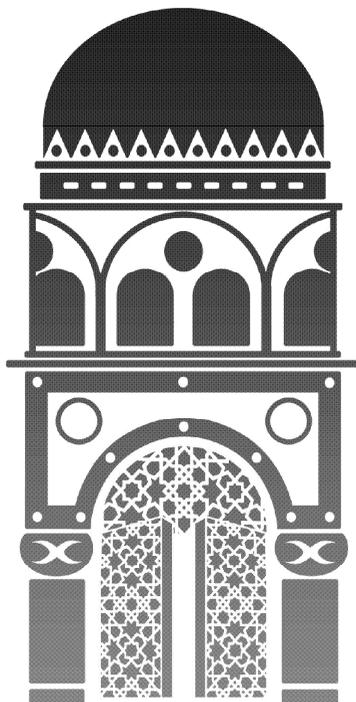


WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

29-30 June 2018

17 Tammuz 5778

SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

FRIDAY

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

Wardens: Michelle Ross, Stewart Sether and Vivien Feather
Beadle: Monica Jankel

SATURDAY

10.30am: **Coffee Morning**

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

Wardens: Michelle Ross, Stewart Sether and Vivien Feather
Beadle: Monica Jankel

Torah: Numbers 24: 1-9
Haftarah: Micah 6: 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.

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

PARASHAT BALAK

Parashat Balak takes its title from Balak son of Zippor, king of Moab. Afraid that the Israelites will attack his nation, Balak sends messengers to invite Bala'am ben Beor, a well-known pagan prophet, to come and curse the people of Israel. At first, God forbids Bala'am to grant Balak's request. Then the seer is sent but told that he must say only what God commands. On the way, Bala'am's donkey sees an angel standing before her and refuses to go forward. Bala'am beats her. After the donkey protests that she is being mistreated, Bala'am himself sees the angel. Fearful, he asks if he should return home, but the angel tells him to continue, warning once again that he is to say only what God commands. On three occasions King Balak asks Bala'am to curse the Israelites, but each time the seer blesses them. Furious, Balak tells Bala'am to return home. In parting, the seer predicts that Israel will soon "smash the brow of Moab." Later, when the Israelites camp in Shittim, they have sexual relations with Moabite women and offer sacrifices to the Moabites' god. As a result they are punished with a plague. When Pinchas, son of Eleazar the priest, witnesses an Israelite entering a tent with a Moabite woman, he takes a spear and kills both of them. His action ends the plague after 24,000 Israelites have died.

**WLS Tea Parties need you!
Volunteer drivers urgently needed.**

If you are a driver and have access to a car, you can enjoy a lovely tea once a month on a Sunday afternoon while doing a Mitzvah of driving some of our elderly and isolated members to a tea party and driving away their loneliness.

Contact Tirza Waisel, tirza.waisel@wls.org.uk, 020-7595 0278 or 07887 967693.

אִוִּירָא בִּלְעָם כִּי טוֹב בְּעֵינַי יְיָ לְבָרֵךְ אֶת־יִשְׂרָאֵל וְלֹא־הִלְךְ׃
כַּפְעַם־בְּפַעַם לִקְרַאת נְחֻשִׁים וַיִּשֶׁת אֶל־הַמַּדְבָּר פָּנָיו׃ ב וַיִּשָּׂא בִּלְעָם
אֶת־עֵינָיו וַיִּרְא אֶת־יִשְׂרָאֵל שֶׁכֵּן לִשְׁבָטָיו וַתְּהִי עָלָיו רוּחַ אֱלֹהִים׃
ג וַיִּשָּׂא מִשְׁלוֹ וַיֹּאמֶר נֹאֵם בִּלְעָם בְּנֹו בְעֹר וּנֹאֵם הַגִּבֹּר שְׂתֵם הָעֵין׃
ד נֹאֵם שָׁמַע אִמְרֵי־אֵל אֲשֶׁר מִחֲזָה שְׂדֵי יַחֲזָה נִפְל וּגְלוֹי עֵינַיִם׃
ה מֵה־טָבוֹ אֶהְלִיךְ יַעֲקֹב מִשְׁפָּנְתֶיךָ יִשְׂרָאֵל׃ ו כִּנְחָלִים נָטְיוּ כְּגִנֹּת עָלַי
נָהָר כְּאֶהְלִים נָטַע יְיָ כְּאֶרְזִים עָלֵי־מַיִם׃ ז יִזְל־מַיִם מִדְּלָיו וְזָרְעוּ
בְּמַיִם רַבִּים וַיִּרְם מֵאֲגַל מִלְכּוֹ וַתִּנְשָׂא מַלְכָתּוֹ׃ ח אֵל מוֹצִיאֹ
מִמִּצְרַיִם כְּתוֹעַפֹּת רֹאֵם לוֹ יֹאכֹל גּוֹיִם צָרְיוֹ וְעַצְמוֹתֵיהֶם יִגְרֵם וְחֲצִיו
יִמְחֹץ׃ ט כָּרַע שָׁכַב כְּאֶרֶץ וּכְלָבִיא מִי יִקִּימֶנּוּ מִבְּרַכֶּיךָ בְּרוּךְ וְאַרְרִיךְ
אָרוּר׃

