

WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

6/7 March 2020

11 Adar 5780

SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

FRIDAY

6.00pm:

Erev Shabbat Service

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

7:15pm:

Shabbat Shirah Service

Led by: Rabbi Sybil

Wardens:

Oliver Walton, Liliane Chan and Monica Jankel

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:

Oliver Walton, Liliane Chan and William Campos-Ortega

Beadle:

Julia and Julian Markson

Torah:

Exodus 28:29-43 and Deuteronomy 25:17-19

Haftarah:

I Samuel 30:4-18

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 T'TZAVVEH

Parashat T'tzavveh continues the description of the *mikdash*, begun in the previous Torah portion. It includes commandments to create a *ner tamid*, "a constantly burning light", above the sanctuary ark and to appoint Aaron and his sons as priests to manage the sacrifices offered in the sanctuary. Also included are detailed instructions about clothing for Aaron. He is to wear an *ephod*, a breast piece, a robe, a fringed tunic, a headdress and a sash. Aaron's ceremony of ordination as priest is described, along with instructions for the slaughtering of the offerings. The portion concludes with directions for building an altar for burning incense before the ark.

COMMUNITY NEWS

We wish a warm Mazel Tov to:

- Ken and Jean Marks on their significant anniversary



כֹּת וְנִשְׂא אֶהְרֹן אֶת־שְׁמוֹת בְּנֵי־יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל־לְבָבוֹ בְּבֹאוֹ
 אֶל־הַקֹּדֶשׁ לְזָכְרוֹ לִפְנֵי־יְהוָה תָּמִיד: לְוַתִּתֶּךָ אֶל־חֹשֶׁן הַמִּשְׁפָּט
 אֶת־הָאֹרִים וְאֶת־הַתָּמִים וְהָיוּ עַל־לֵב אֶהְרֹן בְּבֹאוֹ לִפְנֵי יְהוָה וְנִשְׂא
 אֶהְרֹן אֶת־מִשְׁפָּט בְּנֵי־יִשְׂרָאֵל עַל־לְבָבוֹ לִפְנֵי יְהוָה תָּמִיד: לֹא וְעָשִׂיתָ
 אֶת־מַעֲלֵל הָאִפֹּד כְּלִיל תְּכֵלֶת: לֵב וְהָיָה פִּירֹאֲשׁוֹ בְּתוֹכוֹ שָׁפָה יְהִיָּה
 לְפִיו סָבִיב מַעֲשֵׂה אִוֶּג כְּפִי תַחְרָא יְהִי־הָלוֹ לֹא יִקְרַע: לֵג וְעָשִׂיתָ
 עַל־שׁוּלְיוֹ רִמְנוֹ תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי עַל־שׁוּלְיוֹ סָבִיב וּפְעָמָנִי זָהָב
 בְּתוֹכָם סָבִיב: לֵד פְּעָמָן זָהָב וְרִמְנוֹן פְּעָמָן זָהָב וְרִמְנוֹן עַל־שׁוּלְיֵי הַמַּעֲלֵל
 סָבִיב: לֵה וְהָיָה עַל־אֶהְרֹן לְשָׂרֵת וְנִשְׁמַע קוֹלוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לִפְנֵי
 יְהוָה וּבִצְאָתוֹ וְלֹא יָמוּת: לוֹ וְעָשִׂיתָ צִיץ זָהָב טְהוֹר וּפְתִיחַת עָלָיו פְּתוּחֵי
 חֹתָם קֹדֶשׁ לִיהוָה: לִז וְשִׁמְתָּ אֹתוֹ עַל־פְּתִיל תְּכֵלֶת וְהָיָה עַל־הַמְצַנֶּפֶת
 אֶל־מֹול פְּנֵי־הַמְצַנֶּפֶת יְהִיָּה: לח וְהָיָה עַל־מִצַּח אֶהְרֹן וְנִשְׂא אֶהְרֹן
 אֶת־עֵוֹן הַקֹּדְשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי יִשְׂרָאֵל לְכָל־מִתְנַת קֹדְשֵׁיהֶם וְהָיָה
 עַל־מִצַּחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי יְהוָה: לט וְשִׁבְצָתָּ הַפְּתִיחַת שֵׁשׁ וְעָשִׂיתָ
 מְצַנֶּפֶת שֵׁשׁ וְאַבְנֵט תַּעֲשֶׂה מַעֲשֵׂה רִקְם: מ וְלִבְנֵי אֶהְרֹן תַּעֲשֶׂה כְּתָנֶת
 וְעָשִׂיתָ לָהֶם אַבְנֵטִים וּמַגְבָּעוֹת תַּעֲשֶׂה לָהֶם לְכָבוֹד וּלְתִפְאַרְתּוֹ:
 מא וְהַלְבַּשְׁתָּ אֹתָם אֶת־אֶהְרֹן אֶחָיד וְאֶת־בָּנָיו אֹתוֹ וּמִשְׁחַתְּ אֹתָם
 וּמִלֵּאתָ אֶת־יָדָם וְקֹדַשְׁתָּ אֹתָם וְכַהֲנוּ־לִי: מב וְעָשִׂה לָהֶם מְכַנְסֵי־בָד
 לְכִסּוֹת בָּשָׂר עָרוֹה מִמְתָּנִים וְעַד־יָרְכָיִם יְהִיוּ: מג וְהָיוּ עַל־אֶהְרֹן וְעַל־בָּנָיו
 בְּבֹאֵם אֶל־אֹהֶל מוֹעֵד אֹו בְּגִשְׁתֶּם אֶל־הַמִּזְבֵּחַ לְשָׂרֵת בְּקֹדֶשׁ וְלֹא־יִשְׂאוּ
 עֹון וּמָתוּ חֲקַת עוֹלָם לוֹ וּלְזֶרְעוֹ אַחֲרָיו:

יז זָכוֹר אֶת אֲשֶׁר־עָשִׂה לָךְ עַמְלָק בְּדָרֶךְ בְּצִאתְכֶם מִמִּצְרַיִם: יח אֲשֶׁר
 קָרָךְ בְּדָרֶךְ וַיִּזְנֶב בְּךָ כָּל־הַנְּחֻשָׁלִים אַחֲרֶיךָ וְאַתָּה עֵינִי וַיִּגַע וְלֹא יָרָא
 אֱלֹהִים: יט וְהָיָה בְּהִנִּיחַ יְהוָה אֱלֹהֶיךָ לָךְ מִכָּל־אֵיבֶיךָ מִסָּבִיב בְּאֶרֶץ
 אֲשֶׁר יְהוָה־אֱלֹהֶיךָ נָתַן לָךְ נַחְלָה לְרִשְׁתָּהּ תִּמְחָה אֶת־זָכְרָ עַמְלָק מִתַּחַת
 הַשָּׁמַיִם לֹא תִשְׁכַּח:

EXODUS 28:29-43 and DEUTERONOMY 25:17-19

29 "Whenever Aaron enters the Holy Place, he will bear the names of the sons of Israel over his heart on the breastpiece of decision as a continuing memorial before the Eternal One. 30 Also put the Urim and the Thummim in the breastpiece, so they may be over Aaron's heart whenever he enters the presence of the Eternal One. Thus Aaron will always bear the means of making decisions for the Israelites over his heart before the Eternal One. 31 "Make the robe of the ephod entirely of blue cloth, 32 with an opening for the head in its center. There shall be a woven edge like a collar around this opening, so that it will not tear. 33 Make pomegranates of blue, purple and scarlet yarn around the hem of the robe, with gold bells between them. 34 The gold bells and the pomegranates are to alternate around the hem of the robe. 35 Aaron must wear it when he ministers. The sound of the bells will be heard when he enters the Holy Place before the Eternal One and when he comes out, so that he will not die. 36 "Make a plate of pure gold and engrave on it as on a seal: 37 Fasten a blue cord to it to attach it to the turban; it is to be on the front of the turban. 38 It will be on Aaron's forehead, and he will bear the guilt involved in the sacred gifts the Israelites consecrate, whatever their gifts may be. It will be on Aaron's forehead continually so that they will be acceptable to the Eternal One. 39 "Weave the tunic of fine linen and make the turban of fine linen. The sash is to be the work of an embroiderer. 40 Make tunics, sashes and caps for Aaron's sons to give them dignity and honor. 41 After you put these clothes on your brother Aaron and his sons, anoint and ordain them. Consecrate them so they may serve me as priests. 42 "Make linen undergarments as a covering for the body, reaching from the waist to the thigh. 43 Aaron and his sons must wear them whenever they enter the tent of meeting or approach the altar to minister in the Holy Place, so that they will not incur guilt and die. "This is to be a lasting ordinance for Aaron and his descendants.

17 Remember what the Amalekites did to you along the way when you came out of Egypt. 18 When you were weary and worn out, they met you on your journey and attacked all who were lagging behind; they had no fear of God. 19 When the Eternal One your God gives you rest from all the enemies around you in the land he is giving you to possess as an inheritance, you shall blot out the name of Amalek from under heaven. Do not forget!

