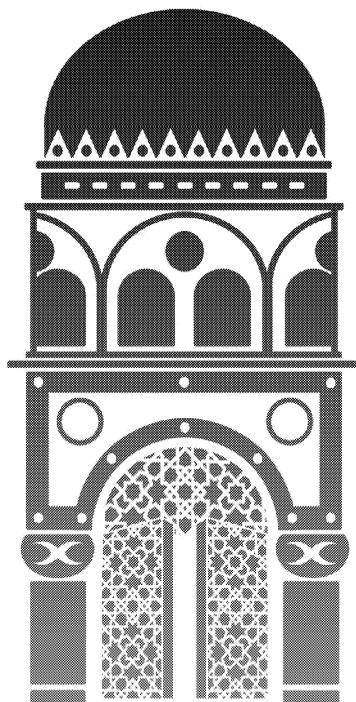


# WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

15/16 November 2019

18 Cheshvan 5780

# SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

## FRIDAY

**6.00pm:**

**Erev Shabbat Service**

Led by Rabbi Helen and Student Rabbi Elliott  
Sermon by: Rabbi Helen

**7:15pm:**

**Shabbat Shirah Service**

Led by: Rabbi Neil

**Wardens:**

Oliver Walton, Liliane Chan and Monica Jankel

**Beadles:**

Julia and Julian Markson

## SATURDAY

**10.30am:**

**Coffee Morning**

**11.00am:**

**Shabbat Morning Service**

Led by Rabbi Neil and Student Rabbi Elliott  
Sermon by: Student Rabbi Elliott

**Wardens:**

Oliver Walton, Liliane Chan and Monica Jankel

**Beadles:**

Julia and Julian Markson

**Torah:**

Genesis 19:1-14

**Haftarah:**

Ezekiel 18:1-17

*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 VA-YEIRA

*Parashat Va-yeira* begins with the visit of three men to Abraham. He welcomes them with generous hospitality, and they promise that Sarah will soon bear a son. When the men depart for the city of Sodom, God appears to Abraham and tells him that the cities of Sodom and Gomorrah are about to be destroyed because of the sinful behaviour of their residents. Abraham protests, asking God not to destroy innocent people along with the guilty ones. God promises that, if there are as few as even ten innocent people in the cities, they will not be destroyed. Afterwards, two men-angels arrive in Sodom and are offered hospitality by Lot. He protects them from the Sodomites, who threaten to harm them. The men-angels warn Lot to leave Sodom. He escapes the next morning as fire rains down upon the cities, but his wife looks back and is turned into a pillar of salt. Abraham travels to the Negev, where Abimelech, king of Gerar, sees Sarah and wants her for a wife. Fearing the king, Abraham claims that Sarah is his "sister". The king takes her as a wife, but God appears to him and reveals Sarah's real identity. Abimelech returns her to Abraham along with a great bounty. As the visitors to Abraham had predicted, Sarah bears a son whom they name Isaac. After a few years, Sarah persuades Abraham to send Hagar and Ishmael away, claiming that only Isaac should inherit Abraham's wealth and position. Abraham agrees when God tells him that "I will make a nation of him (Ishmael)". Several years later, God tests Abraham's faith by ordering him to sacrifice Isaac on Mount Moriah. Isaac is saved at the last moment when God praises Abraham's loyalty and tells him to sacrifice a ram in Isaac's place.

## COMMUNITY NEWS

We wish a warm Mazel Tov to:

- Eleanor Kogan on her Bat Mitzvah
- Alma Haroche on her baby blessing ceremony

א וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה בְּעֶרְבַּ וְלוֹט יָשֵׁב בְּשַׁעַר־סְדֹם וַיֵּרְאוּ־לוֹט וַיִּקָּם לִקְרֹאתָם וַיִּשְׁתַּחוּ אַפָּיִם אַרְצָה: ב וַיֹּאמֶר הֲנִה נְאֻדְנִי סוּרוּ נָא אֶל־בַּיִת עִבְדְּכֶם וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ לֹא כִי בְּרוּחַב נָלִין: ג וַיִּפְצַר־בָּם מְאֹד וַיִּסְרוּ אֵלָיו וַיָּבֹאוּ אֶל־בַּיִתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמִצּוֹת אֶפֶה וַיֹּאכְלוּ:

ד טָרִם יִשְׁפְּבוּ וְאֲנָשֵׁי הָעִיר אֲנָשֵׁי סְדֹם נִסְבוּ עַל־הַבַּיִת מִנְעַר וְעַד־זָקוֹן כָּל־הָעַם מִקְּצָה: ה וַיִּקְרְאוּ אֶל־לוֹט וַיֹּאמְרוּ לוֹ אֵיךְ הָאֲנָשִׁים אֲשֶׁר־בָּאוּ אֵיךְ הַלַּיְלָה הוֹצִיאָם אֵלֵינוּ וְנִדְעָה אֹתָם: ו וַיֵּצֵא אֱלֹהִים לוֹט הַפְּתִיחָה וְהִדְלַת סָגַר אַחֲרָיו: ז וַיֹּאמֶר אֶל־נְאֻ אַחֵי תִרְעוּ: ח הִנֵּה־נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא־יָדַעוּ אִישׁ אוֹצִיאָה־נָא אֶתְהוֹן אֵלֵיכֶם וַעֲשׂוּ לָהֶן כַּטּוֹב בְּעֵינֵיכֶם רַק לֹא־אֲנָשִׁים הָאֵל אֶל־תַּעֲשׂוּ דָבָר כִּי־עַל־כֵּן בָּאוּ בְּצַל קִרְתִּי: ט וַיֹּאמְרוּ | גֹּשְׁה־לָאָה וַיֹּאמְרוּ הֵאֱתַד בְּא־לְגוֹר וַיִּשְׁפֹּט שְׁפוֹט עֲתָה נִרְעֵ לָךְ מֵהֵם וַיִּפְצְרוּ בְּאִישׁ בְּלוֹט מְאֹד וַיִּגְשׂוּ לְשַׁבֵּר הַדָּלַת: י וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת־יָדָם וַיָּבִיאוּ אֶת־לוֹט אֶלֵיהֶם הַבַּיִתָּה וְאֶת־הַדָּלַת סָגְרוּ: יא וְאֶת־הָאֲנָשִׁים אֲשֶׁר־פָּתַח הַבַּיִת הִכּוּ בַּסַּנּוּרִים מִקִּטָּן וְעַד־גָּדוֹל וַיִּלְאוּ לְמִצָּא הַפְּתַח:

ב וַיֹּאמְרוּ הָאֲנָשִׁים אֶל־לוֹט עַד מִי־לָךְ פֶּה חֲתָן וּבְנֵיךָ וּבְנֵי־יָדְךָ וְכָל אֲשֶׁר־לָךְ בְּעִיר הוֹצֵא מִן־הַמָּקוֹם: יג כִּי־מִשְׁחַתֵּים אֲנַחְנוּ אֶת־הַמָּקוֹם הַזֶּה כִּי־גָדְלָה צַעֲקַתְּם אֶת־פְּנֵי יְיָ וַיִּשְׁלַחְנוּ יְיָ לְשַׁחֲתָהּ: יד וַיֵּצֵא לוֹט וַיְדַבֵּר | אֶל־חַתָּנָיו | לְקַחְתִּי בְנֵיכֶם וַיֹּאמְרוּ קוּמוּ צְאוּ מִן־הַמָּקוֹם הַזֶּה כִּי־מִשְׁחִית יְיָ אֶת־הָעִיר וַיְהִי כַמְצַחַק בְּעֵינֵי חַתָּנָיו

## GENESIS 19:1-14

19 The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground. 2 “My lords,” he said, “please turn aside to your servant’s house. You can wash your feet and spend the night and then go on your way early in the morning.” “No,” they answered, “we will spend the night in the square.” 3 But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate.

4 Before they had gone to bed, all the men from every part of the city of Sodom—both young and old—surrounded the house. 5 They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.” 6 Lot went outside to meet them and shut the door behind him 7 and said, “No, my friends. Don’t do this wicked thing. 8 Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don’t do anything to these men, for they have come under the protection of my roof.” 9 “Get out of our way,” they replied. “This fellow came here as a foreigner, and now he wants to play the judge! We’ll treat you worse than them.” They kept bringing pressure on Lot and moved forward to break down the door. 10 But the men inside reached out and pulled Lot back into the house and shut the door. 11 Then they struck the men who were at the door of the house, young and old, with blindness so that they could not find the door.

