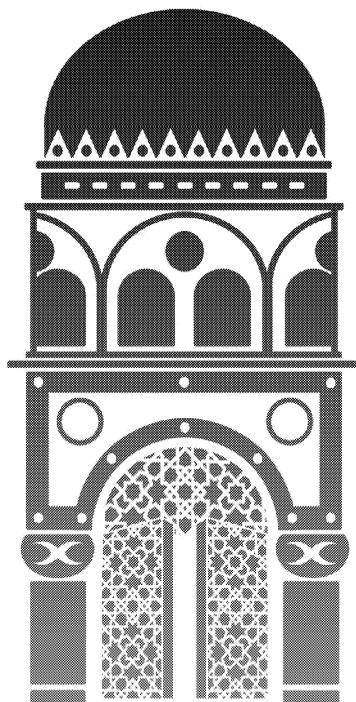


# WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

28-29 September 2018

20 Tishri 5779

# SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

## FRIDAY

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

**7:15pm:**     **Shabbat Shirah in the Succah**  
Led by: Rabbi David

**Wardens:**     Michelle Ross, Rita Yusupoff and Oliver Walton  
**Beadles:**     Julia and Julian Markson

## SATURDAY

**10.30am:**    **Coffee Morning**

**11.00am:**    **Shabbat Morning Service- Open House Shabbat**  
Led by: Rabbi Helen, Rabbi David and Rabbi Neil

**Wardens:**     Michelle Ross, Rita Yusupoff and Oliver Walton  
**Beadle:**      Julia and Julian Markson

**Torah:**        Deuteronomy 8:1-18 and 16:13-17  
**Haftarah:**    Ecclesiastes 1:1-18

## COMMUNITY NEWS

We wish a warm mazal tov and good wishes to:

- Leslie Salema and Kelsie Coates on their admission ceremonies.
- Nicholas and Rebecca Rayne and family on Leah's baby blessing ceremony.

## A message from the President.

Dear Member,

### **The High Holy Day Numbers Myth (and this isn't a Sermon!)**

The sermons should be left to the rabbis, but in this case, I did want to communicate something of importance. In the last few years a number of people have commented to me and others that "the Synagogue isn't as full as it used to be" – with the implication that WLS was in some way declining in membership and/or participation. This is inaccurate and in fact the opposite is true. The main sanctuary being less full is entirely the result of more service choice being offered than ever before. Numbers are rising, not falling! We have now started keeping accurate numbers. Hard fact is always better than speculation if it can be ascertained. These numbers are broken down by service, length of stay, etc. We indeed live in the age of "big data", but it has its uses. Thanks to this exercise we finally achieved our wish to enable the entire community to pray on one site this year and we saved ourselves the costs of a second venue hire. I won't bore you with all the detail, but here are the key highlights. Comparing maximum members present at various services, we are up 15% on 2017 and 24% on 2016. Interestingly, the biggest jump between this year and last year was Erev Rosh Hashanah, which was up by 65%, in part due to the introduction of the popular "combo" service formula that has transformed Friday night attendance to that service. We were very open about the Erev Rosh Hashanah "seder" being an experiment. Clearly, you, the members liked the idea and therefore we will be repeating it. Whilst exploding myths... the hard data suggests that it is absolutely not true that "prayer is old-fashioned". With the current uncertainties in the world, our own membership clearly feels that there is a strong and valid place for prayer alongside the huge variety of other activities that we all enjoy at WLS. The more traditional services are not just for the older members – the main sanctuary was absolutely jammed with all age groups on Kol Nidre. And these services maintained their popularity alongside growing numbers at some of our wonderful new services. We actually had to turn away people from the Shira service in the Room of Prayer as it was so popular, a good problem to have! So my message? Let's focus on the facts. WLS is a popular thriving community, with more members taking part in more services in recent years. It will keep to its traditions, but also continue to innovate, experiment and adapt to whatever you want it to be. WLS will continue to flourish if still more of us work together to keep it the exciting place that it is and adapt as appropriate to the changing needs of all our community.

I look forward to greeting you all at WLS during 5779.

