

WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

5-6 October 2018

27 Tishri 5779

SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

FRIDAY

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

Wardens:

Beadle: Ivor Epstein

7:15pm: **Shabbat Shirah Service**
Led by Rabbi David

SATURDAY

10.30am: **Coffee Morning**

11.00am: **Shabbat Morning Service**
Led by Rabbi David and Rabbi Sybil
Sermon by: Rabbi Sybil
Torah Read by: Lucas Bloom (Bar Mitzvah)

Wardens:

Beadle: Ivor Epstein

Torah: Genesis 2: 4-25

Haftarah: Isaiah 42:5-43:10

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 B'REISHIT

Bereshit may be translated as "In the beginning" or "At first". The Torah begins by telling us how God created the heavens and earth, human beings, and the Sabbath. It continues with the stories of Adam and Eve in the Garden of Eden and of their sons, Cain and Abel, and it concludes with the report that God regretted having created human beings because of all their wickedness. For that reason, God decided to destroy everything on earth except for Noah and his family.

COMMUNITY NEWS

We wish a warm mazal tov and good wishes to:

- Lucas Bloom and his family on his Bar Mitzvah.
- David Nagel and Talia Marco on their Auf Ruf and upcoming Chupah.
- Liliane Chan and Steven Rowe on becoming Junior Wardens.

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עָשׂוֹת יי אֱלֹהִים אֶרֶץ וּשְׁמַיִם:
ה וְכֹל | שֵׁיחַ הַשָּׂדֶה טָרֵם יִהְיֶה בְּאֶרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרֵם יִצְמַח כִּי לֹא
הַמְטִיר יי אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אֵינִן לַעֲבֹד אֶת־הָאֱדָמָה: וּוְאָדָם יַעֲלֶה
מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה: ז וַיִּצְרֹ יי אֱלֹהִים אֶת־הָאָדָם עֶפְרָ
מִן־הָאֲדָמָה וַיִּפַּח בְּאִפָּיו נְשִׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: ח וַיִּטֵּעַ יי אֱלֹהִים
גֶּן־בְּעֵדֶן מִקְדָּם וַיִּשֶׂם שֵׁם אֶת־הָאָדָם אֲשֶׁר יָצָר: ט וַיִּצְמַח יי אֱלֹהִים
מִן־הָאֲדָמָה כָּל־עֵץ נֹחַמֵד לְמִרְאֵה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיַּים בְּתוֹךְ הַגֶּן וְעֵץ
הַדַּעַת טוֹב וְרָע:

וְנָהָר יֵצֵא מֵעֵדֶן לְהִשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבַּעַה רְאשִׁים: יא שֵׁם
הָאֲחָד פִּישׁוֹן הוּא הַסּוּבֵב אֶת כָּל־אֶרֶץ הַחֲוִילָה אֲשֶׁר־שָׁם הַזֶּהָב: יב וְזֶה־ב
הָאָרֶץ הַהוּא טוֹב שֵׁם הַבְּדֵלַח וְאֶבֶן הַשֹּׁהַם: יג וְשֵׁם־הַנָּהָר הַשְּׁנַי גִּיחוֹן הוּא
הַסּוּבֵב אֶת כָּל־אֶרֶץ כּוּשׁ: יד וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חַדְקֵל הוּא הַהַלְדֵי קִדְמַת
אֲשׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פָּרַת: טו וַיִּקַּח יי אֱלֹהִים אֶת־הָאָדָם וַיִּנְחָהוּ
בְּגֶן־עֵדֶן לַעֲבֹדָה וּלְשִׁמְרָה: טז וַיִּצְרֹ יי אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן
אָכַל תֹּאכַל: יז וּמֵעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אָכַלְךָ מִמֶּנּוּ
מוֹת תָּמוּת

וַיֹּאמֶר יי אֱלֹהִים לֹא־טוֹב הָיִית הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לוֹ עֵזֶר כְּנֶגְדּוֹ: יט וַיִּצְרֹ יי
אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם
לְרְאוֹת מֵהַיִּקְרָא־לוֹ וְכֹל אֲשֶׁר יִקְרָא־לוֹ הָאָדָם נָפֶשׁ חַיָּה הוּא שְׁמוֹ: [שְׁלִישִׁי]
כ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם
לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ: כא וַיִּפֹּל יי אֱלֹהִים | תְּרַדְמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת
מִצְלַעְתּוֹ וַיִּסְגֹר בְּשׂוֹר תַּחְתָּנָה: כב וַיִּבֶן יי אֱלֹהִים | אֶת־הַצֶּלַע אֲשֶׁר־לָקַח
מִן־הָאָדָם לְאִשָּׁה וַיָּבֵאָה אֶל־הָאָדָם: כג וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עֵצָם מֵעֲצָמַי
וּבִשָּׂר מִבִּשְׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתָּ זֹאת: כד עַל־כֵּן יַעֲזֹב־אִישׁ
אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבִשָּׂר אֶחָד: כה וַיְהִי שְׁנֵיהֶם עֲרוּמִים
הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשוּ:

