



## Times of Services 2016

### Friday 1 April

Shabbat begins: 7.19 pm

Mincha/

Kabbalat Shabbat: 7.15 pm

### Shabbat 2 April

Shabbat Parah

Shacharit: 9.30 am

Haftarah: Rodney Coleman

Shabbat ends: 8.23 pm

### Sunday 3 April

Shacharit: 8.40 am

### Friday 8 April

Shabbat begins: 7.31 pm

Mincha/

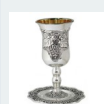
Kabbalat Shabbat: 7.15 pm

### 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 Neil Shestopal: 020 8579 5099

# Ealing Synagogue



שבת שלום

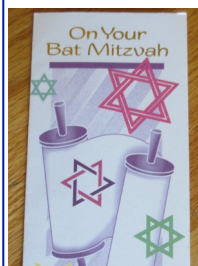
Friday 1 April 2016/Shabbat 22 Adar II 5776

Sidra: **Shemini**

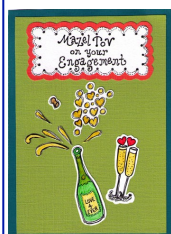
## MAZAL TOV TO



**Mollie Phillips** on the birth of a new great-granddaughter born on Wednesday 30 March. A hearty Ealing Mazal Tov is extended to parents Rochel and Chagai Cohen and grandparents Rabbi Stephen and Rebbetzen Ros Phillips. Wishing all the family much nachat on the new addition to their growing family.



**Ron and Joyce Frankel** on the Bat Mitzvah of their granddaughter Lauren on Shabbat 2 April. The Ealing community extends a hearty Mazal Tov to parents Anthony and Alison Frankel and sister Danielle. Wishing all the family much nachat on this very special occasion.



**Barbara Michaels** on the engagement of her granddaughter Devorah Brusowankin to Shimon Isaacs in Israel. A hearty Mazal Tov is extended to parents Alison (nee Michaels) and Gershon, and aunt Ruth Freedman. Wishing all the family much happiness on this joyous occasion.

## SHABBAT 2 APRIL

**Patrick Kennedy**, a long time friend of Ealing Synagogue, is very kindly sponsoring this week's Kiddush in memory of Clifford Lawton z"l.

## SEUDAH SHLISHIT

For the summer months, there will be a Seudah Shlishit after Mincha on Shabbat Mevorachim or Rosh Chodesh. The first Seudah Shlishit will be on Shabbat 9 April, Rosh Chodesh Nissan.

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

# Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

ISSUE 26

2<sup>nd</sup> April 2016

**SHEMINI**

23<sup>rd</sup> Adar Sheni 5776

**Kohen - First Aliya:** Chapter 9, verses 1 - 16

- ✚ The Kohanim were inaugurated on the eighth day of the Mishkan's dedication ceremony.
- ✚ To mark the event, Aaron brings two korbonos (sacrifices) with him. One Korban Hatat (Sin offering) and one Korban Olah (burnt offering).

**Levi - Second Aliya:** Chapter 9, verses 17 -23

Bnai Yisrael also bring korbonos for Aaron to offer up to Hashem on their behalf. This consisted of One Korban Hatat, Two Korban Olah's, Two Korban Shlamim (Peace offerings) and a Mincha (meal offering).

**Sh'lishi - Third Aliya:** Chapter 9, verse 24 - Chapter 10, verse 11

- ✚ Once all of the korbonos have been offered up, Aaron raises both of his hands towards the people and blesses them.
- ✚ Hashem's Sheklnah (presence) appears, sending down a fire from Shamayim (heaven) consuming the korbonos that belongs to him. Bnai Yisrael then begin singing and bowing down in jubilation.

**R'v'i - Fourth Aliya:** Chapter 10, verses 12 - 15

- ✚ Two of Aaron's sons Nadav and Avihu, decide to make their own contribution to the inauguration. They each take a pan and burn incense in them, which is totally forbidden.
- ✚ For their disobedience, a second fire streams down from Shamayim and strikes them both dead.
- ✚ Moshe tells a dumbstruck Aaron and his two other sons, Elazar and Itamar not to show any grief or mourn for their kin as they have been anointed with consecrated oil.
- ✚ Hashem institutes a law of any Kohen who enters the Mishkan must refrain from drinking any wine or other alcohol beverages because they must be able to differentiate between the sacred and pure Korbonos with the profane and impure.

