

WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

6/7 September 2019

7 Elul 5779

SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

FRIDAY

6.00pm:

Erev Shabbat Service

Led by Rabbi Julia and Rabbi Neil

Sermon by: Rabbi Neil

Wardens:

Gillian Westwood, Oliver Walton and Liliane Chan

Beadles:

William Campos-Ortega and Orlando Ortega-Medina

SATURDAY

10.30am:

Coffee Morning

11.00am:

Shabbat Morning Service

Led by Rabbi Helen and Rabbi Sybil

Sermon by: Rabbi Helen

Torah Read by: Francesca Hervey (Bat-Mitzvah)

Wardens:

Gillian Westwood, Steven Rowe and Liliane Chan

Beadles:

William Campos-Ortega and Orlando Ortega-Medina

Torah:

Deuteronomy 16:18-17:11

Haftarah:

I Samuel 8:1-22

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.

PARASHAT SHOF'TIM

Parashat Shof'tim opens with the command to appoint judges and legal officials to carry out justice within the society and with a warning against the worship of other gods. Two witnesses must be heard before a court can impose the death penalty. Cases of homicide, civil law, or assault too difficult to decide in one court must be transferred to a higher court. Regulations for choosing a king/leader are presented, including a warning that this leader should follow the laws of Torah faithfully. The offerings for priests are again set forth; also set forth is the difference between a true and false prophet. Cities of refuge for those guilty of manslaughter are described, with laws forbidding the movement of landmarks. The portion concludes with regulations to be observed during war and with assessments of communal responsibilities when the body of a murder victim is found beyond city limits.

COMMUNITY NEWS

We wish a warm Mazel Tov to:

- Francesca Hervey on her Bat Mitzvah.
- Clarissa Lenherr and James Manuel on their Auf Ruf.

שֹׁפְטִים וְשֹׁטְרִים תִּתֶּן-לָךְ בְּכָל-שְׁעָרֶיךָ אֲשֶׁר יִי אֱלֹהֶיךָ נָתַן לָךְ לְשִׁבְטֶיךָ
 וְשֹׁפְטֵי אֶת-הָעָם מִשֹּׁפֵט-צֶדֶק; יֵט לֹא-תִטֶּה מִשֹּׁפֵט לֹא תִכְיֹר פְּנִים
 וְלֹא-תִקַּח שֹׁחַד כִּי הַשֹּׁחַד יַעֲוֶר עֵינַי חֲכָמִים וַיִּסְלַף דְּבָרֵי צְדִיקִים: כ צֶדֶק
 צֶדֶק תִּרְדֹּף לְמַעַן תִּחְיֶה וַיִּרְשַׁת אֶת-הָאָרֶץ אֲשֶׁר-יִי אֱלֹהֶיךָ נָתַן לָךְ: ס
 כֹּא לֹא-תִטַּע לָךְ אֲשֶׁרָה כָּל-עֵץ אֲצֶל מִזְבֵּחַ יִי אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה-לָךְ:
 כב וְלֹא-תִקַּח לָךְ מִצְבָּה אֲשֶׁר שָׂא יִי אֱלֹהֶיךָ:

א לֹא-תִזְבַּח לַיִי אֱלֹהֶיךָ שׁוֹר וְשֵׂה אֲשֶׁר יִהְיֶה בּוֹ מִוּם כֹּל דָּבָר רָע כִּי
 תּוֹעֵבֵת יִי אֱלֹהֶיךָ הוּא: ב כִּי-יִמְצָא בְקִרְבְּךָ בְּאֶחָד שְׁעָרֶיךָ אֲשֶׁר-יִי אֱלֹהֶיךָ
 נָתַן לָךְ אִישׁ אִו־אִשָּׁה אֲשֶׁר יַעֲשֶׂה אֶת-הַרְעָה בְּעֵינַי יִי אֱלֹהֶיךָ לַעֲבֹר
 בְּרִיתוֹ: ג וַיִּלָּךְ וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוֶה לָהֶם וְלַשֶּׁמֶשׁ | או לַיָּרֵחַ או
 לְכָל-צְבָא הַשָּׁמַיִם אֲשֶׁר לֹא-צִוִּיתִי: ד וְהִגַּד-לָךְ וְשָׁמַעְתָּ וְדַרְשַׁתָּ הַיֵּטֵב
 וְהִנֵּה אָמַת נָכוֹן הַדָּבָר נַעֲשֶׂתָה הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל: ה וְהוֹצֵאתָ
 אֶת-הָאִישׁ הַהוּא אוֹ אֶת-הָאִשָּׁה הַהוּא אֲשֶׁר עָשׂוּ אֶת-הַדָּבָר הַרָע הַזֶּה
 אֶל-שְׁעָרֶיךָ אֶת-הָאִישׁ אוֹ אֶת-הָאִשָּׁה וְסִקַּלְתֶּם בְּאֲבָנִים וּמָתוּ: ו עַל-פִּי |
 שְׁנַיִם עֵדִים אוֹ שְׁלֹשָׁה עֵדִים יוּמַת הַמֵּת לֹא יוּמַת עַל-פִּי עַד אֶחָד: ז וְיָד
 הַעֲלִים תִּהְיֶה-בּוֹ בְּרֵאשִׁנָּה לְהַמִּיתוֹ וְיָד כָּל-הָעָם בְּאַחֲרָנָה וּבַעֲרַת הָרָע
 מִקִּרְבְּךָ:

