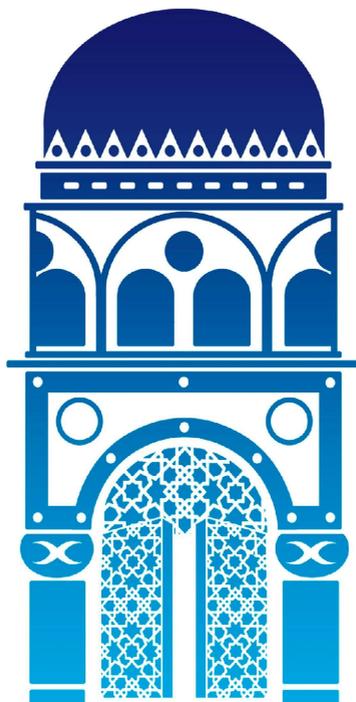


# WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

21/22 June 2019

19 Sivan 5779

# SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

## FRIDAY

**6.00pm:**

**Erev Shabbat Service**

Led by Rabbi Helen and Rabbi Sybil

Sermon by: Rabbi Sybil

**7:15pm:**

Shabbat Shirah Service

Led by: Rabbi Neil

**Wardens:**

David Chapman, Oliver Walton and Liliane Chan

**Beadles:**

Micky Nathanson and Orlando Ortega-Medina

## SATURDAY

**10.30am:**

**Coffee Morning**

**11.00am:**

**Shabbat Morning Service**

Led by Rabbi David and Rabbi Sybil

Sermon by: Rabbi David

**Wardens:**

David Chapman, Oliver Walton and Liliane Chan

**Beadles:**

Micky Nathanson and Orlando Ortega-Medina

**Torah:**

Numbers 13:25-14:7

**Haftarah:**

Joshua 2:1-24

*Please join us for Shabbat kiddush after the service.*

### **Doctor or fully trained first aider?**

If you are a doctor, trained first aider or fully trained mental health first aider please make yourself known to the wardens and beadle.

## PARASHAT SH'LACH L'CHA

*Parashat Sh'lach-L'cha* describes how the twelve spies, each representing a tribe of Israel, scout the Land of Israel. After forty days they return. Ten of them report that the land is fruitful, but its cities and countryside are filled with powerful warriors—giants. Two of the spies, Caleb and Joshua, disagree. They urge the people to conquer the land. Hearing the divided report, the people protest against Moses and Aaron, telling them, "Let us go back to Egypt." God threatens to abandon the people for their disloyalty and to create a new people for Moses to lead. Moses pleads with God to pardon the people, pointing out that God's reputation is at stake. He argues that, if the people are destroyed, it will appear that God freed them from Egypt to crush them in the desert. The people are told that, because of their lack of faith, they will die before entering the Land of Israel, and only after forty years of wandering in the desert will their children conquer the land. Offerings to be presented at the sanctuary are described, as is the treatment of the *ger*, or "stranger", who resides among the Israelites. The Israelites are warned that the penalty for gathering wood on the Sabbath is death by stoning. They are commanded to attach a blue cord or thread to the fringes at the corners of their garments as a reminder of their responsibility to fulfill all the commandments of Torah.

## COMMUNITY NEWS

We extend a warm Mazel tov to:

- Cole Matthews and his family on Cole's Bar Mitzvah.
- David Hyman on his baby blessing.
- Reuben Rothschild-Pearson on his baby blessing.
- Geoff Lawson and Leanna Wigginton on their Auf Ruf.

