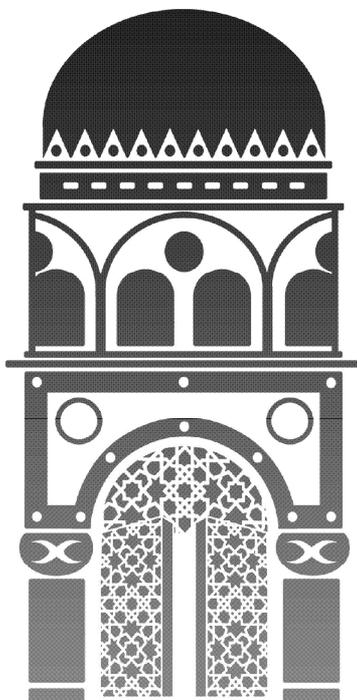


WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

12-13 October 2018

4 Cheshvan 5779

SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

FRIDAY

6.00pm:

Erev Shabbat Combo Service

Led by Rabbi Julia, Rabbi Helen and Rabbi David

Wardens:

Rita Yusupoff, Viven Feather and Liliane Chan

Beadle:

Micky Nathanson

SATURDAY

10.30am:

Coffee Morning

11.00am:

Shabbat Morning Service

Led by Rabbi Helen and Rabbi David

Sermon by: Rabbi David

Torah Read by: Talisa Shashou (Bat Mitzvah)

Wardens:

Rita Yusupoff, Oliver Walton and Liliane Chan

Beadle:

Micky Nathanson

Torah:

Genesis 6: 9-22

Haftarah:

Isaiah 24: 1-15

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 NOACH

Parashat Noach tells the story of God's decision to destroy the earth with a flood because of the corruption and wickedness found in the world. Only a righteous man by the name of Noah, his family, and pairs of every kind of creature were to survive. Noah was told to build a large boat, an ark, and to make a place on it for every creature he was to save. After the Flood, those aboard the ark started life on earth all over again, and God promised never to send another flood. Later, human beings decided to build a city and a huge tower that would reach from earth to heaven. Seeing what they were doing, God scattered them all over the earth and gave them different languages to speak.

COMMUNITY NEWS

We wish a warm mazal tov and good wishes to:

- Talisa Shashou and her family on her Bat Mitzvah.
- Elora Levy-Trebilcock and her parents on her baby blessing ceremony.
- Samuel Leach and his family on Samuel's baby blessing ceremony.
- Anna Bewley on her admission ceremony.
- Rosalind Mendel on her significant birthday.
- Jim Fletcher and Martin Phillips on their wedding anniversary.
- Hermy Jankel on her birthday.

Saturday 13 October

6.30pm: Pet Memorial Havdalah in the WLS Sanctuary

As we say goodbye to Shabbat Noah and the Torah portion in which animals are most cherished, we will be holding a memorial havdallah service for anyone who has lost a beloved pet. There will be a chance to light a candle in memory of your absent furry companions. All welcome.

אֱלֹהִים תּוֹלְדֹת נֹחַ אִישׁ צַדִּיק תַּמִּים הָיָה בְּדַרְתָּיו אֶת־הָאֱלֹהִים הִתְהַלֵּךְ־נֹחַ׃
 וַיּוֹלֵד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת׃ יֵא וַתִּשְׁחַת הָאָרֶץ לִפְנֵי
 הָאֱלֹהִים וַתִּמְלֵא הָאָרֶץ חָמָס׃ וַיַּרְא אֱלֹהִים אֶת־הָאָרֶץ וְהִנֵּה נִשְׁחָתָה
 כִּי־הִשְׁחִית כָּל־בָּשָׂר אֶת־דַּרְכּוֹ עַל־הָאָרֶץ׃

