



**Daf
Hashavua**

4 November 2017

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15 Cheshvan 5778

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Jerusalem 5.24pm

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Vayera

וַיֵּרָא

Special edition to commemorate the 100th anniversary of the Balfour Declaration

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**In loving memory of
Harav Avraham Yitzchak Yaakov ben Harav Nata Gershon**



Engraving by Ephraim Moshe Lilien, produced for the 5th Zionist Congress, which took place in Basel, Switzerland in 1901. The Hebrew inscription at the bottom is the prayer "And may our eyes witness Your return to Zion in compassion."



For more information and resources, please visit the JLC's Balfour 100 website, www.balfour100.com

"And may our eyes witness Your return to Zion in compassion. Blessed are You, God, who restores His Presence to Zion" – excerpt from the *Amidah* prayer (green siddur, page 91).

Sidrah Summary: Vayera

1st Aliya (Kohen) – Bereishit 18:1-14

Shortly after Avraham's *brit milah*, God appears to him in Elonei Mamre. Avraham greets three 'men' (in fact angels – see Rashi) and serves them a fine meal. One of them tells Avraham that Sarah will have a baby boy in a year's time. Sarah overhears and laughs in disbelief.

2nd Aliya (Levi) – 18:15-33

God reveals His plan to destroy the wicked city of Sedom to Avraham, who pleads with God to spare the city, in the merit of any righteous people who might live there (see p.3 article). However, there are not even ten righteous people living there.

3rd Aliya (Shlishi) – 19:1-20

Two of the men (angels) arrive in Sedom to rescue Lot, Avraham's nephew. Lot welcomes them in. The locals protest against Lot's hospitality and try to break down the door. Lot offers his daughters in return for the guests' safety. God strikes the townsfolk with blindness. The 'men' tell Lot to flee with his family.

Point to Consider: *why was Lot reluctant to flee Sedom? (see Rashi to 19:19)*

4th Aliya (Revi'i) – 19:21-21:4

God rains down sulphur and fire from the heavens, destroying Sedom and its neighbouring cities. Lot's wife turns to look back and becomes a pillar of salt. Lot hides in a cave with his two daughters. On consecutive nights, fearing that they are the last humans left, Lot's daughters get him drunk and each conceives a child by him. Avraham moves to Gerar in the Negev. The local ruler Avimelech takes away Sarah, whom Avraham claims is his sister. God appears to Avimelech, warning him not to touch Sarah. Avimelech confronts Avraham, who defends his non-disclosure. Sarah gives birth to Yitzchak, who has a *brit milah* on his eighth day.

Question: *what were the names of the two children born to Lot and his daughters? (19:37-38) Answer on bottom of page 10.*

5th Aliya (Chamishi) – 21:5-21

Sarah sees the negative effect that Avraham's wayward first son, Yishmael, could have on Yitzchak. She tells Avraham to send away Yishmael and his mother Hagar. They travel in the desert and Yishmael nearly dies of thirst. An angel appears, telling Hagar that a great nation will come from Yishmael. Hashem opens Hagar's eyes and she sees a well of water.

6th Aliya (Shishi) – 21:22-33

Avraham makes a peace pact with Avimelech, establishing Avraham's rights to the wells he had already dug.

7th Aliya (Shevi'i) – 22:1-24

God tells Avraham to bring Yitzchak as an offering. Having previously been told by God that Yitzchak would be his heir and having always encouraged Avraham's acts of compassion and kindness, this Divine instruction defies logic. Nevertheless, Avraham obeys, showing his unconditional devotion to God, regardless of his logical understanding. As Avraham raises the knife, an angel appears, telling him not to touch Yitzchak, presenting instead a ram to sacrifice. Avraham is praised for his faith. Avraham is told about the birth of Rivkah, Yitzchak's future wife.

Haftarah

The haftarah includes the moving story of the prophet Elisha's miraculous resuscitation of a young boy who had been born to the Shunamite lady, who used to host Elisha in her house.

Please enjoy this extended edition of
Daf Hashavua in commemoration of
100 years since the Balfour Declaration.