GENESIS 2:4-25

4 Such is the story of heaven and earth when they were created. When Adonai made earth and heaven—5 when no shrub of the field was yet on earth and no grasses of the field had yet sprouted, because Adonai had not sent rain upon the earth and there was not a soul to till the soil, 6 but a flow would well up from the ground and water the whole surface of the earth—7 Adonai formed the man from the dust of the earth. God blew into his nostrils the breath of life, and the man became a living being. 8 Adonai planted a garden in Eden, in the east, and placed there the man whom God had formed. 9 And from the ground Adonai caused to grow every tree that was pleasing to the sight and good for food, with the Tree of Life in the middle of the garden, and the Tree of All Knowledge.

10 A river issued from Eden to water the garden, and it then divided and became four branches. 11 The name of the first was Pishon, the one that winds through the whole land of Havilah, where the gold is. 12 The gold of that land is good; bdellium is there, and lapis lazuli. 13 The name of the second river was Gihon, the one that winds through the whole land of Cush. 14 The name of the third river was Tigris, the one that flows east of Assyria. And the fourth river was the Euphrates. 15 Adonai took the man and placed him in the garden of Eden, to till it and tend it. 16 And Adonai commanded the man, saying, "Of every tree of the garden you are free to eat; 17 but as for the Tree of All Knowledge, you must not eat of it; for as soon as you eat of it, you shall die."

18 Adonai said, "It is not good for the man to be alone; I will make a fitting helper for him." 19 And Adonai formed out of the earth all the wild beasts and all the birds of the sky, and brought them to the man to see what he would call them; and whatever the man called each living creature, that would be its name. 20 And the man gave names to all the cattle and to the birds of the sky and to all the wild beasts; but for Adam no fitting helper was found. 21 So Adonai cast a deep sleep upon the man; and, while he slept, God took one of his ribs and closed up the flesh at that spot. 22 And Adonai fashioned the rib that God had taken from the man into a woman; and brought her to the man. 23 Then the man said, "This one at last is bone of my bones And flesh of my flesh. This one shall be called Woman, For from man was she taken." So it is that a man will leave his father and mother and cling to his wife, and they become one flesh. 25 The two of them were naked, the man and his wife, yet they felt no shame.

ISAIAH 42:5-43:10

Thus said Adonai God, who created the heavens, and stretched them out; who spread forth the earth, and that which comes out of it; who gives breath to the people upon it, and spirit to those who walk in it; I Adonai have called you in righteousness, and will hold your hand, and will keep you, and give you for a covenant of the people, for a light to the nations; To open the blind eyes, to bring out the prisoners from the prison, and those who sit in darkness, out of the prison house. I am Adonai; that is my name; and my glory will I not give to another, neither my praise to carved idols. Behold, the former things have come to pass, and new things do I declare; before they spring forth I tell you of them. Sing to Adonai a new song, and God's praise from the end of the earth, you who go down to the sea, and all that is in it; the islands, and their inhabitants. Let the wilderness and its cities lift up their voice, the villages that Kedar inhabits; let the inhabitants of Sela sing, let them shout from the top of the mountains. Let them give glory to Adonai, and declare God's praise in the islands. Adonai shall go forth as a mighty man, shall stir up God's fury like a man of war; God shall cry, yes, roar; God shall prevail against God's enemies. I have long time held my peace; I have kept still, and refrained myself; now will I cry like a woman in labour; I will gasp and pant together. I will destroy mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them by paths that they have not known; I will make darkness light before them, and crooked things straight. These are the things I will do, and not forsake them. They shall be turned back, they shall be greatly ashamed, those who trust in carved idols, who say to the molten images, You are our gods. Hear, you deaf; and look, you blind, that you may see. Who is blind, but my servant? Or deaf, as my messenger whom I sent? Who is blind as one who is perfect, and blind as Adonai's servant? Seeing many things, but you observe not; opening the ears, but you hear not. Adonai is well pleased for God's righteousness' sake; God will magnify the Torah, and make it glorious. But this is a people robbed and plundered; they are all of them trapped in holes, and hidden in prison houses; they have become a prey, and none rescues; for a plunder, and none says, "restore". Who among you will give ear to this? Who will listen and hear for the time to come? Who gave Jacob for a plunder, and Israel to the robbers? Did not Adonai, against whom we have sinned? For they would not walk in God's ways, neither were they obedient to God's Torah. Therefore Adonai has poured upon him the fury of God's anger, and the strength of battle; and it has set him on fire around, yet he knew not; and it burned him, yet he laid it not to heart. But now thus says Adonai who created you, O Jacob, and who formed you, O Israel, Fear not; for I have redeemed you, I have called you by your name; you are mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you; when you walk through the fire, you shall not be burned; nor shall the flame kindle upon you. For I am Adonai your God, the Holy One of Israel, your saviour; I gave Egypt for your ransom, Kush and Seba instead of you. Since you were precious in my sight, you were honoured, and I have loved you; therefore will I give men for you, and people for your life. Fear not; for I am with you; I will bring your seed from the east, and gather you from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; Every one who is called by my name; for I have created them for my glory, I have formed them; yes, I have made them. Bring forth the blind people who have eyes, and the deaf who have ears. Let all the nations be gathered together, and let the people be assembled; who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified; or let them hear, and say, "it is truth." You are my witnesses, said Adonai, and my servant whom I have chosen; that you may know and believe me, and understand that I am God; before me there was no God formed, neither shall there be after me.

