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Shabbat Chazon P. Mattot Masei,

שבת חזון פ' משות-מסעי

Sat. 21 - 22 Jul. 2017 - 28th of Tamuz, 5777 -

כה תמוז תשע"ז

Issue Number 803

Baal Koreh	Rabbi Asher Sebbag	(Page-900).
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Mevarchin Hahodesh

מברכין החודש

Rosh Hodesh Menahem Av Mon. 24 July.

ראש חודש מנחם אב ביום שני 24 יולי.

Shir Hashirim, Mincha, Kabbalat Shabbat & Arbit.	19:00
Shabbat Candles.	20:49

Shabbat Shahrit - Followed by Kiddush. (Shema 8:31).	08:30
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Daf Hayomi with Rabbi Asher Sebbag Shlit"a.	19:20
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Mincha Shabbat Followed by Seuda Shlishit. (Sunset - 21:02).	20:20
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Arbit Motzei Shabbat followed by Havdalah.	22:10
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Shahrit Weekday - Sunday - Shahrit (07:30). (Mon & Thu 06:40)	06:45
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Daf Hayomi with Rabbi Asher Sebbag Shlit"a.	18:15
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Mincha & Arbit	19:15
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Shir Hashirim, Mincha, Kabbalat Shabbat & Arbit.	18:45
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Shabbat Candles. P. Devarim.	20:39
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Matot (Numbers 30:2-32:42)

Matot-Masay 5777

GOOD MORNING! The story is told of a man who came to his rabbi with a request. "Make me a *Cohen*!" The rabbi was puzzled because a person acquires the designation of *Cohen* through paternal heredity -- only if his father was a *Cohen*. He replied to the man, "I am sorry; I can't make you a *Cohen*." Before the rabbi could explain, the man insisted, "You have got to make me a *Cohen*; I'll give you \$10,000!" The rabbi again apologized that he couldn't help him and started to explain, but the man interrupted again to raise the offer \$25,000. In exasperation the rabbi asks, "Why is it so important for you to be a *Cohen*?" The man replies, "Because

my father was a *Cohen*, his father was a *Cohen* and my great-grandfather was a *Cohen*!"

Since not everyone is aware of tribal designations in the Jewish people, I will explain.

What is a *Cohen*, *Levite* and *Israel*?

When the Torah is read, a *Cohen* (or *Kohen*) is called to make the blessings over reading the first portion. Then a *Levite* is called for the second portion. A *Yisroel* (Israelite) may then be called for the remaining portions to be read. A *Cohen* is usually accorded greater honor or precedence before a *Levite* or an *Israel*. What do these titles mean and how did they come about?

Jewish history starts with our forefather, Avraham (Abraham). His son Yitzhak (Isaac) continued the traditions and passed them on to his son, Ya'akov (Jacob). Twelve sons were born to Ya'akov: Reuven, Shimon, Levi, Yehuda, Zevulun, Issachar, Dan, Gad, Asher, Naphtali, Yosef (Joseph) and Binyamin. These were the original 12 tribes of Israel. Because of a special blessing from Ya'akov to Yosef, his portion was given to his two sons, Ephraim and Menashe, who were then elevated to equal status with Yosef's brothers -- so there were really 13 tribes!

Until the transgression of the Golden Calf, the firstborn sons were the ones who were designated to do the holy service in the *Mishkan*, the Portable Sanctuary, in the Desert. No one from the Tribe of Levi worshiped the Golden Calf and, therefore, the Almighty replaced the firstborn with the Tribe of Levi to serve in the sanctuary (Numbers 3:11-12). Levi had three sons: Gershon, Kehath and Merari. The work of the Sanctuary -- erecting, dismantling, carrying, singing, assisting the *Cohanim* -- was divided amongst the three families.

Moshe (Moses) and Aharon (Aaron) were brothers -- descended from Amram the son of Kehath. While Moshe was the leader of the Jewish people in the desert, the Almighty designated Aharon as the *Cohen Gadol* (High Priest). For all time, Aharon and his descendants would be *Cohanim* (also spelled "*Kohanim*"). The *Cohanim* were the priests who

performed the actual service in the *Mishkan* and later in the Temple in Jerusalem.

Throughout the 40 years in the desert, the Jewish people traveled according to their tribe. When we entered into the Land of Israel (1273 BCE), each tribe received a specific territory (except the Tribe of Levi which was given specific cities to live in). After the split of the Kingdom into Israel and Judah following the death of King Solomon, the Assyrians conquered the Kingdom of Israel in 722 BCE and exiled the Ten Tribes. Since then the Ten Tribes were not heard from and Jews can now only trace their lineage to the *Cohanim* and *Levites*. The rest of us reside under the designation of "*Israelites*" -- not sure from which tribe we descend.