וַיָּשְׁבוּ מִתּוֹר הָאָרֶץ מִקֶּץ אַרְבָּעִים יוֹם: <sup>ב</sup>וַיִּלְכוּ וַיִּבְאוּ אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל אֶל-מִדְבַּר פָּאֶרָן קְדָשָׁה וַיָּשִׁיבוּ אֹתָם דָּבָר וְאֶת-כָּל-הֶעָדָה וַיֵּרְאוּם אֶת-פְּרִי הָאָרֶץ: <sup>ב</sup>וַיִּסְפְּרוּ-לוֹ וַיֹּאמְרוּ: בָּאוּ אֶל-הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם זָבַת חֶלֶב וּדְבַשׁ הוּא וְזֶה-פְּרִיָּהּ: <sup>ג</sup>אֲפֹס כִּי-עָזָה הָעַם הַיֹּשֵׁב בָּאָרֶץ וְהָעָרִים בְּצֻרוֹת גְּדֹלֹת מְאֹד וְגַם-יְלָדֵי הָעֵינֶק רְאִינוּ שָׁם: <sup>ד</sup>עַמֶּלֶק יוֹשֵׁב בָּאָרֶץ הַנֶּגֶב וְהַחֲתִי וְהַיְבוּסִי וְהָאֱמֹרִי יוֹשֵׁב בְּהָר וְהַכְּנַעֲנִי יוֹשֵׁב עַל-הַיָּם וְעַל יַד הַיַּרְדֵּן:

<sup>א</sup>וַיַּחֲסֵ כָלֵב אֶת-הָעָם אֶל-מֹשֶׁה וַיֹּאמֶר עֲלֵה נַעֲלֶה וַיִּרְשְׁנוּ אֹתָהּ כִּי-יָכוֹל נוֹכַח לָהּ: <sup>ב</sup>וְהָאֲנָשִׁים אֲשֶׁר עָלוּ עִמּוֹ אָמְרוּ לֹא נוֹכַח לַעֲלֹת אֶל-הָעָם כִּי-חָזַק הוּא מִמֶּנּוּ: <sup>ג</sup>וַיֵּצִיאוּ דַבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עֲבַרְנוּ בָּהּ לְתוֹר אֹתָהּ אַרְצָא אֲכַלֶּת יוֹשְׁבֶיהָ הוּא וְכָל-הָעָם אֲשֶׁר-רָאִינוּ בְּתוֹכָהּ אֲנָשִׁי מְדֹדֹת: <sup>ד</sup>וְשָׁם רְאִינוּ אֶת-הַנְּפִילִים בְּנֵי עָנָק מִן-הַנְּפִילִים וַנְּהִי בְעֵינֵינוּ כְּחַגְבִּים וְכֵן הָיִינוּ בְּעֵינֵיהֶם:

<sup>א</sup>וַתִּשָּׂא כָל-הֶעָדָה וַיִּתְּנוּ אֶת-קוֹלָם וַיִּבְכּוּ הָעָם בְּלִילָה הַהוּא: <sup>ב</sup>וַיִּלְנוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן כֹּל בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֲלֵהֶם כָּל-הֶעָדָה לוֹ-מִתְּנוּ בָּאָרֶץ מְצָרִים אוֹ בַמִּדְבָּר הַזֶּה לוֹ-מִתְּנוּ: <sup>ג</sup>וְלָמָּה יְיָ מֵבִיא אֹתָנוּ אֶל-הָאָרֶץ הַזֹּאת לְנַפֵּל בְּחָרֵב נָשִׁינוּ וְטַפָּנוּ יִהְיוּ לְבַז הַלְוָא טוֹב לָנוּ שׁוּב מִצְרַיִם: <sup>ד</sup>וַיֹּאמְרוּ אִישׁ אֶל-אֲחִיו נַתְּנָה רֹאשׁ וְנִשׁוּבָה מִצְרַיִם: <sup>ה</sup>וַיַּפֵּל מֹשֶׁה וְאַהֲרֹן עַל-פְּנֵיהֶם לִפְנֵי כָל-קְהַל עֵדֶת בְּנֵי יִשְׂרָאֵל: <sup>ו</sup>וַיְהוֹשַׁע בֶּן-נּוּן וְכָלֵב בֶּן-יִפְתָּה מִן-הַחֲתָרִים אֶת-הָאָרֶץ קָרְעוּ בְּגָדֵיהֶם: <sup>ז</sup>וַיֹּאמְרוּ אֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עֲבַרְנוּ בָּהּ לְתוֹר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד:

## NUMBERS 13:25-14:7

<sup>25</sup>At the end of forty days they returned from exploring the land. <sup>26</sup>They came back to Moses and Aaron and the whole Israelite community at Kadesh in the Desert of Paran. There they reported to them and to the whole assembly and showed them the fruit of the land. <sup>27</sup>They gave Moses this account: "We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit. <sup>28</sup>But the people who live there are powerful, and the cities are fortified and very large. We even saw descendants of Anak there. <sup>29</sup>The Amalekites live in the Negev; the Hittites, Jebusites and Amorites live in the hill country; and the Canaanites live near the sea and along the Jordan."

