

WEST LONDON SYNAGOGUE

ק"ק שער ציון

WELCOMES YOU



שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

13/14 December 2019

16 Kislev 5780

SHABBAT SHALOM AND WELCOME TO WEST LONDON SYNAGOGUE

FRIDAY

6.00pm:

Erev Shabbat COMBO Service

Led by Rabbi Julia, Rabbi David and Student Rabbi Elliott

Wardens:

Steven Rowe, Monica Jankel and Sydney Levinson

Beadle:

Orlando Ortega-Medina

SATURDAY

10.30am:

Coffee Morning

11.00am:

Shabbat Morning Service

Led by Rabbi David and Student Rabbi Elliott

Sermon by: Student Rabbi Elliott

Wardens:

Oliver Walton, Steven Rowe and Monica Jankel

Beadle:

Micky Nathanson

Torah:

Genesis 33:1-11

Haftarah:

Hosea 12:1-11

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- YISHLACH

Va-yishlach means “and he sent” and refers to Jacob sending messengers to his brother Esau before their meeting after twenty years of separation. We are told of Jacob’s fears, of his division of his community into two camps, and of his wrestling with a man-angel who changes Jacob’s name to Israel. Following that struggle, Jacob and Esau meet and part peacefully, each going his separate way. After Jacob and his community settle in Shechem, Dinah, the daughter of Leah and Jacob, is raped by Shechem son of Hamor the Hivite. Jacob’s sons take revenge by murdering all the males of Shechem and plundering the city. Jacob is critical of his sons for what they have done. Rachel dies giving birth to Benjamin and is buried near Bethlehem. Isaac dies and is buried in Hebron near Abraham and Sarah. The Torah portion concludes with the genealogy of Jacob and Esau.

COMMUNITY NEWS

We wish a warm Mazel Tov to:

- Rosa Keller on her baby blessing ceremony.
- Max Schulze-Melander on his Bar Mitzvah.

א וַיֵּשֶׂא יַעֲקֹב עֵינָיו וַיֵּרָא וְהִנֵּה עֹשֶׂו בָּא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחֲצֵ
 אֶת־הַיְלָדִים עַל־לֵאָה וְעַל־רָחֵל וְעַל שְׁתֵּי הַשְּׁפָחוֹת: ב וַיֵּשֶׂם
 אֶת־הַשְּׁפָחוֹת וְאֶת־יְלָדֵיהֶן רֵאשֵׁנָה וְאֶת־לֵאָה וַיְלַדֶּיהָ אַחֲרָיִים וְאֶת־רָחֵל
 וְאֶת־יוֹסֵף אַחֲרָנִים: ג וְהוּא עֶבֶר לַפְּנֵיהֶם וַיִּשְׁתַּחֲוּ אַרְצָה שִׁבַע פְּעֻמִּים
 עַד־גִּשְׁתּוֹ עַד־אַחֲיו:

ד וַיֵּרָץ עֹשֶׂו לִקְרֹאתוֹ וַיַּחֲבֹקְהוּ וַיִּפֹּל עַל־צְוָאָרוֹ [צְוָאָרוֹ] וַיִּשְׁקְהוּ וַיִּבְכּוּ:
 ה וַיֵּשֶׂא אֶת־עֵינָיו וַיֵּרָא אֶת־הַנְּשִׁים וְאֶת־הַיְלָדִים וַיֹּאמֶר מִי־אַלֶּה לָךְ
 וַיֹּאמֶר הַיְלָדִים אֲשֶׁר־תָּנִן אֱלֹהִים אֶת־עַבְדְּךָ: [רביעי] ו וַתִּגְּשׁוּן הַשְּׁפָחוֹת
 הִנֵּה וַיְלַדֶּיהֶן וַתִּשְׁתַּחֲוּוּ: ז וַתִּגְּשׂ גַם־לֵאָה וַיְלַדֶּיהָ וַיִּשְׁתַּחֲוּוּ וְאַחַר נִגְּשׂ
 יוֹסֵף וְרָחֵל וַיִּשְׁתַּחֲוּוּ: ח וַיֹּאמֶר מִי לָךְ כָּל־הַמַּחֲנֶה הַזֶּה אֲשֶׁר פָּגַגְתִּי
 וַיֹּאמֶר לְמַצֵּאֲחֹן בְּעֵינֵי אֲדָנִי:

ט וַיֹּאמֶר עֹשֶׂו יֵשׁ־לִי רָב אָחִי יְהִי לָךְ אֲשֶׁר־לָךְ: י וַיֹּאמֶר יַעֲקֹב אֶל־נָא
 אִם־נָא מִצֵּאתִי חַן בְּעֵינֶיךָ וְלִקְחֹת מִנְּחֹתַי מִיָּדֶי כִּי עַל־כֵּן רָאִיתִי פְּנֶיךָ
 כְּרֹאת פְּנֵי אֱלֹהִים וַתִּרְצַנֵּנִי: יא קַח־נָא אֶת־בְּרֹכְתִי אֲשֶׁר הִבַּאת לָךְ
 כִּי־חַנְּנִי אֱלֹהִים וְכִי יֵשׁ־לִי כָּל וַיִּפְצַר־בוּ וַיִּקַּח:

GENESIS 33:1-11

33 Jacob looked up and there was Esau, coming with his four hundred men; so he divided the children among Leah, Rachel and the two female servants. 2 He put the female servants and their children in front, Leah and her children next, and Rachel and Joseph in the rear. 3 He himself went on ahead and bowed down to the ground seven times as he approached his brother.