Mark Fox

## DEUTERONOMY 8:1-18 and 16:13-17

כָּל־הַמְצוּחַ אֲשֶׁר אֲנֹכִי מְצוּחַ הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תַּחֲיוּן וּרְבִיתֶם וּבִאתֶם  
 וּרְשַׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע יי לְאַבְרָהָם: ב וּזְכַרְתָּ אֶת־כָּל־הַדָּרָךְ אֲשֶׁר הוֹלִיכָךָ  
 יי אֱלֹהֶיךָ זֶה אַרְבַּעִים שָׁנָה בַּמִּדְבָּר לְמַעַן עֲנִתְךָ לְנִסְתָּךְ לִדְעַת אֶת־אֲשֶׁר בְּלִבְךָ  
 הַתְּשֹׁמֵר מְצוּתוֹ [מְצוּתוֹ] אִם־לֹא: ג וַיַּעֲנֶךָ וַיִּרְעַבְךָ וַיֹּאכַלְךָ אֶת־הַמֶּן אֲשֶׁר לֹא־יָדַעְתָּ  
 וְלֹא יָדַעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יַחֲיֶה הָאָדָם כִּי  
 עַל־כָּל־מוֹצֵא פִי־יי יַחֲיֶה הָאָדָם: ד שְׁמַלְתְּךָ לֹא בָלְתָהּ מֵעַלְיָךְ וּרְגַלְךָ לֹא בַצֵּקָה זֶה  
 אַרְבַּעִים שָׁנָה: ה וַיִּדְעַתָּ עַם־לְבַבְךָ כִּי כָאֲשֶׁר יִיָּסֵר אִישׁ אֶת־בְּנוֹ יי אֱלֹהֶיךָ מִיִּסְרֶךָ:  
 ו וְשִׁמְרָתָ אֶת־מְצוּת יי אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכּוֹ וּלְיִרְאָה אֹתוֹ: ז כִּי יי אֱלֹהֶיךָ מְבִיאֶךָ  
 אֶל־אֶרֶץ טוֹבָה אֶרֶץ נַחֲלֵי מַיִם עֵינַת וְתַהַמַּת יְצֵאִים בְּבִקְעָה וּבְהָר: ח אֶרֶץ חֹטָה  
 וְשֹׁעֲרָה וְגִפְנִן וְתַאֲנָה וְרַמּוֹן אֶרֶץ־זֵית שֶׁמֶן וּדְבַשׁ: ט אֶרֶץ אֲשֶׁר לֹא בְמַסְכַּנְתָּ  
 תֹּאכַל־בָּהּ לֶחֶם לֹא־תַחְסֹר כָּל בָּהּ אֶרֶץ אֲשֶׁר אֲבַנְיָה בְרוּל וּמַהֲרִיָּה תַחֲצַב נַחֲשֵׁת:  
 י וְאָכַלְתָּ וְשִׂבַּעְתָּ וּבִרְכַּתָּ אֶת־יי אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ: [שָׁנָי]  
 יא הַשִּׁמּוֹר לְךָ פֶּן־תִּשְׁכַּח אֶת־יי אֱלֹהֶיךָ לְבַלְתִּי שֹׁמֵר מְצוּתוֹ וּמְשַׁפְּטוֹ וְחֻקְתּוֹ אֲשֶׁר  
 אֲנֹכִי מְצוּחַ הַיּוֹם: יב פֶּן־תֹּאכַל וְשִׂבַּעְתָּ וּבָתִּים טַבִּים תִּבְנֶה וַיִּשְׁבַּתָּ: יג וּבִקְרָךְ  
 וּצְאֻנְךָ יִרְבִּי וְכֶסֶף וְזָהָב יִרְבֶּה־לְךָ וְכָל אֲשֶׁר־לְךָ יִרְבֶּה: יד וְרַם לְבַבְךָ וְשִׁכַּחְתָּ אֶת־יי  
 אֱלֹהֶיךָ הַמוֹצִיאֶךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: טו הַמּוֹלִיכְךָ בַּמִּדְבָּר | הַגָּדֹל וְהַנּוֹרָא  
 נָחַשׁ | שָׂרָף וְעַקְרָב וְצַמְאוֹן אֲשֶׁר אֵין־מַיִם הַמוֹצִיא לְךָ מֵיָם מְצוֹר הַחֲלָמִישׁ:  
 טז הַמֹּאכְלֶךָ מִן בַּמִּדְבָּר אֲשֶׁר לֹא־יָדַעוּן אֲבֹתֶיךָ לְמַעַן עֲנִתְךָ וּלְמַעַן נִסְתָּךְ לְהִיטִיבְךָ  
 בְּאַחֲרִיתֶךָ: יז וְאָמַרְתָּ בְּלִבְךָ כַּחַל וְעַצֵּם יָדִי עָשָׂה לִי אֶת־הַחֵיל הַזֶּה: יח וּזְכַרְתָּ  
 אֶת־יי אֱלֹהֶיךָ כִּי הוּא הֵנִיחַ לְךָ כַּח לַעֲשׂוֹת חֵיל לְמַעַן הָקִים אֶת־בְּרִיתוֹ אֲשֶׁר־נִשְׁבַּע  
 לְאַבְרָהָם כַּיּוֹם הַזֶּה:

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חַג הַסֻּכּוֹת תַּעֲשֶׂה לְךָ שִׁבְעַת יָמִים בְּאֶסְפָּךְ מִגֶּרְנֶךָ וּמִיִּקְבֶּךָ: יד וְשִׂמַּחְתָּ בַּחֲגֶךָ אֹתָהּ  
 וּבְנֶךָ וּבְתוֹךְךָ וְעַבְדְּךָ וְאִמְתְּךָ וְהַלְוִי וְהַגֵּר וְהִיְתוּם וְהָאֲלֻמָּנָה אֲשֶׁר בְּשַׁעְרֶיךָ: טו שִׁבְעַת  
 יָמִים תַּחֲג לִי אֱלֹהֶיךָ בְּמָקוֹם אֲשֶׁר־יִבְחַר יי כִּי יִבְרַכְךָ יי אֱלֹהֶיךָ בְּכָל־תְּבוּאוֹתֶיךָ  
 וּבְכָל מַעֲשֵׂה יָדֶיךָ וְהִיִּית אִךְ שִׂמַּח: טז שְׁלוֹשׁ פַּעַמִּים | בַּשָּׁנָה יִרְאָה כָּל־זְכוּרְךָ  
 אֶת־פָּנָי | יי אֱלֹהֶיךָ בְּמָקוֹם אֲשֶׁר יִבְחַר בַּחֲג הַמְצוּת וּבַחֲג הַשִּׁבְעוֹת וּבַחֲג הַסֻּכּוֹת  
 וְלֹא יִרְאָה אֶת־פָּנָי יי רִיקָם: יז אִישׁ כִּמְתַנֵּת יָדוֹ כְּבִרְכַּת יי אֱלֹהֶיךָ אֲשֶׁר נָתַן־לְךָ:

## DEUTERONOMY 8:1-18 and 16:13-17

**1** You shall faithfully observe all the Instruction that I enjoin upon you today, that you may thrive and increase and be able to possess the land that Adonai promised on oath to your fathers. **2** Remember the long way that Adonai your God has made you travel in the wilderness these past forty years, in order to test you by hardships to learn what was in your hearts: whether you would keep the divine commandments or not. **3** God subjected you to the hardship of hunger and then gave you manna to eat, which neither you nor your ancestors had ever known, in order to teach you that human does not live on bread alone, but that man may live on anything that Adonai decrees. **4** The clothes upon you did not wear out, nor did your feet swell these forty years. **5** Bear in mind that Adonai your God disciplines you just as a parent disciplines a child. **6** Therefore keep the commandments of Adonai your God: walk in God's ways and show reverence. **7** For Adonai your God is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; **8** a land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and honey; **9** a land where you may eat food without stint, where you will lack nothing; a land whose rocks are iron and from whose hills you can mine copper. **10** When you have eaten your fill, give thanks to Adonai your God for the good land given to you. **11** Take care lest you forget Adonai your God and fail to keep the divine commandments, rules, and laws, which I enjoin upon you today. **12** When you have eaten your fill, and have built fine houses to live in, **13** and your herds and flocks have multiplied, and your silver and gold have increased, and everything you own has prospered, **14** beware lest your heart grow haughty and you forget Adonai your God—who freed you from the land of Egypt, the house of bondage; **15** who led you through the great and terrible wilderness with its *seraph* serpents and scorpions, a parched land with no water in it, who brought forth water for you from the flinty rock; **16** who fed you in the wilderness with manna, which your ancestors had never known, in order to test you by hardships only to benefit you in the end— **17** and you say to yourselves, "My own power and the might of my own hand have won this wealth for me." **18** Remember that it is Adonai your God who gives you the power to get wealth, in fulfilment of the covenant made on oath with your fathers, as is still the case.

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**13** After the ingathering from your threshing floor and your vat, you shall hold the Feast of Booths for seven days. **14** You shall rejoice in your festival, with your son and daughter, your male and female slave, the family of the Levite, the stranger, the fatherless, and the widow in your communities. **15** You shall hold a festival for Adonai your God seven days, in the place that Adonai will choose; for Adonai your God will bless all your crops and all your undertakings, and you shall have nothing but joy. **16** Three times a year—on the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Booths—all your males shall appear before Adonai your God in the place that God will choose. They shall not appear before Adonai empty-handed, **17** but each with his own gift, according to the blessing that Adonai your God has bestowed upon you.