<sup>30</sup>Then Caleb silenced the people before Moses and said, "We should go up and take possession of the land, for we can certainly do it." <sup>31</sup>But the men who had gone up with him said, "We can't attack those people; they are stronger than we are." <sup>32</sup>And they spread among the Israelites a bad report about the land they had explored. They said, "The land we explored devours those living in it. All the people we saw there are of great size. <sup>33</sup>We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them."

<sup>14:1</sup>That night all the members of the community raised their voices and wept aloud. <sup>2</sup>All the Israelites grumbled against Moses and Aaron, and the whole assembly said to them, "If only we had died in Egypt! Or in this wilderness! <sup>3</sup>Why is the Eternal One bringing us to this land only to let us fall by the sword? Our wives and children will be taken as plunder. Wouldn't it be better for us to go back to Egypt?" <sup>4</sup>And they said to each other, "We should choose a leader and go back to Egypt." <sup>5</sup>Then Moses and Aaron fell facedown in front of the whole Israelite assembly gathered there. <sup>6</sup>Joshua son of Nun and Caleb son of Jephunneh, who were among those who had explored the land, tore their clothes <sup>7</sup>and said to the entire Israelite assembly, "The land we passed through and explored is exceedingly good.

## JOSHUA 2:1-24

Joshua son of Nun secretly sent two spies from Shittim, saying, "Go, reconnoiter the region of Jericho." So they set out, and they came to the house of a harlot named Rahab and lodged there. The king of Jericho was told, "Some men have come here tonight, Israelites, to spy out the country." The king of Jericho thereupon sent orders to Rahab: "Produce the men who came to you and entered your house, for they have come to spy out the whole country." The woman, however, had taken the two men and hidden them. "It is true," she said, "the men did come to me, but I didn't know where they were from. And at dark, when the gate was about to be closed, the men left; and I don't know where the men went. Quick, go after them, for you can overtake them." Now she had taken them up to the roof and hidden them under some stalks of flax which she had lying on the roof. So the men pursued them in the direction of the Jordan down to the fords; and no sooner had the pursuers gone out than the gate was shut behind them. The spies had not yet gone to sleep when she came up to them on the roof. She said to the men, "I know that Adonai has given the country to you, because dread of you has fallen upon us, and all the inhabitants of the land are quaking before you. For we have heard how Adonai dried up the waters of the Sea of Reeds for you when you left Egypt, and what you did to Sihon and Og, the two Amorite kings across the Jordan, whom you doomed. When we heard about it, we lost heart, and no man had any more spirit left because of you; for Adonai your God is the only God in heaven above and on earth below. Now, since I have shown loyalty to you, swear to me by Adonai that you in turn will show loyalty to my family. Provide me with a reliable sign that you will spare the lives of my father and mother, my brothers and sisters, and all who belong to them, and save us from death." The men answered her, "Our persons are pledged for yours, even to death! If you do not disclose this mission of ours, we will show you true loyalty when Adonai gives us the land." She let them down by a rope through the window—for her dwelling was at the outer side of the city wall and she lived in the actual wall. She said to them, "Make for the hills, so that the pursuers may not come upon you. Stay there in hiding three days, until the pursuers return; then go your way." But the men warned her, "We will be released from this oath which you have made us take [unless,] when we invade the country, you tie this length of crimson cord to the window through which you let us down. Bring your father, your mother, your brothers, and all your family together in your house; and if anyone ventures outside the doors of your house, his blood will be on his head, and we shall be clear. But if a hand is laid on anyone who remains in the house with you, his blood shall be on our heads. And if you disclose this mission of ours, we shall likewise be released from the oath which you made us take." She replied, "Let it be as you say." She sent them on their way, and they left; and she tied the crimson cord to the window. They went straight to the hills and stayed there three days, until the pursuers turned back. And so the pursuers, searching all along the road, did not find them. Then the two men came down again from the hills and crossed over. They came to Joshua son of Nun and reported to him all that had happened to them. They said to Joshua, "Adonai has delivered the whole land into our power; in fact, all the inhabitants of the land are quaking before us."

