



Times of Services 2015

Friday 19 June

Shabbat begins: 9.07 pm

Mincha/

Kabbalat Shabbat: 7.15 pm

Shabbat 20 June

Shacharit: 9.30 am

Haftarah: Michael Jacobs

Kiddush

Shabbat ends: 10.28 pm

Sunday 21 June

Shacharit: 8.00 am

Friday 26 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 would be delighted to help with any preparation or revision that would be needed.

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!



Every Tuesday evening at 8.00 pm at Ealing Synagogue. All welcome. No charge.

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 Newsletter



שבת שלום

Friday 19 June 2015/Shabbat 3 Tammuz 5775

Sidra: Korach

FORTHCOMING EVENTS

SHABBAT 27 JUNE BIRTHDAY KIDDUSH

Joyce and Ron Frankal have pleasure in inviting the Ealing community to Kiddush in celebration of their respective birthdays. We wish Joyce and Ron many more years of only good health, happiness and much nachat from their children and grandchildren.

SUNDAY 12 JULY

Dr Steven Wilson, CEO of the United Synagogue, will be our guest speaker after Shacharit.

WEDNESDAY 2 SEPTEMBER

Dr Michael Mars will be leading a master class in shofar blowing.

ROSH HASHANNAH MAGAZINE

If you would like to put in New Year greetings, an advertisement, etc, please complete the attached form.

SCHOOL VISITS

Many schools in the Ealing area are visiting Ealing Synagogue over the next few weeks. If you have some time to spare and would be willing to help out one morning for an hour or so, please contact Basil Mann.

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Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

ISSUE 36

20th June 2014

KORACH

3rd Tammuz 5775

Kohen - First Aliya: Chapter 16, verses 1 - 13

- ✦ Korach convinces Dattan and Aviram along with two hundred and fifty other men to create a rebellion, challenging Moshe's and Aaron's leadership.
- ✦ Moshe calms the situation down by suggesting a showdown which will take place the following day, between himself and the rebels. They each have to bring a pan and burn kotores (incense) in them. The rightful leader would be the one whose kotores is accepted by Hashem.

Levi - Second Aliya: Chapter 16, verses 14 - 19

- ✦ Moshe tries to convince Korach, Dattan and Aviram to reconsider the Rebellion but his efforts were rebutted.

Sh'lishi - Third Aliya: Chapter 16, verse 20 - Chapter 17, verse 8

- ✦ Everyone turns up the next day to watch the events unfold. Hashem tells Moshe he intends to destroy all the men who still wish to rebel and so he must draw the people back, away from Korach's, Dattan and Aviram's tent to escape punishment.
- ✦ Moshe proclaims if these rebels die like regular men, then Hashem is no longer with me, however if they receive a miraculous death, everyone will know that these men have provoked and angered Hashem.
- ✦ As soon as Moshe finishes speaking, a flame came down from heaven and consumed all the men who had offered up the kotores. At the same time, the ground where the Korach and the remaining rebels were standing opened up and swallowed them alive along with all of their possessions.

R'Vi' - Fourth Aliya: Chapter 17, verses 9 - 15

- ✦ Moshe tells Aaron's son Elazar. To serve as a reminder that only Aaron's offspring can bring kotores to Hashem. Hashem would like Elazar to gather up and melt down all the pans used by the rebels and make a covering to go on top of the Aron (Altar).
- ✦ A new rebellion broke out among Bnai Yisrael, this time accusing Moshe and Aaron of smiting down 'the people of Hashem'. As a punishment against those people, Hashem sent down a plague to wipe them out. Aaron intervened by running round the camp, holding burning incense persuading the people to do Teshuva (repent). Despite his efforts 14,700 people still perished in the plague.

Chamishi - Fifth Aliya: Chapter 17, verses 16 - 24

- ✦ Aaron's appointment as Kohen Gadol is reconfirmed through the test of the staffs. Every leader of each tribe had to inscribe their names on their staff and place them in the Ohel Moed (tent of meeting). When they came to collect their staffs the following day, Aaron's staff had blossomed and was full of ripened almonds.

Shishi - Sixth Aliya: Chapter 17, verse 25 - Chapter 18, verse 20

- ✦ Aaron's staff is placed in the Holy of Holies to serve as reminder to those who wish to rebel in the future will only accomplish death.
- ✦ The duties of the Kohanim and Levi'im are reaffirmed along with a list of the Kohanim's share in the nation's produce and livestock.

Sh'vi'i - Seventh Aliya: Chapter 18, verses 21 - 32

- ✦ The laws relating to the Levi'im's share of the nation's produce and the Terumah they must give to the Kohanim are also reiterated.

Haftorah – FIRST BOOK OF SHMUEL (SAMUEL), Chapter 11 Verse 14 to chapter 12, Verse 22

OVERVIEW:

- ✦ Bnai Yisrael summon Shmuel the Navi to appoint a king, so he can rule over them, just like the other nations.
- ✦ Shmuel chastises them for wanting a king, but will adhere to their demands by anointing Shaul (Saul) to become the first king to rule over Israel. However Shmuel points out that everyone, including Shaul will be subject to the Torah and Hashem who is and always will be their true king.

LINK TO SEDRA READING:

- ✦ The sedra speaks about Korach rebelling against the authority of Moshe and Aaron in front of Bnai Yisrael ordering them to step down as leaders. Whereas the Haftorah is the complete reverse. This time it's Bnai Yisrael challenging the leadership with Shmuel who was a descendent of Korach's.
- ✦ While Korach expressed a right to interpret the Torah as he saw fit, Shmuel tells the people that the success of a king and his nation is totally dependent upon the Torah and the unquestioned teachings of Moshe.

