

WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

11-12 January 2019

6 Shevat 5779

SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

FRIDAY

6.00pm:

Erev Shabbat COMBO Service

Led by Rabbi Helen and Rabbi David

Wardens:

David Chapman, Vivien Feather and Steven Rowe

Beadle:

Ivor Epstein

SATURDAY

10.30am:

Coffee Morning

11.00am:

Mental Health Awareness Shabbat Morning Service

Led by Rabbi Julia & Rabbi Helen

Sermon by: Rabbi Helen and Emma Levinson

Torah read and explained by: Rabbi Julia

Wardens:

David Chapman, Vivien Feather and Steven Rowe

Beadle:

Ivor Epstein

Torah:

Exodus 10: 1-20

Haftarah:

Jeremiah 46: 13-28

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 BO

Parashat Bo takes its name from the first word of God's command to Moses, "Go/come (Bo) to Pharaoh." Moses and Aaron continue to plead with Pharaoh to let the Israelites go free. Because he refuses, the Egyptians are punished with plagues of locusts, darkness, and, finally, the death of their firstborn. Pharaoh tells Moses, "Be gone from me!" God then tells Moses that, after the last plague, Pharaoh will let the Israelites leave. That midnight Moses leads the Israelites out of Egypt and proclaims that each year on the evening of the fourteenth day of the first month a festival lasting seven days will be celebrated in order to recall their liberation from Egypt. Matzah, or "unleavened bread," shall be eaten during the seven days, and on the first night of the festival the children will be told how God freed their people from the house of bondage.

COMMUNITY NEWS

We wish a warm mazal tov and good wishes to:

- Daniel Shahidi-De Beer on his Bar Mitzvah.
- Norman Schuman on his significant birthday.

