



Times of Services

2015

Friday 23 January
Shabbat begins: 4.19 pm
Mincha/
Kabbalat Shabbat: 4.30 pm

Shabbat 24 January
Shacharit: 9.30 am
Haftarah: Rodney Coleman
Mincha: **After Kiddush**
Shabbat ends: 5.26 pm

Sunday 25 January
Shacharit: 8.40 am

Friday 30 January
Shabbat begins: 4.31 pm
Mincha/
Kabbalat Shabbat: 4.30 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 let us know. Brian Robinson would be delighted to help with any preparation or revision that would be needed. Please contact him directly—Brian: 020 8567 6558.

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 2.30 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 23 January 2015/Shabbat 4 Shevat 5775

Sidra: **Bo**

TUESDAY 27 JANUARY 2015 HOLOCAUST MEMORIAL DAY

The annual tree-planting in commemoration of Holocaust Memorial Day will take place at 11.00 am outside Perceval House.

Read the article on pages 5 and 6 taken from “Around Ealing Extra”.

SHABBAT 7 FEBRUARY 2015 SPECIAL KIDDUSH

Dorothy Kochan has pleasure in inviting the Ealing community to Kiddush in celebration of her 85th birthday. Please join us in wishing Dorothy a very Happy Birthday.

THURSDAY 12 FEBRUARY 2015 COMMUNITY LUNCH

The next Community Lunch will be on Thursday 12 February at 12.30 pm. Please contact Alison Shindler-Glass if you would like to attend.

SUNDAY 22 FEBRUARY 2015 FILM—“STOLPERSTEIN”

See page 4 of this newsletter for more details.

SUNDAY 8 MARCH 2015 SUPPER QUIZ

Ealing Synagogue will be having its almost-annual Supper Quiz on Sunday 8 March. Details are on the attached flyer. We look forward to seeing you.

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

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Ealing Synagogue Website: www.ealingsynagogue.org.uk

Snapshot Torah



GUIDE TO THE WEEKLY PARSHAH

ISSUE 15

24th January 2015

BO

4th Shevat 5774

Kohen - First Aliya: Chapter 10, verses 1 - 11

- ✦ Moshe and Aron warn Pharaoh that a plague of locusts are on their way if Hashem's people are not set free.
- ✦ Pharaoh's advisers implore with Pharaoh to say yes. Pharaoh tells Moshe, that he will release all the men only so they can honour their God.
- ✦ Moshe disagrees with the terms and insists that everyone including all their cattle and sheep must be set free too. Pharaoh refuses and throws both Moshe and Aron out of his palace.

Levi - Second Aliya: Chapter 10, verses 12 - 23

- ✦ Moshe stretches out his staff and an east wind blows over the whole of the land of Mitzraim (Egypt); bringing with it swarms of locusts destroying everything in its path.
- ✦ Pharaoh admits that he has sinned against Hashem and begs Moshe and Aron to pray on his behalf to end the plague. Once Hashem sent down a west wind to remove the locusts, Pharaoh once more went back to his original stance and refused to let the people go.
- ✦ Moshe stretched out his hands this time towards heaven and darkness enveloped the land for three days, however wherever the Jewish people lived or went they had plenty of light to see.

Sh'lishi - Third Aliya: Chapter 10, verse 24 - Chapter 11, verse 4

- ✦ Pharaoh tells Moshe to take everyone and leave, Moshe demanded not without their cattle and sheep as they are needed for korbanos (sacrifices).
- ✦ Enraged Pharaoh refuses and decrees that the next time Moshe sees him, he will be killed.
- ✦ Moshe is informed by Hashem that one final plague is on its way but first Bnai Yisrael must go to their Egyptian neighbours demanding for all the gold and silver vessels in their possession, so they will depart as a wealthy nation.

R'vi - Fourth Aliya: Chapter 11, verse 5 - Chapter 12, verse 20

- ✦ Moshe warns Pharaoh that Hashem, at approximately midnight, will smite down every first born, man and beast leaving the whole of Mitzraim crying out in grief.
- ✦ Hashem informs Moshe that the month of Nissan will from this day forward be the first month of the Jewish calendar year.
- ✦ Hashem then commanded that Bnai Yisrael to each sacrifice a lamb on the fourteenth day and consume it along with matzah and bitter herbs that night. The blood from the lambs must then be painted on their doorposts so Hashem will pass over them at midnight sparing their firstborns from death.

Chamishi - Fifth Aliya: Chapter 12, verses 21 - 28

- ✦ Moshe relayed Hashem's instructions to the elders of Israel, emphasizing that in the future when their children and descendants will ask what is the meaning of all this. You can answer This is the Pesach sacrifice when Hashem passed over your houses, saving them from having to mourn for their beloved firstborn.

