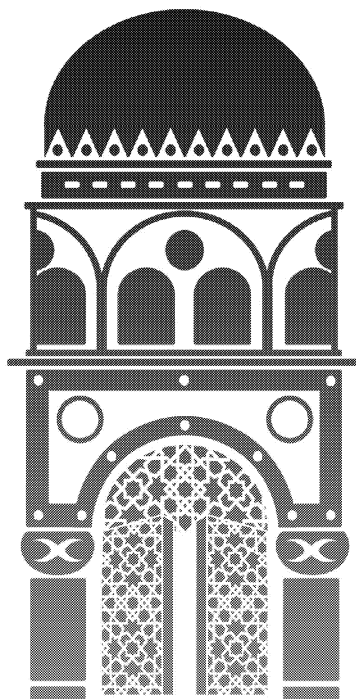


WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

16-17 November 2018

6 Kislev 5779

SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

FRIDAY

6.00pm:

Erev Shabbat COMBO Service

Led by Rabbi Julia, Rabbi Helen, Rabbi David

Wardens:

Vivien Feather, Steven Rowe and Stewart Sether

Beadle:

William Campos-Ortega

SATURDAY

10.30am:

Coffee Morning

11.00am:

Shabbat Morning Service

Led by Rabbi Helen and Rabbi David

Sermon by: Rabbi David

Torah Read by: Maya and Antonia Bergman

Wardens:

Gillian Westwood, Vivien Feather and Steven Rowe

Beadle:

William Campos-Ortega

Torah:

Genesis 28:10-29:11

Haftarah:

Joshua 4:1-14

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 VA-YEITZEI

Vayeitzei means “and he went out” and relates the story of Jacob’s departure from Beer-sheba for distant Haran, Rebekah’s birthplace. The first night of his journey, he dreams of a stairway reaching from earth to heaven and is told by God that his descendants will be blessed and that they will inherit the land already promised to Abraham and Isaac. After a long journey, Jacob arrives in Haran where he is welcomed by Rebekah’s brother Laban and his two daughters, Leah and Rachel. Laban promises to allow Rachel to marry Jacob if he will work seven years for him. When it comes time for the marriage, Laban deceives Jacob by sending Leah to his tent. When Jacob protests, Laban tells him that, if his will serve another seven years, then he will also give him Rachel. Jacob agrees. With his two wives and their maidservants, Bilhah and Zilpah, he has twelve children: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah with Leah; Dan and Naphtali with Bilhah; Gad and Asher with Zilpah; and Joseph with Rachel. After working many years for Laban, Jacob decides to return to his homeland. He works out an agreement with Laban for payment of his wages. They will divide the herd. Jacob will be given all the spotted and speckled sheep and goats; Laban will keep the rest. Laban agrees, but, when Jacob’s herd increases in numbers, Laban’s sons accuse Jacob of cheating them. Fearing trouble, Jacob decides to leave secretly with all his family and cattle. Laban pursues him, but, when he overtakes him, they share their grievances and reconcile their differences. Afterwards, Jacob and his family continue on their way.

COMMUNITY NEWS

We wish a warm mazal tov and good wishes to:

- Maya and Antonia Bergman and their families on the B’not Mitzvah.
- Sebastian Jacobs and his family on his baby blessing.

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חֲרָנָה: יֵא וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶךְ שָׁם כִּי-בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם וַיִּשֶׁם מֵרֵאשִׁיתוֹ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא: יב וַיַּחֲלֹם וְהִנֵּה סֹלֶם מַצֵּב אֲרָצָה וְרֵאשׁוֹ מַגִּיעַ הַשָּׁמַיְמָה וְהִנֵּה מַלְאָכָי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ: יג וְהִנֵּה יְיָ נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי יְיָ אֱלֹהֵי אַבְרָהָם אָבִיךָ וְאַלְהֵי יִצְחָק הָאָרֶץ אֲשֶׁר אֲתָה שׁוֹכֵב עָלֶיהָ לְךָ אֲתַנְנָה וְלִזְרַעְךָ: יד וְהִנֵּה זֶרַעְךָ כַּעֲפֹר הָאָרֶץ וּפְרֻצַּת יָמָה וְקֹדְמָה וּצְפֹנָה וְנִגְבָּה וְנִבְרָכוּ בְךָ כָּל-מִשְׁפַּחַת הָאָדָמָה וּבְזֶרַעְךָ: טו וְהִנֵּה אֲנֹכִי עִמָּךְ וּשְׁמֵרְתִיךָ בְּכָל אֲשֶׁר-תֵּלֶךְ וְהִשְׁבַּתִיךָ אֶל-הָאָדָמָה הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד אֲשֶׁר אִם-עָשִׂיתִי אֵת אֲשֶׁר-דִּבַּרְתִּי לְךָ

וַיִּיקֶץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אֲכַל יֵשׁ יְיָ בַּמָּקוֹם הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי: יז וַיִּירָא וַיֹּאמֶר מִה-נִּזְרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם-בַּיִת אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם: יח וַיִּשְׁפֹּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת-הָאֶבֶן אֲשֶׁר-שָׁם מֵרֵאשִׁיתוֹ וַיִּשֶׁם אֹתָהּ מַצְבֵּה וַיִּצַק שֶׁמֶן עַל-רֵאשֶׁהָ: יט וַיִּקְרָא אֶת-שֵׁם-הַמָּקוֹם הַהוּא בַּיִת-אֵל וְאוֹלָם לְזוֹ שֵׁם-הָעִיר לְרֵאשֻׁנָה: כ וַיִּדַר יַעֲקֹב נֶדֶר לֵאמֹר אִם-יְהִיָּה אֱלֹהִים עִמָּדִי וּשְׁמֵרְנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אֲנֹכִי הוֹלֵךְ וְנָתַן-לִי לֶחֶם לֶאֱכֹל וּבְגָד לְלָבֵשׁ: כא וּשְׁבַתִּי בְשָׁלוֹם אֶל-בַּיִת אָבִי וְהִנֵּה יְיָ לִי לְאֱלֹהִים: כב וְהָאֶבֶן הַזֹּאת אֲשֶׁר-שָׁמַתִּי מַצְבֵּה יְהִיָּה בַּיִת אֱלֹהִים וְכָל אֲשֶׁר תִּתֵּן-לִי עֲשֵׂר אֶעֱשְׂרֶנּוּ לְךָ:

וַיֵּשָׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אֲרָצָה בְּנֵי-קְדָם: כ וַיִּירָא וְהִנֵּה בְּאֵר בְּשׂוּדָה וְהִנֵּה-שָׁם שְׁלֹשָׁה עֶדְרֵי-צֹאן רֹבְצִים עָלֶיהָ כִּי מִן-הַבְּאֵר הָהוּא יִשְׁקוּ הָעֶדְרִים וְהָאֶבֶן גְּדֹלָה עַל-פִּי הַבְּאֵר: ג וְנֹאסְפוּ-שָׁמָּה כָּל-הָעֶדְרִים וַיִּגְלְלוּ אֶת-הָאֶבֶן מֵעַל פִּי הַבְּאֵר וְהִשְׁקוּ אֶת-הַצֹּאן וְהִשִּׁיבוּ אֶת-הָאֶבֶן עַל-פִּי הַבְּאֵר לְמַקְמָה

וַיֹּאמֶר לָהֶם יַעֲקֹב אַחֵי מַאֲיֵן אַתֶּם וַיֹּאמְרוּ מִחֶרֶן אֲנַחְנוּ: ה וַיֹּאמֶר לָהֶם הִידַעְתֶּם אֶת-לָבֶן בֶּן-נַחֲוֹר וַיֹּאמְרוּ יָדַעְנוּ: ו וַיֹּאמֶר לָהֶם הַשָּׁלוֹם לוֹ וַיֹּאמְרוּ שָׁלוֹם וְהִנֵּה רַחֵל בָּתוֹ בָּאָה עִם-הַצֹּאן: ז וַיֹּאמֶר הֵן עוֹד הַיּוֹם גְּדוֹל לֹא-עַתָּה הָאֶסְפֶּה הַמִּקְנֶה הַשָּׂקוּ הַצֹּאן וְלָכוּ רַעֲוֹ: ח וַיֹּאמְרוּ לֹא נוּכַל עַד אֲשֶׁר יֵאָסְפוּ כָּל-הָעֶדְרִים וַיִּגְלְלוּ אֶת-הָאֶבֶן מֵעַל פִּי הַבְּאֵר וְהִשְׁקִינוּ הַצֹּאן: ט עוֹדְנוּ מְדַבֵּר עִמָּם וְרַחֵל | בָּאָה עִם-הַצֹּאן אֲשֶׁר לְאִבְיָהָ כִּי רַעֲוָה הוּא: י וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת-רַחֵל בַּת-לָבֶן אַחֵי אִמּוֹ וְאֶת-צֹאן לָבֶן אַחֵי אִמּוֹ וַיִּגַּשׁ יַעֲקֹב וַיִּגַּל אֶת-הָאֶבֶן מֵעַל פִּי הַבְּאֵר וַיִּשַׁק אֶת-צֹאן לָבֶן אַחֵי אִמּוֹ: יא וַיִּשַׁק יַעֲקֹב לְרַחֵל וַיֵּשָׂא אֶת-קִלְוֹ וַיִּבֶךְ