**Chamishi - Fifth Aliya:** Chapter 10, verses 16 - 20

- ✚ Moshe witnesses Aaron's two other sons, Elazar and Itamar burning the Korban Hatat (Sin offering) instead of consuming it.
- ✚ When Moshe confronts them, Aaron intercedes and argues with Moshe, that Hashem would not expect them or himself to eat from the day's sacrifices because of their brothers / his other son's tragic deaths.
- ✚ Moshe listens to what Aaron has to say and agrees with him.

**Shishi - Sixth Aliya:** Chapter 11, verses 1 - 32

- ✚ Hashem teaches Moshe and Aaron the laws relating to Kashrus. (Kosher Food).
- ✚ An animal that has both cloven (split) hooves and chews its cud is deemed kosher; whereas an animal like a camel, rabbit etc. which only chew the cud or a pig that does not but has cloven hooves are considered non-kosher.
- ✚ Every type seafood is prohibited apart from fish that has both fins and scales.
- ✚ Apart from the twenty birds listed in the Torah, all the other species are accepted as being kosher to eat.

**Sh'vi'i - Seventh Aliya:** Chapter 11, verses 33 - 47

- ✚ If a carcass of a non-kosher animal has been in contact with either a person, their clothing or utensils, they will be classified as becoming tamei (impure) and must be immersed in a Mikvah to become tahor (pure) once more. However if the vessel is made from earthen ware it can never become pure again and must be broken in order that it won't get used in error.
- ✚ All insects are deemed not kosher to eat. Hashem warns Bnai Yisrael that anyone who does consume them will not only become tamei but will repulse their Neshama (soul) too.
- ✚ Hashem tells Bnai Yisrael, the reason why he led them out of Mitzraim (Egypt) was that he wanted them to become holy just like himself.

## Maftir – PARSHAS PARAH, Bamidbar, Chapter 19 Verses 1 - 22

- ✦ The Maftir discusses the necessary steps that have to be followed to remove all the impurities caused by being in contact with a deceased person.
- ✦ This process involved a seven-day period during which the Tamei (impure) person underwent a process involving the Kohen sprinkling ashes from a Red Heifer, enabling them to become Tahor (Pure) once more.

## Haftorah – PARSHAS PARAH, Yehezkel, Chapter 36 Verse 16 - 38

### OVERVIEW:

- ✦ Yehezkel, the Navi, reprimands the Jewish people for defying Hashem, rendering them unfit to remain in the land of Israel; Meaning they had to be exiled and dispersed among the nations as a punishment.
- ✦ All the suffering caused whilst in exile would serve as part of their purification process, enabling them to become eligible enough to return back to their rightful home and to serve Hashem as they had before.

### GEMATRIA LINKED TO THE SEDRA:

- ✦ After the tragic deaths of Nadav and Avihu, The Kohanim are warned against drinking any wine before serving Hashem. The Gematria of the Hebrew word for wine 'יין' Yayin' is 70.
- ✦ One of the dangers of drinking too much wine that it loosens the tongue and secrets you might have wanted to keep hidden are poured out and revealed. The Gematria for the Hebrew word 'סוד' Sod (secret) also adds up to 70.

### WEEKLY DISCUSSION:

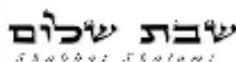
When the shekinah (spiritual presence) of Hashem descended into the Mishkan and the heavenly fire came down striking and lighting the altar to commemorate the Mishkan's inauguration. Bnai Yisrael witnessed one of the greatest moments in our history, marking the occasion that the sin of the golden calf had been forgiven in its entirety and the Jewish nation were once again the 'apple in Hashem's eyes.'

Unfortunately, all that simcha quickly diminished and turned into a time of disaster having to mourn over the deaths of not one but two of Aaron's eldest sons and future leaders of Klal Yisrael, Nadav and Avihu. The Torah tells us that for whatever reason they both decided to enter the 'Holy of Holies' with their own fire without Hashem's consent or blessing and the results of their actions were catastrophic. The very fire that had only minutes before symbolized complete forgiveness and bought the whole nation closer to Hashem had now entered into Nadav and Avihu bodies and consumed them. What went wrong? How could such a tragedy occur on such a great, happy and auspicious day?