I SAMUEL 30:4-18

David and the troops with him broke into tears, until they had no strength left for weeping. David's two wives had been taken captive, Ahinoam of Jezreel and Abigail wife of Nabal from Carmel. David was in great danger, for the troops threatened to stone him; for all the troops were embittered on account of their sons and daughters. But David sought strength in Adonai his God. David said to the priest Abiathar, son of a Ahimelech. "Bring the ephod up to me." When Abiathar brought up the ephod to David, David inquired of Adonai, "Shall I pursue those raiders? Will I overtake them?" And God answered him, "Pursue, for you shall overtake and you shall rescue". So David and the six hundred men with him set out, and they came to the Wadi Besor, where a halt was made by those who were to be left behind. David continued the pursuit with four hundred men; two hundred men had halted, too faint to cross the Wadi Besor. They came upon an Egyptian in the open country and brought him to David. They gave him food to eat the water to drink; he was also given a piece of pressed fig cake and two cakes of raisins. He ate and regained his strength, for he had eaten no food and drunk no water for three days and three nights. Then David asked him, "To whom do you belong and where are you from?" "I am an Egyptian boy," he answered, "the slave of an Amalekite. My master abandoned me when I fell ill three days ago. We had raided the Negeb of the Cherethites and the Negeb of Judah, and Negeb of Caleb; we also burned down Ziklag." And David said to him, "Can you lead me down to that band?" He replied, "Swear to me by God that you will not kill me or deliver me into my master's hands, and I will lead you down to that band." So he led him down, and there they were scattered all over the ground, eating and drinking and making merry because of all the vast spoil they had taken from the land of the Philistines and from the land of Judah. David attacked them from before dawn until the evening of the next day; none of them escaped, except four hundred young men who mounted camels and got away. David rescued everything the Amalekites had taken; David also rescued his two wives.

RABBI SYBIL'S THOUGHT FOR THE WEEK

Every Jewish Festival is defined by food – except Yom Kippur which is defined by the lack of it.

For Purim, it is Hamantaschen – unless you are Sephardi, in which case it is oznei-Haman. Either way, it is one of Purim's many ironies that the principle delicacy is named after the person in the story whose name we are trying to blot out. Perhaps eating them is a way of erasing the name?

There is a difference in the culinary composition of oznei-Haman and Hamantaschen. The Sephardi sweet is made by frying a dough mixture flavoured with orange or rose (or rum or cognac) and coated with sugar. Oznei-Haman means Haman's ears in Hebrew – and a little research brought up the detail that for much of our history it was a practice to cut off a criminal's ears after he had been hanged. I had thought Haman's ears were particularly big because he was always listening into other people's conversations, and developed a huge spy network, to catch people out so he could arrest them and kill them.

Hamantaschen are usually made of pastry and filled with fruit or chocolate. The original, though, is Hamantaschen filled with poppyseed. Poppyseed in Yiddish is 'mohn'. 'The' poppyseed would be 'ho-mohn'..... in other words, 'Haman' said with an Ashkenazi accent. Hamantaschen is Yiddish for Haman's pockets which were allegedly very large to take in all the bribes he demanded.

But whatever the article of person or dress, the one thing oznei-Haman and Hamantaschen have in common is their triangular shape. They have become associated with the three-cornered hat popular in the 18th century, but the shape is far older than that. Some have suggested that the three corners represent the Patriarchs Abraham Isaac and Jacob, and Esther ate them before starting her fast to give her courage by thinking of her ancestors. I think the best reason is one proposed by my prep class. The three corners represent what is sometimes called the Jewish trinity: God, Torah and Israel.

God is not mentioned in the Purim story, but for those in the know, you will find God hiding in all sorts of unusual places. God is hidden in the megillah, in the fancy dress, the masks, in the person of Esther. Perhaps God is hidden also in the food that we eat.

Purim Sameach!

SEE YOU THERE

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.

Thursday 19 March

7.00pm: Kolnoa-Cinema Special: Forgotten Soldier

Lady Irene Hatter joins Rabbi Julia in conversation, setting the scene for this very moving documentary account of her father Salomon Noach's fate as one of 6 million refugees in the Europe of the 1940s. Much of the story was unknown for almost 40 years after his death, and it has only come to light through her painstakingly retracing his footsteps. He sold carpets, told jokes, played the black market, but there are intriguing gaps hinting at his possible role also as a spy, and a saviour to many – the 'Dutch Schindler'.

Narrated by Zoe Wanamaker and Henry Goodman, and the winner of many awards.

7pm for Kolnoa savoury buffet and 7.45pm screening. Free entry, but for catering purposes please register with Kathryn on 020 7535 0259. Donations towards catering are invited.