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SHABBAT SHALOM

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28/29 August 2020

9 Elul 5780

MAZEL TOV TO ZAC BERGER AND HIS FAMILY ON BECOMING BAR MITZVAH!

## SHABBAT KI TEITZEI

This parashah begins with a series of laws that attempt to establish boundaries in difficult situations. A man may marry a beautiful captive taken in war, but must allow her to mourn her parents and may not set her aside. If he marries two women, allowed in biblical times, he may not favour the children of the preferred wife. More controversial is the law of the 'stubborn and rebellious son' who was judged by the elders and if he didn't repent, was stoned. The Talmud was clearly uncomfortable with this law and hedged it around with enough provisos to make sure it never happened. Chapter 21 ends with a rule that even the corpse of a criminal must be cut down before nightfall. Chapter 22 includes a variety of ethical laws, including the famous one about the birds nest, if you are taking the eggs, you must chase the mother bird away to live another day. Chapter 23 includes the rules of exclusion from the community, specifically the 'mamzer', the product of a forbidden union. Chapter 24 gives legal restrictions motivated by compassion, allowing a new husband to stay home with his wife and denying a rich creditor the right to take a poor man's garment as a pledge. The agricultural laws ensured the poor had rights to glean in the field. Chapter 25 includes other significant laws, both the law of levirate marriage and the need to 'Remember Amalek' that we read each year before Purim.

כִּי־תִדָּר לְדָר לַיהוָה אֱלֹהֶיךָ לֹא תֵאָחֵז לְשִׁלְמוֹ כִּי־דָרֵשׁ יִדְרָשׁוּנּוּ יְהוָה  
 אֱלֹהֶיךָ מֵעַמּוּד בַּךְ חֲטָא: כַּג וְכִי תִחַדֵּל לְנִדָּר לֹא־יִהְיֶה בָּךְ חֲטָא:  
 כַּד מוּצָא שְׁפַתְךָ תִּשְׁמָר וְעִשִׂיתָ כַּאֲשֶׁר נִדְרַת לַיהוָה אֱלֹהֶיךָ נִדְבָה אֲשֶׁר  
 דִּבַּרְתָּ בְּפִיךָ: כַּה כִּי תִבֹּא בְּכֶרֶם רֵעֶךָ וְאָכַלְתָּ עֲנָבִים כְּנִפְשֶׁךָ שְׁבַעֲךָ  
 וְאֶל־כְּלִיֶּךָ לֹא תִתֵּן: כו כִּי תִבֹּא בְּקִמַּת רֵעֶךָ וְקִטְפַת מְלִילַת בִּידֶךָ וְחִרְמַשׁ  
 לֹא תִלְוֶיךָ עַל קִמַּת רֵעֶךָ: סא כִּי־יִקַּח אִישׁ אִשָּׁה וּבָעֻלָּה וְהָיָה אִם־לֹא  
 תִמְצָא־תָן בְּעֵינָיו כִּי־מִצָּא בָּהּ עֲרוּת דָּבָר וְכָתַב לָּהּ סֵפֶר כְּרִיתָתָּ וּנְתַן  
 בְּיָדָהּ וְשִׁלְחָהּ מִבֵּיתוֹ: ב וְיִצְאָה מִבֵּיתוֹ וְהִלְכָה וְהִיָּתָה לְאִישׁ־אַחֵר:  
 ג וְשִׁנְאָהּ הָאִישׁ הָאֲחֵרוֹן וְכָתַב לָּהּ סֵפֶר כְּרִיתָתָּ וּנְתַן בְּיָדָהּ וְשִׁלְחָהּ  
 מִבֵּיתוֹ אִם כִּי יָמוּת הָאִישׁ הָאֲחֵרוֹן אֲשֶׁר־לָקַחְתָּהּ לוֹ לְאִשָּׁה: ד לֹא־יִוָּכַל  
 בְּעֻלָּה הָרֵאשֶׁוֹן אֲשֶׁר־שָׁלְחָהּ לְשׁוּב לְקַחְתָּהּ לְהִזוֹת לוֹ לְאִשָּׁה אַחֲרֵי אֲשֶׁר  
 הִטְמָאָה כִּי־תוֹעֵבָה הוּא לִפְנֵי יְהוָה וְלֹא תִחַטֵּי־אֶת־הָאָרֶץ אֲשֶׁר יְהוָה  
 אֱלֹהֶיךָ נָתַן לָּךְ נַחֲלָה: ה כִּי־יִקַּח אִישׁ אִשָּׁה חֲדָשָׁה לֹא יֵצֵא בְּצִבָּא  
 וְלֹא־יַעֲבֹר עָלָיו לְכָל־דָּבָר נָקִי יְהִיָּה לְבֵיתוֹ שְׁנָה אַחֲתָּ וְשִׁמַּח אֶת־אִשְׁתּוֹ  
 אֲשֶׁר־לָקַח: ו לֹא־יִחַבֵּל רַחֲמִים וְרָכַב כִּי־נִפֶּשׁ הוּא חֲבִל: ז כִּי־יִמְצָא אִישׁ  
 גִּנֵּב נֶפֶשׁ מֵאֲחִיו מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמְרָבוּ וּמָכְרוּ וּמִתְּ הַגִּנֵּב הַהוּא  
 וּבְעֵרַת הָרַע מִקִּרְבֶּךָ: ח הַשֹּׁמֵר בְּנִגְע־הַצָּרַעַת לִשְׁמֹר מֵאֵד וְלַעֲשׂוֹת כָּל־  
 אֲשֶׁר־יֹרֵוּ אֶתְכֶם הַכֹּהֲנִים הַלְוִיִּם כַּאֲשֶׁר צִוִּיתֶם תִּשְׁמְרוּ לַעֲשׂוֹת:

## DEUTERONOMY 23:22-24:18

**22** When you make a vow to Adonai your God, do not put off fulfilling it, for Adonai your God will require it of you, and you will have incurred guilt; **23** whereas you incur no guilt if you refrain from vowing. **24** You must fulfil what has crossed your lips and perform what you have voluntarily vowed to Adonai your God, having made the promise with your own mouth. **25** When you enter a fellow Israelite's vineyard, you may eat as many grapes as you want, until you are full, but you must not put any in your vessel. **26** When you enter a fellow Israelite's field of standing grain, you may pluck ears with your hand; but you must not put a sickle to your neighbour's grain. **24: 1** A man takes a wife and possesses her. She fails to please him because he finds something obnoxious about her, and he writes her a bill of divorcement, hands it to her, and sends her away from his house; **2** she leaves his household and becomes the wife of another man; **3** then this latter man rejects her, writes her a bill of divorcement, hands it to her, and sends her away from his house; or the man who married her last dies. **4** Then the first husband who divorced her shall not take her to wife again, since she has been defiled—for that would be abhorrent to Adonai. You must not bring sin upon the land that Adonai your God is giving you as a heritage. **5** When a man has taken a bride, he shall not go out with the army or be assigned to it for any purpose; he shall be exempt one year for the sake of his household, to give happiness to the woman he has married. **6** A hand mill or an upper millstone shall not be taken in pawn, for that would be taking someone's life in pawn. **7** If one is found to have kidnapped—and then enslaved or sold —a fellow Israelite, that kidnapper shall die; thus you will sweep out evil from your midst. **8** In cases of a skin affection be most careful to do exactly as the levitical priests instruct you. Take care to do as I have commanded them.

## MALACHI 2:10-3:7

Have we not all one God? Did not one God create us? Why do we break faith with one another, profaning the covenant of our ancestors? Judah has broken faith; abhorrent things have been done in Israel and in Jerusalem. For Judah has profaned what is holy to Adonai—what God desires—and espoused daughters of alien gods. May Adonai leave to them who do this no descendants dwelling in the tents of Jacob and presenting offerings to Adonai of Hosts. And this you do as well: You cover the altar of Adonai with tears, weeping, and moaning, so that God refuses to regard the oblation any more and to accept what you offer. But you ask, "Because of what?" Because Adonai is a witness between you and the wife of your youth with whom you have broken faith, though she is your partner and covenanted spouse. Did not the One make all, so that all remaining life-breath is God's? And what does that One seek but godly folk? So be careful of your life-breath, and let no one break faith with the wife of his youth. For I detest divorce—said Adonai, the God of Israel—and covering oneself with lawlessness as with a garment—said Adonai of Hosts. So be careful of your life-breath and do not act treacherously. You have wearied Adonai with your talk. But you ask, "By what have we wearied God?" By saying, "All who do evil are good in the sight of Adonai, and in them Adonai delights," or else, "Where is the God of justice?" Behold, I am sending My messenger to clear the way before Me, and Adonai whom you seek shall come to God's Temple suddenly. As for the angel of the covenant that you desire, the angel is already coming. But who can endure the day of the angel's coming, and who can hold out when the angel appears? For the angel is like a smelter's fire and like fuller's lye. The angel shall act like a smelter and purger of silver; and the angel shall purify the descendants of Levi and refine them like gold and silver, so that they shall present offerings in righteousness. Then the offerings of Judah and Jerusalem shall be pleasing to Adonai as in the days of yore and in the years of old. But first I will step forward to contend against you, and I will act as a relentless accuser against those who have no fear of Me: Who practice sorcery, who commit adultery, who swear falsely, who cheat labourers of their hire, and who subvert the cause of the widow, orphan, and stranger, said Adonai of Hosts. For I am Adonai—I have not changed; and you are the children of Jacob—you have not ceased to be. From the very days of your parents you have turned away from My laws and have not observed them. Turn back to Me, and I will turn back to you—said Adonai of Hosts. But you ask, "How shall we turn back?"