

# WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

19/20 July 2019

17 Tammuz 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 David

**Wardens:**

David Chapman, Oliver Walton and Steven Rowe

**Beadle:**

Julia and Julian Markson

## SATURDAY

**10.30am:**

**Coffee Morning**

**11.00am:**

**Shabbat Morning Service**

Led by Rabbi Helen and Rabbi David  
Sermon by: Rabbi David  
Torah Read by: Andressa Dias (Adult Bat Mitzvah)

**Wardens:**

David Chapman, Oliver Walton and Steven Rowe

**Beadle:**

Julia and Julian Markson

**Torah:**

Numbers 25:10-26:4

**Haftarah:**

I Kings 19:1-15

*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 PINCHAS

*Parashat Pinchas* elaborates on the incident at the end of *Parashat Balak*: Pinchas, son of Eleazar, kills Zimri son of Salu and Cozbi daughter of Zur, a Midianite, who have entered a tent to have sex. Pinchas's zealousness saves the Israelites from a plague. God rewards him with a covenant of peace and his descendants with the office of the priesthood for all time. Moses tells the people to crush the Midianites for their "trickery" in seducing the Israelites into idolatry and whoring with their women. After the plague, Moses and Aaron take a census of the entire Israelite community. The total number of Israelites is 601,730. Moses also announces the division of the land, providing larger tribes with greater holdings and smaller tribes with lesser ones. Each person is assigned a lot of equal size, except for the Levites who are not given land but are compensated monetarily for their work in the sanctuary. During the taking of the census the case of the daughters of Zelophehad—Mahlah, Noah, Hoglah, Milcah, and Tirzah—arises. They claim that, because their father has died and left no sons, they should have the right to inherit his holdings. God confirms their claim and instructs Moses to announce that, if a man dies without leaving a son, a daughter will inherit his property. Moses is told to climb to the top of Mount Abarim to see the Land of Israel, and he is informed that he will die there. When Moses requests that his successor be chosen, God tells Moses to appoint Joshua. Moses is to instruct Joshua to present himself to Eleazar the priest, who will consult the Urim for important decisions and instructions regarding the community. The *parashah* concludes with a description of the offerings to be presented daily, on the Sabbath, on new moons, for Pesach, Shavuot, Rosh Hashanah, Yom Kippur, and for each of the days of Sukkot, including the eighth day, or Shemini Atzeret.

## COMMUNITY NEWS

We extend a warm Mazel tov to:

- Andressa Dias on her adult Bat Mizvah.
- Eszter Bobvos and Maddie Price on their admission ceremonies.
- Mallory & Beatrice Wober on their wedding anniversary.
- Nadya Lurie on her significant birthday.

י וַיְדַבֵּר יְיָ אֶל־מֹשֶׁה לֵאמֹר: יֵאָמְרוּ בְּנֵי־אֱלֻעָזָר בְּנֵי־אֶהֱרֹן הַכֹּהֵן הַשֵּׁבִי אֶת־חַמְתִּי מֵעַל בְּנֵי־יִשְׂרָאֵל בְּקִנְאוֹ אֶת־קִנְאָתִי בְּתוֹכְכֶם וְלֹא־כִלְיֹתִי אֶת־בְּנֵי־יִשְׂרָאֵל בְּקִנְאָתִי: יב לָכֵן אָמַר הַנְּנִי נִתְּנוּ לֹו אֶת־בְּרִיתִי שָׁלוֹם:

יג וְהִיתָה לוֹ וּלְזָרְעוֹ אַחֲרָיו בְּרִית כְּהֵנֶת עוֹלָם תַּחַת אֲשֶׁר קִנְאֵ לְאֱלֹהֵיו וַיִּכַּפֵּר עַל־בְּנֵי יִשְׂרָאֵל: יד וְשֵׁם אִישׁ יִשְׂרָאֵל הַמָּכָה אֲשֶׁר הִכָּה אֶת־הַמִּדְּוָנִית זְמָרִי בֶן־סִלּוֹא נָשִׂיא בֵּית־אָב לְשִׁמְעוֹנִי: טו וְשֵׁם הָאִשָּׁה הַמָּכָה הַמִּדְּוָנִית כְּזָבִי בֶת־צֹר רֵאשׁ אֲמוֹת בֵּית־אָב בְּמִדְּוָן הוּא:

