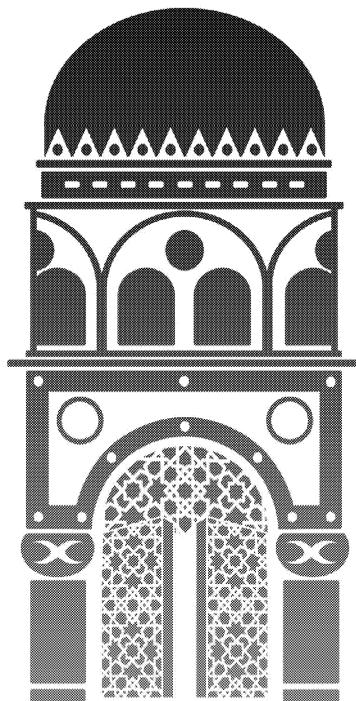


WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

5/6 July 2019

3 Tammuz 5779

SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

FRIDAY

6.00pm:

Erev Shabbat COMBO Service

Led by Rabbi Julia, Rabbi David and Rabbi Neil

Wardens:

David Chapman, Oliver Walton and Liliane Chan

Beadles:

William Campos-Ortega and Michelle Ross

SATURDAY

10.30am:

Coffee Morning

11.00am:

Shabbat Morning COMBO Service

Led by Rabbi Julia, Rabbi Helen and Rabbi David

Sermon by: Sir Terence Etherton

Wardens:

David Chapman, Oliver Walton and Steven Rowe

Beadles:

William Campos-Ortega and Michelle Ross

Torah:

Numbers 20:1-21

Haftarah:

Isaiah 41:1-20

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 CHUKKAT

Parashat Chukkat begins by describing the ritual slaughter and sacrifice of the *parah adumah*, or “red cow”, by Eleazar the priest, and the ritual cleansing for those who touch a corpse. Miriam, the sister of Moses and Aaron, dies at Kadesh. Again the people complain that they have no water to drink. God tells Moses to take his rod and order a rock to bring forth water. Angry at the complaining people, whom he calls “rebels”, Moses strikes the rock with his rod. Water pours out. The people drink and water their animals. God informs Moses that because of his anger he will not be allowed to lead his people into the Land of Israel. Moses asks the king of Edom for permission to pass through his land. The king refuses, and the Israelites take another route. When they reach Hor, Aaron dies, and his priestly authority is passed on to his son, Eleazar. The people mourn Aaron for thirty days. Afterwards they are attacked by the Canaanites, whom they conquer with God’s help. However, the people continue to complain to Moses: “Why did you make us leave Egypt to die in the wilderness?” God sends snakes among the people to bite them for their disloyalty. Moses begs forgiveness for them when they admit their wrongdoing. God tells Moses to place a *seraph* figure—a snake made of copper—on his staff. When the people see it, they will be healed. The Israelites are later attacked by the Amorites and the people of Bashan and Og. In each battle the Israelites emerge victorious, conquering towns and acquiring large territories.

COMMUNITY NEWS

We extend a warm Mazel tov to:

- Elliott Miskin and Sonni Tollman on their Auf Ruf.
- Monica Jankel and Jim Fletcher on their birthdays.

א וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה מִדְּבַר־צֶן בַּחֹדֶשׁ הָרִאשׁוֹן וַיָּשֶׁב הָעָם בְּקֹדֶשׁ וַתָּמַת שָׁם מֵרִים וַתִּקְבַּר שָׁם: ב וְלֹא־הָיָה מִיָּם לַעֲדָה וַיִּקְהְלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן: ג וַיִּרַב הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ לֵאמֹר וְלוֹ גִּוְעָנוּ בַּגּוֹעַ אַחֲנֹנוּ לִפְנֵי יי: ד וְלָמָּה הֵבֵאתֶם אֶת־קֹהֶל יי אֶל־הַמִּדְבָּר הַזֶּה לָמוֹת שָׁם אֲנַחְנוּ וּבְעֵינֵינוּ: ה וְלָמָּה הֶעֱלִיתֵנוּ מִמִּצְרַיִם לְהֵבִיא אֹתָנוּ אֶל־הַמְּקוֹם הַרְעֵה הַזֶּה לֹא | מְקוֹם זֶרַע וַתֵּאנָה וְגִפְן וְרִמּוֹן וּמִים אֵין לַשְׁתּוֹת: ו וַיָּבֹא מֹשֶׁה וְאַהֲרֹן מִפְּנֵי הַקֹּהֶל אֶל־פֶּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיִּרְא כְבוֹד־יי אֲלֵיהֶם: פ [שלישי] [שני כשהן מחוברין] ז וַיְדַבֵּר יי אֶל־מֹשֶׁה לֵאמֹר: ח קַח אֶת־הַמַּטֵּה וְהַקֹּהֶל אֶת־הָעֵדָה אִתָּה וְאַהֲרֹן אַחִיד וּדְבַרְתֶּם אֶל־הַסֵּלַע לְעֵינֵיהֶם וְנָתַן מִיַּמּוֹ וְהוֹצֵאתָ לָהֶם מִיָּם מִן־הַסֵּלַע וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעֵירָם: ט וַיִּקַּח מֹשֶׁה אֶת־הַמַּטֵּה מִלִּפְנֵי יי כַּאֲשֶׁר צִוָּהוּ: י וַיִּקְהְלוּ מֹשֶׁה וְאַהֲרֹן אֶת־הַקֹּהֶל אֶל־פְּנֵי הַסֵּלַע וַיֹּאמְרוּ לָהֶם שְׂמַעוּ־נָא הַמְּרִים הַמִּן־הַסֵּלַע הַזֶּה נּוֹצִיא לָכֶם מַיִם: יא וַיִּרְם מֹשֶׁה אֶת־יָדוֹ וַיִּדֹּף אֶת־הַסֵּלַע בַּמַּטֵּהוּ פַּעַמַיִם וַיִּצְאוּ מַיִם רַבִּים וַתִּשְׁתַּף הָעֵדָה וּבְעֵירָם: ס יב וַיֹּאמֶר יי אֶל־מֹשֶׁה וְאַל־אַהֲרֹן יַעַן לֹא־הֶאֱמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל לָכֵן לֹא תֵבִיאוּ אֶת־הַקֹּהֶל הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לָהֶם: יג הִמָּה מִי מְרִיבָה אֲשֶׁר־רָבוּ בְנֵי־יִשְׂרָאֵל אֶת־יי וַיִּקְדֹּשׁ בָּם: ס [רביעי] יד וַיִּשְׁלַח מֹשֶׁה מַלְאָכִים מִקֹּדֶשׁ אֶל־מֶלֶךְ אֲדוֹם כֹּה אָמַר אַחִיד יִשְׂרָאֵל אַתָּה יָדַעְתָּ אֵת כָּל־הַתְּלָאָה אֲשֶׁר מִצָּאתָנוּ: טו וַיִּרְדּוּ אֲבֹתֵינוּ מִצְרִימָה וַנִּשָּׁב בְּמִצְרַיִם יָמִים רַבִּים וַיִּרְעוּ לָנוּ מִצְרַיִם וְלֹא־אֲבֹתֵינוּ: טז וַנִּצְעַק אֶל־יי וַיִּשְׁמַע קוֹלָנוּ וַיִּשְׁלַח מַלְאָךְ וַיִּצְאָנוּ מִמִּצְרַיִם וְהִנֵּה אֲנַחְנוּ בְּקֹדֶשׁ עִיר קִצְחָה גְבוּלָךְ: יז נַעֲבְרָה־נָא בָאָרֶץךָ לֹא נַעֲבֹר בַּשָּׂדֶה וּבַכְרֶם וְלֹא נִשְׁתֶּה מִי בָאֵר דְּרֹךְ הַמֶּלֶךְ נִלְוֶךָ לֹא נֹטֶה יָמִין וּשְׂמֹאלוֹ עַד אֲשֶׁר־נַעֲבֹר גְּבוּלָךְ: יח וַיֹּאמֶר אֵלָיו אֲדוֹם לֹא תַעֲבֹר בִּי פֶן־בַּחֲרֹב אֲצֵא לְקִרְאתְךָ: יט וַיֹּאמְרוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל בְּמִסְלָה נַעֲלֶה וְאִם־מִיָּמִיד נִשְׁתֶּה אָנֹכִי וּמִקְנִי וְנָתַתִּי מַכְרָם וְקָ אֵין־דָּבָר בְּרַגְלִי אֲעַבְרָה: כ וַיֹּאמֶר לֹא תַעֲבֹר וַיִּצְא אֲדוֹם לְקִרְאתוֹ בְּעַם כְּבֹד וּבְיַד חֲזָקָה: כא וַיִּמָּאן | אֲדוֹם נָתַן אֶת־יִשְׂרָאֵל עֹבֵר בְּגִבְלוֹ וַיִּט יִשְׂרָאֵל מֵעַלְיוֹ:

NUMBERS 20:1-21

1 The Israelites arrived in a body at the wilderness of Zin on the first new moon, and the people stayed at Kadesh. Miriam died there and was buried there.**2** The community was without water, and they joined against Moses and Aaron. **3** The people quarreled with Moses, saying, "If only we had perished when our brothers perished at the instance of Adonai! **4** Why have you brought Adonai's congregation into this wilderness for us and our beasts to die there? **5** Why did you make us leave Egypt to bring us to this wretched place, a place with no grain or figs or vines or pomegranates? There is not even water to drink!"**6** Moses and Aaron came away from the congregation to the entrance of the Tent of Meeting, and fell on their faces. The Presence of Adonai appeared to them, **7** and Adonai spoke to Moses, saying, **8** "You and your brother Aaron take the rod and assemble the community, and before their very eyes order the rock to yield its water. Thus you shall produce water for them from the rock and provide drink for the congregation and their beasts."**9** Moses took the rod from before Adonai, as he had commanded. **10** Moses and Aaron assembled the congregation in front of the rock; and he said to them, "Listen, you rebels, shall we get water for you out of this rock?" **11** And Moses raised his hand and struck the rock twice with his rod. Out came copious water, and the community and their beasts drank. **12** But Adonai said to Moses and Aaron, "Because you did not trust Me enough to affirm My sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them."**13** Those are the Waters of Meribah—meaning that the Israelites quarrelled with Adonai—whose sanctity was affirmed through them.**14** From Kadesh, Moses sent messengers to the king of Edom: "Thus says your brother, Israel: You know all the hardships that have befallen us; **15** that our ancestors went down to Egypt, that we dwelt in Egypt a long time, and that the Egyptians dealt harshly with us and our ancestors. **16** We cried to Adonai who heard our plea, sending a messenger who freed us from Egypt. Now we are in Kadesh, the town on the border of your territory. **17** Allow us, then, to cross your country. We will not pass through fields or vineyards, and we will not drink water from wells. We will follow the king's highway, turning off neither to the right nor to the left until we have crossed your territory."**18** But Edom answered him, "You shall not pass through us, else we will go out against you with the sword." **19** "We will keep to the beaten track," the Israelites said to them, "and if we or our cattle drink your water, we will pay for it. We ask only for passage on foot—it is but a small matter." **20** But they replied, "You shall not pass through!" And Edom went out against them in heavy force, strongly armed. **21** So Edom would not let Israel cross their territory, and Israel turned away from them.