United Synagogue Daf Hashavua

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Putting Hearts before Eyes

by Rabbi Yoni Birnbaum, Hadley Wood Jewish Community



In 2014, at the age of just 10, Grace Warnock, a primary school pupil from East Lothian in Scotland, was diagnosed with the inflammatory bowel condition Crohn's disease.

After a short time, she noticed with increasing dismay that people were reacting negatively to her using wheelchair accessible facilities in public places, not realising that her invisible condition justified the use of these facilities in an emergency. As a result, she started a campaign to change the signs on accessible toilets in order to help people understand that some disabilities are not visible, but are present nonetheless.

Grace's sign consists of a person in a wheelchair surrounded by a man on one side and a woman on the other with red hearts painted on them. The message of the sign is that people should 'have a heart' before they rush to judge others. In 2016, 'Grace's Sign Campaign' was formally adopted by the Scottish Parliament, and her image is now being used at more and more public facilities across the country. Grace hopes that her sign will one day become a global symbol of inclusion and a non-judgmental attitude towards those less physically able. It is inspirational to see the effect that one young person can have on helping the world to see things differently.

The primary message of Grace's sign, that instead of rushing to pre-judge a situation, people should stop and think, putting their 'hearts' before their eyes, relates to an episode in this week's sidrah.

God and Avraham had a memorable dialogue regarding the town of Sodom, doomed for destruction because of its wickedness (Bereishit 18:20-33). Many commentators question why Avraham pleaded so incessantly on behalf of the inhabitants of Sodom, asking God to spare the entire city "on behalf of a few righteous

individuals". What possible affinity did Avraham have for these people, having spent his life warning against the destructive consequences of the type of immoral behaviour this city was infamous for?

According to Rabbi Moshe Feinstein (d. 1986), this episode reveals the uniqueness of Avraham's personality. The reason he could pray wholeheartedly for the salvation of the city was because he harboured no hatred in his heart for the evildoers of Sodom. He was able to distinguish between their negative behaviour, which was indeed detestable, and the essential purity of their souls as human beings, which meant they could always return to the right path, given the correct influence and guidance. Therefore, he prayed to God to save the entire town if even a small core of righteous people existed who could encourage the rest of the city to change their ways.

In this sense, Avraham epitomised the quality of someone able to place his heart before his eyes. However irredeemable and wrongful the situation appeared, through reflecting upon the possibility of positive change, he was able to sincerely pray for the salvation of the town.

Like the aspiration of young Grace Warnock, when we too are able to 'have a heart' before rushing to judge a situation, the result can lead to a more understanding and inclusive approach than would otherwise have been the case.



The Balfour Declaration: A Historical Context

by Rabbi Michael Laitner, Jewish Living Division Rabbi; Assistant Rabbi,
Finchley United Synagogue



At the end of 1917, Zionists celebrated the Balfour Declaration, a very significant political advance towards establishing Jewish sovereignty in Palestine, as that area of *Eretz Yisrael* (the Land of Israel) had become

known. Jews, especially those in Eastern Europe who had often lived in poverty and hardship, threatened by hostile rulers, could now work with more confidence to achieve the right of national self-determination in their ancient homeland.

During 1917, the unprecedented slaughter, suffering and scope of World War One continued apace. Palestine became a theatre of war as the British attempted to defeat the Turkish Ottoman Empire, an ally of Germany, which had ruled the area for hundreds of years. Led by General Edmund Allenby, British troops (including a significant number of Jewish soldiers, particularly in the Jewish Legion) successfully drove out the Turks from Palestine. Allenby was aware of the significance of conquering Jerusalem in particular. He demonstrated his humility by entering the Holy City on December 11 on foot, rather than on horseback as a victorious conqueror.

Allenby's conquest came shortly after the issuing of the 'Balfour Declaration'. The first official recognition of Zionist aspirations by a great power, the Declaration was issued on 2 November 1917, when the British Foreign Secretary, Lord Arthur James Balfour wrote to Lord Rothschild expressing the British government's sympathies for a Jewish homeland in Palestine. The area referred to by Lord Balfour encompassed much of the Biblical borders of the Land of Israel, which included parts of contemporary Jordan, Lebanon and Syria. This was a far larger plot of land than the contemporary State of Israel.

