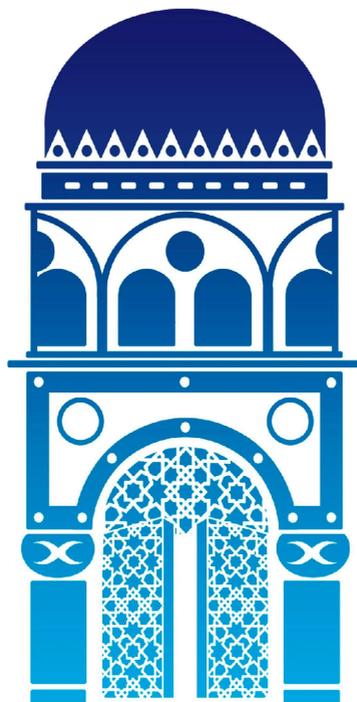


# WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

7-8 December 2018

30 Kislev 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, Vivien Feather and Liliane Chan

**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

**Wardens:**

Rita Yusupoff, Vivien Feather and Liliane Chan

**Beadles:**

William Campos-Ortega

**Torah:**

Genesis 41:25-44

**Haftarah:**

Zechariah 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 MIKKEITZ

*Mikkeitz* confirms Joseph as an inspired interpreter of dreams when he is able to predict the famine in Egypt from Pharaoh's dreams so that they can gather corn in time of plenty. He recognizes his brothers who come to find food and tricks them to ensure Benjamin is brought down as well. Part of the drama of the portion is that his brothers discuss their guilt over Joseph's fate between themselves in Hebrew, unaware that the great ruler of Egypt, upon whom their fate depends, is Joseph himself, who understands every word.

## COMMUNITY NEWS

We wish a warm mazal tov and good wishes to:

- Dylan Ardill and his family on his Bar Mitzvah.
- Daniel Slowe and Alexandra Wynne-Davies on their Auf Ruf.
- Rex Portnoi and his family on his baby blessing.

וַיֹּאמֶר יוֹסֵף אֶל־פַּרְעֹה חֲלוֹם פַּרְעֹה אֶחָד הוּא אֶת אֲשֶׁר הָאֱלֹהִים עֲשָׂה הִגִּיד לְפַרְעֹה: כּוֹ שֶׁבַע פָּרִת הַטֹּבֹת שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע הַשָּׁבָלִים הַטֹּבֹת שֶׁבַע שָׁנִים הֵנָּה חֲלוֹם אֶחָד הוּא: כּוֹ וְשֶׁבַע הַפְּרוֹת הַרְקוֹת וְהַרְעֵת הָעֵלֶת אַחֲרֵיהֶן שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע הַשָּׁבָלִים הַרְקוֹת שְׂדֵפוֹת הַקָּדִים יְהִי שֶׁבַע שָׁנֵי רָעָב: כֹּחַ הוּא הַדְּבָר אֲשֶׁר דִּבַּרְתִּי אֶל־פַּרְעֹה אֲשֶׁר הָאֱלֹהִים עֲשָׂה הִרְאָה אֶת־פַּרְעֹה

הֵנָּה שֶׁבַע שָׁנִים בָּאוֹת שֶׁבַע גְּדוֹל בְּכָל־אֶרֶץ מִצְרַיִם: לוֹ וְקָמוּ שֶׁבַע שָׁנֵי רָעָב אַחֲרֵיהֶן וְנִשְׁפַּח כָּל־הַשֶּׁבַע בְּאֶרֶץ מִצְרַיִם וְכֻלָּה הִרְעָב אֶת־הָאֶרֶץ: לֹא וְלֹא־יִוָּדַע הַשֶּׁבַע בְּאֶרֶץ מִצְרַיִם הָרָעָב הַהוּא אַחֲרֵיכֶן כִּי־כִבַּד הוּא מְאֹד: לֵב וְעַל הַשָּׁנוֹת הַחֲלוֹם אֶל־פַּרְעֹה פָּעַמִּים כִּי־נִכְוֶן הַדְּבָר מֵעַם הָאֱלֹהִים וּמִמֶּהָר הָאֱלֹהִים לַעֲשׂוֹתוֹ: לֹג וְעַתָּה יִרְא פַּרְעֹה אִישׁ נָבוֹן וְחָכָם וַיִּשְׁתַּחֲוּ עַל־אֶרֶץ מִצְרַיִם: לֹד יַעֲשֶׂה פַרְעֹה וַיִּפְקֹד פְּקָדִים עַל־הָאֶרֶץ וְחִמַּשׁ אֶת־אֶרֶץ מִצְרַיִם בְּשֶׁבַע שָׁנֵי הַשָּׁבַע: לֵה וַיִּקְבְּצוּ אֶת־כָּל־אֹכְלֵי הַשָּׁנִים הַטֹּבוֹת הַבָּאוֹת הָאֵלֶּה וַיִּצְבְּרוּ־בָר תַּחַת יַד־פַּרְעֹה אֹכְלֵי בָעָרִים וְשָׁמְרוּ: לוֹ וְהָיָה הָאֹכֵל לְפָקֶדוֹן לְאֶרֶץ לְשֶׁבַע שָׁנֵי הָרָעָב אֲשֶׁר תִּהְיֶינָּה בְּאֶרֶץ מִצְרַיִם וְלֹא־תִכָּרֵת הָאֶרֶץ בְּרָעָב