Shishi - Sixth Aliya: Chapter 12, verses 29 - 51

- ✦ The death of the firstborn takes place. Pharaoh seeks out Moshe, ordering him that everyone must leave now, immediately.
- ✦ The exodus begins with over 600,000 men and their families along with their livestock, departing Mitzraim for good.

Sh'vi'i - Seventh Aliya: Chapter 13, verses 1 - 16

- ✦ Hashem tells Moshe that this festival of Pesach is to be commemorated every year in the spring time in honour of remembering this exodus; and issues the laws relating to the Korban Pesach. Furthermore upon arrival into the land of Israel, all firstborn males of all kinds of animal must be given to Hashem but any firstborn boy will be redeemed by giving money to the Kohen.
- ✦ Finally the words of the Torah dealing with the exodus are to be enclosed into Tefillin (along with the first two chapters of the Shema) and are to be worn to serve as a constant sign and reminder of what has taken place.

Haftorah – YERMEYAH (JEREMIAH) Chapter 46 verses 13 to 28

OVERVIEW:

- ✚ This week's Haftorah continues with the same subject of last week's relating to Yechezkel's (Ezekiel) prediction of Nebuchadnezzar defeating the might of the Egyptians.
- ✚ Hashem tells Yermeyah (Jeremiah) to convey the message to the king of Bavel, (Babylon) that the time has come to attack Mitzraim and that Hashem himself will see to it that the Egyptians will be defeated and be totally at their mercy.
- ✚ Yermeyah reassures the Jewish people that Hashem has once more secured their survival and will one day soon end their golus (exile) so they can reclaim the land of Israel for themselves.

LINK TO SEDRA READING:

- ✚ Just like in this week's Sedra, there is a reference found in the Haftorah relating to the plague of locusts which Hashem used to punish the Egyptians for the atrocities committed against the Jewish nation.
- ✚ The Haftorah, concludes with Klal Yisrael's liberation from golus (Exile) which mirrors the end of the Parsha, where B'nai Yisrael are now freed from their bondage and are beginning their journey towards receiving the torah and entering the land of Israel.

WEEKLY DISCUSSION:

Although it is clearly written in this week's Sedra, one of the rarest and largely unknown Mitzvot is mentioned. The Torah commandment of redeeming a firstborn donkey from a Kohen. What's unique about this Mitzva is the fact the donkey is the only non-Kosher animal whose firstborn is sacred upon birth, and therefore belongs to the Kohen as Hashem's agent, until redeemed.

Our commentators explain the reason is because of this particular species invaluable participation in the Exodus from Mitzraim, assisting Bnai Yisrael with carrying their belongings out of slavery, and through the desert during the course of their years of wandering.

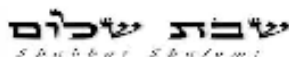
To commemorate the great event of saving the Jewish firstborn in Mitzraim from the final plague. Hashem instituted that all Jewish bechorot (firstborn) would be sanctified, and must be redeemed by giving the value of five sela'im (calculated to be the value of approximately 98 grams of pure silver) to a Kohen, which we know today as a 'pidyon haben'. It's also customary to adorn the baby with jewellery and precious gem stones for the ceremony. This is also linked to the Exodus as it represents all the wealth Bnai Israel accumulated from the Egyptians; fulfilling Hashem's covenant with Avraham.

This Mitzva applies to animals too. Any bechor from a kosher animal that is owned (wholly) by a Jewish person also contains a high level of Kedusha within it and therefore must be handed over to a Kohen to be redeemed also; to be offered up to Hashem, as a korban shelamim (peace offering)

The ceremony actually takes only five minutes, and basically involves the Kohen verifying (1) that this is in fact a firstborn and (2) that it belongs 100% to the Jewish owner (who themselves are not Kohanim or Levi'im). Then, the owner takes the firstborn animal and recites a couple of blessings including a Shehechianu beracha on a new fruit before handing it over to the Kohen, who then pronounces the animal redeemed and blesses the owner that he / she will merit to fulfil many more Mitzvot.

As I mentioned before the only exception when this mitzvah applies to a non-kosher animal is when a Jewish-owned donkey gives birth to a first-born male. This is known as a 'Peter Chamor'. In this situation because a Kohen is forbidden to offer up any form of non-kosher animal, the only way an owner can redeem the donkey is by exchanging it with a sheep or a goat. This will then transfer the Kedusha from the donkey to the sheep / goat, which is then given to a Kohen in the donkey's stead who may use it as he wishes.

