim

Rabbi Steven Dansky

Sefer Devorim: 29:9–30:20

Artscroll p 1086, Cohen/Soncino p 1138, Hertz p 878

Haftorah: Isaiah 61.10 - 63.09

Harold Marco

Artscroll p 1202, Cohen/Soncino p 1145, Hertz p 883

This week's Cranbrook News is kindly sponsored by Ruth Abrahams in loving memory of her father Jack Calmus, Yaakov ben Yosef ber Halevi zt"l.

Children's Service: 10.30am

Regular Weekday Services in the Main Synagogue

Shacharit: Sunday & Public Holidays – 8.15am

Shacharit: Monday and Thursday at 7.05am

Tuesday, Wednesday, and Friday at 7.15am

Rosh Chodesh Shacharit: Monday to Friday at 7.05am; Sunday at 8.15am

Ma'ariv: Monday, Tuesday, Wednesday & Thursday at 7.30pm.

Dates for the Diary

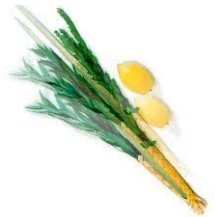
September

Sunday 5 th	8pm: Ma'ariv followed by Selichot
Monday 6 th	Erev Rosh Hashanah Men's Virtual Happy Hour
Tuesday 7 th	1 st Day Rosh Hashanah / Tashlich
Wednesday 8 th	2 nd Day Rosh Hashanah
Thursday 9 th	Fast of Gedaliah (4.41am to 8.11pm)
Shabbat 11 th	Shabbat Shuvah
Sunday 12 th	8pm: Ma'ariv followed by Selichot
Monday 13 th	Men's Virtual Happy Hour
Tuesday 14 th	Virtual Music Extravaganza
Wednesday 15 th	Yizkor on Zoom @ 1pm Kol Nidre (Fast Begins 7.01pm)
Thursday 16 th	Yom Kippur (Fast Ends 8pm)
Monday 20 th	Men's Virtual Happy Hour Erev Succot
Tuesday 21 st	1 st Day Succot
Wednesday 22 nd	2 nd Day Succot
Thursday 23 rd	Ladies Tea & Chat
Shabbat 25 th	Shabbat Chol HaMoed
Sunday 26 th	Ma'ariv @ 7pm Simchat Beis HaSho'evah @ 7.30pm

Arba Minim

Please remember to order your Arba Minim for Succot.

The cost is **£28** for a quality set.



All orders must be placed with Harold on 020 8629 2784 or by e-mail to warden@cranbrooksynagogue.org.uk no later than **Monday, 13th September**; all orders must be paid for prior to delivery.

Selichot @ Cranbrook

On **Sunday 5th and 12th September** we will daven Ma'ariv followed by Selichot at 8pm.

On **Thursday 9th** Selichot will follow **Ma'ariv** at **7.30pm**.

Please do your very best to attend and to be on time.


We wish Long Life to everyone who is observing a Yahrzeit this week:

Vivienne Agasee, Jack Alter, Sandra Angel, Alan Benson, Melanie Bernstein, Melvyn Blitz, Marsha Bloom, Lorraine Brett, Estelle Brill, Michael Conway, Sylvia Crossman, Simon Devan, Kay Engel-Hayeem, Harry Fenton, Angela Fox, Philip Fox, Shirley Gold, Freda Goldstein, Edna Graham, Gerald Grant, Barbara Grant, Sylvia Green, Katherine Hoffman, Graham Kaufman, Sandra Keller, Edward Kogan, Laurence Lacombe, Peter Leach, Anthony Leaderman, Harry Lefcovitch, Pauline Lester, Cyril Marks, Gloria Marks, Joyce Meltzer, Marilyn Mendel, Charles Mitchell, Michael Monty, Estella Nathan, Brian Pollins, Jean Prince, Rita Rogers, Barry Rosenberg, Irene Rosenberg, Jack Selner, Mark Serkes, Lisa Shaw, Marilyn Shone, Edna Shutz, Jeffrey Simmons, Simon Solvey, Linda Stanton, Philippa Stanton, Karen Sterne, Maureen Tassie, Shirley Vancliff, Henry Waldman, Raymond Waxman, Rita Weiland and Paula Wyman.