וַיִּיטֵב הַדְּבָר בְּעֵינֵי פַרְעֹה וּבְעֵינֵי כָל־עַבְדָּיו: לֹחַ וַיֹּאמֶר פַּרְעֹה אֶל־עַבְדָּיו הִנְמַצָּא כְּזֶה אִישׁ אֲשֶׁר רֹיחַ אֱלֹהִים בּוֹ: [שְׁלִישִׁי] לֹט וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אַחֲרַי הוֹדִיעַ אֱלֹהִים אוֹתָךְ אֶת־כָּל־זֹאת אִין נָבוֹן וְחָכָם כְּמוֹךָ: מֵאֵתָה תִּהְיֶה עַל־בֵּיתִי וְעַל־פִּיךָ יִשָּׁק כָּל־עַמִּי רַק הַכֶּסֶף אֶגְדֹּל מִמֶּךָ: מֵא וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף רְאֵה נִתַּתִּי אֹתָךְ עַל כָּל־אֶרֶץ מִצְרַיִם: מֵב וַיֹּסֶר פַּרְעֹה אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ עַל־יַד יוֹסֵף וַיִּלְבַּשׂ אֹתוֹ בְּגָדֵי־שֵׁשׁ וַיַּשֶּׂם רֶבֶד הַזָּהָב עַל־צוּאָרוֹ: מֵג וַיִּרְכַּב אֹתוֹ בְּמֶרְכָּבַת הַמִּשְׁנָה אֲשֶׁר־לוֹ וַיִּקְרָאוּ לְפָנָיו אַבְרָהָם וְנַתָּן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרַיִם: מֵד וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבִלְעָדִיךָ לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־רִגְלוֹ בְּכָל־אֶרֶץ מִצְרַיִם

## GENESIS 41:25-44

<sup>25</sup>And Joseph said to Pharaoh, "Pharaoh's dreams are one and the same: God has told Pharaoh what God is about to do. <sup>26</sup>The seven healthy cows are seven years, and the seven healthy ears are seven years; it is the same dream. <sup>27</sup>The seven lean and ugly cows that followed are seven years, as are also the seven empty ears scorched by the east wind; they are seven years of famine. <sup>28</sup>It is just as I have told Pharaoh: God has revealed to Pharaoh what God is about to do.

<sup>29</sup>Immediately ahead are seven years of great abundance in all the land of Egypt. <sup>30</sup>After them will come seven years of famine, and all the abundance in the land of Egypt will be forgotten. As the land is ravaged by famine, <sup>31</sup>no trace of the abundance will be left in the land because of the famine thereafter, for it will be very severe. <sup>32</sup>As for Pharaoh having had the same dream twice, it means that the matter has been determined by God, and that God will soon carry it out. <sup>33</sup>Accordingly, let Pharaoh find a man of discernment and wisdom, and set him over the land of Egypt. <sup>34</sup>And let Pharaoh take steps to appoint overseers over the land, and organise the land of Egypt in the seven years of plenty. <sup>35</sup>Let all the food of these good years that are coming be gathered, and let the grain be collected under Pharaoh's authority as food to be stored in the cities. <sup>36</sup>Let that food be a reserve for the land for the seven years of famine which will come upon the land of Egypt, so that the land may not perish in the famine."

<sup>37</sup>The plan pleased Pharaoh and all his courtiers. <sup>38</sup>And Pharaoh said to his courtiers, "Could we find another like him, a man in whom is the spirit of God?" <sup>39</sup>So Pharaoh said to Joseph, "Since God has made all this known to you, there is none so discerning and wise as you. <sup>40</sup>You shall be in charge of my court, and by your command shall all my people be directed; only with respect to the throne shall I be superior to you." <sup>41</sup>Pharaoh further said to Joseph, "See, I put you in charge of all the land of Egypt." <sup>42</sup>And removing his signet ring from his hand, Pharaoh put it on Joseph's hand; and he had him dressed in robes of fine linen, and put a gold chain about his neck. <sup>43</sup>He had him ride in the chariot of his second-in command, and they cried before him, "Abrek!" Thus he placed him over all the land of Egypt. <sup>44</sup>Pharaoh said to Joseph, "I am Pharaoh; yet without you, no one shall lift up hand or foot in all the land of Egypt."