טז וַיְדַבֵּר יְיָ אֶל־מֹשֶׁה לֵאמֹר: יז צָרוּר אֶת־הַמִּדְּוָנִים וְהַכִּיתֶם אוֹתָם: יח כִּי־צָרְרִים הִם לָכֶם בְּנִכְלִיָּהֶם אֲשֶׁר־נִכְלוּ לָכֶם עַל־דְּבַר פְּעוֹר וְעַל־דְּבַר כְּזָבִי בֶת־נָשִׂיא מִדְּוָן אַחֲתֶם הַמָּכָה בְּיוֹם־הַמַּגֵּפָה עַל־דְּבַר פְּעוֹר: יט וְהִיא אַחֲרֵי הַמַּגֵּפָה וַיֹּאמֶר יְיָ אֶל־מֹשֶׁה וְאֵל אֱלֻעָזָר בְּנֵי־אֶהֱרֹן הַכֹּהֵן לֵאמֹר: כ בְּשָׂאוֹ אֶת־רֵאשׁ כָּל־עַדַּת בְּנֵי־יִשְׂרָאֵל מִבְּנֵי עֹשְׂרִים שָׁנָה וּמֵעַלָּה לְבֵית אֲבֹתָם כָּל־יֵצֵא צָבָא בְּיִשְׂרָאֵל: ג וַיְדַבֵּר מֹשֶׁה וְאֱלֻעָזָר הַכֹּהֵן אֹתָם בְּעֶרְבַת מוֹאָב עַל־יְרֵדוֹן יְרֵחוֹ לֵאמֹר: ד מִבְּנֵי עֹשְׂרִים שָׁנָה וּמֵעַלָּה כָּאֲשֶׁר צִוָּה יְיָ אֶת־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל הֵי־צֵאִים מֵאַרְצָ מִצְרַיִם:

## NUMBERS 25:10-26:4

10 Adonai said to Moses, 11 "Pinchas the son of El'azar, the son of Aharon the cohen, has deflected my anger from the people of Isra'el by being as zealous as I am, so that I didn't destroy them in my own zeal. 12 Therefore say, 'I am giving him my covenant of shalom,

13 making a covenant with him and his descendants after him that the office of cohen will be theirs forever.' This is because he was zealous on behalf of his God and made atonement for the people of Isra'el." 14 The name of the man from Isra'el who was killed, put to death with the woman from Midyan, was Zimri the son of Salu, leader of one of the clans from the tribe of Shim'on. 15 The name of the woman from Midyan who was killed was Kozbi the daughter of Tzur, and he was head of the people in one of the clans of Midyan.

16 Adonai said to Moses, 17 "Treat the Midyanim as enemies and attack them; 18 because they are treating you as enemies by the trickery they used to deceive you in the P'or incident and in the affair of their sister Kozbi, the daughter of the leader from Midyan, the woman who was killed on the day of the plague in the P'or incident." 19 After the plague, 26:1 Adonai said to Moses and El'azar, the son of Aharon the cohen, 2 "Take a census of the entire assembly of the people of Isra'el twenty years old and over, by their ancestral clans, all who are subject to military service in Isra'el." 3 Moses and El'azar the cohen spoke with them on the plains of Mo'av by the Yarden across from Yericho, explaining, 4 "Those twenty years old and over who came out of the land of Egypt, as Adonai ordered Moses and the people of Isra'el."

