

# WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

14/15 February 2020

20 Shevat 5780

# SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

## FRIDAY

**6.00pm:**

**Erev Shabbat COMBO Service**

Led by: Rabbi Julia and Rabbi Helen

**Wardens:**

Vivien Feather, Steven Rowe, William Campos-Ortega

**Beadle:**

Ivor Epstein

## SATURDAY

**10.30am:**

**Coffee Morning**

**11.00am:**

**Shabbat Morning Service**

Led by: Rabbi Helen & Rabbi Sybil

Sermon by: Rabbi Sybil

**Wardens:**

Vivien Feather, Steven Rowe, William Campos-Ortega

**Beadle:**

Ivor Epstein

**Torah:**

Exodus 19:1-8

**Haftarah:**

Joshua 24:1-24

*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 YITRO

*Parashat Yitro* continues the journey of the Israelites across the Sinai desert. Before returning to Egypt, Moses had left his wife, Zipporah, and his two sons, Gershom and Eliezer, with his father-in-law, Jethro. Hearing that Moses has freed the Israelites from Egypt, Jethro brings Zipporah and her children to the Israelite camp. Moses tells his father-in-law about the Israelite liberation, and they offer sacrifices of thanksgiving to God. The next day Jethro observes that the people are bringing all their problems to Moses. He suggests that the burden is too great for one person to bear and advises Moses to choose trustworthy people to share leadership with him. Moses takes his advice. Three months after entering the Sinai desert, Moses and the Israelites camp at Mount Sinai. Moses goes up to the top of the mountain, and God speaks to him, giving him the Ten Commandments. Below, the people hear thunder and see lightning. They remain at a distance while Moses communes with God.

## COMMUNITY NEWS

We wish a warm Mazel Tov to:

- Jane Gough and Ken Asch on their Bnei Mitzvah.
- Hanne-Marie Braaten on her admission ceremony.

א בַּחֲדָשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ  
 מִדְּבַר סִינַי: ב וַיִּסְעוּ מֵרְפִידִים וַיָּבֹאוּ מִדְּבַר סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיַּחֲוּ־שָׁם  
 יִשְׂרָאֵל נֶגֶד הָהָר: ג וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִן־הַהָר  
 לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וּתְגִיד לְבְנֵי יִשְׂרָאֵל: ד אַתֶּם רְאִיתֶם אֲשֶׁר  
 עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל־כַּנְּפַי נְשׂוּרִים וְאָבֵא אֶתְכֶם אֵלַי:  
 ה וְעַתָּה אִם־שָׁמוּעַ תִּשְׁמְעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהִלִּיתֶם לִי סִגְלָה  
 מִכָּל־הַעַמִּים כִּי־לִי כָּל־הָאָרֶץ: ו וְאַתֶּם תִּהְיוּ־לִי מַמְלַכְתַּת כְּהַנִּים וְגוֹי  
 קָדוֹשׁ אֲלֶה הַדְּבָרִים אֲשֶׁר תִּדְבֹּר אֶל־בְּנֵי יִשְׂרָאֵל:

ז וַיָּבֵא מֹשֶׁה וַיִּקְרָא לְזֻקְנֵי הָעָם וַיִּשֶׂם לִפְנֵיהֶם אֶת כָּל־הַדְּבָרִים הָאֵלֶּה  
 אֲשֶׁר צִוָּהוּ יְהוָה: ח וַיַּעֲנוּ כָּל־הָעָם יַחְדָּו וַיֹּאמְרוּ כָּל אֲשֶׁר־דִּבֶּר יְהוָה  
 נַעֲשֶׂה וְנִשְׁבַּע מֹשֶׁה אֶת־דְּבָרֵי הָעָם אֶל־יְהוָה: ט וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה  
 הִנֵּה אֲנֹכִי בָּא אֵלֶיךָ בְּעָב הָעֲנָן בְּעָבֹר וְשָׁמַע הָעָם בְּדַבְּרֵי עֲמֹד וְגַם־בְּדַבֵּר  
 יֶאֱמִינוּ לְעוֹלָם וַיַּגֵּד מֹשֶׁה אֶת־דְּבָרֵי הָעָם אֶל־יְהוָה:

## EXODUS 19:1-8

19 On the first day of the third month after the Israelites left Egypt—on that very day—they came to the Desert of Sinai. 2 After they set out from Rephidim, they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain. 3 Then Moses went up to God, and the Eternal One called to him from the mountain and said, “This is what you are to say to the descendants of Jacob and what you are to tell the people of Israel: 4 ‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. 5 Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, 6 you[a] will be for me a kingdom of priests and a holy nation.’ These are the words you are to speak to the Israelites.”

7 So Moses went back and summoned the elders of the people and set before them all the words the Eternal One had commanded him to speak. 8 The people all responded together, “We will do everything the Lord has said.” So Moses brought their answer back to the Eternal One.

## JOSHUA 24:1-24

Joshua assembled all the tribes of Israel at Schechem. He summoned Israel's elders and commanders, magistrates and officers; and they presented themselves before God. Then Joshua said to all the people, "Thus said Adonai the Ruler of Israel: In olden times, your forefathers—Terah, father of Abraham and father of Nahor—lived beyond the Euphrates and worshiped other gods. But I took your father Abraham from beyond the Euphrates and led him through the whole land of Canaan and multiplied his offspring. I gave him Isaac, and to Isaac I gave Jacob and Esau. I gave Esau the hill country of Seir as his possession, while Jacob and his children went down to Egypt. "Then I sent Moses and Aaron, and I plagued Egypt with [the wonders] that I wrought in their midst, after which I freed you—I freed your fathers—from Egypt, and you came to the Sea. But the Egyptians pursued your fathers to the Sea of Reeds with chariots and horsemen. They cried out to Adonai, and Adonai put darkness between you and the Egyptians; then Adonai brought the Sea upon them, and it covered them. Your own eyes saw what I did to the Egyptians. "After you had lived a long time in the wilderness, I brought you to the land of the Amorites who lived beyond the Jordan. They gave battle to you, but I delivered them into your hands; I annihilated them for you, and you took possession of their land. Thereupon Balak son of Zippor, the king of Moab, made ready to attack Israel. He sent for Balaam son of Beor to curse you, but I refused to listen to Balaam; he had to bless you, and thus I saved you from him. "Then you crossed the Jordan and you came to Jericho. The citizens of Jericho and the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites, and Ebusites fought you but I delivered them into your hands. I sent a plague ahead of you, and it drove them out before you—[just like] the two Amorite kings—not by your sword or by your bow. I have given you a land for which you did not labour and towns which you did not build, and you have settled in them; you are enjoying vineyards and olive groves which you did not plant. "Now, therefore, revere Adonai and serve Adonai with undivided loyalty; put away the gods that your forefathers served beyond the Euphrates and in Egypt, and serve Adonai Or, if you are loath to serve Adonai choose this day which ones you are going to serve—the gods that your forefathers served beyond the Euphrates, or those of the Amorites in whose land you are settled; but I and my household will serve Adonai." In reply, the people declared, "Far be it from us to forsake Adonai and serve other gods! For it was Adonai our Ruler who brought us and our fathers up from the land of Egypt, the house of bondage, and who wrought those wondrous signs before our very eyes, and guarded us all along the way that we traveled and among all the peoples through whose midst we passed. And then Adonai drove out before us all the peoples—the Amorites—that inhabited the country. We too will serve Adonai, for Adonai is our Ruler." Joshua, however, said to the people, "You will not be able to serve Adonai, for Adonai is a holy Sovereign. Adonai is a jealous Ruler; Adonai will not forgive your transgressions and your sins. If you forsake Adonai and serve alien gods, Adonai will turn and deal harshly with you and make an end of you, after having been gracious to you." But the people replied to Joshua, "No, we will serve Adonai!" Thereupon Joshua said to the people, "You are witnesses against yourselves that you have by your own act chosen to serve Adonai." "Yes, we are!" they responded. "Then put away the alien gods that you have among you and direct your hearts to Adonai, the God of Israel." And the people declared to Joshua, "We will serve none but Adonai our God, and we will obey none but Adonai"