וַיֹּאמֶר אֱלֹהִים לְנֹחַ קוּץ כָּל־בָּשָׂר בָּא לִפְנֵי כִי־מָלְאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם
 וְהִנְנִי מִשְׁחִיתָם אֶת־הָאָרֶץ׃ יד עֲשֵׂה לְךָ תֵּבַת תַּבַּת עֲצֵי־גֹפֶר קַנִּים תַּעֲשֶׂה
 אֶת־הַתֵּבָה וְכִפַּרְתָּ אֹתָהּ מִבֵּית וּמִחוּץ בַּכֹּפֶר׃ טו וְזֶה אֲשֶׁר תַּעֲשֶׂה אֹתָהּ שְׁלֹשׁ
 מֵאוֹת אַמָּה אַרְבֵּי הַתֵּבָה חֲמֵשִׁים אַמָּה רֹחְבָּהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָה׃ טז צֹהַר
 | תַּעֲשֶׂה לַתֵּבָה וְאֶל־אַמָּה תִּכְלְנָה מִלְּמַעַלָּה וּפְתַח הַתֵּבָה בְּצִדָּהּ תִּשְׁעִים
 תַּחְתִּיִּם שְׁנַיִם וּשְׁלֹשִׁים תַּעֲשֶׂה׃

וַאֲנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל מִיַּם עַל־הָאָרֶץ לְשַׁחַת כָּל־בָּשָׂר אֲשֶׁר־בוֹ רֹיחַ
 חַיִּים מִתַּחַת הַשָּׁמַיִם כָּל אֲשֶׁר־בָּאָרֶץ יִגּוּעַ׃ יח וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּךָ וּבֵאתָ
 אֶל־הַתֵּבָה אַתָּה וּבָנֶיךָ וְאִשְׁתְּךָ וּנְשֵׁי־בָנֶיךָ אִתְּךָ׃ יט וּמִכָּל־הַחַי מִכָּל־בָּשָׂר
 שְׁנַיִם מִכָּל תָּבִיא אֶל־הַתֵּבָה לְהַחֲיֹת אִתְּךָ זָכָר וּנְקֵבָה יְהִיו׃ כ מִהָעוֹף לְמִינֵהוּ
 וּמִן־הַבְּהֵמָה לְמִינָהּ מִכָּל רֶמֶשׂ הָאֲדָמָה לְמִינָהּ שְׁנַיִם מִכָּל יָבֹאוּ אֵלֶיךָ
 לְהַחֲיֹת׃ כא וְאַתָּה קַח־לְךָ מִכָּל־מֵאֲכָל אֲשֶׁר יֵאָכֵל וְאַסַּפְתָּ אֵלֶיךָ וְהָיָה לְךָ
 וּלְהֶם לְאֹכְלָהּ׃ כב וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֹּן עָשָׂה׃

GENESIS 6:9-22

9 This is Noah's chronicle.—Noah was a righteous man; in his generation, he was above reproach; Noah walked with God. 10 Noah begot three sons: Shem, Ham, and Japheth. 11 The earth became corrupt before God; the earth was filled with violence, 12 and when God saw how corrupt the earth was, how all flesh was acting in a corrupt way upon the earth,

13 God said to Noah, "The end to all flesh has come to mind before Me, for because the earth is full of violence on their account; look, now- I am going to wipe them off the earth. 14 Make yourself an ark of *gopher* wood; make the ark with rooms, and cover it with tar inside and out. 15 This is how to make it: 300 cubits long, 50 cubits wide, and 30 cubits high. 16 Make a roof for the ark, making it overhang from above by a cubit. Put the ark's door in its side, and make a bottom, a second, and a third decks."

17 "As for Me, I am going to bring the flood—waters upon the earth to destroy all that lives under the heavens, all that has the breath of life in it. Everything on earth shall expire. 18 With you though, I will establish My covenant: go then into the ark—you your wife, your sons, and their wives with you. 19 And take two of each of every living creature—of all flesh—into the ark, male and female, to keep them alive with you: 20 every type of bird, every type of beast, every type of creeping thing—let two of each come to you to keep them alive, 21 and take along edible food-stuffs of every kind; gather them up so that there is food for yourself and for them." 22 And Noah did just as God had commanded him: that is what he did.

