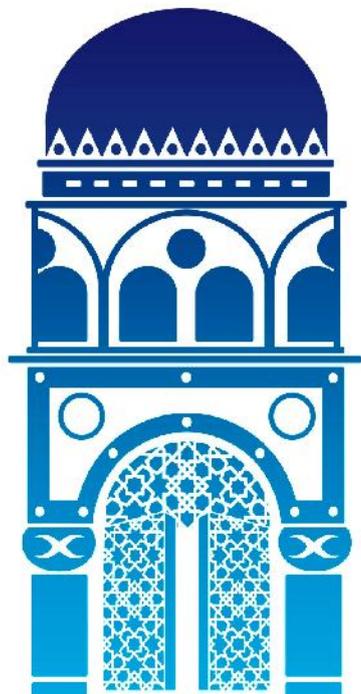


WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

8-9 June 2018

26 Sivan 5778

SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

FRIDAY

6.00pm: **Erev Shabbat COMBO Service**
Led by Rabbi Julia and Rabbi Neil

Wardens: Paul Jaffa, Rita Yusupoff and Oliver Walton
Beadle: William Campos-Ortega

SATURDAY

10.30am: **Coffee Morning**

11.00am: **Shabbat Morning Volunteers Shabbat Service**
Led by Rabbi Julia and Rabbi Neil
Sermon by Rabbi Julia

Wardens: Paul Jaffa, Gillian Westwood and Oliver Walton
Beadle: William Campos-Ortega

Torah: Numbers 15:27-41
Haftarah: Ezekiel 18:23-32

Please join us for Shabbat kiddush after the service.

Doctor or fully trained first aider?

If you are a doctor or trained first aider please make yourself known to the wardens and beadle.

PARASHAT SH'LACH L'CHA

Parashat Sh'lach-L'cha describes how the twelve spies, each representing a tribe of Israel, scout the Land of Israel. After forty days they return. Ten of them report that the land is fruitful, but its cities and countryside are filled with powerful warriors—giants. Two of the spies, Caleb and Joshua, disagree. They urge the people to conquer the land. Hearing the divided report, the people protest against Moses and Aaron, telling them, "Let us go back to Egypt." God threatens to abandon the people for their disloyalty and to create a new people for Moses to lead. Moses pleads with God to pardon the people, pointing out that God's reputation is at stake. He argues that, if the people are destroyed, it will appear that God freed them from Egypt to crush them in the desert. The people are told that, because of their lack of faith, they will die before entering the Land of Israel, and only after forty years of wandering in the desert will their children conquer the land. Offerings to be presented at the sanctuary are described, as is the treatment of the *ger*, or "stranger", who resides among the Israelites. The Israelites are warned that the penalty for gathering wood on the Sabbath is death by stoning. They are commanded to attach a blue cord or thread to the fringes at the corners of their garments as a reminder of their responsibility to fulfill all the commandments of Torah.

COMMUNITY NEWS

We wish a warm Mazel tov to:

- WLS Volunteers who are being honoured this Shabbat.
- Ariam Perry and children Mordehay, Selihome and Hannah on their admission ceremony.

The mitzvah of *derech erez-consideration for other people* is really important for us at West London Synagogue, so we would ask you to make sure that your mobile phone is turned off before the service and to leave cameras in your bags. As this is a religious place, we would also ask you to avoid inappropriate clothing or chewing gum during the service. Many thanks for your consideration in following our communal *minhag-traditions*.
The Rabbis and Wardens

NUMBERS 15:27-41

וְאִם־נִפֶּשׁ אַחַת תַּחֲטָא בְשִׁגְגָה וְהִקְרִיבָה עֵז בַּת־שְׁנֵתָהּ לְחַטָּאת:
כַּח וְכִפֹּר הַכֹּהֵן עַל־הַנֶּפֶשׁ הַשֹּׁגְגָת בַּחֲטָאָה בְשִׁגְגָה לִפְנֵי יי לְכַפֵּר עָלָיו
וְנִסְלַח לוֹ: כַּט הָאֲזֹרָח בְּבְנֵי יִשְׂרָאֵל וְלִגְר הַגֵּר בְּתוֹכְכֶם תוֹרָה אַחַת יִהְיֶה
לָכֶם לַעֲשֹׂה בְשִׁגְגָה: לְוַהֲנֶפֶשׁ אֲשֶׁר־תַּעֲשֶׂה | בְּיַד רָמָה מִן־הָאֲזֹרָח
וּמִן־הַגֵּר אֶת־יי הוּא מְגֹדֵף וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִקְרֵב עִמָּה: לֹא כִי
דַּבְרֵי־יְי בְּזֶה וְאֶת־מִצְוֹתוֹ הַפָּר הַכֹּפֶר | תִּכְרַת הַנֶּפֶשׁ הַהוּא עֹנֶה בָּהּ:

לִב וַיְהִי בְנֵי־יִשְׂרָאֵל בְּמִדְבָּר וַיִּמְצְאוּ אִישׁ מִקְשֵׁשׁ עֵצִים בַּיּוֹם הַשֵּׁבֶת:
לֵג וַיִּקְרִיבוּ אֹתוֹ הַמְצָאִים אֹתוֹ מִקְשֵׁשׁ עֵצִים אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־
כָּל־הָעֵדָה: לֵד וַיִּנְיָחוּ אֹתוֹ בְּמִשְׁמַר כִּי לֹא פָרַשׁ מִהַ־יַּעֲשֶׂה לוֹ:
לֵה וַיֹּאמֶר יי אֶל־מֹשֶׁה מוֹת יוֹמַת הָאִישׁ רָגוּם אֹתוֹ בְּאֲבָנִים כָּל־הָעֵדָה
מִחוּץ לַמַּחֲנֶה: לוֹ וַיִּצְיֵאוּ אֹתוֹ כָּל־הָעֵדָה אֶל־מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ
בְּאֲבָנִים וַיָּמָת כְּאֲשֶׁר צִוָּה יי אֶת־מֹשֶׁה:

לז וַיֹּאמֶר יי אֶל־מֹשֶׁה יֹאמֶר: לַח דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנִתְּנוּ עַל־צִיצִית הַכֹּהֵן פְּתִיל
תְּכֵלֶת: לט וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יי
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים
אַחֲרֵיהֶם: מ לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: מא אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת
לָכֶם לְאֱלֹהִים אֲנִי יי אֱלֹהֵיכֶם:

NUMBERS 15:27-41

22 If you unwittingly fail to observe any one of the commandments that Adonai has declared to Moses—23 anything that Adonai has enjoined upon you through Moses—from the day that Adonai gave the commandment and on through the ages:24 If this was done unwittingly, through the inadvertence of the community, the community leaders shall present one bull of the herd as a burnt offering of pleasing odour to Adonai, with its proper meal offering and libation, and one he-goat as a sin offering. 25 The priest shall make expiation for the whole Israelite community and they shall be forgiven; for it was an error, and for their error they have brought their offering, an offering by fire to Adonai and their purgation offering before Adonai. 26 The whole Israelite community and the stranger residing among them shall be forgiven, for it happened to the entire people through error. 27 In case it is an individual who has sinned unwittingly, that person shall offer a she-goat in its first year as a purgation offering. 28 The priest shall make expiation before Adonai on behalf of the person who erred, for having sinned unwittingly, making such expiation that the person may be forgiven. 29 For the citizen among the Israelites and for the stranger who resides among them—you shall have one ritual for anyone who acts in error. 30 But the person, whether citizen or stranger, who acts defiantly reviles Adonai; that person shall be cut off from among the people. 31 Because it was the word of Adonai that was spurned and [God’s] commandment that was violated, that person shall be cut off—and bears the guilt.

32 Once, when the Israelites were in the wilderness, they came upon a man gathering wood on the Sabbath day. 33 Those who found him as he was gathering wood brought him before Moses, Aaron, and the whole community. 34 He was placed in custody, for it had not been specified what should be done to him. 35 Then Adonai said to Moses, “The man shall be put to death: the whole community shall pelt him with stones outside the camp.” 36 So the whole community took him outside the camp and stoned him to death—as Adonai had commanded Moses.

37 Adonai said to Moses as follows: 38 Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments throughout the ages; let them attach a cord of blue to the fringe at each corner. 39 That shall be your fringe; look at it and recall all the commandments of Adonai and observe them, so that you do not follow your heart and eyes in your lustful urge. 40 Thus you shall be reminded to observe all My commandments and to be holy to your God. 41 I Adonai am your God, who brought you out of the land of Egypt to be your God: I, Adonai your God.

