



## Times of Services 2016

**Friday 17 June**

Shabbat begins: 9.06 pm

Mincha/

Kabbalat Shabbat: 7.15 pm

**Shabbat 18 June**

Shacharit: 9.30 am

Haftarah: Jo Glass

Shabbat ends: 10.27 pm

**Sunday 19 June**

Shacharit: 8.40 am

**Friday 24 June**

Shabbat begins: 9.08 pm

Mincha/

Kabbalat Shabbat: 7.15 pm

### Reading the Haftarah



If you would like to read Haftarah to mark a special event or just to make your personal contribution to the service, please contact Brian Robinson, who will be delighted to help with any preparation or revision.

### Sponsoring an Event



If you are celebrating a Simcha or commemorating a family Yahrzeit, or if you are just feeling generous, please consider sponsoring a Shabbat morning Kiddush, Seudah or Sunday morning breakfast. Contact Joan Michaels: 020 8579 4261.

**AJR**—Meets the 1st Tuesday in every month at 2.00 pm. Contact Leslie Sommer: 020 8993 7574.

### Israeli Dancing!



Tuesday evenings, 8.00 pm at Ealing United Synagogue, Grange Road. Sunday mornings, 10.30 am at Ealing Liberal Synagogue, Lynton Avenue. All welcome. Nominal charge of £1.00.

In the event of a bereavement, in the first instance please contact the Burial Office : 020 8950 7767. Rabbi Hershi Vogel: 07970 829758 Brian Robinson: 020 8567 6558

# Ealing Synagogue



שבת שלום

Friday 17 June 2016/Shabbat 12 Sivan 5776  
Sidra: Naso

## SHAVUOT

Thank you to everyone who supported and helped at Ealing Synagogue's Shavuot Lunch on Sunday 12 June. Over 40 people enjoyed a lunch of fried fish, beautifully prepared by Michael and Helen Mars, salads and of course cheesecake. We were entertained with a D'var Torah by the Rabbi's and Zeld's daughters Rosie, Leah and Elisheva, and Edward Cohen spoke about festival foods in his inimitable way. A very successful occasion. To be repeated, PG, ABW, next year.

**GCSE COURSE - BRIEFING MEETING  
RICHMOND SYNAGOGUE : 8.30PM  
THURSDAY 23 JUNE 2016**

This year, five children from Richmond Cheder are taking their Religious studies GCSE, having been taught by Avi Friedmann, director of James Howard Education. James Howard Education have a proposal for teaching Religious Studies GCSE under the new syllabus, where Judaism will be combined with some teaching about Islam.

It is hoped that between the communities in South London James Howard will be able to run a 2-year GCSE class starting September 2016, for students in either Year 8 or Year 9.

Parking is available on site.

RSVP to Avi on 07760 166554 or by email to [info@jameshoward.education](mailto:info@jameshoward.education).

## UPDATES

Click on the following links for updates on CST and kosher food.

<https://cst.org.uk/public/data/file/d/3/May%202016%20update.pdf>

<http://www.kosher.org.uk/category/kosher-news>

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Ealing Synagogue Newsletter: [esnewsletter@btinternet.com](mailto:esnewsletter@btinternet.com)

Ealing Synagogue Website: [www.ealingsynagogue.org.uk](http://www.ealingsynagogue.org.uk)

# Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

ISSUE 36

18<sup>th</sup> June 2016

NASSO

12th Sivan 5776

**Kohen - First Aliya:** Chapter 4, verses 21 – 37 and

**Levi - Second Aliya:** Chapter 4, verses 38 - 49

- Hashem asks Moshe and Aaron to Count all the males of the Lev'im families of Gershom and Merari who were between the ages of thirty and fifty years old.
- As this was the time frame a Levite was allowed to work in the Mishkan, the torah next describes the duties and roles each family has to carry out.
- The total number of Lev'im who were eligible to work added up to 8,580

**Sh'lishi - Third Aliya:** Chapter 5, verses 1 - 10

- As not to contaminate the place in which Hashem's shekinah (divine presence) is residing, Hashem explains the importance of purity within the camps and orders him to expel anyone who has either been infected with Tzara'at, (a supernatural disease which looks very similar to leprosy), a Zav (a person whose been diagnosed with either a sexual disease or an unnatural seminal discharge) or has been in contact with a human corpse in order to keep the camp Tahor (Pure).
- Hashem tells Moshe that if a thief has denied and lied under oath regarding his / her crime. They have committed treason against Hashem. In order to be forgiven the thief has to confess to his / her guilt and return back what was stolen plus an additional one-fifth of the value of what was taken.