ח כִּי יִפְלֹא מִמֶּךָ דָּבָר לְמִשְׁפָּט בִּין-דָּם | לָדָם בִּין-דִּין לְדִין וּבִין נָגַע לְנָגַע
 דְּבָרֵי רִיבֵת בְּשְׁעָרֶיךָ וְקִמַּתָּ וְעָלִיתָ אֶל-הַמִּקְוֹם אֲשֶׁר יִבְחַר יִי אֱלֹהֶיךָ בּוֹ:
 ט וּבֵאתָ אֶל-הַכֹּהֲנִים הַלְוִיִּם וְאֶל-הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַיָּמִים הָהֵם
 וְדַרְשַׁתָּ וְהִגִּידוּ לָךְ אֶת דְּבַר הַמִּשְׁפָּט: י וְעָשִׂיתָ עַל-פִּי הַדָּבָר אֲשֶׁר יִגִּידוּ
 לָךְ מִן-הַמִּקְוֹם הַהוּא אֲשֶׁר יִבְחַר יִי וְשִׁמַּרְתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר יִוָּרָד:
 יא עַל-פִּי הַתּוֹרָה אֲשֶׁר יִוָּרָד וְעַל-הַמִּשְׁפָּט אֲשֶׁר-יֹאמְרוּ לָךְ תַּעֲשֶׂה לֹא
 תִסּוֹר מִן-הַדָּבָר אֲשֶׁר-יִגִּידוּ לָךְ יָמִין וּשְׂמָאל:

DEUTERONOMY 16:18-17:11

18 "You shall appoint judges and officers in all your towns that the Eternal One your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. 19 You shall not pervert justice. You shall not show partiality, and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. 20 Justice, and only justice, you shall follow, that you may live and inherit the land that the Eternal One your God is giving you. 21 "You shall not plant any tree as an Asherah beside the altar of the Eternal One your God that you shall make. 22 And you shall not set up a pillar, which the Eternal One your God hates.

17 "You shall not sacrifice to the Eternal One your God an ox or a sheep in which is a blemish, any defect whatever, for that is an abomination to the Eternal One your God. 2 "If there is found among you, within any of your towns that the Eternal One your God is giving you, a man or woman who does what is evil in the sight of the Eternal One your God, in transgressing his covenant, 3 and has gone and served other gods and worshiped them, or the sun or the moon or any of the host of heaven, which I have forbidden, 4 and it is told you and you hear of it, then you shall inquire diligently, and if it is true and certain that such an abomination has been done in Israel, 5 then you shall bring out to your gates that man or woman who has done this evil thing, and you shall stone that man or woman to death with stones. 6 On the evidence of two witnesses or of three witnesses the one who is to die shall be put to death; a person shall not be put to death on the evidence of one witness. 7 The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst.

8 "If any case arises requiring decision between one kind of homicide and another, one kind of legal right and another, or one kind of assault and another, any case within your towns that is too difficult for you, then you shall arise and go up to the place that the Eternal One your God will choose. 9 And you shall come to the Levitical priests and to the judge who is in office in those days, and you shall consult them, and they shall declare to you the decision. 10 Then you shall do according to what they declare to you from that place that the Eternal One will choose. And you shall be careful to do according to all that they direct you. 11 According to the instructions that they give you, and according to the decision which they pronounce to you, you shall do. You shall not turn aside from the verdict that they declare to you, either to the right hand or to the left.

