

# WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

30/31 August 2019

30 Av 5779

# SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

## FRIDAY

**6.00pm:**

### **Erev Shabbat Service**

Led by Rabbi David and Rabbi Sybil

Sermon by: Rabbi Sybil

**Wardens:**

Vivien Feather, Steven Rowe and Stewart Sether

**Beadles:**

Micky Nathanson

## SATURDAY

**10.30am:**

### **Coffee Morning**

**11.00am:**

### **Shabbat Morning Service**

Led by Rabbi Helen and Rabbi David

Sermon by: Rabbi David

Torah Read by: Ariella King-Cline (Bat-Mitzvah)

**Wardens:**

Vivien Feather, Steven Rowe and Stewart Sether

**Beadles:**

Micky Nathanson and Michelle Ross

**Torah:**

Deuteronomy 11:26-12:7

**Haftarah:**

I Samuel 20:27-42

*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 R'EIH

*Parashat R'eih* continues Moses' speeches to the Israelites. Warning that they face the choice between a life of blessings or a life of curses, he urges them to observe God's commandments in the land west of the Jordan, where they will settle. He tells them to destroy all idolatrous altars and to worship at the place designated by God. Rules about sacrifices, tithes, and care for the Levites are discussed along with regulations for slaughtering and eating meat. Moses warns the people not to be lured into idolatry by false prophets, family members, or friends. He commands them not to disfigure themselves or eat anything harmful to their health. He clarifies which animals are permitted and which are forbidden for eating and details regulations for setting aside a tenth part of one's produce (tithe) for the stranger, fatherless, and widow. Moses also defines the sabbatical year as a time for canceling all debts and for extending care to the needy, promising that those who help the poor will be blessed with no regrets. In addition, he instructs the Israelites in the treatment of slaves and reviews the three Pilgrimage Festivals of Pesach, Shavuot, and Sukot.

## COMMUNITY NEWS

We wish a warm Mazel Tov to:

- Ariella King-Cline on her Bat Mitzvah
- Katie Moss and Joseph Thomas on their Auf Ruf
- Daniel Birn and Sophia Blom on their Auf Ruf
- Milo Miyagi-Marks on his baby blessing
- Clara and Jonathan Bentata on their wedding anniversary

רֹאֵה אֲנֹכִי נָתַן לְפָנֶיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה: כֹּז אֶת־הַבְּרָכָה אֲשֶׁר  
 תִּשְׁמְעוּ אֶל־מִצְוֹת יי אֱלֹהֵיכֶם אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם הַיּוֹם:  
 כֹּחַ וְהַקְלָלָה אִם־לֹא תִשְׁמְעוּ אֶל־מִצְוֹת יי אֱלֹהֵיכֶם וְסִרְתֶּם מִן־הַדָּרֶךְ:  
 אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם הַיּוֹם לִלְכֹת אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר  
 לֹא־יְדַעְתֶּם: כֹּט וְהָיָה כִּי יִבְאֶרְךָ יי אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־אַתָּה  
 בָּא־שָׁמָּה לְרִשְׁתָּהּ וְנִתְּנָה אֶת־הַבְּרָכָה עַל־הָרְגָאִים וְאֶת־הַקְלָלָה  
 עַל־הָרְעִיבִי: לֹא־הִלֵּא־הִמָּה בְּעֶבֶר הַיַּרְדֵּן אַחֲרֵי דָרֶךְ מִבּוֹא הַשֶּׁמֶשׁ בְּאָרֶץ  
 הַכְּנַעֲנִי הַיִּשָּׁב בְּעֶרְבָה מוֹל הַגִּלְגָּל אֲצֵל אֱלוֹנֵי מֶרֶה: לֹא כִּי אַתֶּם עֹבְרִים  
 אֶת־הַיַּרְדֵּן לְבֹא לְרִשֵׁת אֶת־הָאָרֶץ אֲשֶׁר־יי אֱלֹהֵיכֶם נָתַן לְכֶם וּרְשִׁיתֶם  
 אֹתָהּ וַיִּשְׁבַּתֶּם־בָּהּ: לֵב וּשְׁמֵרְתֶם לַעֲשׂוֹת אֵת כָּל־הַחֻקִּים  
 וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנֹכִי נָתַן לְפָנֶיכֶם הַיּוֹם:

אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמְרוּן לַעֲשׂוֹת בְּאָרֶץ אֲשֶׁר נָתַן יי  
 אֱלֹהֵי אֲבֹתֶיךָ לְךָ לְרִשְׁתָּהּ כָּל־הַיָּמִים אֲשֶׁר־אַתֶּם חַיִּים עַל־הָאֲדָמָה:  
 בִּאֲבֹד וּתְאֲבֹדוּן אֶת־כָּל־הַמְקוֹמוֹת אֲשֶׁר עָבְדוּ־שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם  
 לְרִשִּׁים אַתֶּם אֶת־אֱלֹהֵיהֶם עַל־הַהָרִים הָרְמִים וְעַל־הַגְּבָעוֹת וְתַחַת  
 כָּל־עֵץ רַעֲנָן: ג וְנִתְּצִתֶם אֶת־מִזְבְּחֹתֶם וּשְׁבָרְתֶם אֶת־מִצְבְּתֶם וְאֲשֵׁרִיהֶם  
 תִּשְׂרֹפוּן בָּאֵשׁ וַיִּפְסִילֵי אֱלֹהֵיהֶם תִּגְדְּעוּן וְאֲבַדְתֶּם אֶת־שְׁמֵם מִן־הַמְּקוֹם  
 הַהוּא

לֹא־תַעֲשׂוּן כֵּן לַיי אֱלֹהֵיכֶם: הֲכִי אִם־אֶל־הַמְּקוֹם אֲשֶׁר־יִבְחַר יי  
 אֱלֹהֵיכֶם מִכָּל־שְׁבִטֵיכֶם לְשׁוּם אֶת־שְׁמוֹ שָׁם לְשַׁכְּנוֹ תִּדְרָשׁוּ וּבֵאתָ שָׁמָּה:  
 וְהֵבֵאתֶם שָׁמָּה עֲלֵתֵיכֶם וְזִבְחֵיכֶם וְאֵת מַעֲשְׂרֹתֵיכֶם וְאֵת תְּרוּמַת יְדְכֶם  
 וְנִדְרֵיכֶם וְנִדְבְּתֵיכֶם וּבִכּוֹת בְּקֹרְכֶם וְצֹאנֹכֶם: ז וְאֲכַלְתֶּם־שָׁם לִפְנֵי יי  
 אֱלֹהֵיכֶם וּשְׂמַחְתֶּם בְּכֹל מַשְׁלַח יְדְכֶם אַתֶּם וּבְתֵיכֶם אֲשֶׁר בְּרַכָּךָ יי  
 אֱלֹהֶיךָ

## DEUTERONOMY 11:26-12:7

26 See, I am setting before you today a blessing and a curse: 27 the blessing, if you obey the commandments of the Eternal One your God, which I command you today, 28 and the curse, if you do not obey the commandments of the Eternal One your God, but turn aside from the way that I am commanding you today, to go after other gods that you have not known. 29 And when the Eternal One your God brings you into the land that you are entering to take possession of it, you shall set wthe blessing on Mount Gerizim and the curse on Mount Ebal. 30 Are they not beyond the Jordan, west of the road, toward the going down of the sun, in the land of the Canaanites who live in the Arabah, opposite Gilgal, beside the oak of Moreh? 31 For you are to cross over the Jordan to go in to take possession of the land that the Eternal One your God is giving you. And when you possess it and live in it, 32 you shall be careful to do all the statutes and the rules that I am setting before you today.

12 These are the statutes and rules that you shall be careful to do in the land that the Eternal One, the God of your fathers, has given you to possess, call the days that you live on the earth. 2 You shall surely destroy all the places where the nations whom you shall dispossess served their gods, on the high mountains and on the hills and under every green tree. 3 You shall tear down their altars and dash in pieces their pillars and burn their Asherim with fire. You shall chop down the carved images of their gods and destroy their name out of that place.

4 You shall not worship the Eternal One your God in that way. 5 But you shall seek the place that the Eternal One your God will choose out of all your tribes to put his name and make his habitation there. There you shall go, 6 and there you shall bring your burnt offerings and your sacrifices, your tithes and the contribution that you present, your vow offerings, your freewill offerings, and the firstborn of your herd and of your flock. 7 And there you shall eat before the Eternal One your God, and you shall rejoice, you and your households, in all that you undertake, in which the Eternal One your God has blessed you.

