

In memory of Adrian Daulby Hy"d and Melvin Cravitz Hy"d, whose lives were cut short in a brutal terrorist attack at Heaton Park Synagogue on Yom Kippur

בס"ד

15 NOVEMBER 2025 | 24 CHESHVAN 5786

VOLUME 39 | #10

DAF HASHAVUA

חַיֵּי שָׂרָה | CHAYEI SARAH

SHABBAT ENDS:

- London: 5.02pm
- Birmingham: 5.06pm
- Bournemouth: 5.15pm
- Cardiff: 5.17pm
- Dublin: 5.22pm
- Edinburgh: 5.03pm
- Glasgow: 5.08pm
- Hull: 5.01pm
- Leeds: 5.01pm
- Liverpool: 5.11pm
- Manchester: 5.06pm
- Nottingham: 5.06pm
- Sheffield: 5.06pm
- Southend: 4.59pm
- Southport: 5.12pm
- Jerusalem: 5.18pm

Shabbat Mevarechim

Rosh Chodesh Kislev is next Friday



SIDRA BREAKDOWN

חיי שרה

CHAYEI SARAH

5th Sidra in:

בראשית

BEREISHIT

By Numbers:

105 VERSES

1,402 WORDS

5,314 LETTERS

Headlines:

ISAAC AND REBECCA

CHAYEI SARAH:

Artscroll p.106

Hertz p.80

Koren Sacks p.139

Soncino p.118

HAFTARAH:

Artscroll p.1136

Hertz p.90

Koren Sacks p.1423

Soncino p.135

Sidra Summary

1ST ALIYA (KOHEN) – BEREISHIT 23:1-16

Sarah dies aged 127, in Kiryat Arba, also known as Hebron. After eulogising Sarah, Avraham negotiates with the head of the local Hittites, Efron, in order to purchase a burial plot for Sarah, Me'arat (Cave of) Hamachpela. They agree a price of 400 silver shekels.

Point to Consider: *In what way does the spelling of Efron's name hint at his greed? (see Rashi to 23:15)*

2ND ALIYA (LEVI) – 23:17-24:9

Avraham buries Sarah. Avraham asks his servant (understood to be) Eliezer to seek a wife for his son Yitzchak (Isaac), making him take an oath only to select a girl from Avraham's birth town, Charan, rather than from Cana'an. Avraham also insists that Yitzchak's future bride must agree to leave her home to come to the Land of Cana'an (later Israel), rather than Yitzchak going to live in Charan.

3RD ALIYA (SHLISHI) – 24:10-26

Eliezer sets out on his journey, with ten camels and presents from Avraham. Towards the evening, Eliezer arrives at a well, close to his destination, where he rests the camels. He prays to God to show him a clear sign of the identity of Yitzchak's future bride: the young lady who would offer water to Eliezer and his camels. As he finishes his prayer, Rivkah (Rebecca) appears, with a jug on her shoulder, from which, after drawing water from the well, she gives Eliezer to drink. She then draws water for all of his camels to drink. Eliezer gives her jewellery and asks her who she is. Rivkah relates that she is the daughter of Betuel, Avraham's nephew. She grants Eliezer his request for a place to sleep.

4TH ALIYA (REVI') – 24:27-52

Eliezer is amazed that his prayers were answered so quickly and exclaims thanks to God. Rivkah runs home to tell her family what has happened. On seeing Eliezer's gifts to Rivkah, her brother Lavan runs out to greet him and welcomes him in. Eliezer introduces himself and recounts the story of his journey. He asks permission to take Rivkah as a wife for Yitzchak. Lavan and Betuel agree.

5TH ALIYA (CHAMISHI) – 24:53-67

Eliezer gives more jewellery, as well as gold and silver vessels, to Rivkah. He gives her family delicious fruit (Rashi). They eat and drink together, and Eliezer stays overnight. The next morning, Lavan and his mother ask for Rivkah to stay with them longer before leaving. Eliezer is insistent and Rivkah agrees to go immediately. Rivkah meets Yitzchak in the Negev, where he brings her into his mother Sarah's tent.

6TH ALIYA (SHISHI) – 25:1-11

Avraham marries Ketura, whom the Midrash identifies as Hagar. Their descendants are listed. Avraham dies, aged 175. He is buried by Yitzchak and Yishmael, also in Me'arat Hamachpela, next to Sarah.

7TH ALIYA (SHEVI'I) – 25:12-18

Yishmael's descendants are listed. He dies, aged 137.

HAFTARAH

This section of the Book of Melachim (Kings) relates the attempt by Adoniyah, the older son of King David, to establish himself as David's successor. Queen Batsheva and Natan the Prophet manage to foil this plot, by warning King David, who reasserts his younger son Shlomo's (Solomon) right to succeed him.