Fifteen years ago, Lufti Radwan left off lecturing at Oxford University and bought fifty acres of land. Inspired by the Koran, he created a farm that is a completely sustainable, carbon neutral environment. I took some of our Tripod kids to visit it last Sunday and it is truly remarkable. All organic of course, and free range. The chickens provide meat and eggs, which are sold; and their droppings used to make a rich fertiliser which helps grow the crops that feed them. The vegetables they grow feed the family and provide for the small café they run; ducks eat the slugs in the vegetable patch and geese keep the weeds down. Their sheep give birth in the fields where they graze, but there is a danger out in the open of the new-born being attacked by foxes or kites. This problem is solved by three alpacas who quite naturally stand guard around a lamb until the danger is past. The wool from the sheep and the alpacas is given to local craftsmen who produce blankets that are sold in their shop. The farm is a source of both organic hallal and organic kosher meat in this country.

The family built the farmhouse themselves. With walls made of clay they personally dug out of the ground, they used wool from their sheep as insulation. They manage their own heating and hot water using wood from the 5,000 willows they planted – and they produce electricity through solar and wind energy. They have compost toilets, so even the human waste gets used to enrich the farm.

It's a lot of hard work. Lufti employs five workers to help him. I wondered if this was economically viable. The profit is tiny, he admitted, but his neighbour has one thousand acres and employs just one man and his profit is no greater. He gets so little for the food he grows and spends all the profit on machinery, he is no better off. So why, one asks, do not more people farm the way Lufti does?

Lufti quoted from the Koran. He could have been quoting Genesis. Humanity was created to be stewards of the earth – placed in the garden 'to till it and to tend it.'

When God created Adam, the midrash tells us, God turned to him and said.

'See My works, how fine they are; all that I have created, I created for your benefit. Think upon this and do not corrupt and destroy My world, For if you destroy it, there is no one to restore it after you.'  
(Ecclesiastes Rabba 7:28)

# SAVE THE DATE

## **Saturday 22 June**

### **1.00pm: The Library Hour**

This month we will be discussing Anne Frank and the rise of anti-semitism in Europe today. Anne Frank would of been 90 this month, and some letters she wrote have recently been discovered, and have just been published.

## **Friday 5 July**

### **PEACE OF MIND ONEG SHABBAT**

**6pm:** Traditional Friday night service - all very welcome

**7.15pm:** Oneg Shabbat Dinner, three course Summer menu with wine

As this year's one week in residence by the Peace of Mind team draws to a close, we invite host families and their friends, volunteer cooks and chaperones, project funders and sponsors, and absolutely every member of the community, to join participants in an informal, boisterous yet moving party, sharing thoughts, good food and wine in a convivial atmosphere.

£30 per adult member, £37.50 per adult non member, £18 child, fulltime student, or unwaged, £250 for a table of ten. Tickets from Kathryn on 020 7535 0259.

## **Saturday 6 July**

### **PRIDE SHABBAT**

**10.30am:** Welcome with coffee and cake

**11.00am:** Shabbat Morning Service in celebration of 50 years of Stonewall with sermon by Sir Terry Etherton, Master of the Rolls, WLS member and the most senior gay judge in the UK.

**12.45pm:** Celebratory Pride kiddush

**1.15pm:** Join the community as we make our way to meet up with the Jewish delegation on the Pride parade. WLS is especially proud to be sponsoring this year's Pride Jewish minibus for the second year, ensuring that irrespective of mobility, all members of the Jewish LGBT+ community are able to participate in this year's parade.