WEEKLY DISCUSSION:

Every year when I read through Parshas Korach, I always feel that there seems to be a few important details missing which would have helped to give me a better understanding of what was occurring at that moment in time. For example, let's take the opening verse, 'Va'yikach Korach...' 'Korach took'. Firstly it's grammatically incorrect - it is missing an object. For some reason, the Torah prefers not to tell us what Korach took. Also you might have noticed that Korach does a lot of complaining, yet once again the Torah never clarifies what he proposes or any ideas he might have had to improve the situation.

The phrase 'Va'yikach Korach' is so vague that almost every commentator offers a different interpretation. For example: When Korach confronted Moshe, The S'forno explains he took 250 'national leaders with him.' The Ibn Ezra holds that Korach took 'other people with him'; and Rashi says he just took himself.

Regardless of whose interpretation you think is the most accurate, a more basic question remains: why does the Torah begin this Parsha in such an ambiguous manner? After all, wouldn't the Torah's message be clearer had it been more specific?

Let's begin by finding out what was going on here. Korach, Dathan and Aviram, along with 250 other men all unite behind a common cause. Mainly, their joint criticism of Moshe and Aaron's leadership, which is voiced in their opening protest. However it remains unclear from this opening complaint precisely what they are arguing for.

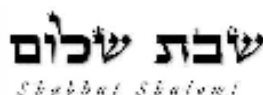
Are they asking for Moshe and Aaron resignation, so they can lead the Jewish Nation in their stead? Or are they just simply demanding 'spiritual equality'? For we know that one of Korach's gripes was the decision to limit the *kahuna* (priesthood) to just Aaron and his sons and not to the rest of the Lev'im.

The answer is simple. There were two different disputes going on, simultaneously and the method of how to resolve them occurred simultaneously also resulting in two different forms of punishments being meted out subsequently as well.

To prove to the people the divine origin of Moshe's leadership, Hashem created a 'beriya' - a new form of creation, in order to punish the people involved. The ground miraculously devoured Dathan and Aviram and all of their followers who did not heed to Moshe's warnings. The narration also tells us that those who participated in the *kotores* test were punished as well in a miraculous fashion. As the Torah quotes 'a fire came forth from Hashem and consumed the 250 men who were offering the *kotores*.'

This might explain the ambiguity in the first pasuk of the Sedra of what Korach took. My understanding is that Korach took two legitimate protest groups and joined them together to form his own political power base and encouraged them to take action against both Moshe and Aaron. Korach probably reasoned with himself as the most suitable candidate to become not only the next national leader but the next Kohen Gadol as well. To that end, he involved himself with each group to try and eliminate his opposition. Just like many people around the world today. Korach was simply nothing but a corrupted politician and dictator.

In Conclusion, Parshas Korach teaches us that whenever a dispute arises; before reaching any conclusions and taking a particular side, we must carefully examine not only the claims themselves but also the true motivations behind them and more importantly what repercussions there might be afterwards. Korach believed the arguments he was making were for 'shelm Shamayim' (sake of heaven) when in truth, his real intentions of confrontation was purely for his self-interest; to replace both Moshe and Aaron positions of being Israel's physical leader and the Kohen Gadol with himself, which was why he was punished accordingly.



Compiled, Designed & Written by Jeremy Symons



EALING SYNAGOGUE



SUNDAY 12 JULY 2015

GUEST SPEAKER
DR STEVEN WILSON
CEO, UNITED SYNAGOGUE



Dr Steven Wilson, Chief Executive of the United Synagogue, will be our guest speaker at breakfast after Shacharit on Sunday 12 July. Steven was brought up in Wembley and has lived in orthodox communities, large and small, in the UK and internationally. He is a former governor at Mathilda-Marks Kennedy Jewish Primary School. Over the last 14 years he has led and held director-level roles at major national and international research organisations.

We hope to have a large audience!
For catering purposes, please advise Dawn Shestopal or Marianne Temple
if you will be coming.

SHACHARIT : 8.30 AM

BREAKFAST : 9.15 AM



Shofar Blowing Masterclass

Wednesday 2nd September 2015

6.30 pm—9.00pm

Ealing Synagogue

15 Grange Road, Ealing W5 5QN



Many people own shofarot but cannot blow them;
others would like to learn how to blow them, whether or not they have a shofar.

This practical class is designed to improve the technique and
quality of shofar blowing to achieve a high standard.

The class will be led by Dr Michael Mars who has blown shofar at
Ealing Synagogue since 1990, together with Sam Shindler-Glass and
Ben Shindler-Glass, both experienced in shofar and
highly proficient brass instrument players.

If you have your own shofar, please bring it along.
There will be a large number of jumbo kudo shofarot on which to practise.
These will be available to purchase at a little above cost price
for those who wish to own their own.

Class will be limited to 25 participants.

Cost: £10.00 adults
£7.00 for children under Bar Mitzvah age
Light refreshments will be provided.

Cheques to be made payable to the "United Synagogue".
All proceeds will go to Ealing Synagogue.

Please reply to:
Dr Michael Mars
Ealing Synagogue
15 Grange Road
Ealing W5 5QN
Tel: 0208 993 0290
Email michael_mars@msn.com





Full Page		£200.00	Half Page		£100.00
Quarter Page		£50.00	Box		£25.00

Text of Advert

I wish to advertise in the Rosh Hashannah 2015/5776 magazine and enclose my payment of £ (cheques to be made payable to "UNITED SYNAGOGUE").

Date: _____

Signed: _____ Print Name: _____