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COVENANT AND CONVERSATION

THE NEXT CHAPTER

This is an abridged version of Rabbi Sacks' 2011 Covenant & Conversation essay, marking the recent 5th yearzeit of Rabbi Lord Jonathan Sacks zt"l. Learn more from Rabbi Sacks at www.rabbisacks.org

One of Avraham's most striking traits is his serenity in his final years. In recent chapters, he was faced with the trial of having to sacrifice his son, with no clear sign of ever building the large family and land he was hoping for. At the beginning of this week's *parasha* his beloved wife dies, and he has no grandchildren or any land. Yet he appears wise and forward-looking, taking care of the future.

First, he buys a plot of land. Then he arranges a wife for his son. Soon he himself remarries and has six more children. To avoid conflict, he gives them all gifts but makes it clear that Yitzchak (Isaac) is still his heir. He sends these children out in the world. Finally, we read of his demise, the most serene description of death in the Torah:

Then Avraham breathed his last and died at a good old age, an old man and full of years; and he was gathered to his people. (Bereishit 25:8).

One can forget how much heartache he has suffered in his life: lengthy journeys; conflicts with his nephew Lot; twice leaving the land due to famine; events causing him to fear for his life; the wait for a son; the conflict between Sarah and Hagar; and the pain of sending Yishmael away and then almost losing Yitzchak too. Yet Avraham

exudes the beauty and power of a faith that places total trust in God, without apprehension or fear. He is not without emotion, but places himself in God's hands... There is something sublime about his faith, although he is not handed everything without struggle. For instance, in this week's *parasha*, Avraham has nowhere to bury his wife. Despite promises from God, he owns not one square inch. Avraham's negotiation to buy a field and a cave is a complex encounter.

Both sides are polite, but the Hittites are clearly unwilling to sell him land. Avraham must use negotiating skills, eventually paying a giant sum for a small plot of land. It seems a long way from the vision God painted of the entire country one day becoming his descendants' home. Yet Avraham is content. The next chapter begins with the words:

"Avraham was now old and well advanced in years, and the Lord had blessed him in all things" (Bereishit 24:1).

That is the faith of Avraham. The man promised as many children as the stars of the sky has just one child ready to continue the covenant. Promised all the land of Israel, he has acquired one field and a tomb. But that is enough.

“ There are many types of hero in Judaism, but few as majestic as the man who first heard the call of God and began the journey we still continue.”

The journey has begun. Avraham knows "It is not for you to complete the task." He was content that the first piece was in motion, a portion of land. Now he sets about the second piece, a wife for Yitzchak - continuity.

One phrase shines through his negotiation with the Hittites. They acknowledge Avraham, the stranger from another land, as "a prince of God in our midst." Avraham fought and prayed for his neighbours but always maintained his distance and led a different lifestyle to them. For this he was respected. So it was then. So it is now. Non-Jews respect Jews who respect Judaism.

At the end of his life, we see Avraham, dignified, satisfied, serene, with faith. There are many types of hero in Judaism, but few as majestic as the man who first heard the call of God and began the journey we still continue.



FROM CHAYEI SARAH TO WHITEHALL – **CARRY THEM FORWARD**

BY: **FIONA PALMER**

Chief Executive, AJEX

Parashat Chayei Sarah begins with the passing of Sarah but quickly turns to how her influence endures. Avraham secures the Cave of Machpelah as a dignified, permanent resting place, and then arranges for Yitzchak (Isaac) to marry Rivka (Rebecca). In both moments, the message is clear: remembrance and continuity are inseparable.

Just as Sarah's legacy was carried forward by her family, so too is the memory of Jewish service carried forward through the AJEX Annual Remembrance

Parade. Each year, Jewish veterans, serving personnel, families, youth groups and schools gather in Whitehall. They march side by side, carrying the memory of Jewish men and women who served and sacrificed for our country.

This year's theme, "*Carry Them Forward, Marching Together*," is an active step of Remembrance - a march of solidarity and pride. During the Second World War, 70,000 UK Jews served in HM Armed Forces, alongside another 31,000 from the *Yishuv* (pre-state

Israel). Across all Allied forces, approximately 1.5 million Jews contributed, including around 500,000 in the Red Army. Their legacy also includes the often unsung contributions of women, whose resilience and service must be remembered alongside those on the front line. Their courage remains integral to our collective story.

Observing Remembrance is not only a communal duty but also a *mitzva* - an obligation to honour those who came before us. *Chayei Sarah* teaches that true Remembrance is not simply looking back; it is about what we choose to carry forward. Avraham honoured Sarah's memory by securing a future for his family and his faith.

