



Times of Services 2016

Friday 18 March
Shabbat begins: 5.55 pm
Mincha/
Kabbalat Shabbat: 6.00 pm

Shabbat 19 March
Shacharit: 9.30 am
Haftarah: **Johnny Leigh**
Mincha: After Kiddush
Shabbat ends: 6.59 pm

Sunday 20 March
Shacharit: 8.40 am

Friday 26 March
Shabbat begins: 6.07 pm
Mincha/
Kabbalat Shabbat: 6.15 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 Neil Shestopal: 020 8579 5099

Ealing Synagogue



שבת שלום

Shabbat Zachor

Friday 18 March 2016/Shabbat 9 Adar II 5776
Sidra: Vayikra



WEDNESDAY 23 MARCH

FAST OF ESTHER

Fast begins: 4.17 am

Fast ends: 7.00 pm

MAARIV AND

READING OF THE MEGILLAH—7.30 PM

Please join us for some light entertainment performed by members of the Ealing community. Purim refreshments will be provided. No charge. Fancy dress is optional!

THURSDAY 24 MARCH

SHACHARIT AND

READING OF THE MEGILLAH—8.00 AM

EXTRA READING OF THE MEGILLAH FOR LADIES —10.30 AM

At the home of Rabbi Hershi and Zelda Vogel

Ealing Synagogue,
15 Grange Road, London W5 5QN
Reg. Charity No. 242552

Minister: Rabbi Hershi Vogel, BA

Administrator: Sandra Moses

Tel: 020 8579 4894; Fax: 020 8567 2348; Email: office@ealingsynagogue.org.uk

Ealing Synagogue Newsletter: esnewsletter@btinternet.com

Ealing Synagogue Website: www.ealingsynagogue.org.uk

Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

ISSUE 24

19th March 2016

VAYIKRA

9th Adar Sheni 5776

Kohen - First Aliya: Chapter 1, verses 1 - 13

- ✦ Hashem explains to Moshe, what the criteria is when a person offers up a Korban (Sacrifice) to him.
- ✦ The Korban Olah (Burnt Offering) is mentioned first. If they are going to use either a male bull, goat or sheep, the animal must be completely healthy and blemish free.
- ✦ There is seven stages to the Korban. Sniha: (Leaning of the hands and declaring why you are bringing it), Shehita: (The ritual killing of the Korban), Zrika: (the sprinkling of the blood), Hafshata: (Skinning of the animal), Nitoa: (cutting the animal up into portions), Meilha: (salting) and Hakrava: (placing the meat onto the Mizbayah and consume in fire until completely burnt).

Levi - Second Aliya: Chapter 1, verse 14 – Chapter 2, verse 6

- ✦ If a bird is used for the Korban Olah, then it must undergo five different stages. Melika: (The bird's throat being cut using the Kohanim's thumbnail), Meetzuy Ha'dam: (Squeezing out the birds blood), Meilha – Hakrava: (The head of the bird is salted and then completely burned on the Mizbayah), Hasarat Murah: (The removal of the inner organs and the birds crop) and Shisua (Splitting and salting the rest of the bird and burning it on the Mizbayah).
- ✦ The laws of the Korban Minha (Meal offering) are discussed next. The ingredients required are finely ground flour, pure oil and frankincense. These are bought to the Kohen who takes a Kmitza (handful), from which three fingers full are burnt and the rest the Kohen can keep for himself.

Sh'lishi - Third Aliya: Chapter 2, verses 7 - 16

- ✦ Depending on the reason why the Minha offering was bought the Korban is either baked, fried or deep fried. The only grain that is toasted is the first Omer crop of barley
- ✦ Regardless of what cooking method was used, all of them must be salted first. None of the Korban's must be given already leavened or sweetened.

R'viti - Fourth Aliya: Chapter 3, verses 1 - 16

- ✦ The Korban Shlamim (Peace Offering) has the same criteria as the Olah; except this time only certain parts of the unblemished animal are placed on the Mizbayah. The rest is then divided up and shared between the Kohen and the owner, for consuming.

Chamishi - Fifth Aliya: Chapter 4, verses 1 - 26 and

Shishi - Sixth Aliya: Chapter 4, verse 27 - Chapter 5, verse 10

- ✦ To atone for an unintentional sin which is classed as serious, a Korban Hatat (Sin offering) is offered up.
- ✦ The Korban 'Oleh V'yored' for the sins which includes either: not testifying in court when they should, making something holy, impure, Swearing a false oath or doesn't keep one; are all dependent on the wealth of the individual concerned. I.e. if the person cannot afford a sheep or goat, they may offer up a bird in its stead. If the person is too poor even for that, they must offer up a Korban Minha (Meal offering) but without the oil or frankincense.

Sh'vi'i - Seventh Aliya: Chapter 5, verses 11 - 26

- ✦ Finally there is the Korban Asham (Guilt offering) the process used is similar to the Hatat Korban but are for committing the following sins: Using sacred property without permission, swearing falsely to financial matters or if there is uncertainty if the crime committed, warrants a Hatat Korban in the first place.