GENESIS 28:10-29:11

28:10 Jacob left Beer-sheba, and set out for Haran. 11 He came upon a certain place and stopped there for the night, for the sun had set. Taking one of the stones of that place, he put it under his head and lay down in that place. 12 He had a dream; a stairway was set on the ground and its top reached to the sky, and angels of God were going up and down on it. 13 And Adonai was standing beside him and said, "I am Adonai, the God of your father Abraham and the God of Isaac: the ground on which you are lying I will assign to you and to your offspring. 14 Your descendants shall be as the dust of the earth; you shall spread out to the west and to the east, to the north and to the south. All the families of the earth shall bless themselves by you and your descendants. 15 Remember, I am with you: I will protect you wherever you go and will bring you back to this land. I will not leave you until I have done what I have promised you."

16 Jacob awoke from his sleep and said, "Surely Adonai is present in this place, and I did not know it!" 17 Shaken, he said, "How awesome is this place! This is none other than the abode of God, and that is the gateway to heaven." 18 Early in the morning, Jacob took the stone that he had put under his head and set it up as a pillar and poured oil on the top of it. 19 He named that site Bethel; but previously the name of the city had been Luz. 20 Jacob then made a vow, saying, "If God remains with me, protects me on this journey that I am making, and gives me bread to eat and clothing to wear, 21 and if I return safe to my father's house—Adonai shall be my God. 22 And this stone, which I have set up as a pillar, shall be God's abode; and of all that You give me, I will set aside a tithe for You."

29:1 Jacob resumed his journey and came to the land of the Easterners. 2 There before his eyes was a well in the open. Three flocks of sheep were lying there beside it, for the flocks were watered from that well. The stone on the mouth of the well was large. 3 When all the flocks were gathered there, the stone would be rolled from the mouth of the well and the sheep watered; then the stone would be put back in its place on the mouth of the well.

4 Jacob said to them, "My friends, where are you from?" And they said, "We are from Haran." 5 He said to them, "Do you know Laban the son of Nahor?" And they said, "Yes, we do." 6 He continued, "Is he well?" They answered, "Yes, he is; and there is his daughter Rachel, coming with the flock." 7 He said, "It is still broad daylight, too early to round up the animals; water the flock and take them to pasture." 8 But they said, "We cannot, until all the flocks are rounded up; then the stone is rolled off the mouth of the well and we water the sheep." 9 While he was still speaking with them, Rachel came with her father's flock; for she was a shepherdess. 10 And when Jacob saw Rachel, the daughter of his uncle Laban, and the flock of his uncle Laban, Jacob went up and rolled the stone off the mouth of the well, and watered the flock of his uncle Laban. 11 Then Jacob kissed Rachel, and broke into tears.

