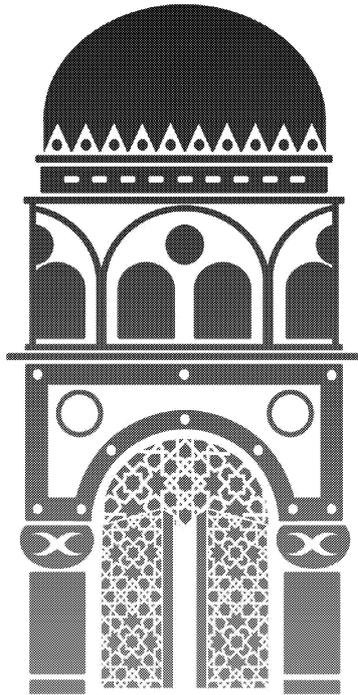


WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

8/9 November 2019

11 Cheshvan 5780

SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

FRIDAY

6.00pm: **Erev Shabbat COMBO Service**
Led by Rabbi Julia, Rabbi Helen and Rabbi David

Wardens: Vivien Feather, Steven Rowe and William Campos-Ortega
Beadles: Micky Nathanson and Orlando Ortega-Medina

SATURDAY

10.30am: **Coffee Morning**

11.00am: **Shabbat Morning Service**
Led by Rabbi Julia, Rabbi Helen and Student
Rabbi Elliott
Sermon by: Rabbi Julia

Wardens: Vivien Feather, Steven Rowe and William Campos-Ortega
Beadles: Micky Nathanson and Orlando Ortega-Medina

Torah: Genesis 15:1-18
Haftarah: Psalm 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.

SHABBAT LECH L'CHA

Lech L'cha marks the beginning of the Jewish story when Abram is told by God to leave everything he knows to move to the land of Canaan. God tells him his descendants will inherit the land and be a blessing. But there was strife with Lot over land and they separated. Genesis 15 depicts the mysterious 'covenant between the pieces' where Abram is warned about the captivity in Egypt and the Exodus. Sarah was jealous of Hagar who bore a son Ishmael and sent her away. The portion ends with the establishment of circumcision.

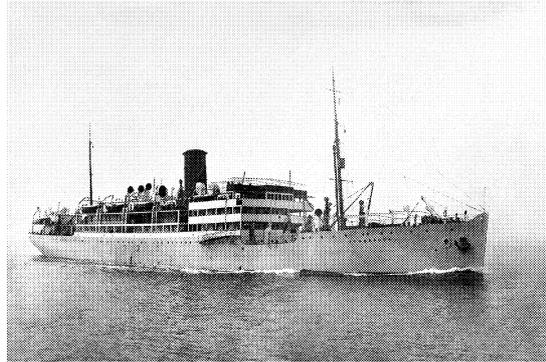
COMMUNITY NEWS

We wish a warm Mazel Tov to:

- Abigail Elise Schori and Ethan Rudi Brandreth on their baby blessing ceremonies
- We are honouring Lady Beatrice Lever and Leading Wren Helen M.J Valentine, who are mentioned on our memorial boards



Lady Beatrice Lever



S.S. Khedive Ismail, the troop ship Leading Wren Helen M.J Valentine was serving on when it was torpedoed.