As always the Rabbi's and Torah commentators suggest a number of theories and possible explanations on the gravitas of Nadav and Avihu sins which culminated in receiving such awesome and severe punishment. Some say as part of the celebrations Nadav and Avihu had too much to drink and entered the Holy of Holies intoxicated. Others submit their avelos was offering up a korban that was not specifically requested or called for. There is another opinion that everything they did was shelm Shamayim (for the sake of heaven) and was carried out correctly. The only mistake they made was not conferring with their elders, Moshe and Aaron out of respect before doing what they both felt was right.

No matter which view you agree with, for me I still struggle with the question of: If Nadav and Avihu were so great, how could they have been able to sin on such a special day, violating and marring the spectacular occasion of Hashem entering the Mishkan, forgiving the people? The Answer lies in the greatness of the day and their desires to connect with Hashem even more. Nadav and Avihu felt it wasn't enough just sitting back, watching the miracle unfold in front of their eyes. They were totally in awe of Hashem and were anxious to become the first ones to greet and welcome Hashem into their existence personally. However, they were both so hyped up and raring to act they forgot and ignored one of Hashem's primary edicts "No Man can view Hashem and live." Nadav and Avihu got what they wished for, greeting Hashem face to face but forfeiting their lives in the process.

Very often, People lead with their good intentions and emotions, letting their feelings get the best of them. This episode of Nadav and Avihu helps us to understand that we must accept Hashem's Torah, adhering to all of the 613 commandments, not only on an emotional plane but on a logical and rational level too. Which is the same as message of the Shema that we recite twice daily. Teaching us that Hashem does not want us to be robots and do things by rote, devoid of any emotion; but does asks us to keep our emotions in check and under control in order to fulfil all the mitzvot with all our hearts and with all our minds.



Compiled, Designed & Written by Jeremy Symons



# First Official Jewish Tartan Unveiled



## A man of the cloth?

Quite literally. Rabbi Mendel Jacobs, the only Scottish-born Rabbi living in Scotland, has unveiled the world's first kosher tartan. Scottish Jews will be dancing a jig after getting their own officially registered plaid after a 300-year wait.

## What does it look like?

The kosher material – made entirely from wool in adherence to a Jewish law that forbids mixing certain fibres – features shades of blue and burgundy. The pattern was selected by readers of the *Jewish Telegraph*, who voted for a selection of designs drawn up by the kilt outlet Slanj.

## Is the design symbolic in any way?

Both the Scottish and Israeli national flags are blue and white. A gold thread in the fabric represents the gold from the ark in the biblical tabernacle. There are also nods to the silver that adorns the Scroll of the Law and the red of the traditional Kiddush wine drunk on Jewish holidays.

## Are there many Jews in Scotland?

The country is home to more than 6,400 Jews, according to the most recent census data. "Scotland has a rich tapestry of culture and history, and for many years has welcomed other people into its midst," Rabbi Jacobs said. "The Jewish people have been an

integral part of Scottish culture for more than 300 years, with the first Jew recorded in Edinburgh in 1691."

## What's the attraction?

Rabbi Jacobs believes the country has, historically, represented a "safe haven" for Jews. "In Scotland, the Jews were never persecuted and there were no pogroms, no Holocaust, no national or state-sponsored anti-Semitic laws," he said. "When England was burning and exiling its Jews in the Middle Ages, Scotland provided a safe haven from English and European anti-Semitism."

Katie Grant





# **PALMERS GREEN & SOUTHGATE SYNAGOGUE**

BROWNLOW ROAD, N11 2BN

## ***PRESENTS A* NEW CELEBRITY LECTURE SERIES:**

### **Our Third Lecture : Philip Hyman "Jews in Music"**



Philip Hyman's 40-year career with BBC Radio included periods as an Announcer on Radio 4, as a Producer/presenter for World Service English-Teaching programmes, and as a Scheduler for Radio 3.

In Part 1 Philip will talk about some of the famous Chazanim of the past.

After Refreshments the subject will be George Gershwin.

The Lecture will be illustrated by music.

**Monday 4th April 2016  
AT 8:00PM**

**FREE ADMISSION**

**RAFFLE**

**REFRESHMENTS**

**For more information contact Rabbi E. Levy on 0208 882 2943**

**This event is supported by the Chief Rabbi's Centre for Rabbinic  
Excellence**

