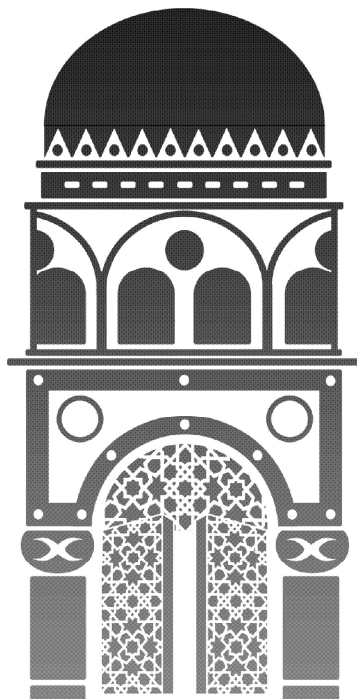


WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

21/22 February 2020

27 Shevat 5780

SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

FRIDAY

6.00pm: **Erev Shabbat Service**
Led by: Rabbi Julia
Sermon by: Rabbi Julia

Wardens:
Beadle: Julia and Julian Markson

SATURDAY

10.30am: **Coffee Morning**

11.00am: **Shabbat Morning Service**
Led by: Rabbi Helen & Student Rabbi Elliott
Sermon by: Rabbi Helen

Wardens:
Beadle: Julia and Julian Markson

Torah: Exodus 22:20-23:13 and Exodus 30:11-16
Haftarah: II Kings 12: 1-12

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 MISHPATIM

Parashat Mishpatim presents the *mishpatim*, “rules” or “laws”, that govern the ancient Jewish community. The code of law deals with the treatment of slaves; crimes of murder and kidnapping; personal injuries; damages through neglect or theft; offenses against others through lying, witchcraft, idolatry, oppression, unfair business practices; and unjust treatment by judges. This Torah portion also includes a warning against following others to do evil, along with directives to care for the distressed animals of your enemy and to show impartiality in making judgments. Israelites are reminded to demonstrate sensitivity to the stranger because they were strangers in the land of Egypt. Finally, the portion presents rules for the Sabbath, sabbatical year, Pesach, Shavuot and Sukot. Upon hearing all these laws, Moses gathers the people at Mount Sinai to offer sacrifices and declares, “All the things that God has commanded we will do!”

COMMUNITY NEWS

We wish a warm Mazel Tov to:

- Lucas Jerry Cass-Tansey on his baby blessing.