א אַתָּר הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר־יְיָ אֶל־אַבְרָם בְּמַחֲזֵה לֵאמֹר אֶל־תִּירָא
אַבְרָם אֲנֹכִי מִגֵּן לְךָ שְׂכָרְךָ הַרְבֵּה מְאֹד: ב וַיֹּאמֶר אַבְרָם אֲדֹנָי יְיָ (קָרִי
אֱלֹהִים) מִה־תִּתֶּן־לִי וְאֲנֹכִי הוֹלֵךְ עֲרִירִי וּבֶן־מִשְׁק בֵּיתִי הוּא וְדַמְשֵׁק
אֲלִיעֶזֶר: ג וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נִתְּנָה זָרַע וְהִנֵּה בֶן־בֵּיתִי יוֹרֵשׁ אֹתִי:
ד וְהִנֵּה דְבַר־יְיָ אֵלָיו לֵאמֹר לֹא יִירָשְׁךָ זֶה כִּי־אִם אֲשֶׁר יֵצֵא מִמֶּעֶיךָ הוּא
יִירָשְׁךָ: ה וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הֲבִט־נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים
אִם־תּוּכַל לִסְפֹּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זְרַעְךָ: ו וְהָאֱמֹן בְּיַי וַיִּחְשְׁבֶהָ לוֹ
צְדָקָה: ז וַיֹּאמֶר אֵלָיו אֲנִי יְיָ אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים לָתֵת לְךָ
אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ: ח וַיֹּאמֶר אֲדֹנָי יְיָ (קָרִי אֱלֹהִים) בְּמָה אֲדַע כִּי
אִירְשֶׁנָּה: ט וַיֹּאמֶר אֵלָיו קַח־הָ לִּי עֵגְלָה מְשֻׁלֶּשֶׁת וְעֵז מְשֻׁלֶּשֶׁת וְאֵיל
מְשֻׁלָּשׁ וְתֹר וְגוֹזַל: י וַיִּקַּח־לוֹ אֶת־כָּל־אֵלֶּה וַיִּבְתֵּר אֹתָם בַּתְּוֹךְ וַיִּתֵּן
אִישׁ־בְּתָרוֹ לַקְּרֹאת רַעְהוּ וְאֶת־הַצֶּפֶר לֹא בָתָר: יא וַיִּרְדַּ הָעֵיט
עַל־הַפְּגָרִים וַיֵּשֶׁב אֹתָם אַבְרָם: יב וַיְהִי הַשֶּׁמֶשׁ לָבוֹא וְתִרְדָּמָה נָפְלָה
עַל־אַבְרָם וְהִנֵּה אֵימָה חֹשֶׁכָה גְדֹלָה נִפְלֶתתָּ עָלָיו: יג וַיֹּאמֶר לְאַבְרָם יָדַע
תִּדַע כִּי־גַר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם וְעַנּוּ אֹתָם אַרְבַּע מֵאוֹת
שָׁנָה: יד וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבָדוּ דָן אֲנִי וְאַחֲרֵי־כֵן יֵצְאוּ בְּרַכְשׁ גָּדוֹל:
טו וְאַתָּה תָּבוֹא אֶל־אַבְרָהָם בְּשָׁלוֹם תִּקְבֹּר בְּשֵׂיבָה טוֹבָה: טז וְדוֹר רְבִיעִי
יָשׁוּבוּ הֵנָּה כִּי לֹא־שָׁלֵם עֲוֹן הָאֱמֹרִי עַד־הֵנָּה: יז וַיְהִי הַשֶּׁמֶשׁ בָּאָה וַעֲלָטָה
הָיָה וְהִנֵּה תַנּוּר עָשׂוֹן וּלְפִיד אֵשׁ אֲשֶׁר עָבַר בֵּין הַגְּזָרִים הָאֵלֶּה: יח בַּיּוֹם
הַהוּא כָּרַת יְיָ אֶת־אַבְרָם בְּרִית לֵאמֹר לְזַרְעֶךָ נִתְּתִי אֶת־הָאָרֶץ הַזֹּאת
מִנְהַר מִצְרַיִם עַד־הַנָּהָר הַגָּדֹל נְהַר־פָּרָת:

GENESIS 15:1-18

15 After these things the word of the The Eternal One came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward." 2 But Abram said, "The Eternal One God, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?" 3 Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!" 4 And behold, the word of the The Eternal One came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir." 5 Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be." 6 And he believed in the The Eternal One, and He accounted it to him for righteousness. 7 Then He said to him, "I am the The Eternal One, who brought you out of Ur of the Chaldeans, to give you this land to inherit it." 8 And he said, "The Eternal One God, how shall I know that I will inherit it?" 9 So He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon." 10 Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two. 11 And when the vultures came down on the carcasses, Abram drove them away. 12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him. 13 Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. 14 And also the nation whom they serve I will judge; afterward they shall come out with great possessions. 15 Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. 16 But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete." 17 And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces. 18 On the same day the The Eternal One made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates."

PSALM 15

A Psalm of David.