## ZECHARIAH 4:1-14

The angel who talked with me came back and woke me as a man is wakened from sleep. He said to me, "What do you see?" And I answered, "I see a lampstand all of gold, with a bowl above it. The lamps on it are seven in number, and the lamps above it have seven pipes; and by it are two olive trees, one on the right of the bowl and one on its left." I, in turn, asked the angel who talked with me, "What do those things mean, my lord?" "Do you not know what those things mean?" asked the angel who talked with me; and I said, "No, my lord." Then he explained to me as follows:

"This is the word of Adonai to Zerubbabel: Not by might, nor by power, but by My spirit—said Adonai of Hosts. Whoever you are, O great mountain in the path of Zerubbabel, turn into level ground! For he shall produce that excellent stone; it shall be greeted with shouts of 'Beautiful! Beautiful!'"

And the word of Adonai came to me: "Zerubbabel's hands have founded this House and Zerubbabel's hands shall complete it. Then you shall know that it was Adonai of Hosts who sent me to you. Does anyone scorn a day of small beginnings? When they see the stone of distinction in the hand of Zerubbabel, they shall rejoice. "Those seven are the eyes of Adonai, ranging over the whole earth." "And what," I asked him, "are those two olive trees, one on the right and one on the left of the lampstand?" And I further asked him "What are two tops of the olive trees that feed their gold through those two golden tubes?" He asked me, "Don't you know what they are?" And I replied, "No, my lord." Then he explained, "They are two anointed dignitaries who attend Adonai of all the earth."

## RABBI DAVID'S THOUGHT FOR THE WEEK

'Can you light the chanukkiyah more than once a day?' is a question that I've been asked three times this week. Like all of my WLS rabbinic colleagues and most rabbis across the world, I've spent the week lighting the chanukkiyah, singing Ma'oz Tzur (Rock of Ages) and overindulging on doughnuts. Some days, I've lit the chanukkiyah four or five times, as I've visited different members and groups. It's wonderful and it's festive, but is it religiously acceptable?

Well, if you go back almost two thousand years to the days of the rabbis who are referenced in the Talmud, then the Chanukkah rules were rather different. According to the Talmud (Shabbat 21b), each head of the household had to light just one candle, per night, for the entire family. The Talmud goes on to say that only the devout would light one candle, per night, per person in the household. However, the ultra devout (the term used is mehadrin min mehadrin - our modern equivalent would be Ultra Orthodox) would light up to eight candles, per person, per night.

This begs the question, how did we end up with our standard Chanukkah practice echoing the most extreme, maximalist option? After all, our modern custom is to light a full chanukkiyah per home, or even a full chanukkiyah per person, per home. The likely answer is that the ritual and the drama probably captured the imagination, thereby enabling everyone to feel included in counting the 8 days of our Festival of Lights.

If that reasoning is correct, then it is not just a nice thing to light as many times a day, for as many people as possible, it's entirely within the spirit of our ever evolving, ancient, yet thoroughly modern faith.

So this Shabbat Chanukkah, this sixth night of the festival, whether you light at home or in synagogue, use one candle or six, own one chanukkiyah, or one for each member of your family, just know that by striking that match once, or even multiple times, you are not in danger of becoming a fundamentalist, but instead, are sharing in the ancient ritual of countless Jews who came before us. Surely that's worth celebrating with a doughnut or two?

# SAVE THE DATE

## **Tuesday 11 December**

### **6.30pm: C.B.T. Cafe**

*This month - Answering difficult questions: What to say when you don't know what to say?*

The CBT Café is a partnership between WLS and Sophie and Emma, who founded their company, 'Unravelling Minds', in order to help lessen the stigma surrounding mental health.

The CBT Café is a place for those with lived experience of mental health, whether in their own lives or in the lives of those close to them, to come and share experiences. It is a non-therapeutic environment for people to meet together.

So drop in, unwind and learn, and what better way to do this than over a cup of tea and a piece of cake. After all, mental health is for everyone, just like cake!

Dates for your diary: 7 January, 14 March, 23 May early afternoon (as part of Reform Judaism conference, WLS), 17 July

RSVP would be appreciated but not essential. Cake donations warmly welcomed. For more information and RSVP please contact Tirza Waisel on 020 7535 0278.

## **Thursday 13 December**

### **12.15pm: Seymour Group Lunch**

Guest Speaker: Barry Nathan, who will give us an illustrated talk on why "YOU DON'T HAVE TO BE JEWISH TO COMPOSE A HIT MUSICAL - BUT IT HELPS!" Come, learn and be entertained as we listen to excerpts from popular musicals.

£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

### **7.00pm: Kolnoa - Maktub/Fate**

Doors open at 7pm, with screenings starting at 7.45pm.

To mark this month's festival of miracles (Chanukah) we screen a story of miracles and redemption featuring a cast of colourful characters. Two small-time crooks (roles acted by acclaimed Israeli TV stars) survive a terrorist attack, a wake up call which leads them to turn their lives around. They act as angels to answer the prayers of ordinary people and fulfil their dreams. A moral tale but also a heart-warming story full of wry humour.