**R'VTI - Fourth Aliya:** Chapter 5, verses 11 - 27

- Hashem teaches Moshe the laws regarding a Sota (A wife who has been seen by witnesses, willingly going with another man into a secluded place) if the Husband has previously warned his wife not to do such a thing and becomes jealous, plus the witnesses can't testify what happened next; The Husband has to take his wife to a Kohen along with Korban of barley flour.
- The Kohen escorts the wife into the Mishkan, and prepares what is known as the 'bitter waters'. He then uncovers the woman's hair and places the jealous husband's Korban into her hands. The woman has to swear that she will accept the consequences of whatever happens to her.
- The Kohen explains to her that if she is guilty of having intimate relations with the other man then she will be cursed. He then writes the curse onto a piece of parchment and erases the letters in the water mixture and makes her drink. If she had been unfaithful to her husband the curse will come to fruition. If however she is innocent. She will be blessed with bearing a child.
- Hashem next tells Moshe the laws regarding someone who proclaims they want to be a Nazir (A person who makes a vow in order to be closer to Hashem. Firstly a Nazir must not cut his hair, Secondly they must refrain from drinking wine and thirdly they must come near a human corpse).
- Upon concluding their allotted time of being a Nazir, they must then offer up both a sin and a peace offering to Hashem, shave their hair and throw it into the flames.
- Hashem recites to Moshe and Aaron three beracha's which the Kohanim must bless the rest of Bnai Yisrael with. 1/ May Hashem bless and safeguard you. 2/ May Hashem shine his face and be gracious unto you. 3/ May Hashem turn his face to you and establish peace for you.

**Chamishi - Fifth Aliya:** Chapter 6, verse 1 – 41,

**Shishi - Sixth Aliya:** Chapter 6, verses 42 – 71 and

**Sh'vi'i - Seventh Aliya:** Chapter 6, verses 72 - 89

- On the day the Mishkan was erected, the princes of each tribe brought and presented korbonos before Hashem. Over the course of the next twelve days, one prince each day offered up their korbonos. All the korbonos were identical.
- Moshe enters the Mishkan and hears Hashem's voice speaking to him from the top of the ark cover between the two cherubim.

## Haftorah – Shoftim (Judges), Chapter 13, Verses 2 - 25

### OVERVIEW:

- Manoah and his wife, who belonged to the Tribe of Dan, were childless. One day an angel appeared to Manoah's wife, informing her that she will give birth to a child. This child, the angel instructed, was to be a lifetime Nazirite.
- In addition, the angel instructed her from the moment of her conception, she must abstain from drinking wine and all foods forbidden to a nazirite. The angel further informed Manoah's wife that her son will save the Jewish people from the Philistine oppression they were enduring at that time.
- Upon hearing the good news that they were going to be blessed with a son, Manoah and his wife then invited the messenger to partake of a special meal they would prepare, but he declined. Instead the angel encouraged Manoah to offer the goat he wished to slaughter for the meal as a sacrifice to Hashem. The angel then ascended to the heavens in the flame that devoured the sacrifice.
- The Haftorah ends with the birth of Samson and that Hashem blessed him.

### GEMATRIA LINKED TO THE SEDRA:

- In total, there are fifteen words in Birkat Kohanim (The priestly blessings). The last word 'Shalom' meaning peace comes after the other fourteen words.
- The gematria of the word 'Yad' (hand) is fourteen. This is why it is customary and polite when greeting someone to shake them by the hand and say 'Shalom'.

### WEEKLY DISCUSSION:

Dotted throughout the Torah, there are a number times when benedictions and blessings have been given in order to administer encouragement and divine assistance to the recipient. Even though this particular blessing was transmitted by Aron the Kohen Gadol, for me The Priestly benedictions are the one that stands out. This is because it was not initiated by a father's devotion to his children like the blessings given by Yitzchak and Yaacov to their siblings but by Hashem himself.

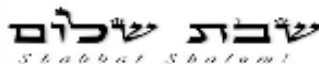
As I read through and study the blessings the first thing I come to realise is that they are based on our continued covenant relationship, love and devotion we have with the almighty and Hashem is reciprocating in return.

To get a better understanding of the context and divine meaning of the benedictions themselves, we need to take a journey through the Torah up to this point in the book of Bamidbar. Bnai Yisrael had left Mitzraim in the most miraculous fashion known to man, where they had been enslaved for 400 years. Guided through the Yam Suf (Red / Reed Sea), survived further attacks from their enemies, whilst on their way to Mount Sinai. Upon arrival they once again were witness to another of array of miraculous events, culminating with receiving the Torah directly from Hashem himself, marking the time for them to finally conquer and enter the Promised Land for good.