וַיֹּאמֶר יְיָ אֶל־מֹשֶׁה בֹּא אֶל־פְּרֹעֹה כִּי־אֲנִי הִכְבַּדְתִּי אֶת־לְבָבוֹ וְאֶת־לֵב עֲבָדָיו
 לִמְעַן שְׁתִּי אֶתְתִּי אֵלָה בְּקִרְבּוֹ: ¹וְלִמְעַן תִּסְפֹּר בְּאָזְנִי בְנוֹךְ וּבֶן־בְּנוֹךְ אֶת אֲשֶׁר
 הִתְעַלְלִיתְלִי בְּמִצְרַיִם וְאֶת־אֹתֹתַי אֲשֶׁר־שַׁמְתִּי בָם וַיִּדְעֶתְם כִּי־אֲנִי יְיָ: וַיָּבֹא
 מֹשֶׁה וְאַהֲרֹן אֶל־פְּרֹעֹה וַיֹּאמְרוּ אֵלָיו כֹּה־אָמַר יְיָ אֱלֹהֵי הָעִבְרִים עַד־מָתַי
 מֵאַתָּה לַעֲנֹת מִפְּנֵי שְׁלַח עַמִּי וַיַּעֲבֹדְנִי: ²כִּי אִם־מָאֵן אַתָּה לְשַׁלַּח אֶת־עַמִּי הַנְּנִי
 מִבְּיַד מַחֵר אַרְבָּה בְּגִבְלֶךָ: ³וְכִסָּה אֶת־עֵינֵי הָאָרֶץ וְלֹא יוּכַל לִרְאוֹת אֶת־הָאָרֶץ
 וְאָכַל אֶת־יִתְרַ הַפְּלִטָה הַנִּשְׁאֶרֶת לָכֶם מִן־הַבָּרָד וְאָכַל אֶת־כָּל־הָעֵץ הַצֹּמַח
 לָכֶם מִן־הַשָּׂדֶה: וַיִּמְלְאוּ בְּתִיבָה וּבְתִיבָה כָּל־עֲבָדֵיךָ וּבְתִיבָה כָּל־מִצְרַיִם אֲשֶׁר לֹא־דָאוּ
 אֲבֹתֶיךָ וְנָאֲבוֹת אֲבֹתֶיךָ מִיּוֹם הַיּוֹתֵם עַל־הָאָדָמָה עַד הַיּוֹם הַזֶּה וַיִּפְּן וַיֵּצֵא
 מֵעַם פְּרֹעֹה: וַיֹּאמְרוּ עֲבָדֵי פְרֹעֹה אֵלָיו עַד־מָתַי יְהִיֶה זֶה לָנוּ לְמוֹקֵשׁ שְׁלַח
 אֶת־הָאֲנָשִׁים וַיַּעֲבְדוּ אֶת־יְיָ אֱלֹהֵיהֶם הַטֶּרֶם תִּדְעַ עַי אֲבָדָה מִצְרַיִם: ⁴וַיּוֹשֶׁב
 אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן אֶל־פְּרֹעֹה וַיֹּאמֶר אֱלֹהִים לָכוּ עֲבָדוּ אֶת־יְיָ אֱלֹהֵיכֶם מִי
 וּמִי הַהֹלְכִים: ⁵וַיֹּאמֶר מֹשֶׁה בְּנַעֲרֵינוּ וּבִזְקֵנֵינוּ נִלְךָ בְּבַלְיֵנוּ וּבִבְנוֹתֵנוּ בְּצִאֲנוּ
 וּבִבְקָרְנוּ נִלְךָ כִּי חָגִי: לָנוּ יְיָ וַיֹּאמֶר אֱלֹהִים יְהִי כֵן יְיָ עִמָּכֶם כְּאֲשֶׁר אֲשַׁלַּח
 אֶתְכֶם וְאֶת־טַפְּכֶם רְאוּ כִּי רָעָה נֶגַד פְּנֵיכֶם: ⁶לֹא כֵן לְכוּ־נָא הַגְּבִרִים וַעֲבָדוּ
 אֶת־יְיָ כִּי אַתֶּם אַתֶּם מְבַקְשִׁים וַיִּגְרַשׁ אֹתָם מֵאֵת פְּנֵי פְרֹעֹה: ⁷וַיֹּאמֶר יְיָ
 אֶל־מֹשֶׁה נְטֹה יָדְךָ עַל־אָרֶץ מִצְרַיִם בְּאַרְבֶּה וַיַּעַל עַל־אָרֶץ מִצְרַיִם וַיֹּאכַל
 אֶת־כָּל־עֵשֶׂב הָאָרֶץ אֶת־כָּל־אֲשֶׁר הִשְׁאִיר הַבָּרָד: ⁸וַיֵּט מֹשֶׁה אֶת־מִטְּהוֹ
 עַל־אָרֶץ מִצְרַיִם וַיִּזְ נַהֵג רוּח־קָדִים בְּאָרֶץ כָּל־הַיּוֹם הַהוּא וְכָל־הַלֵּילָה הִבְקֹר
 הָיָה וְרוּחַ הַקָּדִים נָשָׂא אֶת־הָאַרְבֶּה: ⁹וַיַּעַל הָאַרְבֶּה עַל כָּל־אָרֶץ מִצְרַיִם וַיִּנַּח
 בְּכָל גְּבוּל מִצְרַיִם כְּבָד מְאֹד לְפָנָיו לֹא־הָיָה כֵן אַרְבֶּה כְּמֹהוּ וְאַחֲרָיו לֹא
 יִהְיֶה־כֵן: ¹⁰וַיִּכָּס אֶת־עֵינֵי כָל־הָאָרֶץ וַתִּחְשַׁךְ הָאָרֶץ וַיֹּאכַל אֶת־כָּל־עֵשֶׂב הָאָרֶץ
 וְאֶת־כָּל־פְּרִי הָעֵץ אֲשֶׁר הוֹתִיר הַבָּרָד וְלֹא־נֹתֵר כָּל־יֵרֶק בְּעֵץ וּבְעֵשֶׂב הַשָּׂדֶה
 בְּכָל־אָרֶץ מִצְרַיִם: ¹¹וַיִּמְהַר פְּרֹעֹה לִקְרֹא לְמֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר חֲטֹאתִי לַיְיָ
 אֱלֹהֵיכֶם וְלָכֶם: ¹²וְעַתָּה שָׂא נָא חֲטֹאתַי אִךְ הַפֵּעַם וְהַעֲתִירוּ לַיְיָ אֱלֹהֵיכֶם וַיִּסַּר
 מֵעָלָי רַק אֶת־הַמּוֹת הַזֶּה: ¹³וַיֵּצֵא מֵעַם פְּרֹעֹה וַיַּעֲתֵר אֵלָיו: ¹⁴וַיַּהֲלֹךְ יְיָ רוּחִים
 חֲזָק מְאֹד וַיִּשָּׂא אֶת־הָאַרְבֶּה וַיִּתְקַעְהוּ יָמָה סוּף לֹא נִשְׂאָר אַרְבֶּה אֶחָד בְּכָל
 גְּבוּל מִצְרַיִם: כ וַיִּחַזַק יְיָ אֶת־לֵב פְּרֹעֹה וְלֹא שְׁלַח אֶת־בְּנֵי יִשְׂרָאֵל:

EXODUS 10: 1-20

^{10:1}Then Adonai said to Moses, “Go to Pharaoh. For I have hardened his heart and the hearts of his courtiers, in order that I may display these My signs among them, ²and that you may recount in the hearing of your sons and of your sons’ sons how I made a mockery of the Egyptians and how I displayed My signs among them—in order that you may know that I am Adonai.” ³So Moses and Aaron went to Pharaoh and said to him, “Thus says Adonai, the God of the Hebrews, ‘How long will you refuse to humble yourself before Me? Let My people go that they may worship Me. ⁴For if you refuse to let My people go, tomorrow I will bring locusts on your territory. ⁵They shall cover the surface of the land, so that no one will be able to see the land. They shall devour the surviving remnant that was left to you after the hail; and they shall eat away all your trees that grow in the field. ⁶Moreover, they shall fill your palaces and the houses of all your courtiers and of all the Egyptians—something that neither your fathers nor fathers’ fathers have seen from the day they appeared on earth to this day.’” With that he turned and left Pharaoh’s presence. ⁷Pharaoh’s courtiers said to him, “How long shall this one be a snare to us? Let the men go to worship Adonai their God! Are you not yet aware that Egypt is lost?” ⁸So Moses and Aaron were brought back to Pharaoh and he said to them, “Go, worship Adonai your God! Who are the ones to go?” ⁹Moses replied, “We will all go, young and old: we will go with our sons and daughters, our flocks and herds; for we must observe God’s festival.” ¹⁰But he said to them, “Adonai be with you the same as I mean to let your children go with you! Clearly, you are bent on mischief. ¹¹No! You menfolk go and worship Adonai, since that is what you want.” And they were expelled from Pharaoh’s presence. ¹²Then Adonai said to Moses, “Hold out your arm over the land of Egypt for the locusts, that they may come upon the land of Egypt and eat up all the grasses in the land, whatever the hail has left.” ¹³So Moses held out his rod over the land of Egypt, and Adonai drove an east wind over the land all that day and all night; and when morning came, the east wind had brought the locusts. ¹⁴Locusts invaded all the land of Egypt and settled within all the territory of Egypt in a thick mass; never before had there been so many, nor will there ever be so many again. ¹⁵They hid all the land from view, and the land was darkened; and they ate up all the grasses of the field and all the fruit of the trees which the hail had left, so that nothing green was left, of tree or grass of the field, in all the land of Egypt. ¹⁶Pharaoh hurriedly summoned Moses and Aaron and said, “I stand guilty before Adonai your God and before you. ¹⁷Forgive my offense just this once, and plead with Adonai your God that He but remove this death from me.” ¹⁸So he left Pharaoh’s presence and pleaded with Adonai. ¹⁹Adonai caused a shift to a very strong west wind, which lifted the locusts and hurled them into the Sea of Reeds; not a single locust remained in all the territory of Egypt. ²⁰But Adonai stiffened Pharaoh’s heart, and he would not let the Israelites go.