וְגַר לֹא־תוֹנֶה וְלֹא תִלְחָצֶנּוּ כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם: כֹּא כָל־אֱלֻמְנָה וְיָתוֹם לֹא תַעֲנוּן: כֹּב אִם־עֲנֶה תַעֲנֶה אֹתוֹ כִּי אִם־צָעַק וְצָעַק אֵלַי שָׁמַע אֲשַׁמַּע צַעֲקוֹתָיו: כֹּג וְחָרָה אַפִּי וְהָרַגְתִּי אֶתְכֶם בְּחָרֵב וְהָיוּ נְשִׁיכֶם אֱלֻמְנוֹת וּבְנֵיכֶם יָתוֹמִים: כֹּד אִם־כִּסְפוֹ תִלְוֶה אֶת־עַמִּי אֶת־הָעֵנִי עִמָּךְ לֹא־תִהְיֶה לוֹ כְּנֹשָׂה לֹא־תִשְׁמֹנוּ עָלָיו נֶשֶׁךְ: כֹּה אִם־חָבַל תַּחְבֵּל שְׁלֵמַת רֵעֶךָ עַד־בֹּא הַשֶּׁמֶשׁ תִּשְׁיַבְנוּ לוֹ: כֹּז כִּי הוּא כְּסוּתָהּ לְבַדָּה הוּא שְׁמֵלְתוֹ לַעֲרוֹ בְמַה יִשְׁכָּב וְהָיָה כִּי־יִצְעַק אֵלַי וְשָׁמַעְתִּי כִּי־חָנוּן אֲנִי: חֲצִי הַסֵּפֶר בַּפְּסוּקִים כֹּז אֱלֹהִים לֹא תִקַּל וְנָשִׂיא בְעַמָּךְ לֹא תֵאָר: כֹּח מְלֻאָתְךָ וְדַמְעָתְךָ לֹא תֵאָחֵר בְּכוֹר בְּנִיךָ תִתֵּן־לִי: כֹּט כִּי־תַעֲשֶׂה לְשֹׂרֶף לְצֹאֲנֶךָ שְׁבַעַת יָמִים יִהְיֶה עִם־אִמּוֹ בַיּוֹם הַשְּׁמִינִי תִתְּנוּ־לִי: ל וְאִנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וּבִשֶׁר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכְלוּ לִפְלֵב תִּשְׁלֹכוּן אֹתוֹ: א לֹא תִשָּׂא שְׁמַע שׂוֹא אֶל־תִּשְׁתִּי יָדְךָ עַם־רִשָׁע לְהִיֵּת עַד חֲמָס: ב לֹא־תִהְיֶה אַחֲרֵי־דְבָרִים לְרַעַת וְלֹא־תַעֲנֶה עַל־רֵב לְנִטַּת אַחֲרֵי רַבִּים לְהַטּוֹת: ג וְדָל לֹא תִהְדָּר בְּרִיבוֹ: ד כִּי תִפְלָע שׂוֹר אִיבָדְךָ אוֹ חִמְרוֹ תַעֲהֶה הַשֵּׁב תִּשְׁיַבְנוּ לוֹ: ה כִּי־תִרְאֶה חֲמוֹר שֹׁנֵאֵךְ רֵבֶץ תַּחַת מַשְׂאוֹ וְחֹדַלְתָּ מֵעֲזוֹב לוֹ עֲזוֹב תַעֲזוֹב עִמּוֹ: ו לֹא תִטֶּה מִשֶּׁפֶט אֲבִינֶךָ בְּרִיבוֹ: ז מִדְּבַר־שֶׁקֶר תִּרְחֹק וְנָקִי וְצַדִּיק אֶל־תִּהְרֹג כִּי לֹא־אֲצַדִּיק רָשָׁע: ח וְשָׁחַד לֹא תִקַּח כִּי הַשָּׁחַד יַעֲנֶה פְּקוּחִים וַיִּסְלַף דְּבָרֵי צַדִּיקִים: ט וְגַר לֹא תִלְחָץ וְאַתֶּם יְדַעְתֶּם אֶת־נַפְשׁ הַגֵּר כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם: י וְשֵׁשׁ שָׁנִים תִּזְרַע אֶת־אֲרָצְךָ וְאַסְפֹּתָ אֶת־תְּבוּאָתָהּ: יא וְהַשְׁבִּילַת תִּשְׁמַטְנָה וְנִטְשָׁתָה וְאָכְלוּ אֲבִינֶי עִמָּךְ וְיִתְרֶם תֹּאכַל חֵיֵת הַשָּׂדֶה כִּי־תַעֲשֶׂה לְכַרְמֶךָ לְיִיתְךָ: יב שֵׁשֶׁת יָמִים תַעֲשֶׂה מַעֲשֵׂיךָ וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבַּת לְמַעַן יָנוּחַ שׂוֹרְךָ וְחִמְרְךָ וַיִּנְפֹּשׁ כִּי־אָמַתְךָ וְהַגֵּר: יג וּבְכָל אֲשֶׁר־אָמַרְתִּי אֵלַיכֶם תִּשְׁמְרוּ וְשֵׁם אֱלֹהִים אַחֲרִים לֹא תִזְכְּרוּ לֹא יִשְׁמַע עַל־פִּיךָ