JOSHUA 4:1:14

1 When the entire nation had finished crossing the Jordan, Adonai said to Joshua, 2 "Select twelve men from among the people, one from each tribe, 3 and instruct them as follows: Pick up twelve stones from the spot exactly in the middle of the Jordan, where the priests' feet are standing; take them along with you and deposit them in the place where you will spend the night." 4 Joshua summoned the twelve men whom he had designated among the Israelites, one from each tribe; 5 and Joshua said to them, "Walk up to the Ark of Adonai your God, in the middle of the Jordan, and each of you lift a stone onto his shoulder—corresponding to the number of the tribes of Israel. 6 This shall serve as a symbol among you: in time to come, when your children ask, 'What is the meaning of these stones for you?' 7 you shall tell them, 'The waters of the Jordan were cut off because of the Ark of God's Covenant; when it passed through the Jordan, the waters of the Jordan were cut off.' And so these stones shall serve the people of Israel as a memorial for all time." 8 The Israelites did as Joshua ordered. They picked up twelve stones, corresponding to the number of the tribes of Israel, from the middle of the Jordan—as Adonai had charged Joshua—and they took them along with them to their night encampment and deposited them there. 9 Joshua also set up twelve stones in the middle of the Jordan, at the spot where the feet of the priests bearing the Ark of the Covenant had stood; and they have remained there to this day. 10 The priests who bore the Ark remained standing in the middle of the Jordan until all the instructions that Adonai had ordered Joshua to convey to the people had been carried out. And so the people speedily crossed over, just as Moses had assured Joshua in his charge to him. 11 And when all the people finished crossing, the Ark of Adonai and the priests advanced to the head of the people. 12 The Reubenites, the Gadites, and the half-tribe of Manasseh went across armed in the van of the Israelites, as Moses had charged them. 13 About forty thousand shock troops went across, at the instance of Adonai, to the steppes of Jericho for battle. 14 On that day Adonai exalted Joshua in the sight of all Israel, so that they revered him all his days as they had revered Moses.

RABBI NEIL'S THOUGHT FOR THE WEEK

Last night I sat with Professor Andrew Benjamin in the second of our classes on the Image of God with the Lyons Learning Project. Taking us on a journey through the sources of Genesis we reached forwards to 19th and 20th century philosophers and back into Greek myth. One of the beautiful moments we looked at was the way in which we experience our finitude – the fact that we have limits and are limited, that we are flawed and mortal – alongside the infinite breath of life which causes us to be alive, that connects us with the Divine. In the gap between the two, lies what it means to be human.

I cannot do justice to these two sessions (and there are two left) but one of the moments that has sat with me since last night was in reading the story of the Garden of Eden. When Adam and Eve eat of the fruit of the forbidden tree they gain knowledge and out of that knowledge comes affect or emotion – they have fear and shame, something unknown before. We become like God or perhaps more human, as the story describes, in the act of eating from the tree. This is the moment when we gain insight into the infinite – aware of the law with unconditional force of what is right and wrong – and at the same time as a result we are also reminded of our mortality and our failings.

As we discussed, Professor Benjamin remarked that knowledge leads to conflict, which is the negotiation of difference. Whereas war is the attempt to eliminate difference. I was struck by these words – the idea of negotiation in the gap between the infinite demands of what is right and the impossible task of working out what it means to get it right. If conflict is about living with need to negotiate difference – perhaps we might hold on to this idea. Negotiating difference in the realm of human relationships is not a negative but a joyously human endeavour. If we approached it with a healthy understanding that whilst we are filled with the breath of all life we are also limited, flawed and mortal we might be able to engage in more civil discourse that works for justice and thereby avoid war.

SAVE THE DATE

Saturday 17 November

1.00pm: The Libray Hour

Guest speaker: Orlando Ortega -Medina speaking on Phillip Roth and Woody Allen

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. Every month we invite a speaker to give a short talk about a favourite book of theirs in the collection. This is followed by a lively discussion.

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

Thursday 29 November

12.15pm: Seymour Group Lunch

Guest speaker: Marie Van der Zyl – President of the Board of Deputies

£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

Tuesday 4 December

6.30pm: Open Space - Israel, Anti-Semitism & Me

This Summer, we have witnessed unprecedented coverage in the media, bringing the Jewish community into unusually sharp general public focus. Some of this discussion may have felt uncomfortable, affecting our own community family. Many of you have contacted us directly to seek advice and guidance.

In response to this, we have decided to hold another event in our Open Space series, hosted by Rabbis Julia Neuberger and David Mitchell, at which you can ask your questions, share your experience and help us – as a community – to formulate our stance in these deeply unsettling times for British Jewry.

This will be an opportunity to share questions and opinions in a totally safe, supportive environment. If you prefer, you can submit your questions (anonymously or not) in advance, by emailing them to eretz@wls.org.uk

To help us plan, please register in advance by emailing Kathryn on 020 7535 0259. Entry is free and all are welcome. Doors open and refreshments available from 6pm. Donations towards costs warmly invited on the door.