Unfortunately, as we know, this last part did not occur right away. Although neither Moshe nor Bnai Yisrael had any idea at that time or realized how quickly their situation was going to change in the imminent future. Hashem foresaw and had the insight that they were going to be soon going to be in desperate need, (because of the Heter Eigel / sin of the golden calf) having to spend the next 38 years traipsing around through the barren desert before advancing towards the land of Israel.

Hashem was mindful that his beloved nation would need provisions, water, insurance that no harm will come to them, and that they will never have to feel abandoned or neglected because His divine presence would never leave them and that they were going to need a blessing to assist and protect them throughout their ordeal.

I believe the priestly blessings themselves are not just a series of petitions but a comforting, self-assuring constant reminder that Hashem is totally devoted to us. He will always put us first and looks after our wellbeing. He is mindful of our needs even before we do and that no matter the circumstances we might find ourselves in. Hashem will find favour and would minister to our needs individually or as a whole nation in order to maintain our survival.



Compiled, Designed & Written by Jeremy Symons



## Chagall, *The Master of Colour*

Stern Pissarro Gallery

16<sup>th</sup> June- 16<sup>th</sup> July 2016

*"When Matisse dies, Chagall will be the only painter left who understands what colour is."*  
- Pablo Picasso



David et Goliath

Mayfair's Stern Pissarro Gallery will host a major Marc Chagall exhibition from 16 June – 16 July 2016. The exhibition will include over forty oil paintings and works on paper.

Learning that 24 Chagalls were being stored in a bank vault in Switzerland, the owners of the gallery, David Stern and Lélia Pissarro, decided to trace down the collectors. Purchased from Marc Chagall's son forty years ago, these pieces had remained in the same family's vault since then, with the sole exception of being released to a 1989 Chagall exhibition at the Kunstmuseum in Bonn where they were all displayed. These pieces are particularly significant as they were preliminary works for the artist's *Verve* publications of 1956 and 1960, a series of lithographs illustrating the Hebrew bible.

For more than a quarter of a century, from 1930 to 1960, Chagall dedicated himself to the task of illustrating the Hebrew Bible. "Since my early youth, I have been fascinated by the Bible," Chagall said. "It has always seemed to me, and it seems to me still, that it is the greatest source of poetry of all time. Since then I have sought this reflection in life and art. The



Le Roi Balthasar Regarde la Main qui Écrit

Bible is like an echo of nature, and this secret I have tried to transmit."

Chagall's unique approach to the Old Testament depicted religious imagery, using Eastern European

interpretations as well as displaying a surprising depth of emotion in every character's expression and body language. This, combined with the unique use of colour in every piece, helps create an interactive experience that lets viewers use their biblical

knowledge, as well as their understanding of art, to seek out meaning in every aspect of each piece.



Salomon

According to David Stern, "This will be the last time these works will be owned by a single collector; seeing these 24 works all together should be a treat to the eye, as well as something quite rare."

The international popularity of Chagall is connected to his love and use of colour. This exhibition focuses on how brilliant colours infuse Chagall's canvases with a dreamlike, non-realistic simplicity. Picasso once stated, "When Matisse dies, Chagall will be the only painter left who understands what colour is." Chagall was a colourist. Through the use of vivid colours, Chagall transcends a



*David à la Harpe*

pictorial language intertwined with symbolism rooted in Russian folklore, Jewish tradition and the love for his first wife and muse Bella.

Between 1937 to 1945 Chagall created a triptych to commemorate the twentieth anniversary of the October Revolution in Russia, titled in sequence *Resistance*, *Resurrection*, *Liberation*, these paintings are on permanent display at the *Chagall museum in Nice*. The final preparation version for *Liberation* will be included in the exhibition, on loan from a private collection.



*Liberation,*

The earliest work in the exhibition is a 1926 floral painting, which will be juxtaposed with later floral paintings from 1936 and 1976. The exhibition covers a wide range of subjects with many illustrating Chagall's memories of Jewish tradition and his home life of Russia.

This exhibition offers a unique opportunity for the London public to see works from various periods of Chagall's extensive career covering themes of Jewish tradition and his home town of Russia.

**Entrance to the exhibition is free.**

**Stern Pissarro Gallery will publish a catalogue.**

**Opening hours: Monday- Friday 10am-6pm, Saturday 10am-5pm and  
Sunday 3rd of July 10am- 5pm.**

**For any enquiries or if your community would like to organise an event please contact  
Tess O'Brien, [tessobrien.spg@gmail.com](mailto:tessobrien.spg@gmail.com) +44 (0)20 7629 6662.**