The AJEX Annual Remembrance Parade is an opportunity for us to do the same: to honour those who served and sacrificed, while connecting past and present generations. Through this shared act of Remembrance, we preserve memories and educate the next generation by stepping forward as proud Jews and citizens. Whether by marching in Whitehall or standing in support along the route, every member of our community can take part in carrying a legacy forward and ensuring those memories live on. **We hope to see you on Sunday 16th November. More details at www.ajex.org.uk**



CARRY THEM FORWARD MARCHING TOGETHER

AJEX Remembrance Parade & Ceremony
Sunday 16th November 2025



Jewish artists you want to (re)discover

BY: **TATIANA VON BEELEN**

Senior Graphic Designer and Brand Lead
at the United Synagogue



LILY DELISSA JOSEPH

1863 –1940
London

Imagine a busy Edwardian London filled with noise and excitement. In this buzzing city lived Leah Alice (Lily) Delissa Joseph (née Solomon), a talented artist and passionate campaigner for women's rights.

Born into a prosperous Jewish family in Bermondsey, Lily was the younger sibling of the renowned artist Solomon Joseph Solomon. Following in her brother's footsteps, she trained at top art schools, honing her skills in portraiture, landscapes and interiors.

Lily exhibited widely with

prestigious groups like the New English Art Club and the Society of Portrait Painters. She also belonged to the Women's International Art Club, helping promote women artists. In 1900, she participated in the grand Women's Exhibition at Earl's Court, gaining recognition for her talent.

Deeply devoted to the Jewish community, Lily attended the Brook Green synagogue in Hammersmith, designed by her husband, architect Delissa Joseph, F.R.I.B.A., who was an officer of the congregation.

Lily was an active member of the women's suffrage movement. She was even detained at least once during her activism. When her art exhibition was reviewed in *The Jewish Chronicle* in 1912, a special note appeared. It apologised for her absence from the show's opening because "she was detained at Holloway Gaol in connection with the Women's Suffrage Movement."

Outside the studio, Lily



Lily Delissa Joseph, The Art Gallery, c. 1911. Courtesy of the Ben Uri Collection

embraced adventures unusual for women of her time. She was one of the first women to own and drive a car, even motoring to Palestine in the 1920s. Additionally, she learnt to fly aeroplanes.

Recognised globally, Lily won honours at the Paris Salons and displayed her work at leading British galleries. Nowadays you can find her art in the Tate and the National Gallery. Her paintings often depicted peaceful interiors, reflecting calm and comfort.

Even after her death in 1940, Lily's legacy endures. Visitors can pay respects at her gravesite in Willesden Jewish Cemetery, walking through history on tours celebrating artists.



Lily Delissa Joseph, Self-Portrait with Candles, 1895. Courtesy of the Ben Uri Collection



Ben Uri is Europe's leading museum and research centre on the Jewish, Refugee and wide Immigrant contribution to British art since 1900 and proudly represents the community in the centre of the British mainstream museum sector.



BRINGING GOD INTO THE ROOM: **PART 19**

WHAT PSALMS SHOULD WE SAY?¹

BY: **RABBI MICHAEL LAITNER**

US Director of Education, Interim Rabbi at Belmont US



There is a psalm, the saying goes, for every occasion. For two years since 7 October 2023, we recited psalms such as 20, 120, 121 and 130 in prayers for the release of the hostages, peace and the survival of Israel and its citizens.

On and around 13 October 2025, (Hoshana Raba in the Jewish calendar), feeling enormous gratitude and joy, we saw surviving hostages being released. It was also a moment that was bittersweet, as we cried together for those hostages who were no longer alive and for the pain of their families and loved ones. Rather than this simply being a moment in time, it is an ongoing process of recovery or mourning, especially for those directly affected. What psalm might be appropriate to recite in these circumstances?

An answer is closer to hand than we might think: Psalm 126, better known as “Shir Hama’alot”, on pages 756 & 757 in *The Authorised Daily Prayer Book*. It is especially familiar since we sing it before *birkat hamazon* (benching) on Shabbat, Yom Tov, Chol Hamoed, Rosh Chodesh and special occasions such as at a simcha, when we focus on its themes of

joy and a better future.

Here is the translation of Rabbi Sacks zt”l, which I hope demonstrates the power and significance of this psalm. Two especially relevant phrases are highlighted.