One of the many people who had a hand in achieving the Declaration was Dr Chaim Weizmann, a chemist from Odessa who had moved to Manchester (see p.6 article). Weizmann

became the Head of the World Zionist Organisation. When based in London, he was a member of the historic New West End Synagogue, one of the oldest United Synagogue communities. He was later to become the first President of the State of Israel.

Another important figure whose influence was significant in achieving the Declaration was the then Chief Rabbi of the United Hebrew Congregations of the British Empire, Dr J.H. Hertz. His lobbying included writing to *The Times* and to senior politicians (see p.5), despite the opposition of some of his lay leaders, who disagreed with the Chief Rabbi's support for Zionism.

The fact that the War Cabinet valued Zionist ambitions seriously enough to approve the Declaration in the middle of such a conflict, with an uncertain international future beckoning, was remarkable. The Declaration was widely celebrated around the Jewish world, including through special prayer services expressing thanks to God. It led to the San Remo Conference of 1920, convened by the League of Nations, which gave Great Britain its mandate to rule Palestine, eventually culminating in the declaration of independence of the State of Israel in 1948. The Balfour Declaration remains a defining moment in modern Jewish history.

This article is reproduced from the US/Koren Publishers 'From Exile to Redemption' Machzor. The second edition of this machzor is due to be published after Pesach 2018 / 5778.

Special picture postcard designed by the Bezalel Arts Academy in Jerusalem, in commemoration of the Balfour Declaration, November 1917.



Chief Rabbi Hertz's Letter to the War Cabinet

Office of the Chief Rabbi,
Mulberry Street, Commercial Road,
London, E. 1.
15th October, 1917, 5678.

DEAR SIR,

The Attitude of H.M. Government Towards the Zionist Movement, and the Future of Palestine (18/OA/5)

It is with feelings of the profoundest gratification that I learn of the intention of H.M. Government to lend its powerful support to the re-establishment in Palestine of a National Home for the Jewish people. The proposed declaration of H.M. Government that it 'will use its best endeavours to facilitate the achievement of this object', will mark an epoch in Jewish history. To millions of my brethren throughout the world it will mean the realization of Israel's undying hope of a Restoration—a hope that has been the spiritual lodestar of Israel's wanderings for the last 1,800 years.

The draft declaration is in spirit and in substance everything that could be desired. I welcome the reference to the civil and religious rights of the existing non-Jewish communities in Palestine. It is but a translation of the basic principle of the Mosaic legislation: 'And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself' (Leviticus xix, 33, 34).

I would suggest one minor alteration in the wording of the last three lines. I am anxious that the phrase:

'Or the rights and political status enjoyed in any other country by such Jews who are fully contented with their existing nationality and citizenship'

be shortened to:

'Or the rights and political status enjoyed by Jews in any other country.'

In conclusion, I must, as Chief Rabbi, thank the Prime Minister, the Secretary of State for Foreign Affairs, and the members of the War Cabinet for their striking sympathy with Jewish aspirations; and assure them that the overwhelming majority of Anglo-Jewry, as well as of the Jewries of His Majesty's Overseas Dominions, will rejoice with me at this broad humanity and far-sighted statesmanship of the men who guide the destinies of the Empire.

I am, dear Sir,
Yours truly,
(Sgd.) J. H. HERTZ,
Chief Rabbi.

The Secretary,
Offices of the War Cabinet,
2 Whitehall Gardens, S.W. 1.

The Balfour Declaration – One of the most Important Letters in History

by Elkan D. Levy, Former President of the United Synagogue



The Balfour Declaration was agreed by the British War Cabinet on Wednesday 31 October 1917, signed on Friday 2 November, and released to the public on the following Friday, 9 November, appearing for

the first time in the *Jewish Chronicle* published on that date.

However, the emergence of the Declaration was an extremely complex and unlikely story. At the beginning of November 1914, after the Ottoman Empire had entered the Great War on the side of Germany, the idea that a major power would issue a Declaration supporting the Zionist movement was the dream of a few idealists. The idea that it would come from Britain, whose Foreign Office viewed Zionism as a German movement headquartered in Berlin, would have seemed totally impossible. The idea that a Jew, born in the *heim* ("the old country") with Yiddish as his mother-tongue, would come to mesmerise members of the British aristocracy who held important positions in Government, would have seemed laughable.

