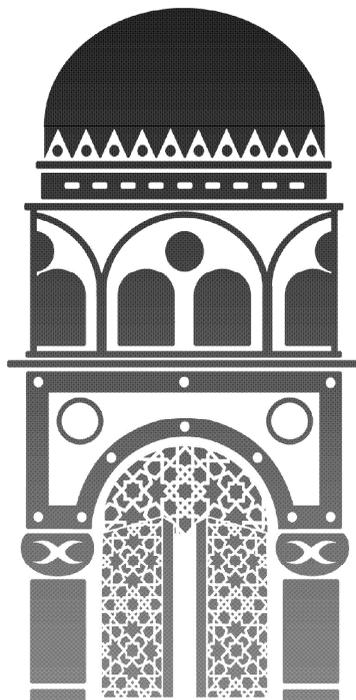


# WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

15-16 June 2018

3 Tammuz 5778

# SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

## FRIDAY

**6.00pm:**

**Erev Shabbat Service**

Led by Rabbi Julia and Rabbi Neil

**7:15pm:**

Shabbat Shira Service

Led by Rabbi Sybil

**Wardens:**

Michelle Ross, Rita Yusupoff & Vivien Feather

**BeadleS:**

Monica Jankel and Micky Nathanson

## SATURDAY

**10.30am:**

**Coffee Morning**

**11.00am:**

**Shabbat Morning Service**

Led by Rabbi Julia and Rabbi Sybil

Sermon by Rabbi Julia

**Wardens:**

Michelle Ross, Rita Yusupoff & Vivien Feather

**Beadle:**

Monica Jankel

**Torah:**

Numbers 18:21-32

**Haftarah:**

Ezekiel 45: 1-9

*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 KORACH

*Parashat Korach* tells of the rebellion of Korah, Dathan, Abiram, against the leadership of Moses and Aaron. With 250 respected leaders of the community, they accuse Moses and Aaron of acting “holier” than the other Israelites. Hearing their complaint, Moses instructs them to bring offerings to the sanctuary on the next day and tells them that God will demonstrate who is to be trusted as leader of the community. The next morning the leaders of the rebellion and their followers are punished. Some are swallowed when the earth opens; others are killed by fire or plague. The community then accuses Moses and Aaron of bringing death upon the people. God threatens to destroy the entire people, but Moses orders Aaron to place an offering on the altar, which is meant to save the people from harm. Moses then organizes the priesthood to be headed by Aaron and his descendants. They, along with the tribe of Levi, are to be responsible for managing all gifts donated to the sanctuary. Unlike other tribes of Israel, Levites are not given any territory. They are given offerings as payment for their work in the sanctuary.

## COMMUNITY NEWS

**We wish a warm Mazel tov to:**

- Yulia Erenburg and her family on Yulia’s Bat Mitzvah.

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*

וּלְבְנֵי לֹוִי הִנֵּה נָתַתִּי כָּל־מַעֲשֵׂר בְּיִשְׂרָאֵל לְנַחֲלָה חֶלֶף עֲבֹדְתָם  
 אֲשֶׁר־הֵם עֲבָדִים אֶת־עֲבֹדַת אֱהֵל מוֹעֵד: כִּב וְלֹא־יִקְרְבוּ עוֹד בְּנֵי  
 יִשְׂרָאֵל אֶל־אֱהֵל מוֹעֵד לְשֵׂאת חֹטֵא לָמוֹת: כִּג וְעֹבֵד הַלֹוִי הוּא  
 אֶת־עֲבֹדַת אֱהֵל מוֹעֵד וְהֵם יִשְׂאוּ עֹנָם חֶקֶת עוֹלָם לְדֹרֹתֵיכֶם  
 וּבִתְוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחָלוּ נַחֲלָה: כִּד כִּי אֶת־מַעֲשֵׂר  
 בְּנֵי־יִשְׂרָאֵל אֲשֶׁר יָרִימוּ לִיל תְּרוּמָה נָתַתִּי לְלוֹוִים לְנַחֲלָה עַל־כֵּן  
 אֶמְרָתִי לָהֶם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחָלוּ נַחֲלָה:

וַיְדַבֵּר יי אֶל־מֹשֶׁה לֵאמֹר: כו וְאֶל־הַלוֹוִים תְּדַבֵּר וְאֶמְרָתְךָ אֲלֵהֶם  
 כִּי־תִקְחוּ מֵאֵת בְּנֵי־יִשְׂרָאֵל אֶת־הַמַּעֲשֵׂר אֲשֶׁר נָתַתִּי לָכֶם מֵאֵתְכֶם  
 בְּנַחֲלַתְכֶם וְהִרְמַתֶם מִמֶּנּוּ תְרוּמַת יי מֵעֲשֵׂר מִן־הַמַּעֲשֵׂר:  
 כז וְנִחְשַׁב לָכֶם תְּרוּמַתְכֶם כַּדָּגָן מִן־הַגֶּרֶן וְכַמְלֵאָה מִן־הַיֶּקֶב:  
 כח כֵּן תָּרִימוּ גַם־אֵתְכֶם תְּרוּמַת יי מִכֹּל מַעֲשְׂרֹתֵיכֶם אֲשֶׁר תִּקְחוּ  
 מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתֶּם מִמֶּנּוּ אֶת־תְּרוּמַת יי לְאַהֲרֹן הַכֹּהֵן:  
 כט מִכֹּל מִתְּנִיתֵיכֶם תָּרִימוּ אֵת כָּל־תְּרוּמַת יי מִכֹּל־חֶלְבֹו  
 אֶת־מִקְדָּשׁוֹ מִמֶּנּוּ:

וְאֶמְרָתְךָ אֲלֵהֶם בְּהִרְיַמְכֶם אֶת־חֶלְבֹו מִמֶּנּוּ וְנִחְשַׁב לְלוֹוִים כְּתִבּוֹאת  
 גֶּרֶן וְכְתִבּוֹאת יֶקֶב: לא וְאֶכְלַתֶּם אֹתוֹ בְּכָל־מְקוֹם אֵתְכֶם וּבֵיתְכֶם  
 כִּי־שָׂכַר הוּא לָכֶם חֶלֶף עֲבֹדַתְכֶם בְּאֱהֵל מוֹעֵד: לב וְלֹא־תִשְׂאוּ  
 עָלֵיו חֹטֵא בְּהִרְיַמְכֶם אֶת־חֶלְבֹו מִמֶּנּוּ וְאֶת־קֹדְשֵׁי בְנֵי־יִשְׂרָאֵל לֹא  
 תַחֲלָלוּ וְלֹא תָמוּתוּ:

## NUMBERS 18:21-32

21 And to the Levites I hereby give all the tithes in Israel as their share in return for the services that they perform, the services of the Tent of Meeting. 22 Henceforth, Israelites shall not trespass on the Tent of Meeting, and thus incur guilt and die: 23 only Levites shall perform the services of the Tent of Meeting; others would incur guilt. It is the law for all time throughout the ages. But they shall have no territorial share among the Israelites; 24 for it is the tithes set aside by the Israelites as a gift to Adonai that I give to the Levites as their share. Therefore I have said concerning them: They shall have no territorial share among the Israelites.

25 Adonai spoke to Moses, saying: 26 Speak to the Levites and say to them: When you receive from the Israelites their tithes, which I have assigned to you as your share, you shall set aside from them one-tenth of the tithe as a gift to Adonai. 27 This shall be accounted to you as your gift. As with the new grain from the threshing floor or the flow from the vat, 28 so shall you on your part set aside a gift for Adonai from all the tithes that you receive from the Israelites; and from them you shall bring the gift for Adonai to Aaron the priest. 29 You shall set aside all gifts due to Adonai from everything that is donated to you, from each thing its best portion, the part thereof that is to be consecrated.

30 Say to them further: When you have removed the best part from it, you Levites may consider it the same as the yield of threshing floor or vat. 31 You and your households may eat it anywhere, for it is your recompense for your services in the Tent of Meeting. 32 You will incur no guilt through it, once you have removed the best part from it; but you must not profane the sacred donations of the Israelites, lest you die.

## EZEKIEL 45:1-9

And when you shall divide by lot the land for inheritance, you shall offer a gift to The Eternal One, a holy portion of the land; the length shall be the length of twenty five thousand reeds, and the width shall be ten thousand. This shall be holy in all its surrounding borders. Of this there shall be a square plot for the Sanctuary, five hundred in length by five hundred in width, and fifty cubits around for its open spaces.

And of this measure shall you measure a length of twenty five thousand, and a width of ten thousand; and in it shall be the Sanctuary and the most holy place. The holy portion of the land shall be for the priests, the ministers of the Sanctuary, who come near to minister to The Eternal One; and it shall be a place for their houses, and a holy place for the Sanctuary.

