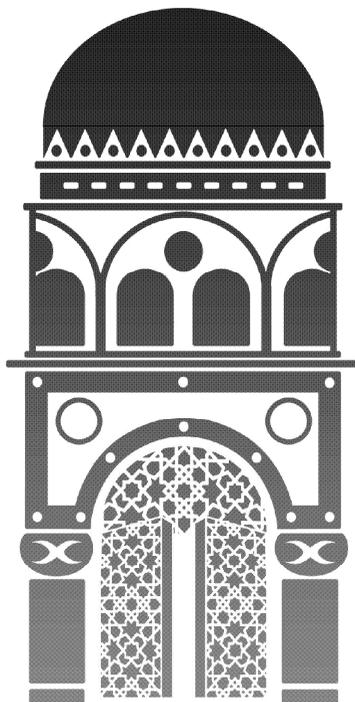


WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

22-23 June 2018

10 Tammuz 5778

SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

FRIDAY

6.00pm: **Erev Shabbat Service**
Led by Rabbi David and Rabbi Sybil
Sermon by Rabbi David

Wardens: Paul Jaffa, Gillian Westwood and Oliver Walton
Beadle: Micky Nathanson

SATURDAY

10.30am: **Coffee Morning**

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

Wardens: Paul Jaffa, Gillian Westwood and Oliver Walton
Beadle: Micky Nathanson

Torah: Numbers 21:1-9
Haftarah: II Kings 18:1-8

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 CHUKKAT

Parashat Chukkat begins by describing the ritual slaughter and sacrifice of the *parah adumah*, or “red cow”, by Eleazar the priest, and the ritual cleansing for those who touch a corpse. Miriam, the sister of Moses and Aaron, dies at Kadesh. Again the people complain that they have no water to drink. God tells Moses to take his rod and order a rock to bring forth water. Angry at the complaining people, whom he calls “rebels”, Moses strikes the rock with his rod. Water pours out. The people drink and water their animals. God informs Moses that because of his anger he will not be allowed to lead his people into the Land of Israel. Moses asks the king of Edom for permission to pass through his land. The king refuses, and the Israelites take another route. When they reach Hor, Aaron dies, and his priestly authority is passed on to his son, Eleazar. The people mourn Aaron for thirty days. Afterwards they are attacked by the Canaanites, whom they conquer with God’s help. However, the people continue to complain to Moses: “Why did you make us leave Egypt to die in the wilderness?” God sends snakes among the people to bite them for their disloyalty. Moses begs forgiveness for them when they admit their wrongdoing. God tells Moses to place a *seraph* figure—a snake made of copper—on his staff. When the people see it, they will be healed. The Israelites are later attacked by the Amorites and the people of Bashan and Og. In each battle the Israelites emerge victorious, conquering towns and acquiring large territories.

COMMUNITY NEWS

We wish a warm Mazel tov to:

- Gaia Trompenaars and Lee Sieradzki on their Auf Ruf and wedding.
- Michael Cutter on his significant birthday.
- Lord Parry and Lady Hannah Mitchell on their significant wedding anniversary.

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

א וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ-עַרְדֹּי יֹשֵׁב הַנְּגֹב כִּי בָא יִשְׂרָאֵל
דְּרֹךְ הָאֲתָרִים וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁבֹּב | מִמֶּנּוּ שְׂבִי: ב וַיֵּדֶר
יִשְׂרָאֵל נֶדֶר לַיְי וַיֹּאמֶר אִם-נִתַּן תִּתֵּן אֶת-הָעַם הַזֶּה בְּיַדִּי
וְהִחַרְמְתִי אֶת-עַרְיָהֶם: ג וַיִּשְׁמַע יי בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן
אֶת-הַכְּנַעֲנִי וַיַּחֲרֵם אֹתָהֶם וְאֶת-עַרְיָהֶם וַיִּקְרָא שֵׁם-הַמָּקוֹם
חֲרָמָה: פ ד וַיִּסְעוּ מֵהָר הָהָר דְּרֹךְ יַם-סוּף לְסַבֵּב
אֶת-אֶרֶץ אֲדוּם וַתִּקְצַר נַפְש־הָעַם בַּדְּרֹךְ: ה וַיְדַבֵּר הָעַם
בְּאֱלֹהִים וּבַמֹּשֶׁה לָמָּה הֶעֱלִיתָנוּ מִמִּצְרַיִם לָמוֹת בַּמִּדְבָּר כִּי
אֵין לָחֶם וְאֵין מַיִם וְנַפְשֵׁנוּ קָצָה בַּלָּחֶם הַקָּלֶקֶל: ו וַיִּשְׁלַח יי
בָּעַם אֶת הַנְּחָשִׁים הַשָּׂרְפִים וַיִּנְשָׁכוּ אֶת-הָעַם וַיָּמָת עִם-רַב
מִיִּשְׂרָאֵל: ז וַיִּבֹא הָעַם אֶל-מֹשֶׁה וַיֹּאמְרוּ חֲטָאנוּ כִּי-דַבְּרָנוּ
בַּיַּי וּבָךְ הַתְּפִלֹּל אֶל-יְי וַיִּסַּר מֵעֲלִינוּ אֶת-הַנְּחָשׁ וַיִּתְּפִלֵּל
מֹשֶׁה בְּעַד הָעַם: ח וַיֹּאמֶר יי אֶל-מֹשֶׁה עֲשֵׂה לָךְ שָׂרָף
וְשִׂים אֹתוֹ עַל-נֶס וְהָיָה כָּל-הַנִּשְׁוֹף וְרָאָה אֹתוֹ וַחֲיָ:
ט וַיַּעַשׂ מֹשֶׁה נְחָשׁ נְחָשֶׁת וַיִּשְׁמְהוּ עַל-הַנֶּס וְהָיָה אִם-נִשְׁוֹף
הַנְּחָשׁ אֶת-אִישׁ וְהִבִּיט אֶל-נְחָשׁ הַנְּחָשֶׁת וַחֲיָ:

NUMBERS 21:1-9

When the Canaanite, king of Arad, who dwelt in the Negeb, learned that Israel was coming by the way of Atharim, he engaged Israel in battle and took some of them captive. 2 Then Israel made a vow to Adonai and said, "If You deliver this people into our hand, we will proscribe their towns." 3 Adonai heeded Israel's plea and delivered up the Canaanites; and they and their cities were proscribed. So that place was named Hormah. 4 They set out from Mount Hor by way of the Sea of Reeds to skirt the land of Edom. But the people grew restive on the journey, 5 and the people spoke against God and against Moses, "Why did you make us leave Egypt to die in the wilderness? There is no bread and no water, and we have come to loathe this miserable food." 6 Adonai sent *seraph* serpents against the people. They bit the people and many of the Israelites died. 7 The people came to Moses and said, "We sinned by speaking against Adonai and against you. Intercede with Adonai to take away the serpents from us!" And Moses interceded for the people. 8 Then Adonai said to Moses, "Make a *seraph* figure and mount it on a standard. And anyone who was bitten who then looks at it shall recover." 9 Moses made a copper serpent and mounted it on a standard; and when bitten by a serpent, anyone who looked at the copper serpent would recover.

II KINGS 18:1-8

1 Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.² Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem; and his mother's name was Abi the daughter of Zechariah.³ And he did that which was right in the eyes of the Eternal One, according to all that David his father had done.⁴ He removed the high places, and broke the pillars, and cut down the Asherah; and he broke in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did offer to it; and it was called Nehushtan.⁵ He trusted in The Eternal One, the God of Israel; so that after him was none like him among all the kings of Judah, nor among them that were before him.⁶ For he cleaved to the Eternal One, he departed not from following Him, but kept His commandments, which The Eternal One commanded Moses.⁷ And The Eternal One was with him: whithersoever he went forth he prospered; and he rebelled against the king of Assyria, and served him not.⁸ He smote the Philistines unto Gaza and the borders thereof, from the tower of the watchmen to the fortified city.

RABBI NEIL'S THOUGHT FOR THE WEEK

This Refugee Week 2018 I was reminded that seventy five years ago one of the most familiar theories of human psychology was developed by Abraham Maslow. A child of Jewish immigrants, who grew up in a world that witnessed both antisemitism and racial prejudice and frightening political upheaval, was also the originator of the theory of a Hierarchy of Needs.

The hierarchy of needs is an attempt to articulate what it is that human beings need at their most fundamental level. The theory speaks, at its most basic level, to our awareness that we require certain needs to be met in order to function as a human being and in order to see ourselves as part of society.

The story of the children of Israel in Parashat Chukkat is a lesson in this theory, as they experience drought and thirst - the well of Miriam has dried up and they say:

“And why have you made us come up out of Egypt, to bring us to this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.”

The thirst is so great that even slavery in Egypt seemed a more attractive option to the Israelites. The refugee people that we were and are, is a people who have tasted freedom and the dangers that await us alone in the wilderness.

This resonates with me as I think of the work that we are doing in building a Community Sponsorship programme in which we will bring over a Syrian Refugee family and resettle them in London. We are doing this work because of who we are, how we understand our own experience, how we see our responsibility to this city. And in a very particular way, being part of a team that provides for the needs of a family forces us to confront the essence of our humanity.

And the choice we make as Jews, as human beings, is a choice to say in Refugee Week 2018 that we care and we care enough to take action. Our work will be in Streatham with South London Liberal Synagogue and Liberal Judaism. It is moving forwards at pace and I'm asking you to share this message of invitation to anyone who would like to help whether with time or money to be in touch with me at West London Synagogue. In that way we will do our bit for the most vulnerable people in the world and say Refugees Welcome here.

SAVE THE DATE

Tuesday 26 June

6.30pm: C.B.T Cafe

The CBT Café is a partnership between WLS and Sophie and Emma, who founded their company, 'Unravelling Minds', in order to help lessen the stigma surrounding mental health.

TheCafé is a place for those with lived experience of mental health, whether in their own lives or family or friends or those whom they work with professionally to come and share experiences and meet new people and help dissolve the stigma too often associated with mental health issues.

So drop in, unwind and learn, and what better way to do this than over a cup of tea and a piece of cake. After all, mental health is for everyone, just like cake!

RSVP would be appreciated but not essential. Cake donations warmly welcomed! For more details or to RSVP, contact Tirza on 020 7535 0278 or tirza.waisel@wls.org.uk

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.