God, who may live in Your tent, who may dwell on the mountain of Your holiness? Those who follow integrity and do what is right and speak the truth in their heart. No malice is on their tongue, they never do wrong to others, cast no discredit on their neighbour. The worthless are rejected in their eyes, but they honour those who fear God. They swear to their own hurt, but do not retract. They lend no money for unfair gain and take no bribe against the innocent. Such people will never be shaken.

RABBI DAVID'S THOUGHT FOR THE WEEK

I have always loved travelling - the thrill of heading off on an adventure to a beautiful corner of the world. Despite this, the lead-up to going away for any prolonged excursion can be anything but exciting. There is so much to do - from clearing my inbox, pre-thinking household chores, and, worst of all, packing. Occasionally, I wonder if it's some sort of inherited anxiety from my German Jewish refugee grandparents which makes me fret that I will forget an all important item - do I really need that travelling iron? Why can't I travel lighter? After all, the Jews left Egypt with only what they could carry on their backs.

Our people have been on the move since the days of Abraham. In this week's parasha, he embarks on a great adventure, packing up his worldly goods and heading off on a voyage of religious self discovery. This wandering Aramean becomes the ancestor of a great nation - the often wandering Jews. And yet, we prefer to settle rather than to uproot.

I used to teach GCSE teenagers about some of the darker eras of Jewish history, especially the many times that our people had to pack in haste. I liked to set these students a little exercise. As they were going home I gave them a picture of an empty carry-on suitcase. I ask them to imagine that when they got home they had just one hour to fill that virtual case with their most important possessions. After that hour, they were never going to be able to return to their comfortable homes. On the picture of the suitcase, I asked them to write a list of all the items that they would take with them. At the class the following week a lively debate would always ensue; usually involving whether hair straighteners were essentials. At the end of the debate, the class would watch the closing scenes from *Fiddler on the Roof*, when the Jews of the fictional Anatekva shtetl would pack their meagre bags with only what they could carry. It was always a sobering moment and a reminder of the difference between what we have and what we need. I would then produce an item of Judaica and tell the students about why one of my great grandparents had chosen to bring it with them to the UK when they escaped from Nazi tyranny.

On this Shabbat Lech Lecha, as we consider our rootedness and whether we're feeling any sense of itchy feet, let us appreciate what we have, what we are, and what really matters.

Sunday 10 November

6.30pm: Ultimate Egghead Challenge – Supper Quiz

Doors Open: 6.30pm | Quiz & Supper (BYOB) 7.00pm

Would you believe it – for the fourth year running Jeremy Paxman and Jeremy Vine send their apologies as they have previous engagements, so we will be supplying our very own Quiz Master.

Join us for an evening of fun, food and an opportunity to display your extensive range of general knowledge.

The Annual Raffle will be drawn. Extra tickets can be bought on the night.

SUGGESTED VOLUNTARY DONATION: £25 per person. Tables of 10 available.

Contact: Vivien Rose on 07831 094 202 or email vrose@lptuk.net

Saturday 16 November

1.00pm: Library Hour

Adam Sonin will be discussing Rabbi Naomi Levy's thoughtful and provocative book Einstein and the Rabbi. This book begins with some correspondence between a grieving father (post WWII) and Albert Einstein, and ends up being a study into the workings of the human soul - what exactly Einstein believed to be "our" place in the universe. Please come join us after Kiddush for what should be an enlightened conversation.

Thursday 21 November

7.00pm: Mira Awad Unplugged

Internationally acclaimed singer, Mira Awad, makes a long-awaited return to West London Synagogue. Her concert in our magnificent Italian-Moorish sanctuary three years ago captured the hearts of an enraptured audience with a unique and beguiling fusion of East and West, weaving the stunning ornaments of the Arabic language and its music traditions with Western harmonies. For this one-off song and story-telling event, Mira will introduce and perform songs old and new, taking us with her on an intoxicating journey of exploration.

An Israeli citizen of Palestinian/Bulgarian descent, Mira is also an all-round artist, writer and actor, and an outspoken advocate for peace, dialogue, and a strong shared society in Israel.

Tickets: £20 (full-time students and jobseekers £15) available from:

- www.ticketsource.co.uk/eretz

- Kathryn Forro on 020 7535 0259