ISAIAH 24:1-15

Behold, The Eternal One will strip the earth bare, and lay it waste, and twist its surface, and scatter its inhabitants. Layman and priest shall fare alike, slave and master, handmaid and mistress, buyer and seller, lender and borrower, creditor and debtor. The earth shall be bare, bare; it shall be plundered, plundered; for it is The Eternal One who spoke this word. The earth is withered, sear; the world languishes, it is sear; the most exalted people of the earth languish. For the earth was defiled Under its inhabitants; because they transgressed teachings, violated laws, broke the ancient covenant. That is why a curse consumes the earth, and its inhabitants pay the penalty; that is why earth's dwellers have dwindled, and but few people are left. The new wine fails, the vine languishes; and all the merry-hearted sigh. Stilled is the merriment of timbrels, ended the clamour of revellers, stilled the merriment of lyres. They drink their wine without song; liquor tastes bitter to the drinker. Towns are broken, empty; every house is shut, none enters; even over wine, a cry goes up in the streets: the sun has set on all joy, the gladness of the earth is banished. Desolation is left in the town and the gate is battered to ruins. For thus shall it be among the peoples in the midst of the earth. As when the olive tree is beaten out, like gleanings when the vintage is over. These shall lift up their voices, exult in the majesty of The Eternal One. They shall shout from the sea: therefore, honour The Eternal One with lights in the coastlands of the sea—the name of The Eternal One, the God of Israel.

RABBI JULIA'S THOUGHT FOR THE WEEK

I've just had foot surgery, minor but temporarily disabling, and it wasn't the first time. Lying at home on my bed, with my foot up, trying to work, was quite good for the soul. I am a workaholic. But typing, or sorting papers, or even organising my thoughts very effectively post-anaesthetic, was not very easy. Reading for any length of time in that position was not hugely comfortable, though I did finish the Booker shortlist and a few others.

So I spent quite a lot of time thinking, particularly in the second week when the anaesthetic had largely worn off. I want to write a book about current anti-Semitism, so I did a lot of thinking about that. I want to write a book- not unrelated but different- about what it is to be a Jew in contemporary Britain. And I'm still thinking, and maybe planning to write, about the idea of caring- what we mean when we say we 'care' for people, as individuals, as family, as a community, as professional carers in the 'caring' professions, as a society.

As Jews, we are really concerned about anti-Semitism, obviously. And the fact that it has come about in our society so rapidly- even if it has always been bubbling away below the surface- has come as a shock. But I wonder whether the idea of caring, and the nature of care, isn't an even bigger subject for our society as a whole, as we tend to live longer, sicker and more fragile for longer than our parents and grandparents were. We survive illnesses that would once have killed us, but we often suffer quite pronounced ill effects as a result of the treatment. So, for society at large, there are two great ills. The one about care, who cares, how, and how it is paid for, affects almost everyone, from the ill paid and insufficiently respected care workers to those who are trying to provide care for loved ones and finding it hard, despite their desire to do it well.

But the anti-Semitism, as it affects us, affects wider society too. It is the result of it now being 'permissible' to hate- hate another group, hate the different, xenophobia, Islamophobia, gay bashing, whatever. And because much of the anti-Semitism is dressed up as being about opposition to Israel (and it is of course legitimate to criticise the State of Israel for what it does wrong), it passes- in some people's minds- the anti-racism test. Yet fundamentally it is no different from other hatreds, except being the oldest one. As a society, more divided than I ever remember, we have to ask the questions: What is driving this hate, both here and in other countries? And why, at the same time, do we find it so hard to care well, respecting the carers, in a wealthy, developed, modern society? The two may not be as unconnected as they first appear.

SAVE THE DATE

Thursday 18 October

12.15pm: Seymour Group Lunch

Guest speaker: Zaki Cooper, a communications professional, who worked in the Press Office during the Queen's Diamond Jubilee, and who is also a Trustee of the Council of Christians and Jews.

£15 payable at the door.

Book early by phoning Hermy Jankel on 020 7722 8489. If unavailable please leave a clear message. Cancellations only accepted before 10am on the preceding Monday. Otherwise you will be charged. Parking? We aim to finish by 2.30pm

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. 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).

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

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

10.30am: Lyons Learning Project Women of Westminster Walking Tour

Join Blue Badge Guide and author Rachel Kolsky and discover some fascinating women who battled, debated, campaigned and fought.

Cost £15 (students on 'Sister Suffragette' can attend as part of their course fee, other places are limited). Full details of start and finish location to be provided on booking (begins near Parliament).

Contact admin@lyonslearning.org.uk for more information or to book.