JOIN US AS WE CELEBRATE

Simchas Beis Hashoeva


ON SUNDAY 26TH SEPTEMBER
7.30PM-9.30PM IN OUR SUKKAH




Entertainment by our guest
Rabbi Geoffrey Shisler

£5 PER PERSON
INCLUDES
A DESSERT BUFFET
AND A L'CHAYIM

To book please call us on
020 8629 2780 or email
admin@cranbrooksynagogue.org.uk



We look forward to seeing you!



Bookings will close on Monday, 20th September

Covid Update

MASKS MUST STILL TO BE WORN WHILST IN THE SYNAGOGUE

SANITISE YOUR HANDS BEFORE ENTERING THE SYNAGOGUE

**THE CLOAKROOMS ARE CURRENTLY CLOSED
KEEP YOUR BELONGINGS WITH YOU**

PLEASE LEAVE 1 SEAT BETWEEN EACH PERSON

Men

- Enter through the front doors & proceed straight to your seat
- No hand shaking or contact greeting
- Use books provided
- Sanitise hands frequently
- Exit calmly through the side & back doors

Ladies

- Enter through side doors and proceed to seat upstairs
- 2M distancing is no longer a requirement
- Use books provided
- Exit down main staircase keeping to the left
- For Security, please clear forecourt as soon as possible.

Track and Trace booking is still required

We wish mazal tov to the following members:

Stanley & Rosalind Faw (50th) and Simon & Gillian (40th) on their respective wedding anniversaries.

Estelle Carson, Annette Feldman, Frederick Goodman, Diane Lee, Philip Pinkus, Ruth Rosen and Laura Shone on their respective birthdays.



The Torah says what???

All the Jews, who - past, present and future, stood in front of G-d before Moses' death.

In this week's Torah portion, Moses tells the Jewish people that they all - no matter their status in society - stand in front of G-d in order to create a covenant with him. This covenant is going to take place just before the Israelites enter the land of Israel. The covenant essentially states that their inheritance of the land of Israel is dependent upon them keeping the laws of the Torah.

However, it is not only the Jews who were standing in front of Moses that are a part of this covenant. The verse (Deuteronomy 29:14) asserts: "Whoever is here stands with us here today in front of G-d, and whoever isn't here today, is also with us". This verse is essentially saying that the covenant is also being made with all future Jews, even if they are not present, and is based on the Talmud in Shevuot (39A) which states:

I have derived only that those who stood at Mount Sinai were included in this covenant. From where do I derive that the subsequent generations, and the converts who will convert in the future, were also included? The verse states: "And also with he who is not here with us this day" (Deuteronomy 29:14).

How are we to understand this? How is it possible to be part of a covenant in which you didn't actively take part?

The Vilna Gaon understands this to mean that all the souls of all Jews, past, present and future were all present at the receiving of this covenant. They may not have been there in body, but they were in spirit.

The Maharal suggests that since Moshe stood with all the elders who were members of the Beit Din and accepted the covenant, it is binding on all future generations. There is a law that states that an ecclesiastical court cannot overturn the decision of another unless it was greater in wisdom, and since there was no court greater than Moses' court, any later generation could never overturn it.

This could also be the way in which Minhagim are established. Customs are created based either under the explicit command of Beit Din (for example keeping the second day of Yom Tov outside the land of Israel). Since those edicts need a stronger Beit Din to overturn it, and we don't have stronger courts than in the past, they cannot be uprooted, and become almost like an oath which is made in the name of the community, which cannot be broken.

The Seforno brings a different explanation. He explains that although future generations are not there, they must be taught by their parents the importance of keeping the Torah as a way of ensuring the land of Israel remains theirs. This covenant begins anew with each generation, as each one is taught the importance of Torah as being the condition for keeping the land of Israel. It is not a vow which is made once and is incumbent on all future generations, but a vow which is re-established with every single new generation that inherits the land from their forefathers.

Shabbat Shalom

Rabbi Steven, Siobhan, Maya, and Talia Danksy

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