And an area of twenty five thousand in length, and ten thousand in width, shall also the Levites, the ministers of the House, have for themselves for a possession, twenty districts. And you shall appoint the possession of the city five thousand wide, and twenty five thousand long, adjoining the designated portion of holy area; it shall be for the whole House of Israel. And a portion shall be for the prince on either side of the designated holy area, and of the possession of the city, in front of the designated holy area, and in front of the possession of the city, from the west side westward, and from the east side eastward; and the length shall correspond to one of the portions, from the west border to the east border.

It shall be his possession of the land in Israel; and My princes shall no more oppress My people; and the rest of the land shall they give to the House of Israel according to their tribes. Thus says The Eternal One: Enough, O princes of Israel; put away violence and oppression, and execute judgment and justice, cease your exactions from My people, says The Eternal One.

## RABBI JULIA'S THOUGHT FOR THE WEEK

This week has been extraordinary at West London -a keen debate after an inspiring address by Simon Stevens as the Friday night community dinner- EVERYONE has a view on the NHS!; a packed volunteers' shabbat with a mass call up of our volunteers; four members of the congregation receiving honours in the Queen's Birthday honours, and a sensational concert by the Budapest Festival Orchestra, with Ivan Fischer explaining, as we stopped between pieces, about the work he and the orchestra are doing to promote tolerance in Hungary, where xenophobia and antisemitism are rife, by going round disused, abandoned synagogues and playing in them. It was musically brilliant, and exhilarating. But what made the evening so exciting was the fact that it is all looking forward. This is not a lament for the hundreds of thousands of Hungarian Jews who were deported and murdered in 1944, though it could have been- and they were not, and are not, forgotten. This was about getting to know who was once in your village or small town, what their life was like, who they were. And that is coupled with our own work in Hungary, twinning with Budapest, trying to bring new Jewish life to young Jews, and to the many demi-semi-Jews, in the Hungarian capital, where there are at least 100,000 people who might describe themselves as Jew-ish. So instead of a mournful reflection, the prospect is creative, and hopeful. Instead of looking backwards, though one cannot help it, this project is about what can be done to make Hungary a better place and Hungarian Jews enjoy a Jewish future. And the optimism in the air, and in the music, was palpable. I hope we will get the Budapest Festival Orchestra back, but, in the meantime, I hope that our efforts to discuss antisemitism in a responsible way, here and in Europe, and to look to the future, will be redoubled, with common sense, with intelligence, and with an absolute determination to hold our heads up high.

# SAVE THE DATE

## **Saturday 16 June**

### **1.00pm: Library Hour**

Guest speaker: Marika Henriques discussing her newly published book *The Hidden Girl*

Marika Henriques was born in Budapest in 1935. She says that she was shaped, and her profession determined by history. During the Holocaust in 1944 at the age of nine, separated from her family, she became a hidden child. These dark times had a lasting effect on her. In her book *The Hidden Girl: The Journey of a Soul*, she writes about her experiences in hiding, including her poems, drawings and tapestries. Her account, an intensely personal journey, is not so much about the horrors of the Holocaust but more about hope and healing through creativity.

The Bob Shafritz Library opens its doors to all, immediately after the Kiddush following the Shabbat morning service. You can browse the shelves, talk to the Librarian, and borrow and return books. Every month we invite a speaker to give a short talk about a favourite book of theirs in the collection. This is followed by a lively discussion. For further information please email Debbie Sonin at [dsonin22@gmail.com](mailto:dsonin22@gmail.com)

## **Wednesday 27 June**

### **7.00pm: Lyons Learning Project - Victorian Jewish Authors with Rabbi Julia**

Come and learn about Victorian Jewish women authors, many of whom were widely read in their lifetimes, were often borrowed prolifically from lending libraries, wrote on Jewish and non-Jewish themes, and display a degree of acceptance of Jews in British society- plus a great deal of self-consciousness – that is truly fascinating. These were women were educated, emancipated, strongly Jewish, and successful. They predate 'the Jewish novel' by a century or more, and, because they went out of fashion, are barely known in our day. But they are worth rediscovering.

**Session 1:** Amy Levy, who was a member of West London Synagogue, and was hugely highly regarded in her lifetime and afterwards.

**Session 2:** Grace Aguilar, a prolific novelist who was widely read by Jews and non-Jews alike throughout the 19th century, and wrote on intensely Jewish themes.

**Session 3:** The Misses Moss, Emily Harris, Mrs Alfred Sidgwick and others.