Since not many of us I'm guessing own donkeys today, it is rare to have the opportunity to perform this mitzvah I therefore feel it's important to learn that if a modest donkey can be forever recognised by Hashem by performing such a kind service, supporting our cause. How much more so will Hashem show his appreciation to us all by doing the same.



Compiled, Designed & Written by Jeremy Symons



The US has initiated “70 Days for 70 Years”, a project designed to engage and empower participants in a global project in memory of Holocaust victims and to create a positive learning experience and build a strong Jewish identity.

On 27 January 2015, the 70 Days for 70 Years project will begin worldwide, marking the 70th anniversary of the liberation of Auschwitz, engaging hundreds of thousands of Jews in an uplifting educational and memorial programme. Participants will receive a copy of a specially published book of 70 inspirational essays written by internationally renowned educators, historians and scholars - to be read, one a day. In addition, each participant will receive a memorial card giving the details of one victim of the Holocaust who they will learn in memory of (information provided by Yad Vashem).

During these 70 Days and beyond there will be a variety of events and activities to further engage and empower participants both within communities and online.

The aim is for every Jewish community worldwide to take part in this project, for every victim to be remembered and for every participant to strengthening their own Jewish knowledge and identity and build the future.

SUNDAY 22 FEBRUARY 2015

Ealing Synagogue will be showing a film entitled “Stolperstein” (“The Stumbling Stone”). This is a docu-film about the brass plaques that have been laid outside houses where Jewish people lived in Germany and other occupied countries. Helen Mars will be giving a brief introduction to the film and relating some of her family’s background during this time.

The film will start at 3.00 pm prompt followed by tea and chat. No charge.

For security reasons, please advise Marianne Temple if you will be attending.

This event is generously sponsored by Mike and Helen Mars in memory of Helen’s mother, Margret Grundmann z”l.

On 27 January 2015 it will be the 70th anniversary of the liberation of the Nazi's nefarious Auschwitz concentration camp.

A tree is planted each January by the council outside its Perceval House offices to mark Holocaust Memorial Day and remember acts of genocide across the globe. The horror of one of recent history's darkest episodes was explained in Around Ealing magazine in 2013 by a survivor who fled Germany as a child, never to see his family again. His moving account is worth repeating.



November 2013 was the 75th anniversary of 'Kristallnacht' (crystal night, or 'the night of broken glass') when synagogues were set alight in Germany and Jewish-owned businesses set upon.

It has come to be viewed as a crucial moment in the initiation of Adolf Hitler's 'final solution' and the Holocaust.

When we met him, Ernest Kolman had lived in Greenford for many years, and in England since 1939. But he was born in Wesel, Germany.

In April 1933 after Hitler's Nazi party came to power, the first signs of state-sponsored anti-Semitism began to show, with boycotts of Jewish businesses, and vandalism.

"I was five or six years old, but I can clearly remember standing outside a shop and seeing it had been branded with 'Juden'," said Ernest. "And, at the same time, a funeral procession with black horses pulling a carriage hearse went past. The two things became fixed in my mind."

Disturbed by the developing atmosphere, the Kolman family moved to Cologne. And, at 10 years old, Ernest gained entry to a top-level Jewish grammar school there. By this time, Hitler had barred Jewish pupils

from state education. This grammar school was, ultimately, to play a big role in saving Ernest's life.

'LOADING PEOPLE INTO LORRIES'

In 1938, with many Jewish people already having sought to leave Germany, Hitler decided that all 'Polish' Jews should be rounded-up and packed off to Poland.

Ernest said: "I remember in a town square they were loading people into lorries. My mother knew a couple of the people being taken away, and took a big basket of food to give to them. They were deported to the Polish border but the Polish government wouldn't let them in, and the Germans wouldn't allow them back, so they were stuck in no-man's land."

Matters quickly escalated, following the assassination of a German diplomat in Paris in an act of defiance by a young Jewish man. It was not long before Kristallnacht – the night of the broken glass – smashed what semblance of calm remained in Germany. Thousands of Jewish-owned businesses were attacked, synagogues were destroyed and homes and hospitals were ransacked.

Ernest said: "People started setting fire to synagogues and Jewish men were arrested for no reason and taken to concentration camps. I remember being in our apartment and my mother was agitated. She said 'come to the balcony', and I could see smoke billowing out of the front of the synagogue that was just five doors away. There was a semi-circle of gawpers looking on.