## I SAMUEL 20:27-42

And it came to pass on the next day, which was the second day of the month, that David's place was empty; and Saul said to Jonathan his son, Why does not the son of Jesse come to the meal, neither yesterday, nor today? And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-Lehem; And he said, Let me go, I beg you; for our family has a sacrifice in the city; and my brother has commanded me to be there; and now, if I have found favor in your eyes, let me get away, I pray you, to see my brothers. Therefore he does not come to the king's table. Then Saul's anger was kindled against Jonathan, and he said to him, You son of a perverse and rebellious woman, do I not know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness? For as long as the son of Jesse lives on the ground, you shall not be established, nor your kingdom. Therefore now send and fetch him to me, for he shall surely die. And Jonathan answered Saul his father, and said to him, Why shall he be killed? What has he done? And Saul raised the spear to strike him; whereby Jonathan knew that his father was determined to slay David. So Jonathan arose from the table in fierce anger, and ate no food on the second day of the new moon; for he was grieved for David, because his father had put him to shame. And it came to pass in the morning, that Jonathan went out to the field at the time appointed with David, and a little lad with him. And he said to his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad came to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond you? And Jonathan cried after the lad, Make speed, hurry, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing; only Jonathan and David knew the matter. And Jonathan gave his weapons to his lad, and said to him, Go, carry them to the city. And as soon as the lad was gone, David arose from a place toward the south, and fell on his face to the ground, and bowed three times; and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, as we have sworn both of us in the name of the Adonai, saying, Adonai be between me and you, and between my seed and your seed forever.

## RABBI SYBIL'S THOUGHT FOR THE WEEK<sup>v</sup>

There was a religious flurry earlier this week with the announcement that the Archbishop of Canterbury could chair a Citizens Assembly looking at ways of stopping a no-deal Brexit. It was fast followed by articles condemning the Archbishop. Religious leaders should not meddle in politics they said. Since then, opposition leaders have got together to stop a no-deal Brexit and PM Boris Johnson has prorogued Parliament. The Brexit issue is hotting up. Should religious leaders really remain silent?

The word 'politics' comes from the Greek polis which means a city, or the citizens that make up a city. Politics is about people, so if you are actively involved with people you are by definition involved in politics. It is impossible for a Rabbi, or any faith leader not to be.

Many think they should keep out of the political because the role of a Priest or a Rabbi is spiritual. But that is to make them irrelevant. If a Rabbi or Priest is to attend to their flock effectively, they must be engaged with what engages them - what keeps their congregants awake at nights? It should keep them awake too.

The chapters of Deuteronomy that we are reading in Synagogue at the moment make this so clear. Judaism is a religion concerned with the here and now, it focusses on how we live our lives. The whole Bible makes clear the role of the religious minister. It is to follow in the footsteps of Moses and the prophets and like them challenge society, and tell people when they get things wrong. If we Rabbis stand up for the disenfranchised the ignored and the forgotten, that is political. If we engage with people from other faiths and ethnic origins, that is political. If we champion the rights of LGBTQ+ that is political. But that is our job.

A third reason why Religious leaders should be engaged in politics is because of the pastoral needs of the people engaged in every sort of political activity. Whatever happens with Brexit, the fall out will be immense. It will be the role of the Religious Minister to hear the pain, the anger and the disappointment; to help reconcile those of opposing sides who have in the past two years become so seriously divided. It will be the role of the religious minister to help everyone move on, because whatever happens we know we have a difficult year ahead.

Shabbat Shalom

# SAVE THE DATE

## **Monday 2 September**

### **6.00pm: CBT Cafe**

#### **The topic is: 'Why can't we say when we are not OK?'**

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 11 September**

### **8.00pm: Lyons Learning Project - Be'er Chayyim (Living Well)**

#### *Aleph Stream*

Judaism has plenty to offer us in terms of resilience, health and living well. We have spiritual practices and an obligation to learn regularly, we have a philosophy around food and materialism and we value silence and acts of kindness over excess verbiage. We also have lots to help us think about relationships and caring for family. This newest and groundbreaking course will offer a structure for you to embrace Jewish values, teachings and practices into your lives.

The Course consists of three Streams (Aleph, Bet and Gimmel). To progress to Bet and Gimmel you must complete Aleph which we're running for the first time this year.

Sessions will be facilitated by Rabbi Janes and experts in the field and will finish at 9:45pm.

You will also be given a journal with readings and exercises to complete and access to online materials.

£150 for 6 sessions, visit [www.lyonslearning.org.uk](http://www.lyonslearning.org.uk) for more information and to sign up.

## **Thursday 12 September**

### **7.00pm: Kolnoa-Cinema - Foxtrot (2017)**

*All warmly welcomed. Admission is free, though contributions to catering and other costs are invited - suggested donation £10. Doors open 7pm for drinks and Israeli buffet. Screenings commence 7.45pm.*

At last we have sourced a version with English subtitles! This is a rare chance to see a controversial film which took Israel by storm, prompting calls for it to be banned. A family unravels as it receives the news that its soldier son has been lost in conflict. We get a real sense of what it must be like to teeter between danger and boredom whilst undertaking army service in an isolated location. A magnificent three-act study of tragedy tinged with love, death, fate, and what it is to be young. Starring veterans Lior Ashkenazi and Sarah Adler.