12 The two men said to Lot, “Do you have anyone else here—sons-in-law, sons or daughters, or anyone else in the city who belongs to you? Get them out of here, 13 because we are going to destroy this place. The outcry to the Eternal One against its people is so great that he has sent us to destroy it.” 14 So Lot went out and spoke to his sons-in-law, who were pledged to marry his daughters. He said, “Hurry and get out of this place, because the Eternal One is about to destroy the city!” But his sons-in-law thought he was joking.

## EZEKIEL 18:1-17

The word of the Eternal One came to me: what do you mean by quoting this proverb upon the soil of Israel, "Parents eat sour grapes and their children's teeth are blunted"? As I live - declares the Eternal One, God - this proverb shall no longer be current among you in Israel. Consider, all lives are Mine; the life of the parent and the life of the child are both Mine. The person who sins, only he shall die. Thus, if a man is righteous and does what is just and right: if he has not eaten on the mountains or raised his eyes to the fetishes of the House of Israel; if he has not defiled another man's wife or approached a menstruous woman; if he has not wronged anyone; if he has returned the debtor's pledge to him and has taken nothing by robbery; if he has given bread to the hungry and clothed the naked; if he has not lent at advance interest or exacted accrued interest; if he has abstained from wrongdoing and executed true justice between man and man; if he has followed My laws and kept My rules and acted honestly - he is righteous. Such a man shall live - declares the Eternal One God. Suppose, now, that he has begotten a son who is a ruffian, a shedder of blood, who does any of these things, whereas he himself did none of these things. That is, [the son] has eaten on the mountains, has defiled another man's wife, has wronged the poor and the needy, has taken by robbery, has not returned a pledge, has raised his eyes to the fetishes, has committed abomination, has lent at advance interest, or exacted accrued interest - shall he live? He shall not live! If he has committed any of these abominations, he shall die; he has forfeited his life. Now suppose that he, in turn, has begotten a son who has seen all the sins that his father committed, but has taken heed and has not imitated them: He has not eaten on the mountains or raised his eyes to the fetishes of the House of Israel; he has not defiled another man's wife; he has not wronged anyone; he has not seized a pledge or taken anything by robbery; he has given his bread to the hungry and clothed the naked; he has refrained from oppressing the poor; he has not exacted advance or accrued interest; he has obeyed My rules and followed My laws - he shall not die for the iniquity of his father, but shall live.

## RABBI JULIA'S THOUGHT FOR THE WEEK

This past Remembrance Shabbat, we included two short readings about female members of the congregation who lost their lives in World War II, Beatrice Lady Lever, a nurse, and Helen Valentine, a Wren. The previous evening, at our shabbat community dinner, we heard from our member, playwright Alexander Bodin Saphir and the Danish ambassador, HE Lars Thuesen, about the rescue of the Danish Jews and their transport to neutral Sweden by the Danish Resistance and others, an extraordinary tale that has been the stuff of many myths. Did the Nazis tip off the Jews? Did everyone get away? If the Nazis told the Jews, what was their motive? Was Sweden consulted? In both cases, we heard material we did not know, and were forced to reconsider opinions we'd held in the past. In both cases, we shed light on our own community's history, as well as a wider Jewish, and Danish, story. We're approaching the 150th anniversary of our beautiful building in Upper Berkeley Street, 180 years since the foundation of the congregation. And I'm all too aware how little we still know, despite Philippa Bernard's excellent formal history of the congregation, despite increasing knowledge of, say, how we looked after the children who came to Britain after being liberated from concentration camps. If we don't know our own history, I'd argue we do not fully understand who we are. So I hope, as we approach 2020 and its anniversaries, that we will all make the effort to learn more of our history, and to understand why the congregation does what it does - for instance, why we rejoice in our formality, and why we regard the welfare of refugees and asylum seekers as so important. These - very different - are both key to how we think and who we are. And we need to know more, and understand where our attitudes came from.

# SEE YOU THERE

## **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**

### **12.15pm: Seymour Group Lunch**

**Guest speaker: David Jacobs – 'Reflections of a 68-year old Retiree'. David is a former Director of Synagogue Partnership of Reform Judaism and is also an archivist and historian.**

£15 payable at the door.

Book early by phoning Hermy Jankel on 020 7722 8489. If she is unavailable please leave a clear message. Cancellations will only be accepted before 10am on the preceding Monday. Otherwise you will be charged. Parking? We aim to finish by 2.30pm

## **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](http://www.ticketsource.co.uk/eretz)
- Kathryn Forro on 020 7535 0259