*A Song of Ascents. When the Lord brought back **the exiles of Zion** we were like people who dream. Then were our mouths filled with laughter, and our tongues with songs of joy. Then was it said among the nations, “The Lord has done great things for them”. The Lord did do great things for us and we rejoiced. Bring back **our exiles**, Lord, like streams in a dry land. May those who sowed in tears, reap in joy. May one who goes out weeping, carrying a bag of seed, come back with songs of joy, carrying his sheaves.*

The Hebrew phrases for the highlighted sections respectively are *shivat Tzion* and *sheviteinu*, traditionally translated as “exiles”. The *Complete Artscroll Siddur* translates this term as “captivity” rather than “exiles”, linking it to the word “*shevi*” (see Devarim 28:48, for example), which clearly means captivity.

However, a fascinating complementary reading is

“ We praise God for the return of the hostages, pray for better fortunes, and state our belief in the blessings that God has promised to the Land and people of Israel.”

suggested by the modern Israeli commentary, *Da’at Mikra*², which advocates for the following translations: “the good fortunes, or situation, of Zion”, and “our good fortunes.”³

At the time of writing, read in this light, we can combine both approaches and focus our minds before we sing *Shir Hama’alot* that it is also a prayer for returned hostages, their families and all those navigating this difficult process. We praise God for the return of the hostages, pray for better fortunes, and state our belief in the blessings that God has promised to the Land and people of Israel.

May we all continue to find the religious inspiration for our times - both obvious and latent - in all of our prayers, as demonstrated by Psalm 126.

¹ This article was written towards the end of October 2025

² *Da’at Mikra*, Tehillim vol.2, ch.126

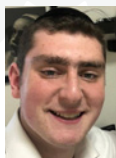
³ For a detailed analysis, see Mitchell First’s article in *Hakirah: The Flatbush Journal of Jewish Law & Thought* at www.hakirah.org/Vol34First.pdf

THE TRIBE WEEKLY

PARASHAT CHAYEI SARAH

14-15 NOVEMBER | 24 CHESHVAN

EVERY ACTION COUNTS



BY: **YY SPECTOR**

Youth Director at
Cockfosters and N
Southgate Synagogue
and former Tribe
Fieldworker

This week's parasha, *Chayei Sarah* begins with the death of Sarah, the first Jewish woman, and ends with the next generation stepping forward. While the name of the parasha means "The Life of Sarah," it actually starts with her passing. Why would a Torah portion about someone's life focus on their death?

The answer is powerful: sometimes, a person's *true impact* becomes clearest after they're

gone. Sarah's life was about building a future, a family that would carry on values of kindness, faith and connection to God. After her death, we see that her legacy lives on. Avraham buys a burial place for her with dignity and respect, showing the importance of honouring others. Then, he makes sure to find a good wife for their son Yitzchak (Isaac) someone who will continue the mission of building a strong, meaningful future.

That wife is Rivkah (Rebecca). She isn't chosen because of her looks or her family's money but because she's kind. When she sees a stranger and his camels, she offers water not just to him,

but to all his animals too. That small act shows something huge: real greatness often shows up in everyday kindness.

So what can we learn? That our actions, even small ones, matter. Helping someone, showing respect, being kind even when it's not required; these are the things that build a meaningful life. Just like Sarah's legacy continued through Yitzchak and Rivkah, our kindness can ripple out into the world too.

This week, think about one kind action you can do at home, at school, with friends. You never know how far it might go and how important it is to be aware of our own actions.

Shabbat Shalom!

Parasha Wordsearch

Find these words in the grid. The words can go in any direction and can share letters as they cross over each other.

J	E	H	S	H	K	I	N	D	N	E	S	S	A
T	L	Q	N	C	A	E	N	Q	R	C	S	R	A
R	I	A	Q	A	K	R	V	Q	J	M	N	B	V
H	E	H	V	K	A	A	A	I	V	I	A	C	
U	Z	T	O	A	G	N	H	S	C	S	Q	F	W
K	E	N	A	H	N	J	A	C	O	G	G	R	U
H	R	M	K	W	A	O	O	C	Z	A	E	E	P
B	N	V	A	C	P	L	C	U	L	T	O	N	J
B	O	J	Y	H	R	T	E	M	R	G	I	O	O
R	C	A	M	H	A	I	N	P	B	N	D	Y	Q
C	H	F	V	N	O	R	V	E	H	C	E	L	R
D	A	Q	E	R	E	M	V	K	T	C	D	Y	U
H	Y	M	Q	A	P	Z	Y	A	A	J	A	U	E
L	O	N	E	B	R	O	H	U	F	H	F	M	B
M	T	F	W	L	W	I	D	S	B	U	V	P	W

AVRAHAM
KINDNESS
CANAAN
YITZCHAK
JOURNEY
SARAH
ELIEZER
CAMEL
MACHPELAH
WATER
CHEVRON
LAVAN
RIVKAH
CAVE
TENT





THE TRIBE SCRIBE

CHAYE! SARAH: BURNT OFFERINGS!



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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.