And yet, three years later, that is exactly what had happened.

In 1914 Britain was the largest power in the Muslim world. Her holdings in India and the Far East made her particularly vulnerable to the possibility that the Sultan of Turkey, who claimed to be the supreme Caliph of the Muslim world, might declare a *jihad*, a holy war, against the British. They could then be faced with the possibility of insurrection in large parts of the Empire. The security of the Suez Canal and the long journey to India, the jewel in the British Crown, were major concerns.

In an attempt to avoid these problems, the British encouraged Arab nationalism, but the extent of

the Arab state and the future of Palestine were not clear. The Arab revolt of 1916-1918 against the Ottoman Empire followed, led by T. E. Lawrence (of Arabia) and sustained by large quantities of British gold.

At the same time, Anglo-French negotiations were taking place in London regarding post-war division of influence in the Middle East. This led to the Sykes-Picot agreement of March 1916, which provided a special status for Palestine for the first time.

In December 1916, David Lloyd George became Prime Minister. As a child he knew more about Biblical history than the history of Wales, where he lived. He developed a romantic attachment to the Zionist idea, which was shared by his Foreign Secretary Lord Arthur James Balfour.

In 1906 Balfour had encountered Chaim Weizmann, then a lecturer in chemistry at the University of Manchester. Balfour was curious to know why the Zionist movement had not responded positively to the British government's offer of land in Uganda. When Weizmann asked if Balfour would accept Paris instead of London, Balfour responded that the British already had London. Weizmann retorted: "Mr Balfour, we had Jerusalem when London was a marsh". This made a deep and lasting impression.

At the same time Herbert Samuel, the first professing Jew to be a member of the British Cabinet, had become a supporter of the Zionist vision of an independent Jewish state in Palestine. His discussions with the Foreign Secretary Sir Edward Grey, and a memo that he submitted to the Cabinet in January 1915, raised the whole level of Zionist perception in the government. The possibility of a pro-British state acting as a buffer against French influence in Syria, and protecting the Suez Canal, became increasingly attractive. When added to the undeniably romantic notion of returning God's

chosen people to their ancient homeland, government support for Zionist aspirations began to enter the realms of possibility.

In 1915 the British Army was suffering from a shortage of shells, and Weizmann had discovered a new process for manufacturing acetone, an essential ingredient of explosives. This brought him into contact with many of the leaders of British society and politics, and his undoubted skill and charm converted many of them to Zionism. "We are all Weizmannites in this house" exclaimed Lord Robert Cecil, Under-Secretary at the Foreign Office.

Not every Jew was a supporter. Lucien Wolf, an anti-Zionist Jewish journalist, represented a view held by many acculturated British Jews who feared that the establishment of a Jewish state would undermine their hard-won rights and status in British society.

By 1917, Herbert Samuel's cousin Edwin Montagu was Secretary of State for India. To the bemusement of his colleagues, the only Jew in the Cabinet was violently anti-Zionist. Montagu's opinions led to the insertion of a clause which ultimately justified the exclusion of Jews trying to flee to Palestine from Hitler. Nonetheless the negotiations with the British government continued, led for the Zionists by Chaim Weizmann. After the Declaration, Weizmann's pre-eminence among the Zionist leadership was supreme and unchallenged.

On Friday 9 November 1917, the Balfour Declaration was greeted with messianic fervour by Jewish communities all over the world, reinforced when General Allenby conquered Jerusalem four weeks later. From this came the British Mandate of Palestine and in due course the establishment of the State of Israel. The Declaration is arguably one of the most important letters in history.



Vera and Chaim Weizmann, Herbert Samuel, Lloyd George, Ethel Snowden and Philip Snowden

Jewish Leadership and the Balfour Declaration

by Rabbi Z M Salasnik, Former Rabbi of Bushey and District United Synagogue



The membership of the United Synagogue of the 20th century was not characterised by any one 'political' position. The Synagogue Council of the Zionist Federation in mid-century in fact had

representation from many Federation of Synagogues communities but from few United Synagogues. In the early part of the century, in the main, Federation members identified with Zionism, while many United Synagogue members were aloof.