EZEKIEL 18:23-32

Have I any pleasure at all that the wicked should die? says The Eternal One; and not that they should return from their ways, and live? But when the righteous turns away from righteousness, and commits iniquity, and does according to all the abominations that the wicked does, shall that person live? All the righteousness that was done shall not be remembered; in the trespass that was trespassed, and in the sin that was sinned, in them shall they die. Yet you say, the way of The Eternal One is not fair. Hear now, O house of Israel; is not My way fair? Are not your ways unfair? When a righteous person turns away from righteousness, and commits iniquity, and dies in them; for the iniquity that was done shall they die. Again, when the wicked turns away from wickedness that has been committed, and does that which is lawful and right, they shall save their soul alive. Because they consider, and turn away from all transgressions that have been committed, they shall surely live, they shall not die. Yet said the House of Israel, the way of The Eternal One is not fair. O House of Israel, are not my ways fair? Are not your ways unfair? Therefore I will judge you, O House of Israel, everyone according to his or her ways, says The Eternal One. Repent, and turn yourselves from all your transgressions; so that iniquity shall not be your ruin. Cast away from you all your transgressions, in which you have transgressed; and make for yourselves a new heart and a new spirit; for, why will you die, O house of Israel? For I have no pleasure in the death of those who die, says The Eternal One; therefore turn, and live.

RABBI SYBIL'S THOUGHT FOR THE WEEK

This week's Torah portion is famous for the story of the twelve spies who infiltrate the land of Canaan, but what happens after is no less action packed. After laws about what must be done when a person breaks God's commandment by accident and when deliberately, we are told the story of a man caught gathering sticks in Shabbat.

Was he doing it by accident? Or was he doing it deliberately? The people don't know and don't know what to do with him, so they bring him to Moses, who also does not know and goes and asks God. Now, on the face of it, the man has done nothing wrong. The only prohibitions so far spelled out about Shabbat is: don't work and don't light a fire. Is gathering sticks work? What is the harm in laying them up ready to light once the sun has set and three stars have appeared? And did the man do this in ignorance or was generally the practice of the Israelites, or was he deliberately trying to provoke – to see how far he could go?

God's response gives us the answer to these questions. The man is to be stoned to death. This means that he must have acted deliberately. Still, it seems a bit harsh. It would seem, it is not what the man was doing that was the problem, but the manner in which he was doing it. Technically he was not breaking any law, but he was challenging God, mocking the law - bringing God's Torah into disrepute. Blasphemy, in other words.

This passage comes as part of a line of challenges to Moses' leadership. It started last week with Miriam's complaint about Moses. It continues next week, when we read of open rebellion by Korach.

The liturgy scholar Jeremy Schonfeld links these passages with the cycle of the Jewish year which he likens to a marriage. Pesach began the courtship when God took the people out of Egypt and made them 'God's treasured possession.' Shavuot marks the marriage of God and Israel with the covenant at Sinai. Now the relationship is in trouble, and it breaks down completely on Tisha b'Av when the Temple is destroyed. But there is reconciliation. On Yom Kippur, the people repent their misdeeds and God takes us back once more.

SAVE THE DATE

Tuesday 12 June

Budapest Festival Orchestra Concert and Panel Event

5.30pm: Panel | 7.00pm: Concert

The concert, which stands alone artistically, also aims to draw attention to the scourge of anti-Semitism sweeping across Europe. It is a musical plea for tolerance, which Ivan Fischer will be promoting in Hungary and Europe wide, and any monies raised from it will be split between Ivan Fischer's tolerance project in Hungary and WLS's Twinning Programme in Budapest. There will be a panel beforehand looking at anti-Semitism in Europe, which guests should register for in advance. Please note that tickets for the panel event are limited.

Concert tickets - £30.

For more information or to book, contact Kathryn Forro on 020 7535 0259 or visit www.ticketsource.co.uk/wlsevents

Thursday 14 June

12.15pm: Seymour Group Lunch

Guest Speaker: Valerie Boyd-Hellner - Chagall's Jerusalem Windows - The Stories They Tell

£15 payable at the door. Book early by phoning Hermy Jankel on 020 7722 8489. If unavailable please leave a clear message. Cancellations only accepted before 10am on the preceding Monday. Otherwise you will be charged.

7.00pm: Kolnoa-Cinema WLS - Forever Pure

This is the true story of Beitar Jerusalem Football Club in 2012, as it passes hands to a Russian oligarch with an agenda of his own. The controversial club acts as a political symbol for the underprivileged. It becomes the last in Israel to sign Moslem players, and this predictably spurs racist outrage from its far right fan club, La Famiglia. Will fans change their tune when the two hapless new players score goals and start to change the fortunes of the club?

Doors open 7pm for drinks and snacks, 7.45pm screening, and admission is free, but donations towards catering are very welcome.