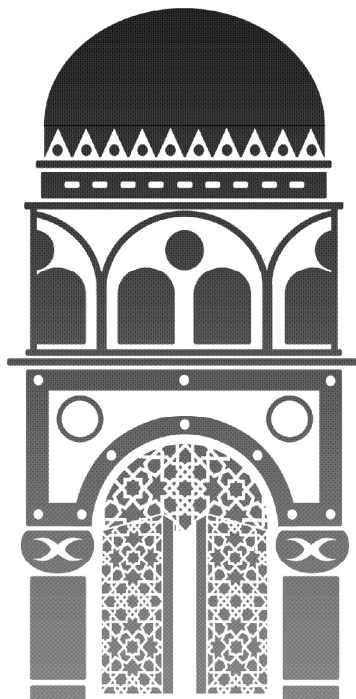


WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

4-5 January 2019

28 Tevet 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 Service

Led by Rabbi Sybil

Wardens:

Gillian Westwood, Oliver Walton and Liliane Chan

Beadle:

Monica Jankel

SATURDAY

10.30am:

Coffee Morning

11.00am:

Shabbat Morning Service

Led by Rabbi Helen & Rabbi Sybil

Sermon by: Rabbi Sybil

Wardens:

Gillian Westwood, Oliver Walton and Julia Markson (Guest)

Beadle:

Monica Jankel

Torah:

Exodus 6: 2-13

Haftarah:

Ezekiel 20: 2-12

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-EIRA

Parashat Va-eira begins with the visit of three men to Abraham. He welcomes them with generous hospitality, and they promise that Sarah will soon bear a son. When the men depart for the city of Sodom, God appears to Abraham and tells him that the cities of Sodom and Gomorrah are about to be destroyed because of the sinful behaviour of their residents. Abraham protests, asking God not to destroy innocent people along with the guilty ones. God promises that, if there are as few as even ten innocent people in the cities, they will not be destroyed. Afterwards, two men-angels arrive in Sodom and are offered hospitality by Lot. He protects them from the Sodomites, who threaten to harm them. The men-angels warn Lot to leave Sodom. He escapes the next morning as fire rains down upon the cities, but his wife looks back and is turned into a pillar of salt. Abraham travels to the Negev, where Abimelech, king of Gerar, sees Sarah and wants her for a wife. Fearing the king, Abraham claims that Sarah is his "sister". The king takes her as a wife, but God appears to him and reveals Sarah's real identity. Abimelech returns her to Abraham along with a great bounty. As the visitors to Abraham had predicted, Sarah bears a son whom they name Isaac. After a few years, Sarah persuades Abraham to send Hagar and Ishmael away, claiming that only Isaac should inherit Abraham's wealth and position. Abraham agrees when God tells him that "I will make a nation of him (Ishmael)". Several years later, God tests Abraham's faith by ordering him to sacrifice Isaac on Mount Moriah. Isaac is saved at the last moment when God praises Abraham's loyalty and tells him to sacrifice a ram in Isaac's place.

COMMUNITY NEWS

We wish a warm mazal tov and good wishes to:

- Emma Levinson on her adult Bat Mitzvah.
- Anna Bewley on her admission ceremony.

וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יי: גּוֹאֲרָא אֶל־אַבְרָהָם
 אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי יי לֹא נִוְדַעְתִּי לָהֶם: דּ וְגַם הִקְמַתִּי
 אֶת־בְּרִיתִי אִתְּם לְתַת לָהֶם אֶת־אֶרֶץ כְּנָעַן אֶת אֶרֶץ מִגְרִיהֶם אֲשֶׁר־גָּרוּ
 בָּהּ: ה וְגַם אֲנִי שָׁמַעְתִּי אֶת־נַאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבֹדִים
 אִתְּם וְאֶזְכֹּר אֶת־בְּרִיתִי

לְכֹן אֶמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי יי וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבֻלַת מִצְרַיִם
 וְהִצַּלְתִּי אֶתְכֶם מִעֲבֹדֹתֵם וְגִאֲלַתִּי אֶתְכֶם בְּזְרוּעַ נְטוּלָה וּבְשִׁפְטִים גְּדֹלִים:
 ז וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וְהֵייתִי לְכֶם לֵאלֹהִים וַיְדַעְתֶּם כִּי אֲנִי יי
 אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם מִתַּחַת סְבֻלוֹת מִצְרַיִם: ח וְהִבֵּאתִי אֶתְכֶם
 אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לְתַת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב
 וְנָתַתִּי אֹתָהּ לְכֶם מִוְרֶשֶׁה אֲנִי יי: ט וַיְדַבֵּר מֹשֶׁה כֹּן אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא
 שָׁמְעוּ אֶל־מֹשֶׁה מִקְצֶר רוּחַ וּמִעֲבֹדָה קָשָׁה:

י וַיְדַבֵּר יי אֶל־מֹשֶׁה לֵאמֹר: יא בֹּא דַבֵּר אֶל־פְּרַעֲה מֶלֶךְ מִצְרַיִם וַיִּשְׁלַח
 אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ: יב וַיְדַבֵּר מֹשֶׁה לִפְנֵי יי לֵאמֹר הֵן בְּנֵי־יִשְׂרָאֵל
 לֹא־שָׁמְעוּ אֵלַי וְאִידָּ? יִשְׁמַעֲנִי פְרַעֲה וְאֲנִי עַרְל שְׁפֹתַיִם: יג וַיְדַבֵּר יי
 אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיְצַוֶם אֶל־בְּנֵי יִשְׂרָאֵל וְאֶל־פְּרַעֲה מֶלֶךְ מִצְרַיִם
 לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם:

EXODUS 6:2-13

²God spoke to Moses and said to him, "I am Adonai. ³ I appeared to Abraham, Isaac, and Jacob as El Shaddai, but I did not make Myself known to them by My name יהוה. ⁴I also established My covenant with them, to give them the land of Canaan, the land in which they lived as sojourners. ⁵I have now heard the moaning of the Israelites because the Egyptians are holding them in bondage, and I have remembered My covenant.