יא וַיִּדְבֵר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יב כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־יִשְׂרָאֵל לִפְקוּדֵיהֶם וְנִתְּנוּ אִישׁ כְּפָר בְּפֶשֶׁוֹ לַיהוָה בְּפִקּוּד אֹתָם וְלֹא־יִהְיֶה בָהֶם נֶגֶף בְּפִקּוּד אֹתָם: יג זֶה יִתְּנוּ כָּל־הָעֵבֶר עַל־הַפְּקוּדִים מִחֲצִית הַשֶּׁקֶל בַּשֶּׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל מִחֲצִית הַשֶּׁקֶל תְּרוּמָה לַיהוָה: יד כָּל הָעֵבֶר עַל־הַפְּקוּדִים מִבְּנֵי עֶשְׂרִים שָׁנָה וּמַעְלָה יִתְּנוּ תְרוּמַת יְהוָה: טו הָעֶשִׂיר לֹא־יִרְבֶּה וְהַדָּל לֹא יִמְעִיט מִמִּחֲצִית הַשֶּׁקֶל לַתֵּת אֶת־תְּרוּמַת יְהוָה לְכַפֵּר עַל־נַפְשׁוֹתֵיכֶם: טז וְלִקְחֹתָ אֶת־כֶּסֶף הַכְּפָרִים מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתָּ אֹתוֹ עַל־עַבְדְּת אֶהֱל מוֹעֵד וְהָיָה לְבָנֵי יִשְׂרָאֵל לְזָכְרוֹן לִפְנֵי יְהוָה לְכַפֵּר עַל־נַפְשׁוֹתֵיכֶם:

EXODUS 22:20-23:13 and 30:11-16

20 "Do not mistreat or oppress a foreigner, for you were foreigners in Egypt. 21 "Do not take advantage of the widow or the fatherless. 22 If you do and they cry out to me, I will certainly hear their cry. 23 My anger will be aroused, and I will kill you with the sword; your wives will become widows and your children fatherless. 24 "If you lend money to one of my people among you who is needy, do not treat it like a business deal; charge no interest. 25 If you take your neighbor's cloak as a pledge, return it by sunset, 26 because that cloak is the only covering your neighbor has. What else can they sleep in? When they cry out to me, I will hear, for I am compassionate. 27 "Do not blaspheme God or curse the ruler of your people. 28 "Do not hold back offerings from your granaries or your vats. "You must give me the firstborn of your sons. 29 Do the same with your cattle and your sheep. Let them stay with their mothers for seven days, but give them to me on the eighth day. 30 "You are to be my holy people. So do not eat the meat of an animal torn by wild beasts; throw it to the dogs. 1 "Do not spread false reports. Do not help a guilty person by being a malicious witness. 2 "Do not follow the crowd in doing wrong. When you give testimony in a lawsuit, do not pervert justice by siding with the crowd, 3 and do not show favoritism to a poor person in a lawsuit. 4 "If you come across your enemy's ox or donkey wandering off, be sure to return it. 5 If you see the donkey of someone who hates you fallen down under its load, do not leave it there; be sure you help them with it. 6 "Do not deny justice to your poor people in their lawsuits. 7 Have nothing to do with a false charge and do not put an innocent or honest person to death, for I will not acquit the guilty. 8 "Do not accept a bribe, for a bribe blinds those who see and twists the words of the innocent. 9 "Do not oppress a foreigner; you yourselves know how it feels to be foreigners, because you were foreigners in Egypt. 10 "For six years you are to sow your fields and harvest the crops, 11 but during the seventh year let the land lie unplowed and unused. Then the poor among your people may get food from it, and the wild animals may eat what is left. Do the same with your vineyard and your olive grove. 12 "Six days do your work, but on the seventh day do not work, so that your ox and your donkey may rest, and so that the slave born in your household and the foreigner living among you may be refreshed. 13 "Be careful to do everything I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips.

11 The Eternal One spoke to Moses saying: When you take a head count of the children of Israel for their military service, each man must give a ransom for his soul to the Eternal when you count them so that there should be no plague amongst them on account of the census. This is what you must do, everyone that enters into military service must give a half shekel according to the sanctuary reckoning, a shekel is twenty gerahs, a half shekel as a freewill offering to God. Everyone who enters military service from twenty years old and upwards should give this freewill offering to the Eternal One. The rich may not give more or the poor give less than the half shekel to be a freewill offering to the Eternal to atone for their souls. And you must take the silver for the atonement from the children of Israel and give it for the work of the tent of meeting. Then it will be a memorial for the children of Israel before the Eternal One to atone for their souls.