Yet this picture hides a very political atmosphere among the United Synagogue leadership, with important figures holding different opinions that were played out not just within the community but in front of the Cabinet and the national press as well. Most, though not all, of the Jews mentioned in this article, both proponents and opponents of Zionism, were United Synagogue members.

The most unusual proponent was Herbert Samuel, Britain's first practicing Jewish cabinet minister. Brought up in a traditional Orthodox home, he benefited from the guidance of his uncle, Samuel Montagu, 1st Lord Swaythling, the founding President of the Federation of Synagogues.

Devoting his life to national politics, Samuel played a limited communal role. At the age of 9, he was given a seat in the New West End Synagogue on its opening, which he retained until his death over 80 years later. Nor had he shown any interest in Zionism, except in a private conversation with the Sefardi Hacham Moses Gaster, an active Zionist.

Yet in 1914, when Prime Minister Herbert Asquith declared that one of the war aims was the dismemberment of the Ottoman Empire, Herbert

Samuel advocated that Palestine should become a centre for Jews under a British protectorate. Foreign Secretary Sir Edward Grey and Chancellor of the Exchequer David Lloyd George were sympathetic. Asquith was surprised that Zionist fantasies had found their way into Samuel's "well-ordered and methodical brain". The Zionist leadership were just as surprised to receive his support. This, however, was Herbert Samuel, a statesman who dealt with each matter on its own merits, irrespective of what the view of his social group would be. Others of his class were to be converted to Zionism through contact with Chaim Weizmann. Samuel had declared his support before he met Weizmann. [Weizmann, later Israel's first President, was also a United Synagogue member – see p.4 article].

Edwin Montagu, a younger son of Lord Swaythling and first cousin of Herbert Samuel, was on the other side of the debate, fervently opposed to a Jewish state. Like his cousin, he had his barmitzvah at the New West End and was the first baby boy to be recorded in the synagogue's birth register. In 1917, he was the senior Jew within the government.

The Rothschild family was similarly split. Lionel de Rothschild (1882-1942), first cousin of Lord Rothschild, was President of the United Synagogue (1917-1942). He and his branch of the family were opposed to Zionism, and as an MP, like Edwin Montagu, he was in a position to oppose.

On the other side, however, there was a growing number of Rothschilds sympathetic to Zionism. James de Rothschild, born into the French branch of the family, had moved to England. His father Edmond was a major supporter of many Jewish enterprises in the Holy Land. James and his wife, Dorothy, were to become major benefactors to Israel, most notably in the funding of the Knesset building many decades later.

The first Lord Rothschild had seen Zionism as an idle dream. However, in his last months, he had been persuaded by Herbert Samuel's scheme and by his French cousin Edmond's approaches. His sons, Walter, the second Lord Rothschild, and Charles (grandfather of the present Lord Rothschild) followed their father's late conversion to Zionism. Walter, before succeeding his father in 1915, had spent a few years engaged in what was expected of him – the Bank, the House of Commons and the Army. But by 1917, he was free to pursue his own interests, particularly zoology. On 28 May 1917, he even wrote to *The Times* to explain what 'we Zionists' desire in response to a letter repudiating Zionism (see below).

What address was appropriate for Balfour to write to? The Chairman of the Zionist Executive, Otto Warburg, was German, making it impossible to write to him when the Declaration was based on the forthcoming defeat of Germany and her Turkish ally. Chaim Weizmann, the person most involved in canvassing for the Declaration, was junior in the Zionist leadership to Nachum Sokolow, who had come to Britain in 1914, a decade later than Weizmann, and both were foreigners. There was no Jewish organisation to whom it was more appropriate to address the Declaration than the Board of Deputies. Yet it was the Board's previous President, David Alexander, whose letter to *The Times* (24 May 1917) together with Claude Montefiore of the Anglo-Jewish Association, had attacked Zionism. That letter had drawn responses from Lord Rothschild, Chief Rabbi Hertz and Hacham Gaster, marking the difference between some of the leadership and other leaders, both religious and lay. Even though Alexander resigned and his place was taken by Sir Stuart Samuel, Herbert's elder brother, who would factually tell the British government that most Jews supported Zionism, the differing groups within the Board prevented it being the recipient of the Declaration.