⁶Say, therefore, to the Israelite people: I am Adonai. I will free you from the labours of the Egyptians and deliver you from their bondage. I will redeem you with an outstretched arm and through extraordinary chastisements. ⁷And I will take you to be My people, and I will be your God. And you shall know that I, Adonai, am your God who freed you from the labours of the Egyptians. ⁸I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession, I Adonai." ⁹But when Moses told this to the Israelites, they would not listen to Moses, their spirits crushed by cruel bondage.

¹⁰Adonai spoke to Moses, saying, ¹¹"Go and tell Pharaoh king of Egypt to let the Israelites depart from his land." ¹²But Moses appealed to Adonai, saying, "The Israelites would not listen to me; how then should Pharaoh heed me, a man of impeded speech!" ¹³So Adonai spoke to both Moses and Aaron in regard to the Israelites and Pharaoh king of Egypt, instructing them to deliver the Israelites from the land of Egypt.

EZEKIEL 20:2-12

And the word of Adonai came to me: "Son of man, speak to the elders of Israel, and say to them, Thus says The Eternal One, is it to inquire of me that you come? As I live, declares God, I will not be inquired of by you. Will you judge them, son of man, will you judge them? Let them know the abominations of their fathers, and say to them, Thus says The Eternal One: On the day when I chose Israel, I swore to the offspring of the house of Jacob, making myself known to them in the land of Egypt; I swore to them, saying, I am your God. On that day I swore to them that I would bring them out of the land of Egypt into a land that I had searched out for them, a land flowing with milk and honey, the most glorious of all lands. And I said to them, Cast away the detestable things your eyes feast on, every one of you, and do not defile yourselves with the idols of Egypt; I am your God. But they rebelled against me and were not willing to listen to me. None of them cast away the detestable things their eyes feasted on, nor did they forsake the idols of Egypt.

"Then I said I would pour out my wrath upon them and spend my anger against them in the midst of the land of Egypt. But I acted for the sake of my name, that it should not be profaned in the sight of the nations among whom they lived, in whose sight I made myself known to them in bringing them out of the land of Egypt. So I led them out of the land of Egypt and brought them into the wilderness. I gave them my statutes and made known to them my rules, by which, if a person does them, he shall live. Moreover, I gave them my Sabbaths, as a sign between me and them, that they might know that I am The Eternal One who sanctifies them.

RABBI SYBIL'S THOUGHT FOR THE WEEK

This week millions celebrated the secular New Year. Whether in Trafalgar Square, at a party with friends, or at home watching TV, most of the country stopped to hear the chimes of Big Ben usher in 2019. There is something faintly mystical in the fact that we move from one year to the next without any physical change. The sky remains dark, there is no difference in the state of the world. Yet for us, we have moved on a year. Everything is new with new possibilities. The tiniest fraction of a second separates one year from the next – however hard one tries – one cannot catch the actual moment – it is too quick.

If you think about it, the notion of midnight is an artificial construction. We cannot see midnight, we cannot know when it occurs without the aid of a watch. Something else is controlling time. Time is controlling us. How different from Jewish time, which, beginning as it does each sunset is visible and natural. It is also much more gradual. You cannot pick the exact moment when the Jewish New Year begins, it bleeds into our consciousness as the rays of the sun diminish on the horizon. We know when it is here – when it is dark; we know when it begins – when the sun sets; but there is the time in between when it is almost Rosh Hashannah, the New Year, almost Shabbat, almost the new day. We have time to experience the change, time to adjust. In the words of Abraham Joshua Heschel, we 'become attuned to the holiness of time.' Jewish time is natural time.

In our lives today we are slaves to time. Always cramming stuff in - how often have we said there are not enough hours in the day? God's days lasted billions of years. We should be grateful God limited ours to only 24 hours, since we seem to fill every hour with stuff – and when we have nothing to do we find things... simply to help pass the time. A common resolution this time of year is to sort out one's desk, or declutter one's house. Maybe we should also be decluttering our time. Can we put gaps in our diaries just for nothing? Instead of rushing around all day, just stop.. and watch the sunset.

SAVE THE DATE

Monday 7 January

6.30pm: CBT Cafe

This month - New beginnings after the festive season

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!

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

Wednesday 16 January

7pm: Lyons Learning Project: Nice Jewish Girls - Jewish Women Through Fashion

Donation's invited (suggested £15) proceeds to Jewish Women's Aid

A unique exploration of Jewish female identity through the lens of fashion, with Professor Carolyn Mair and poet and activist Leah Thorn. In conversation, Carolyn and Leah will discuss issues of fashion and clothing that have impacted them as Jewish women, including assimilation and upward mobility and the imperative to dress modestly. Leah will show a short film about her poetry and fashion project 'Older Women Rock!' and 'Older Women Rock!' poetic/clothing and jewellery will be on display. Carolyn will discuss how psychology enables us to understand fashion as an expression of identity and how fashion as communication is problematic.

Sign up here: www.lyonslearning.org.uk/course/nice-jewish-girls/

Sunday 27 January

6pm: Holocaust Memorial Day Service

West London Synagogue, in association with the Council of Christians and Jews, will be holding a special service to honour the memory of the White Rose Group in Munich, an extraordinary group of young students and their lecturer who wrote pamphlets against the Nazis to enlighten their friends about the risk of Fascism. They paid with their lives, but their bravery has inspired many people. Please join us to learn of their story.