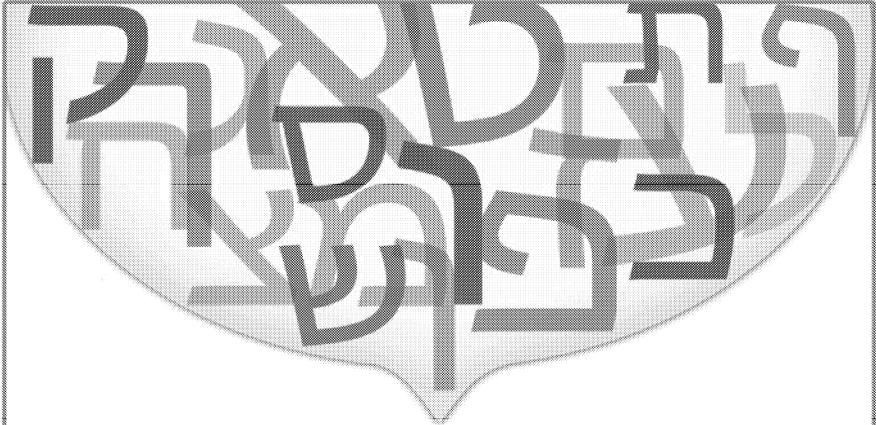
ISAIAH 41:1-20

1 "Be silent before me, you islands! Let the nations renew their strength! Let them come forward and speak; let us meet together at the place of judgment. **2** "Who has stirred up one from the east, calling him in righteousness to his service? He hands nations over to him and subdues kings before him. He turns them to dust with his sword, to windblown chaff with his bow. **3** He pursues them and moves on unscathed, by a path his feet have not traveled before. **4** Who has done this and carried it through, calling forth the generations from the beginning? I, the Eternal One—with the first of them and with the last—I am he." **5** The islands have seen it and fear; the ends of the earth tremble. They approach and come forward; **6** they help each other and say to their companions, "Be strong!" **7** The metalworker encourages the goldsmith, and the one who smooths with the hammer spurs on the one who strikes the anvil. One says of the welding, "It is good." The other nails down the idol so it will not topple. **8** "But you, Israel, my servant, Jacob, whom I have chosen, you descendants of Abraham my friend, **9** I took you from the ends of the earth, from its farthest corners I called you. I said, 'You are my servant'; I have chosen you and have not rejected you. **10** So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand. **11** "All who rage against you will surely be ashamed and disgraced; those who oppose you will be as nothing and perish. **12** Though you search for your enemies, you will not find them. Those who wage war against you will be as nothing at all. **13** For I am the Eternal One your God who takes hold of your right hand and says to you, Do not fear; I will help you. **14** Do not be afraid, you worm Jacob, little Israel, do not fear, for I myself will help you," declares the Eternal One, your Redeemer, the Holy One of Israel. **15** "See, I will make you into a threshing sledge, new and sharp, with many teeth. You will thresh the mountains and crush them, and reduce the hills to chaff. **16** You will winnow them, the wind will pick them up, and a gale will blow them away. But you will rejoice in the Eternal One and glory in the Holy One of Israel. **17** "The poor and needy search for water, but there is none; their tongues are parched with thirst. But I the Eternal One will answer them; I, the God of Israel, will not forsake them. **18** I will make rivers flow on barren heights, and springs within the valleys. I will turn the desert into pools of water, and the parched ground into springs. **19** I will put in the desert the cedar and the acacia, the myrtle and the olive. I will set junipers in the wasteland, the fir and the cypress together, **20** so that people may see and know, may consider and understand, that the hand of the Eternal One has done this, that the Holy One of Israel has created it.

RABBI SYBIL'S THOUGHT FOR THE WEEK^v

This Shabbat is Pride Shabbat – particularly significant this year in that it marks 30 years since the foundation of Stonewall – the charity campaigning of equality and acceptance of LGBT+ rights in the UK – and 50 years since the Stonewall riots after which the charity is named. The Stonewall Inn was a club in Greenwich Village, New York – one of the few places in the 1960s where gay men, lesbians and transsexuals could meet openly. Although the draconian laws against homosexuality had been relaxed in the US, prejudice remained high and the police continued a policy of harassment. On June 28th 1969, those who had gathered at the inn had had enough. Their refusal to co-operate with the police led to arrests and then to violence. The rioting was an expression of a long-term suppression of resentment and humiliation at the hands of the police. After the Stonewall riots things changed quite rapidly. The first Pride marches took place the year after. The Gay Liberation Front was founded and other organisations that were not afraid to use the word 'Gay' or 'Lesbian' – organisations that were open and honest about their intent and unafraid to stand up for who they were and what they believed. But prejudices remain. In the UK the repealing of clause 28 in 2000 and the equal marriages act of 2013 should have meant no more issues for the community. Yet there are still problems – the protests in Birmingham against the teaching of a variety of life-choices is only one example. Prejudice hides behind the supposed rectitude of religious feeling or is expressed openly through the violence of mindless thugs. We know this all too well as Jews in this country. The law is with us, supports us, protects us. But it can protect only so far against the beliefs of some people who refuse to change their views – who refuse to recognise their common humanity with those that are different to them. As a woman and as a Jew, I have experienced a fair share of intolerance and discrimination. I have found (though not always had the courage to act on it) that the only answer as an individual to bigotry, is to be bolder and stronger in the declaration of who I am. I am proud and honoured to join in the Pride Parade this year and express solidarity with a community who can show us all the best way to counter prejudice.

SAVE THE DATE



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מילים HEBREW SCHOOL

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Join one of our Hebrew classes (beginners / advanced)
for 16 hours of summer intensive Hebrew course!

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6.30 - 8.30pm at WLS

Early-bird price: only £150 by 5 July (Full price - £180)

For more information and signing up contact Adi at:

adi.ben-naim@wls.org.uk | 020 7535 0275