Lord Rothschild's letter to *The Times* and his approaches to the British government made him the person to whom Balfour addressed the Declaration.

Nachum Sokolow, the other leading Zionist most involved in the Declaration, was also a United Synagogue member, perhaps of St John's Wood. He was initially buried in Willesden in 1936 and was moved to burial on Mt. Herzl in 1956.

Yet November 1917 was not such a wonderful month for the Rothschilds. Like so much that happened in World War I, even good news was bittersweet. On 2 November, Lord Rothschild received the Declaration. On 17 November, his first cousin, Evelyn de Rothschild died from wounds received at the Battle of Mughar Ridge, one of the battles that led to the taking of Jerusalem by British and Allied forces and was buried in a Jewish cemetery in Rishon-le-Zion. Evelyn was a brother of Lionel, the President of the United Synagogue, who was from the anti-Zionist branch of the family. On 15 November, their second cousin, Neil Primrose, a pro-Zionist, was killed from wounds received in the Battle of Gezer. Neil, who was brought up as a Christian, is buried in the Ramleh Commonwealth War Graves Cemetery in Israel. His tombstone is similar to those of other soldiers and is marked with a cross, a distinction in every sense from his mother's tombstone, one of the grandest in Willesden cemetery.



Walter Rothschild (2nd Baron Rothschild)
caricatured by Spy for *Vanity Fair*, 1900

Insights into Jewish History Part 85: Yehuda's Treaty with the Romans

by Rebbetzen Ilana Epstein, Cockfosters & N Southgate United Synagogue;
Head of Project Development, US Living & Learning



Yehudah (Judah) the Maccabee had secured the Beit Hamikdash (Temple) yet again, three years after the Chanukah story, but Jerusalem still lay divided. The Accra Citadel located just below the Temple in the

south of the city was the beating heart of the Hellenised community in Jerusalem; the traditional Jews were living within the city walls. As the traditional Jews would walk up towards the Temple to offer sacrifices, they would be attacked physically by the Hellenised Jews.

Yehudah, who could not bear to see the skirmishes continuing and was desperately trying to find stability for the traditional Jewish populace of Judea, looked for an ally.

The newest entry into the fierce world of empire clashes was the Romans. By the first century BCE, Rome was emerging as a superpower. It controlled all of Italy, Gaul and Spain and was steadily working its way north, east and south. There was seldom a military conflict in which the Romans were involved that they did not win. Yehudah the Maccabee sent two messengers as emissaries to petition the Romans for a treaty.

A treaty was agreed to and officially ratified by the Roman Senate. The treaty read as follows: *"The decree of the Senate concerning a league of assistance and friendship with the nation of the Jews: It shall be unlawful for any that are subject to the Romans to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money; and if any attack be made upon the Jews, the Romans shall assist them, as far as they are able; and again, if any attack be made upon the Romans, the Jews shall assist them."*

The language of the treaty was not one sided. The Jews, if need be, would have to go out and fight any enemy of the Romans as well. With the treaty in his back pocket, could Yehudah be assured of the Greek Seleucid kingdom ceasing their attacks? Unfortunately not, and Judea remained plagued by constant attacks by the Greeks.

In the opening verses of parashat Vayishlach (Bereishit 32:4-22), Ya'akov was preparing to meet with Esav, his estranged brother. Ya'akov devised three strategies for the meeting: prayer, presents and war. The Ramban (Nachmanides d. 1270) writes that we should have heeded a warning from this, as the descendants of Esav were the Romans. Yet in our first encounter with them, Yehuda sent his emissaries to the Romans too hastily and unprepared. The Ramban says that this ended up causing our downfall; we had opened the door to the Romans, and some 200 years after the initial invitation, our downfall would come about at their hands.

Six years after the Chanukah story, Yehudah was killed in yet another battle with the Greek forces, in which the Romans did not ally themselves. Yehudah was carried back home to Modi'in, and lays buried next to his father Mattityahu in the hills surrounding their home.



Answer: Moav and Ben-Ami

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THE TRIBE SCRIBE

VAYERA: SMALL TALK!