Maftir – PARSHAS ZACHOR, Devarim, Chapter 25 Verses 17 - 19

- In the Maftir of "Zachor" we are commanded by Hashem to destroy the nation of Amalek.
- Even though B'nei Yisrael posed no hostility or threat against them, Amalek still tried to destroy and wipe them out completely, solely because of their pure hatred towards Hashem.

Haftorah – PARSHAS ZACHOR, 1ST Book of Samuel, Chapter 15, Verses 1 - 34

- Every member of Amalek happened to be in the same place at the same time, so Hashem ordered Shaul Hamelech (King Saul) and his men, to go and totally wipe them out once and for all.
- Obeying Shmuel Hanavi's (Samuel the prophet) instructions, the mission was a success. However, Shaul showed mercy towards King Agag (Amalek's King and leader) allowing him to live; saving Amalek from total annihilation and extinction.
- Despite Shmuel praying on his behalf, for contravening Hashem's command, Shaul lost his right to remain as the Jewish Nation's King.

GEMATRIA LINKED TO THE SEDRA:

- When Someone brings a Korban to atone for a Sin they have committed, they are hoping Hashem will accept their offering and forgive their transgression.
- The Mincha (Meal) offering consists of fine flour and oil. The Gematria of the word *שמן* Shamna (its' oil) is 395, which has the same value as the word *נשמה* Neshama (Soul).
- From this we can learn that Hashem considers the Mincha offering to be a korban that can redeem our souls.

WEEKLY DISCUSSION:

On the Shabbat before Purim, we are all obligated to hear the reading relating to remembering and eradicating Amalek. Parsha Zachor is read today because Haman is a direct descendant of Amalek and like his forefathers wanted to blot us all out of existence. This commandment is more than just remembering that Amalek attacked our ancestors in the wilderness, it is remembering that they are the very antithesis of Israel. Haman was the archenemy of the Jews. He wanted to entirely wipe out the Jewish nation. Neither begging, bribery nor conversion would have changed Haman's mind because he recognized that the Jewish nation itself represented a spiritual force which he absolutely abhorred.

Every nation has certain outstanding character traits. Amalek is known for its all-consuming love of self and reliance on violence to prove its superiority. What I find interesting is our Rabbi's teach that Amalek never denied the existence of Hashem or his special relationship with us, the Jewish people; which I always thought was their primary motive of why they despised us and did what they did. The truth is that the Amalekites just didn't care! In fact, their very understanding of Hashem and his relationship with the Israelites was precisely why they felt the need to attack. Amalek clearly resented the existence of an opposing authority to themselves.

Amalek's attack after B'nei Yisrael crossed the Red(Reed) Sea was motivated by this hatred of the Israelites' belief in the Divine hand of Hashem. Certainly Amalek, and the entire world, had heard of the great plagues that had struck Mitzraim, but they found reasons to scoff at these phenomenal events. While no other nation would dare attack the Jews with Hashem's protective cloud surrounding them, Amalek needed to go in with all swords and axes blazing in order to show that "might makes right" was still the natural order of the world. While they did not win in their battle with Israel, they certainly diminished the fear of the other nations for the Jewish people. The Midrash describes it as if the Amalekites cooled a hot bath, scorching themselves, but encouraging others to enter. As a descendent of Amalek, Haman was aware of the Jewish victories over Amalek, both in the wilderness and in the time of King Saul and his attempt to destroy the Jewish people was a direct result of these historical and philosophical battles between the two nations. Throughout the Megilla there is an underlying struggle of Haman trying to show that he controls his own destiny, and the destiny of the empire, only to be foiled by the subtle plans of Hashem.

While we do not know who the descendants of Amalek are today, the sages teach that a part of Amalek can also be found in each of us. 'our natural inclination to do wrong.' Every person must constantly fight the Amalek in themselves which tends to rationalize their actions: For example, lashing harah, speaking evil or gossiping, can destroy another person, yet we constantly justify our gossiping by saying that our juicy tidbit must already be common knowledge. On a more personal level, for me, I believe fighting Amalek means battling our own inclinations more than physically wiping out a nation. By doing this we have not just only obeyed and performed this important Mitzvah but we remember and have a fresher assurance that Hashem is always there, protecting us and is constantly running the world for our benefit which is what the Theme of the Purim is all about.

May Hashem continue to keep us safe and protect us all from the forces and threat of Amalek which are constantly around us still in order that we can all one day, erase them and their memory for good.



Compiled, Designed & Written by Jeremy Symons



Pesach 2016/5776 "The New Ealing Review"

Full Page	<input type="checkbox"/>	£200.00	Half Page	<input type="checkbox"/>	£100.00
Quarter Page	<input type="checkbox"/>	£50.00	Box	<input type="checkbox"/>	£25.00

Please tick the box of your choice

Text of Advert/Greeting

TO BE SUBMITTED BY NO LATER THAN FRIDAY 18 MARCH 2016

Please return to Marianne Temple, C/O Ealing Synagogue, 15 Grange Road, London W5 5QN.

I wish to advertise in the Pesach 2016/5776 magazine and enclose my payment of £_____ (cheques to be made payable to "United Synagogue").

PRINT NAME: _____

SIGNATURE: _____

DATE: _____