How does one find out if he is a *Cohen* or a *Levite*? If you can't ask your father or your grandfather, then one can look through genealogical records for marriage certificates or official records. If one knows where his paternal forefathers are buried, he can check the tombstones for inscriptions. Sometimes on the tombstones of a *Cohen* are two hands with fingers spread as a *Cohen* would form his hands when blessing the Jewish people (Yes, Spock -- Leonard Nimoy -- as a boy in synagogue saw a *Cohen* blessing the congregants with the outstretched arms and hands with spread fingers ... and utilized the *Cohen's* "hand" for the Vulcan "Live Long and Prosper" hand sign.) On the tombstone of a *Levite* there is sometimes an

engraving of a pitcher symbolizing the service of the *Levite* in washing the *Cohen's* hands before the *Cohen* would bless the Jewish people.

Then again, one can always wait for Eliyahu (Elijah) the prophet who will precede the *Moshiach* (Messiah) and who will be able to inform us of our true tribal lineage!



TORAH PORTION OF THE WEEK

Matot and Masei, Numbers 30:2 - 36:13

Matot includes the laws of making and annulling vows, the surprise attack on Midian (the '67 War wasn't the Jewish people's first surprise attack!) in retribution for the devastation the Midianites wreaked upon the Jewish people, the purification after the war of people and vessels, dedicating a portion of the spoils to the communal good (perhaps the first Federation campaign), the request of the tribes of Reuben and Gad for their portion of land to be east of the Jordan river (yes, Trans-Jordan/Jordan is also part of the Biblical land of Israel). Moshe objects to the request because he thinks the tribes will not take part in the conquering of the land of Israel; the tribes clarify that they will be the advance troops in the attack and thus receive permission.

Masei includes the complete list of journeys in the desert (the name of each stop hints at a deeper meaning, a lesson learned there). God commands to drive out the land's inhabitants, to destroy

their idols and to divide the land by a lottery system. God establishes the borders of the Land of Israel. New leadership is appointed, cities of the *Levites* and Cities of Refuge (where an accidental murderer may seek asylum) are designated. Lastly, the laws are set forth regarding accidental and willful murder as well as inheritance laws only for that generation regarding property of a couple where each came from a different tribe.

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Dvar Torah

*based on Growth Through Torah by
Rabbi Zelig Pliskin*

The Torah states:

"If her husband will remain silent for a complete day, then she must fulfill all of her vows or all of the bans which are upon her. He has established them because he remained silent on the day that he heard them" (Numbers 30:15).

Why is her husband's silence considered to be agreement to her vow?

Comments the Sforno (Rabbi Ovadiah Sforno, 1475-1550): When a person has the ability to protest and remains silent, his silence is similar to verbal consent. When you do not say something to disagree, it is as if you agree with what was said or done.

This concept has many practical applications. Very often, someone might say something in your presence that is improper and you feel that you cannot really influence the person to change his mind or to stop what he is

saying. Should you speak up or remain silent?

Whenever your silence can be understood by others as agreement with what was said, you have an obligation to speak the truth. This way no one will mistakenly think that you agree with what was said.

Moreover, you can never tell; perhaps you will be successful in influencing others to make positive changes. A person who is not very assertive might find this difficult.

However, learn from the person who says things that should not be said. If he is able to say something that he shouldn't, you certainly have a right to say those things that should be said. He is not afraid to say something improper, you should have the courage to speak up out of idealism!



Shabbat Shalom,
Kalman
Rabbi Kalman
Packouz

Seuda Shelishit: presented by Abraham Paul Peretz הגי"ו, in memory of the late **Maina** bat Georgette ע"ה.

Limud Torah: Sunday 9th of July, the Halacha shiur started at Ohel David under the responsibility of Rabbi Mordehai Cohen, it was very successful. This shiur dedicated to people with a background in Limud Torah. Our objective is to provide students between the age of 17 to 97 with a strong and structured methodology to understand the way the Halacha is defined. How the Guemara, the rishonim, Maran Yossef Karo, the Aharonim and our contemporary Rabanim understood and built the rules that define the halacha. The course will take place every Sunday between (09:30 to 12:30) at Ohel David Synagogue hall ground floor, For more detail and registration, please contact Rabbi Mordehai Cohen, (07713 695864).

Sefer Torah: We will be presented with a new sefer torah and Haftorah sefer at the end of November (Heshvan).#

Security Alert: Please be very vigilant when you leave the Synagouge. Do not stand in groups and chat, go home without gathering on the main road. Be safe and alert.

THE KEHILLA WISHES חיים ארוכים "LONG LIFE"
TO THE FOLLOWING WHO HAVE YAHRZEIT

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|-----------------------------|-----------------------------|
| 06 Av Mr Joseph Lagnado | 16 Av Mrs Edna Duke |
| 06 Av Mr Maurice Lagnado | 17 Av Mr Kelly Saltoun |
| 10 Av Mr William Abner | 20 Av Mr Dr. Maurice Gubbay |
| 10 Av Mrs Vera Wegscheider | 28 Av Mrs Victoria Shuker |
| 11 Av Mr Dr. Maurice Gubbay | 30 Av Mr Meir Lanyado |
| 14 Av Mr Sabah Shamash | |

Quote of the Week

In the end, we will remember - not the words of our enemies,
but the silence of our friends