NUMBERS 24:1-9

1 Now Balaam, seeing that it pleased Adonai to bless Israel, did not, as on previous occasions, go in search of omens, but turned his face toward the wilderness. 2 As Balaam looked up and saw Israel encamped tribe by tribe, the spirit of God came upon him. 3 Taking up his theme, he said: Word of Balaam son of Beor, Word of the man whose eye is true, 4 Word of him who hears God's speech, Who beholds visions from the Almighty, Prostrate, but with eyes unveiled: 5 How fair are your tents, O Jacob, Your dwellings, O Israel! 6 Like palm-groves that stretch out, Like gardens beside a river, Like aloes planted by Adonai, Like cedars beside the water; 7 Their boughs drip with moisture, Their roots have abundant water. Their ruler shall rise above Agag, Their sovereignty shall be exalted. 8 God who freed them from Egypt Is for them like the horns of the wild ox. They shall devour enemy nations, Crush their bones, And smash their arrows. 9 They crouch, they lie down like a lion, Like the king of beasts; who dare rouse them? Blessed are they who bless you, Accursed they who curse you!

MICAH 6:1-8

Hear what The Eternal One is saying: Come, present My case before the mountains, And let the hills hear you pleading. Hear, you mountains, the case of The Eternal One—You firm foundations of the earth! For The Eternal One has a case against God's people, God has a suit against Israel. "My people! What wrong have I done you? What hardship have I caused you? Testify against Me. In fact, I brought you up from the land of Egypt, I redeemed you from the house of bondage, And I sent before you Moses, Aaron, and Miriam. "My people, remember what Balak king of Moab Plotted against you, And how Balaam son of Beor Responded to him. Recall your passage From Shittim to Gilgal—And you will recognize The gracious acts of The Eternal One." With what shall I approach The Eternal One, Do homage to God on high? Shall I approach God with burnt offerings, With calves a year old? Would The Eternal One be pleased with thousands of rams, With myriads of streams of oil? Shall I give my first-born for my transgression, The fruit of my body for my sins? "God has told you, O human, what is good, And what The Eternal One requires of you: Only to do justice And to love goodness, And—to walk modestly with your God.

RABBI DAVID'S THOUGHT FOR THE WEEK

We humans, as the apex predator and top of the food chain, might like to think that we know more than all the other animals; that we're superior. But, of course, this is only an illusion; brilliantly shattered by Balaam's talking donkey in this week's Torah portion.

Balaam, the great magician, rides his donkey, as he makes his way towards the Israelite encampment. His plan is to use his magical powers to place a potent curse upon the Israelites. He and his donkey navigate their way through a narrow pass. Suddenly the donkey tries to turn around. A furious Balaam beats the donkey and turns her back the 'right' way. This happens three times before the despairing donkey breaks with the laws of nature by opening her mouth and asks the infuriated Balaam why he has beaten her when she has always been loyal. Only then does Balaam realise that there is an angel with a drawn sword who has been blocking their way the whole time. The angel informs Balaam that had the donkey not turned away all three times, on each of them Balaam would have been killed. A contrite Balaam recognises that despite his vast wisdom and magic, he has been blind to seeing the simplest things that lie before him, something that even an inferior donkey could not miss.

Likewise, it is our human arrogance that so often blinds us to the wisdom and wonders of the animal world. On this Shabbat, when we try to refrain from creating and controlling in order to look back and look ahead, may we find a few moments to watch our pets, or the birds in the sky, or even the wind blowing through the trees, because each of them has something to teach us about the hidden mysteries of this magical world.

Shabbat shalom

SAVE THE DATE

Wednesday 4 July

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 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.

Friday 6 July

Peace of Mind Oneg Shabbat

6pm: Traditional Friday night service - all very welcome

7.15pm: Oneg Shabbat Dinner, Israeli style dinner with wine

As this year's one week in residence by the Peace of Mind team draws to a close, we invite host families and their friends, volunteer cooks and chaperones, project funders and sponsors, and absolutely every member of the community, to join participants in an informal, boisterous yet moving party, sharing thoughts, good food and wine in a convivial atmosphere.

£30 per adult member, £37.50 per adult non member, £18 child, fulltime student, or unwaged, £250 for a table of ten. Tickets online from ticketsource.co.uk/eretz, or buy direct from Kathryn on 020 7535 0259

Sunday 12 July

2.00pm: Hoop Lane Plaque Dedication with Robert Lacey

We are delighted to invite you to a ceremony where the author and historian, Robert Lacey, will unveil commemorative plaques at Hoop Lane Cemetery - dedicated to Sir Nicholas Winton, Ho Feng Shan and a further plaque dedicated to, among others, Irena Sendler.

It will take place at Hoop Lane cemetery HOOP Lane London NW11 7 NJ

please let Linda Stone know if you are able to attend at

linda@hooplanecemetery.org.uk or call 020 8455 2569.