II KINGS 12:1-12

Jehoash was seven years old when he became king. Jehoash began his reign in the seventh year of Jehu, and he reigned in Jerusalem forty years. His mother's name was Zibiah of Beer-sheba. All his days Jehoash did what was pleasing to Adonai, as the priest Jehoiada instructed him. The shrines, however, were not removed; the people continued to sacrifice and offer at the shrines. Jehoash said to the priests, "All the money, current money, brought into the House of God as sacred donations - any money a man may pay as the money equivalent of persons, or any other money that a man may be minded to bring to the House of God - let the priests receive it, each from his benefactor; they, in turn, shall make repairs on the House, wherever damage may be found." But in the twenty-third year of King Jehoash, [it was found that] the priests had not made the repairs on the House. So King Jehoash summoned the priest Jehoiada and the other priests and said to them, "Why have you not kept the House in repair? Now do not accept money from your benefactors any more, but have it donated for the repair of the House." The priests agreed that they would neither accept money from the people nor make repairs on the House. And the priest Jehoiada took a chest and bored a hole in its lid. He placed it at the right side of the altar as one entered the House of God and the priestly guards of the threshold deposited there all the money that was brought into the House of God. Whenever they saw that there was much money in the chest, the royal scribe and the high priest would come up and put the money accumulated in the House of God into bags, and they would count it. Then they would deliver the money that was weighed out to the overseers of the work, who were in charge of the House of God. These, in turn, used to pay the carpenters and the labourers who worked on the House of God.

RABBI SYBIL'S THOUGHT FOR THE WEEK

This Shabbat is Shabbat Shekalim. The first of several shabbatot that have two scroll readings allotted in the run up to Pesach. This one is the first and describes the half shekel that each Israelite had to pay to the Priests to maintain the Tabernacle, and later, the Temple in Jerusalem.

Though it was an offering or sorts, some would say,
'This passage is not about sacrifice, but about fundraising.'

What an opportunity for a preacher to link the portion to the needs for funds for the synagogue! Only half a shekel to keep King Solomon's magnificent Temple in good order? How much more we need today!

Others would say,
'This portion is not about sacrifice; it is about egalitarianism.'

Everybody paid the same amount, whether rich or poor; resident in Jerusalem or living far away. Of course - it isn't quite what we would see as egalitarianism today. By everyone, they meant all males age 20 and over. It's an opportunity to preach about discrimination. No taxation without representation!

Perhaps, though, this passage is not about sacrifice, it is about the festival of Purim. This is the Shabbat before the beginning of the month of Adar – the month in which Purim falls.

Purim is a time of great rejoicing, the Jewish carnival when we let our hair down, and are commanded to drink much more than we should. It's a time for mass baking; sweet eating and gorging on all kinds of food. But Shabbat Shekalim highlights another aspect of Purim; gifts and charity to the poor. In Jerusalem, beggars are out in force on Purim because no one will refuse them. Drive through Golders Green, and you are likely to be mugged by children in fancy dress raising money for charity. It is always a mitzvah to give to the poor, - even the poor must give – since there is always someone worse off than you – Purim in particular is a time to give to those less fortunate than yourself.

Shekalim, the Temple tax has become, through Purim a tax for the poor. It is about sacrifice, - our sacrifice for others, but it is also about fundraising and about egalitarianism as everyone is expected to give – men and women, adult and child.

So, as we approach Purim this year, think about what you can give to charity, how much to give and to whom.

SEE YOU THERE

Sunday 8 Sunday

10.00am: Big Purim Party for WLS Families

Join us for: THE CHARITABLE FUND PICK-A-BAG LUCKY DIP, FROM 10AM

10.00am: Welcome Reception

10.15am: Under 5's Puppet Show and 5 & Over's Purim Kehillah
(Parents are invited to both)

10.45am: Family Carnival for ALL

Including:

- Bouncy Castle - Rodeo - Giant Games - Soft Play & Ball Pit
- Face Painting - Sweets & Snacks - and so much more!

12.00pm: Family Megillah Reading

12.15pm: Fancy Dress Competition

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 by drinks and nibbles at 7.15pm.

£5 per person. To book, contact Kathryn on 020 7535 0259 or email 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.