"The doorbell rang and we were terrified. My mother answered the door and it was one of our neighbours, a Catholic lady who lived with her grown-up daughter. My mother told me to go with this neighbour, and she took me upstairs to their apartment, to a large wardrobe in a bedroom. She told me to 'hide in there, and don't make a noise'. As you can imagine, I was petrified. I was there all day until my mother came to collect me when things seemed to have calmed down outside. I didn't want to come down. Meanwhile, my father had been away on business and, when he found out what was going

(Continued on page 6)

(Continued from page 5)

on, his chauffeur, who was a Protestant, sheltered him for a week until things had died down. These ordinary German people took a huge risk for us, and showed their humanity and courage."

Many European countries tightened their immigration controls, fearing an influx of refugees. Even Britain was reluctant to accept adults, but announced that it would allow 10,000 'unaccompanied' Jewish children from Germany. Ernest's school planned to make sure that as many of its pupils as possible were among those evacuated.

"Of the almost 10,000 children who came to these shores, most of us never saw our parents again because they had been murdered in the Holocaust."

DEPARTURE AND FREEDOM

"We departed in the first week of January in 1939. We had to take clothing with us, so my mother had whisked me to all the best shops and filled a big cabin trunk for me to take. Of course, it was searched for valuables by the Nazis.

"Parents were not allowed to come to the train station to see us off. And the last person I shook hands with was a Dr Stein, a religion teacher at our school. I remember the big clock at the station said 5pm."

A train journey to Holland (where kind Dutch women gave the children food and drink) was followed by a shipping across the English channel, and then a train into Liverpool Street station. The children were put up in a hostel.

"I will never forget that when we got over the German border it was like a heavy stone had been lifted from my shoulders," said Ernest. "There was a tremendous feeling of freedom – and freedom from the fear of the consequences of doing or saying anything. I still have the ticket from the ship to this day."

For a couple of years, some of the children would occasionally get parcels from home, and could communicate with infrequent Red Cross 'letters' to and from their parents. These were restricted to 25 words each.

But then they stopped coming. It was a torturous five years later that a telegram from Ernest's uncle, who had also escaped Germany, finally confirmed his worst fears.

'A BIT OF JUSTICE'

By the time he was 16, and with the Second World War raging, Ernest signed up to the Air Training Corps.

And, when he was 18 he was able to take up active service. But by that time, the war was ending. He did, however, get to fly in an American Flying Fortress bomber on Victory in Europe Day (VE Day) in May 1945. It flew over Germany – and passed over Cologne. Ernest was able to pick out the home he had left six years before, and it was still intact despite the extensive bombing damage in the city: "A little bit of justice dispensed by the almighty God, I think," said Ernest.

Most important of all, Ernest wants people to remember what happened and guard against it ever happening again.

He said: "I say to people: 'You have liberty here and you have no idea how precious that is'. I tell my story to make people aware of what a racist policy can lead to and the damage that can be done to children.

"Of the almost 10,000 children who came to these shores, most of us never saw our parents again because they had been murdered in the Holocaust."

"The New Ealing Review"

Pesach 2015/5775



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

Text of Advert/Greeting

TO BE SUBMITTED BY NO LATER THAN FRIDAY 27 FEBRUARY 2015

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

I wish to advertise in the Pesach 2015/5775 magazine and enclose my payment of
£_____ (cheques to be made payable to "United Synagogue").

Date: _____

Signed: _____

Print Name: _____



Supper Quiz

SUNDAY 8 MARCH 2015

Ticket: £22.50 per person

Reservations to be made and paid for in advance.

Cheques payable to "United Synagogue".



EALING SYNAGOGUE

15 Grange Road, Ealing W5 5QN

Doors open: 6.45 p.m.

Supper served from 7.00 p.m.

Quiz will start at 7.45 p.m.

There will be a raffle on the night.

Email: esevents@btinternet.com

Tel: 020 8933 5645



Tour to Japan with ALP Tours

6-19 May 2015



ALP tours is taking another tour to Japan in May (6th - 19th) 100% kosher as always, 5* accommodation wherever possible, full board, one Shabbat will be with the Jewish community in Kobe. The cost is £4,250 per person sharing, and the single supplement is £560. Please get in touch NOW if you think you would like to come, call Aviva Preston on 0208 997 7083 or e mail your details to alptours@hotmail.co.uk for a full itinerary and a booking form. It's a fantastic trip with an unexpected amount of Jewish history to be explored as well as the must see scenery and ancient samurai castles. We visit Tokyo, Hakone, Takayama and Kyoto as well as the ancient capital of Nara and the contrast of Hiroshima, ride the famous Shinkansen bullet train and learn more about Sukihara - the Japanese 'Shindler' . For one night I'm planning a stay in a traditional Japanese Ryokan, at the luxury end of course. It's going to be a fantastic trip. Hope you are going to join.