Page Editor: Sharon Tadley
Writer: Shira Chaik
Cartoonist: Paul Solomon



YES, SURE MUM, I'LL PUT THE SHOPPING IN THE FRIDGE FOR YOU. YOU KNOW WHAT, SINCE YOU'RE RUNNING LATE, I'LL MAKE SUPPER TOO...



UM, DAN, ARE YOU SURE THAT WAS A GOOD IDEA? THERE ISN'T REALLY TIME FOR THAT, AND BESIDES, YOU'RE NOT VERY GOOD AT COOKING!

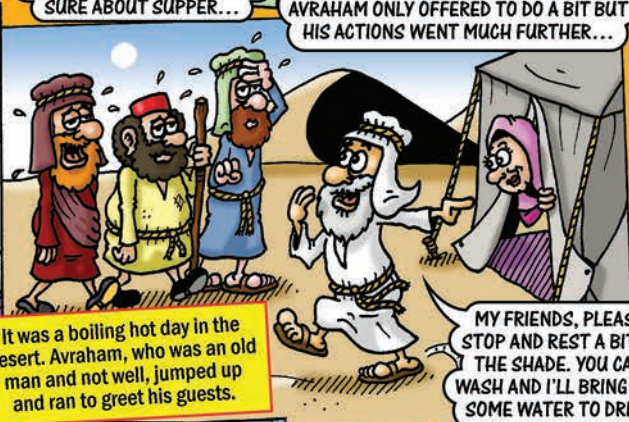
WELL I'LL PUT THE SHOPPING AWAY BUT I'M NOT ACTUALLY SURE ABOUT SUPPER...



HAVE YOU EVER PROMISED TO DO MORE THAN WAS REALISTIC? IN THIS WEEK'S PARASHA AVRAHAM SHOWS US THE EXAMPLE OF EMOR ME'AT V'ASHEH HARBEH - SAY A LITTLE AND DO A LOT. AVRAHAM ONLY OFFERED TO DO A BIT BUT HIS ACTIONS WENT MUCH FURTHER...

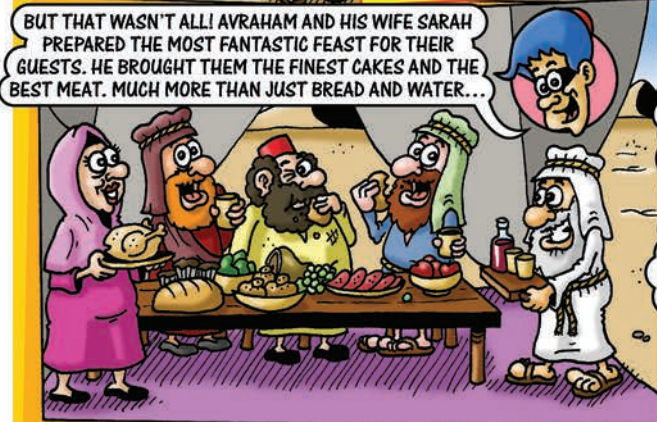


Abraham sitting at the entrance of his tent in the desert, waiting for guests.



It was a boiling hot day in the desert. Abraham, who was an old man and not well, jumped up and ran to greet his guests.

MY FRIENDS, PLEASE STOP AND REST A BIT IN THE SHADE. YOU CAN WASH AND I'LL BRING YOU SOME WATER TO DRINK AND BREAD TO EAT.



BUT THAT WASN'T ALL! AVRAHAM AND HIS WIFE SARAH PREPARED THE MOST FANTASTIC FEAST FOR THEIR GUESTS. HE BROUGHT THEM THE FINEST CAKES AND THE BEST MEAT. MUCH MORE THAN JUST BREAD AND WATER...

ACTIONS CAN SPEAK MUCH LOUDER THAN WORDS. IT MIGHT BE IMPRESSIVE TO MAKE HUGE PROMISES BUT AVRAHAM TEACHES US TO GO EASY ON THE BIG TALK AND TRY AND DO MORE THAN WE HAVE UNDERTAKEN.



tribe
www.tribeuk.com

Tribe is the Young People's Department of the United Synagogue: Creating a future for our community through engaging, educating and inspiring the next generation.