RABBI SYBIL'S THOUGHT FOR THE WEEK

At the Lyons Learning session this week, we looked at the story of Louisa, Lady Goldsmid – a founder member of this synagogue. Louisa Goldsmid was heavily involved at the very beginning of the movement for women's suffrage. She, it was, who persuaded John Stuart Mill to take up the cause and present the first amendment to give women the vote. But Louisa's name disappears from the story in 1866, just before the action really began. The drafting of a petition, the collection of 1500 signatures, the presentation of the names and the resulting amendment to the Reform Bill - her influence should have been a marked one, but it was not.

The reason is simple. She and J S Mill disagreed about tactics. For Louisa it was a matter of 'picking the lock' rather than 'breaking down the door'. She felt that arguing for women's suffrage on the same terms as man would be doomed to failure. She preferred to go for a very limited form of female suffrage – votes for spinsters and widows – women who did not have a man who could vote for them. This, she reasoned would be more likely to be acceptable to the male MPs voting in parliament. But you can see why this would not be popular among women arguing for the vote. It was playing the man's game – suggesting that women did not need a vote except in certain special circumstances. If you believe in the principle of equality, this is not the way to go. Equality means equal franchise. But equal franchise was not possible in 1867, was not possible till 1918.

The argument highlights dilemmas we face today. Should we make our decisions according to principle or according to expediency? Do we 'play a game' – if it means we can get something of what we want, or should we stick to the principle – even if, in the short term, we know it is unlikely to get us anywhere? What is more important? To act according to our conscience or to act effectively? There is no easy answer.

This dilemma is highlighted for many Jews today as we go through the political conference season. After the traumatic issues of antisemitism in the Labour party – should Jews who find their policies appealing, simply ignore the antisemitism and support Jeremy Corbyn? Witnessing the splits and difficulties amongst the Conservatives, should Jews who support them stick by the party whatever the outcome may be on Brexit, immigration and the rest?

Had Louisa Goldsmid's proposal been accepted, it is possible that women – some women would have had the vote in 1867, but would universal female suffrage have come any sooner as a result? We will never know.

SAVE THE DATE

Friday 19 October

7.00pm: Herzog 100! Dinner - celebrating the centenary & legacy of Chaim Herzog (z"l)

Join us for this special Friday Night Community Dinner, celebrating the centenary of one of Israel's great statesmen, Chaim Herzog. Born in Belfast in 1918, Herzog became the sixth President of the State of Israel between 1983 and 1993. Through short film clips and music, we will take a fresh look at the lasting legacy of this extraordinary world leader, great Zionist visionary, powerful statesman and brilliant orator.

In Conversation with Rabbi Lea Mühlstein will be our distinguished speakers, Chaim Herzog's sons - Isaac ('Bougie') Herzog (Chairman of the Jewish Agency for Israel and former leader of the Opposition in the Knesset) and Brigadier General Michael Herzog (senior negotiator with the Palestinians, Jordan and Syria).

This one-off event is likely to be a sell-out success, so early booking is essential.

Tickets £29.50 (concession £25) with a specially subsidised rate of just £10 for Young Adults. To book, please contact Kathryn Forro on 020 7535 0259 or email kathryn.forro@wls.org.uk

We gratefully acknowledge financial support from Keren Kayemeth Leyisrael through Arzenu

Saturday 27 October

1.00pm: The Library Hour

Guest speaker: Debbie Sonin, speaking on the evolution of Jewish food

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. For further information please email Debbie Sonin at dsonin22@gmail.com

Sunday 28 October

6.30pm: Charitable Fund Supper Quiz

Join us for an evening of fun food and an opportunity to display your extensive range of general knowledge, in aid of Dementia UK & Zichron Mennachem. The annual Raffle will be drawn, extra tickets can be bought on the night. Suggested voluntary donation: £25 per person, tables of 10 available.

Please note: advance ticket sales only. Contact Vivien Rose on 07831 094 202.