## **ECCLESIASTES 1:1-18**

The words of Koheleth son of David, king in Jerusalem. Utterly transient!—said Koheleth—Utterly transient! All is like a breath! What real value is there for people in all the gains they make beneath the sun? One generation goes, another comes, but the earth remains the same forever. The sun rises, and the sun sets - and glides back to where it rises. Southward blowing, turning northward, ever turning blows the wind; on its rounds the wind returns. All streams flow into the sea, yet the sea is never full; to the place from which they flow the streams flow back again. All such things are wearisome: no person can ever state them; the eye never has enough of seeing, nor the ear enough of hearing. Only that shall happen which has happened, only that occur which has occurred; there is nothing new beneath the sun! Sometimes there is a phenomenon of which they say, "Look, this one is new!" - it occurred long since, in ages that went by before us. The earlier ones are not remembered; so too those that will occur later will no more be remembered than those that will occur at the very end. I, Koheleth, was king in Jerusalem over Israel. I set my mind to study and to probe with wisdom all that happens under the sun. An unhappy business, that, which God gave people to be concerned with! I observed all the happenings beneath the sun, and I found that all is futile and pursuit of wind: a twisted thing that cannot be made straight, a lack that cannot be made good. I said to myself: "Here I have grown richer and wiser than any that ruled before me over Jerusalem, and my mind has zealously absorbed wisdom and learning." And so I set my mind to appraise wisdom and to appraise madness and folly. And I learned - that this too was pursuit of wind: for as wisdom grows, vexation grows; to increase learning is to increase heartache.

## RABBI DAVID'S THOUGHT FOR THE WEEK

I suspect that many of you have seen a theatrical production of the hit musical, *The Producers*. There is an unnerving moment when, unexpectedly, audience members find themselves surrounded by Nazi flags as the cast sings the satirical 'Springtime for Hitler and Germany'. It's amusing, but beneath that edgy humour, there is a sense of profound unease; perhaps, it's all a little too close to the bone, especially for us Jews. Having been raised in a Holocaust refugee family, I'm a little allergic to overt displays of imposing nationalism, not least when a sea of identical flags are all waved to make the same political point...

Contrast the image of ceremonial Nazi flags in *The Producers*, with the wonderful variety of the Last Night of the Proms, when there are hundreds of international flags waving alongside our Union Jack; an incredible outpouring of joy at our quirky British diversity. This celebration of culture and colour is at the heart of our Sukkot harvest festival; echoing the way Autumnal trees fill our world with so many different shades and hues, as their leaves wave and fall from the branches.

Perhaps, that is why, from at least the 17<sup>th</sup> century, Simchat Torah has been a time for flag waving; often with an apple on the top of the flag, and sometimes, with a lit candle jutting out of the apple. Sadly, in these days of heightened health & safety restrictions, the candles, and even the apples have been replaced with rubber protectors. Irrespective, there is nothing which encapsulates the joyous ending and beginning of the Torah cycle quite so much, as carefree children dancing around their synagogue, waving flags.

Our communal Simchat Torah celebrations begin at 6pm on Sunday night – please join us, and don't forget your flags.

# SAVE THE DATE

## **Saturday 29 September**

### **11.00am: Open House Shabbat**

We welcome people of all faiths and none, and ambassadors from around the world, to our Open House Shabbat during Sukkot. There will be celebratory kiddush in the sukkah, and everyone will have the chance to wave a lulav.

### **12.45pm: B'nai Brith European Days of Jewish Culture & Heritage**

We will be giving a guided tour of the synagogue followed by a storytelling performance by Rachel Rose Reid.

## **Sunday 30 September**

### **6.00pm: Erev Simchat Torah Service + bring and share supper**

Join us for our annual celebration of the ending and beginning of reading the Torah. The evening starts with a scroll unrolling around the sanctuary – a must for all generations! This will be followed by a festival evening service with Torah processions and dancing to a live band. To complete the evening we'll be honouring our outgoing Senior Wardens, by sitting down to a bring and share communal supper. Please bring along a vegetarian main course and dessert to share, as well as a bottle of your choice.

All are welcome, but to help us gauge numbers for the supper, please let Kathryn know if you'll be attending: [kathryn.forro@wls.org.uk](mailto:kathryn.forro@wls.org.uk) or 020 7535 0259.

## **Monday 1 October**

### **11.00am: Simchat Torah Service**

Join us as we honour our outgoing Senior Wardens and incoming Junior Wardens, as we celebrate those who are Chatan Torah or Kallat Torah, Chatan Bereshit and Kallat Bereshit. We will dance with the scrolls and throw sweets at the children and adults, celebrating the birthday of Torah by finishing Deuteronomy and starting all over again in Genesis.

## **Wednesday 3 October**

### **7.00pm: Lyons Learning Project – Sister Suffragette with Rabbi Sybil**

£30 – 3, 10 & 17 October

Join Rabbi Sybil as we journey our way through the incredible contribution to the women's suffrage movement that was made by Jewish women, frequently connected to West London Synagogue. The course will include a walking tour of significant sites.