4 But Esau ran to meet Jacob and embraced him; he threw his arms around his neck and kissed him. And they wept. 5 Then Esau looked up and saw the women and children. "Who are these with you?" he asked. Jacob answered, "They are the children God has graciously given your servant." 6 Then the female servants and their children approached and bowed down. 7 Next, Leah and her children came and bowed down. Last of all came Joseph and Rachel, and they too bowed down. 8 Esau asked, "What's the meaning of all these flocks and herds I met?" "To find favor in your eyes, my lord," he said.

9 But Esau said, "I already have plenty, my brother. Keep what you have for yourself." 10 "No, please!" said Jacob. "If I have found favor in your eyes, accept this gift from me. For to see your face is like seeing the face of God, now that you have received me favorably. 11 Please accept the present that was brought to you, for God has been gracious to me and I have all I need." And because Jacob insisted, Esau accepted it.

HOSEA 12:1-11

Ephraim surrounds me with deceit, The House of Israel with guile. (But Judah stands firm with God and is faithful to the Holy One.) Ephraim tends the wind and pursues the gale; Adonai is forever adding illusion to calamity. Now they make a covenant with Assyria, now oil is carried to Egypt. Adonai once indicted Judah, and punished Jacob for his conduct, requited him for his deeds. In the womb he tried to supplant his brother; grown to manhood, he strove with a divine being, he strove with an angel and prevailed—The other had to weep and implore him. At Bethel [Jacob] would meet him, there to commune with him. Yet Adonai, the God of Hosts, must be invoked as "Adonai." You must return to your God! Practice goodness and justice, and constantly trust in your God. A trader who uses false balances, who loves to overreach, Ephraim thinks, "Ah, I have become rich; I have gotten power! All my gains do not amount to an offense which is real guilt." "I, Adonai, have been your God ever since the land of Egypt. I will let you dwell in your tents again as in the days of old, when I spoke to the Prophets; for I granted many visions, and spoke parables through the prophets.

RABBI DAVID'S THOUGHT FOR THE WEEK

Some years ago I was leading a group around a synagogue. At the end of the tour I invited the students to ask me any questions that they had ever wanted to ask a rabbi, but never quite dared! One person raised their hand and asked me: "Do you have a tattoo?" I disappointed him by replying that I did not. He then asked me a follow up question: "But if you ever were to get a tattoo what would it be?" To which I explained that my grandfather had been badly affected by the Holocaust and had made me promise that I would never get a tattoo. Even that didn't appease him. "But if you did get a tattoo what would it be?" Smiling, I told him the following story:

When King Solomon was a young monarch, he asked his jeweller to make him a ring which would make him happy when he was most sad and make him weep when he was happy. The jeweller thought long and hard over the riddle before bringing the king back a ring engraved with three simple letters - Gimmel. Zayin. Yud. As soon as King Solomon read the three letters he understood that they were the initials for the phrase Gam Zeh Ya'avov ('This Too Shall Pass'). At last he had a ring to remind him, even on the very worst days that: 'This Too Shall Pass.' Likewise, on the days when he was riding high and rather too full of himself, he could look at the ring and remember that nothing lasts forever, because: 'This Too Shall Pass.'

I then explained to the student that if I were, in theory, to get a tattoo, which I never would, then I could think of nothing more fitting than those three letters Gimmel. Zayin. Yud. The student seemed to quite like that answer, as did some of the others who were listening. The questions they then asked were even more colourful, but Gam Zeh Ya'avov has been a refrain sounding in me ever since. It provides me with hope during the hard times and some grounding when things are going rather too well. There is wisdom in this Solomonic philosophy. Whatever the outcome of today's election, whatever you feel when you wake up on Friday morning, before you react, before you despair or rejoice, before you feel that things are as permanent and as indelible as a tattoo, just take a moment to think to yourself: 'Gam Zeh Ya'avov.'

SEE YOU THERE

Monday 6 January

6.00pm: CBT Café

"The January Blues...When chicken soup is not enough?"

The CBT Café is a partnership between WLS and Emma, who co-founded, 'Unravelling Minds', in order to help reduce the stigma surrounding mental health.

The CBT Café is a place for those with lived experience of mental health, whether in their own lives or in the lives of those close to them, to come and share experiences. It is a non-therapeutic environment for people to meet together.

So drop in, unwind and learn, and what better way to do this than over a cup of tea and a piece of cake. After all, mental health is for everyone, just like cake!

RSVP would be appreciated but not essential. Cake donations warmly welcomed. For more information and RSVP please contact Tirza Waisel on 020 7535 0278.

Thursday 23 January

5.30pm: Rabbis Drinks

All welcome to join the Rabbis for refreshments in the Samson Family Concourse

6.30pm: In Concert with Natalie Clein

Celebrated cellist and WLS member Natalie Clein illustrates beautifully with music her sister's readings of sacred and secular poetry. A lyrical evening in the magnificent setting of our Italian Moorish building. Tickets from £20, available from www.ticketsource.co.uk/eretz or contact Kathryn on 020 7535 0259.

Sunday 26 January

6.00pm: International Holocaust Memorial Day: Standing Together *How One Synagogue Saved Children's Lives*

Rabbi Baroness Julia Neuberger and Rabbi Neil Janes, on behalf of West London Synagogue and the Lyons Learning Project,

invite you to hear the incredible story of how West London Synagogue saved the lives of more than one hundred children in the Holocaust.

With guest speaker: Dr Jennifer Craig-Norton, world renowned scholar of the Kindertransport and refugee experiences.

RSVP for security and catering purposes by 16 January 2020 to Adi Ben-Naim on 020 7535 0291 or admin@lyonslearning.org.uk