## RABBI SYBIL'S THOUGHT FOR THE WEEK

Last Sunday, was Tu b'shvat, and as many of us battled the gale force winds of Hurricane Ciara, I received notice that the anticipated tree planting that was to take place at Sadeh – the Jewish farm in Orpington - had to be cancelled. There was clearly a lesson in this. The New Year for Trees has become a focus for environmental matters for Jews over the past years. Here was the environment striking back - demonstrating that for all our mastery of the universe in which we live, there are aspects of nature over which we will never have control.

A story well known in both Jewish and Muslim tradition relates to Abraham. It has many variants, of which this is one. Abraham angry at his father for his insistence in worshipping idols storms out and takes himself off into the wilderness. That he sits at night watching the stars. They were so bright, so numerous and so awesome that Abraham decides they must be gods deserving of worship. But then the moon appears – much larger and solitary – it must have greater power than the stars, reasoned Abraham who began to worship it. Night passed and with the dawn came the sun – much brighter, much more powerful than the moon, it lit up all the earth. The sun then, should be the object of worship. But then came a cloud and covered the sun – less impressive perhaps, but powerful enough to blot out the sun's rays. But then came a wind and blew away the cloud – more powerful even than it. The wind could not be seen, but its strength could be felt – it must be far more powerful than all...

Then the wind dropped. What caused the wind to cease? Something unseen, unheard, unfelt, but strong enough to command even the wind. Through his observation Abraham came to understand the reality of a power beyond all of nature's forces, that controlled all of nature's forces. That, truly, was God. So Abraham went home, happy in the knowledge that he had at last found God and smashed all his father's idols.

Watching the wind wreak havoc last week, knowing ourselves powerless against it, I found reassurance in the belief that, behind even the greatest forces of nature there is a Divine power even greater than this.

# SEE YOU THERE

## **Saturday 15 February**

### **1pm: Library Hour**

At this month's Library Hour, Rabbi Helen Freeman will be interviewing Dr Alex Lloyd, Lecturer in German at Oxford University, whose students translated the White Rose pamphlets into English for the first time ever.

The White Rose Group was an extraordinary group of young students and their lecturer who wrote pamphlets against the Nazis to enlighten their friends about the risk of Fascism. They paid with their lives, but their bravery has inspired many people. Please join us to learn of their story.

For further information please email Debbie Sonin at [dsonin22@gmail.com](mailto:dsonin22@gmail.com)

## **Monday 9 March**

### **6.00pm: My Fair Esther Purim Spiel**

Get yourselves To The Synagogue on Time for this year's Lovely Purim celebration, starting at 6pm with our My Fair Esther Purim Spiel, as well as Megillah reading.

Followed at 7.15pm by a not so Little-Doo, including, With a Little Bit of Luck, a sumptuous buffet fit for Getting Married in the Morning, with Lots of Chocolate for you to Eat, as well as a well-stocked bar to ensure that you have a Warm Face, Warm Hands, Warm Feet as you Dance All Night at our music-filled party.

£15 per person. To book, contact Kathryn on 020 7535 0259 or email [kathryn.forro@wls.org.uk](mailto:kathryn.forro@wls.org.uk)

## **THE CHARITABLE FUND PICK-A-BAG LUCKY DIP**

SUNDAY 8 MARCH, FROM 10AM  
AT THE BIG PURIM PARTY FOR ALL WLS FAMILIES!

MONDAY 9 MARCH, FROM 5.30PM  
AT THE MY FAIR ESTHER PURIM SPIEL

The Charitable Fund needs new adult and children's gifts to be brought to reception (33 Seymour Place, W1H 5AU) clearly marked for our Purim Lucky Dip.