## I KINGS 19:1-15

Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me and more also, if I do not make your life as the life of one of them by this time tomorrow." Then he was afraid, and he arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there. But he himself went a day's journey into the wilderness and came and sat down under a broom tree. And he asked that he might die, saying, "It is enough; now, O God, take away my life, for I am no better than my fathers." And he lay down and slept under a broom tree. And behold, an angel touched him and said to him, "Arise and eat." And he looked, and behold, there was at his head a cake baked on hot stones and a jar of water. And he ate and drank and lay down again. And the angel of the Eternal One came again a second time and touched him and said, "Arise and eat, for the journey is too great for you." And he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mount of God. There he came to a cave and lodged in it. And behold, the word of the Eternal One came to him, and said to him, "What are you doing here, Elijah?" He said, "I have been very jealous for the Eternal One, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away." And he said, "Go out and stand on the mount before the Eternal One." And behold, God passed by, and a great and strong wind tore the mountains and broke in pieces the rocks before the Eternal One, but God was not in the wind. And after the wind an earthquake, but the Eternal One was not in the earthquake. And after the earthquake a fire, but the Eternal One was not in the fire. And after the fire the sound of a low whisper. And when Elijah heard it, he wrapped his face in his cloak and went out and stood at the entrance of the cave. And behold, there came a voice to him and said, "What are you doing here, Elijah?" He said, "I have been very jealous for the Eternal One, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away." And the Eternal One said to him, "Go, return on your way to the wilderness of Damascus.

It's wedding season and over the last few months I've been celebrating with lots of happy couples. Many of those getting married were both born into Jewish homes and have always dreamt of marrying under a chuppah. For some of the other couples, one partner was born Jewish and the other has converted - their weddings are beautiful and sensitive moments where it is important to make both sides of the family feel at home. For the remaining few couples, where one of them is Jewish and the other has another faith, or no faith, we have created bespoke ceremonies to reflect their dual heritage alongside their shared commitment to building a Jewish home and family. Their remarkable dedication deserves to be celebrated, and yet, just a few decades ago, it would have been condemned rather than acknowledged with a Jewish ritual.

In this week's parasha we encounter a murder in response to a biblical mixed-faith relationship. The death of the Midianite woman, Cozbi, together with the Israelite man, Zimri, at the hands of Pinchas the zealot, is both shocking and violent. This unchallenged murder is also some-what surprising because Moses, the Israelite leader, is married to Zipporah, the daughter of Jethro, a Midianite high-priest. Why can Moses marry a Midianite woman, but not Zimri? One of the answers is that Cozbi and Zimri first meet when the Midianites are attempting to culturally erase the Israelites through a seductive pagan ritual. Therefore, the union of Cozbi and Zimri is not about perpetuating Judaism, but about destroying it. What a stark contrast with the marriage of Moses and Zipporah, where their sons are raised to be active Jewish leaders.

Reading and re-reading this week's grisly Bible story, I am certain that we are in serious trouble if we attempt to draw any clumsy lessons about condemning contemporary intermarriage. Instead, we must reflect on the example set by Moses and Zipporah, for when we welcome a non-Jewish partner into the community we help to build a Jewish future. Now surely that is something to celebrate.

## SAVE THE DATE

**Saturday 27 July**

**1.00pm: The Library Hour**

Orlando Ortega-Medina is going to give a talk on his newly published book, *The Death of Baseball...* if you are going to read one book this summer - then this is the one to read. He will also be discussing Chaim Potok (*My Name is Asher Lev*) and Isaac Bashevis Singer (*The Magician of Lublin*).

### **WLS TRIP TO INDIA: 9-22 January 2020**

Follow in the footsteps of Jews who traveled to India and made their home there - from the time of King Solomon to the 20th century. Our trip takes us to Mumbai and Kerala and includes visits to local villages, synagogues, tea estates and museums...plus time to enjoy the wonderful culture and fabulous food.

£1930pp excluding international flights.

Contact [sybil.sheridan@wls.org.uk](mailto:sybil.sheridan@wls.org.uk) for details.

**Join us on Tuesday 23 July at 7.00pm, where we will run through our exciting itinerary and answer any questions you might have.**