JEREMIAH 46:13-28

The word which Adonai spoke to the prophet Jeremiah about the coming of King Nebuchadrezzar of Babylon to attack the land of Egypt: declare in Egypt, proclaim in Migdol, proclaim in Noph and Tahpanhes! Say: Take your posts and stand ready, for the sword has devoured all around you! Why are your stalwarts swept away? They did not stand firm, for Adonai thrust them down; God made many stumble, they fell over one another. They said: "Up! Let us return to our people, to the land of our birth, because of the deadly sword." There they called Pharaoh king of Egypt: "Braggart who let the hour go by." As I live - declares the King, whose name is Adonai of Hosts - as surely as Tabor is among the mountains and Carmel is by the sea, so shall this come to pass. Equip yourself for exile, fair Egypt, you who dwell secure! For Noph shall become a waste, desolate, without inhabitants. Egypt is a handsome heifer - a gadfly from the north is coming, coming! The mercenaries, too, in her midst are like stall-fed calves; they too shall turn tail, Flee as one, and make no stand. Their day of disaster is upon them, The hour of their doom. She shall rustle away like a snake as they come marching in force; They shall come against her with axes, like hewers of wood. They shall cut down her forest - declares Adonai - though it cannot be measured; for they are more numerous than locusts, and cannot be counted. Fair Egypt shall be shamed, handed over to the people of the north. Adonai of Hosts, the God of Israel, has said: I will inflict punishment on Amon of No and on Pharaoh - on Egypt, her gods, and her kings - on Pharaoh and all who rely on him. I will deliver them into the hands of those who seek to kill them, into the hands of King Nebuchadrezzar of Babylon and into the hands of his subjects. But afterward she shall be inhabited again as in former days, declares Adonai. But you, have no fear, My servant Jacob, be not dismayed, O Israel! I will deliver you from far away, your folk from their land of captivity; and Jacob again shall have calm and quiet, with none to trouble him. But you, have no fear, My servant Jacob - declares Adonai - for I am with you. I will make an end of all the nations among which I have banished you, but I will not make an end of you! I will not leave you unpunished, but I will chastise you in measure.

RABBI JULIA'S THOUGHT FOR THE WEEK

I finally sent off the unedited version of my book on antisemitism to the publishers from my holiday last weekend. I breathed a sigh of relief, and thought I would no longer have to collect all the depressing and dispiriting examples of antisemitism we seem to be confronting in the UK at the moment. And then, sure enough, on Monday the village of Shenley got several daubings of the words "Jew Ghetto" on some fences and walls, along with a Star of David.

One resident, Michelle Spevick, wrote: "As a Shenley resident and the descendant of families pretty much wiped out in the Holocaust I am sickened by this graffiti which I just drove past. I doubt the person who did this feels remorse or shame but they badly need some educating...." Others wrote it was "Absolutely disgusting. Vile", and "what is wrong with people – that is awful."

Dave Rich, spokesperson for the Community Security Trust, said: "This.... kind of antisemitic language should have no place in our society...."

Michelle Spevick says these people need 'some educating.' The problem is that we have been educating about the Holocaust, and about antisemitism, for decades now, and there is no evidence it has improved things. Of course, it could have been still worse had that education, those subjects, not been included in the national curriculum, but we'll never know if that's the case. My own view is that it is NOT about education, though education is valuable for its own sake. It's about licensed hatred. I think that social media, and particularly Twitter with its anonymity, have allowed a kind of mindless hatred which was probably there before but not so upfront, to flourish, to be fed by other haters, and to become almost respectable. I think the only answer is regulation, and making the operators responsible for hate speech and incendiary comment on the websites/domains.

That won't necessarily be popular. It will enrage the free speech defenders, of whom I am normally one. But this licensed hatred has now gone on long enough, and I believe we have to act. The public has to say this is unacceptable. Making it a crime for which operators can be fined will be one way of achieving that. Not ideal, but no-one has come up with a better idea yet. And this is the time to slap it down, for all our sakes, Jew and non-Jew alike.

SAVE THE DATE

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/

Thursday 17 January

12.15pm: Seymour Group Lunch

Guest speaker: Wendy Max will be speaking to us about her fascinating life in music, which she entered 'Accidentally on Purpose' and how she became a cello teacher.

£15 payable at the door. Book early by phoning Hermy Jankel on 020 7722 8489. If she is unavailable please leave a clear message. Cancellations will only be accepted before 10am on the preceding Monday. Otherwise you will be charged. Parking? We aim to finish by 2.30pm.

7.00pm: Kolnoa-Cinema: Fuglene Over Sundet/Across the Waters

Dir. Nicolo Donato 2016, Denmark

In the lead up to Holocaust Memorial Day 2019, this dark but gripping drama tells the story of the escape of Jews from Denmark to Sweden during WWII with the help of local people and boatmen. We are privileged to welcome WLS member and good friend, part-Danish film and theatre maker, Alexander Bodin Saphir to join us for the post screening discussion. Alex has researched the history of this less well known period of Holocaust history and has a well informed and alternative view on events. His own stage play (Rosenbaum's Rescue – parktheatre.co.uk) exploring that alternative narrative is presented from 9 January – 9 February at the Park Theatre, Finsbury Park. We have a limited number of discounted tickets for WLS KOLNOA attendees. (Contact Jim on 07768 455667 to join the list).