I SAMUEL 8:1-22

8 When Samuel grew old, he appointed his sons as Israel's leaders. 2 The name of his firstborn was Joel and the name of his second was Abijah, and they served at Beersheba. 3 But his sons did not follow his ways. They turned aside after dishonest gain and accepted bribes and perverted justice. 4 So all the elders of Israel gathered together and came to Samuel at Ramah. 5 They said to him, "You are old, and your sons do not follow your ways; now appoint a king to lead[b] us, such as all the other nations have." 6 But when they said, "Give us a king to lead us," this displeased Samuel; so he prayed to the Eternal One. 7 And the Eternal One told him: "Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. 8 As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. 9 Now listen to them; but warn them solemnly and let them know what the king who will reign over them will claim as his rights." 10 Samuel told all the words of the Eternal One to the people who were asking him for a king. 11 He said, "This is what the king who will reign over you will claim as his rights: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. 12 Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. 13 He will take your daughters to be perfumers and cooks and bakers. 14 He will take the best of your fields and vineyards and olive groves and give them to his attendants. 15 He will take a tenth of your grain and of your vintage and give it to his officials and attendants. 16 Your male and female servants and the best of your cattle and donkeys he will take for his own use. 17 He will take a tenth of your flocks, and you yourselves will become his slaves. 18 When that day comes, you will cry out for relief from the king you have chosen, but the Eternal One will not answer you in that day." 19 But the people refused to listen to Samuel. "No!" they said. "We want a king over us. 20 Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles." 21 When Samuel heard all that the people said, he repeated it before the Eternal One. 22 The Eternal One answered, "Listen to them and give them a king." Then Samuel said to the Israelites, "Everyone go back to your own town."

RABBI JULIA'S THOUGHT FOR THE WEEK

There's an old saying, reputed to be a Chinese blessing, "May you live in interesting times." Of course it's not a blessing at all but more like a curse- "May you live in interesting times" suggests little peace and less contentment, little prosperity and less kindness. It isn't from the Chinese at all, and may be an original English expression traced back to Joseph Chamberlain in the late nineteenth century! Yet, as I have sat through endless procedural debate in the House of Lords, and wondered how useful it was to vote again and again on these issues, I have been thinking about the "interesting times" which we are certainly experiencing. The country is divided, the tone of politics is shrill, the prevailing attitude is one of forcing one's will rather than compromise, of looking for celebrity and certainty above wisdom and experience. So what is there for us to do as we approach Rosh Hashanah in just a few weeks? I think maybe to reflect on what we can do to encourage a different approach, one of discussion and real debate, one of listening and taking into account the other side's point of view. At the Rosh Hashanah peers' tea, Rabbi Jeremy Gordon told the story of the oven of Akhnai, where the walls of the beit ha-midrash did not collapse out of respect for Rabbi Eliezer and nor did they stand up straight out of respect for the other rabbis, including Rabban Gamaliel. The story goes on to say some sad and shocking things, but the walls demonstrate compromise, if a somewhat eccentric compromise. As public debate becomes ever more shrill, I'd say we should learn from those walls, do what we can in this period of reflection before the High Holy Days to argue for debate and compromise, and each of us, in our daily lives, do all we can to promote a different style of argument, and a more honest kind of debate. That's for our own sakes, but also for the sake of the wider society in which we live. Divided societies, and lack of real debate, are no good for any of us.

SAVE THE DATE

Wednesday 11 September

7.300pm: Lyons Learning Project - Be'er Chayyim (Living Well)

Aleph Stream

Judaism has plenty to offer us in terms of resilience, health and living well. We have spiritual practices and an obligation to learn regularly, we have a philosophy around food and materialism and we value silence and acts of kindness over excess verbiage. We also have lots to help us think about relationships and caring for family. This newest and groundbreaking course will offer a structure for you to embrace Jewish values, teachings and practices into your lives.

The Course consists of three Streams (Aleph, Bet and Gimmel). To progress to Bet and Gimmel you must complete Aleph which we're running for the first time this year.

Sessions will be facilitated by Rabbi Janes and experts in the field and will finish at 9:45pm.

You will also be given a journal with readings and exercises to complete and access to online materials.

£150 for 6 sessions, visit www.lyonslearning.org.uk for more information and to sign up.

Thursday 12 September

7.00pm: Kolnoa-Cinema - Foxtrot (2017)

All warmly welcomed. Admission is free, though contributions to catering and other costs are invited - suggested donation £10. Doors open 7pm for drinks and Israeli buffet. Screenings commence 7.45pm.

At last we have sourced a version with English subtitles! This is a rare chance to see a controversial film which took Israel by storm, prompting calls for it to be banned. A family unravels as it receives the news that its soldier son has been lost in conflict. We get a real sense of what it must be like to teeter between danger and boredom whilst undertaking army service in an isolated location. A magnificent three-act study of tragedy tinged with love, death, fate, and what it is to be young. Starring veterans Lior Ashkenazi and Sarah Adler.

Thursday 19 September

12.15pm: Seymour Group Lunch

Guest Speaker: Wing Commander Stephen Griffiths – 'My Days as a Spy'.

Stephen Griffiths was a career pilot in the RAF, a display pilot and flying instructor. He also worked for the Ministry of Defence in London, Norway and Belgium. £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.