

hamaor

המאור | JOURNAL OF THE FEDERATION OF SYNAGOGUES



FEDERATION
OF SYNAGOGUES
ק"ק חברת בני ישראל

ROSH HASHANAH 5772
SEPTEMBER 2011

Will it be a Sweet New Year for all Jewish families?



In all our communities there are families who have a child with a life threatening illness. From cancer to muscular dystrophy. These families face high levels of stress and anxiety and it's our responsibility to be there for them.

In February 2005, Daniel was diagnosed with a brain tumor. He has endured surgery and years of chemotherapy and radiotherapy. Jackie and Mark had to watch their son turn from a jolly bundle of energy into a shadow of his former self. This had a huge impact on Daniel's sister Suzy, aged 7. Her personality changed, she lost confidence and she suffered from bullying at school.

Our Big Brother and Sister volunteers quickly became part of Daniel's and Suzy's lives. They visited the children regularly and took them to parties and outings, providing respite for Jackie and Mark.

“ These special young people have a natural ability to make the childrens' faces light up - they brought such joy, life and energy to our home when Mark and I had nothing left to give. ”

Our day camp made it possible for Daniel to enjoy all the fun of a summer scheme, with the medical support he needed to be safe. Whilst Daniel was receiving medical treatment, he went to Camp Simcha in the Catskill Mountains USA, along with his own dedicated volunteers - he was never without medical supervision.

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“ Nothing was too much trouble and the volunteers made every activity exciting for him. ”

All Camp Simcha's services are provided free of charge to families from all sectors of the Jewish community. If you know of a child or family that could benefit from Camp Simcha's help, please do not hesitate to contact us on **020 8202 9297** or for further information visit our website at www.campsimcha.org.uk

We receive no government funding and rely on the generous support of our donors.

To support our services please send a donation to "Camp Simcha," The House, 12 Queens Road, London, NW4 2TH, or contact us at office@campsimcha.org.uk

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EDITORIAL



As we approach the awesome days of Rosh Hashanah, this issue provides us with thought provoking and inspiring articles to contemplate at this crucial time of the year.

We have a profound insight into the Akeidah by Rabbi Pearlman and Rabbi Garson challenges us with the question: 'Unity through tragedy or unity through joy'. In addition, Elana Chesler offers a unique perspective on the individual and the collective and Gedalia Guttentag shares an important understanding of Succot and our prayer for rain.

We also include an obituary of our late Joint Vice President Shlomo Winegarten z'l who made such a huge and significant contribution within our community and who is deeply missed by all at the Federation.

My thanks go to all the contributors for this edition, submissions are always welcome, keep sending us your news, views and interesting stories that make Hamaor *your* essential Federation magazine. Finally, a special thank you to Richard Gordon for his expert assistance in proofreading the text.

I hope you enjoy reading Hamaor.

Wishing you all *kesivah vechasima tova*.

Eva

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NEWS & EVENTS

Croydon

Members of Croydon shul, who are volunteers for JAMI (Jewish Association for Mental Health), did a sponsored walk "Across the Bridges of London" and raised the sum of £200.

Croydon Shul held a garden party in Vivien & Alan Harris's garden. Over 80 people attended a very successful event. Delicious sandwiches, cakes and scones were prepared for the tea. Other attractions included a plant stall and there was a magician. It was also an opportunity for the community to celebrate Beila Harris and Doreen Bond's special birthdays. Also in attendance were our previous minister Rabbi Mark Daniels and his wife Sonia.

Obituary

The wonderful Sam Berman passed away on Tisha B'Av (9th August) much to the sadness of the whole community. He would have been 97 years old the following week, but he had the outlook and energy of a man twenty years younger. Just three weeks earlier he davened Musaph in Shul, which he did often and always enjoyed. He performed his duties as a Levi and was honoured on more than one occasion as Chatan Torah / Chatan Bereshit. Mostly he will be missed for the friendship and affection he gave to others. He served the wider community too. In July he was presented to Prince Charles in recognition of the voluntary work he did for the residents at Nightingale House, where he spent his last few days. He has now been reunited with his wife, Sadie. Sam Berman, the gentle family man, was an old soldier, a Desert Rat, he fought at Anzio and Monte Cassino, but on Tisha B'av he lost his final battle.

Shalom Sam

Ohr Yisrael

4th Journey to Poland – Reflections

Following an initial three successful trips in the last two years to Poland, Ohr Yisrael Elstree Federation led its 4th trip in conjunction with Tzvi Sperber of JRoots together with Rabbi & Rebbetzen Garson. The group was privileged to have with us the Federation of Synagogues' esteemed President Mr. Alan Finlay & Mr. Paul Deacon Chairman of Ohr Yisrael. On Lag B'omer some 50 people flew to Krakow and made their way to Auschwitz-Birkenau. The group then met up with Mr Yisrael Abelez and his wife who flew over especially. At the gates of Birkenau, Rabbi Garson shared the famous story of the Shofar that was smuggled into

Auschwitz, by the Veitzener Rav, Rabbi Tzvi Hirsch Meisels. A man who put his life on the line to fulfil the last request of some 1500 boys who were to be gassed within hours. (see the introduction to Sefer Mekadshei Hashem). Mr Mo Garson then blew the Shofar at the gates of death, invoking Hashem's rachamim by piercing the gates of shomayim with its crystal clear sounds. The Shofar blasts set the tone for the entire journey. As we made our way through the camp, non-Jewish visitors from Spain were drawn to hear from Tzvi, Mr Abelesz & Rabbi Garson. This was a huge Kiddush Hashem. Rabbi Garson helped with the translation into Spanish for those who didn't understand.

Standing in the women's barracks as one people who beat with one heart, we heard and shared in the pain of Mr Abelesz' testimony. Tzvi then shared with us the famous story of the ladies who lit candles for Shabbos, at risk to their lives. Mrs Abelesz, who also lost relatives in Auschwitz, then lit 2 candles in the barracks. The haunting melody of Shalom Alecheim echoed throughout the barracks as tears flowed freely. Before leaving the camp, Rabbi Garson left us with a powerful message before leading us in singing *Mizmor Ledavid & Hatikvah*.

Our group was privileged to visit the *kever* of the *Rama zt"l* on the day of his *yahrzeit*. Rabbi Garson explained to the group the kabbalistic significance of being at the gravesite of such a *tzadik* on his *yahrzeit*. That evening on the inaugural opening of Krakow's first Glatt Kosher restaurant, dinner was served in the presence of one of the *Chasidie Umos HaOlam*, a true righteous amongst the nations. This lady who currently lives in Krakow, risked her life to save a young Jewish girl by the name of Miri. Her sacrifice allowed her to survive and Miri is now a grandmother of many grandchildren and lives securely in Israel. The following day the group visited the city of Krakow and the site of the Płaszów concentration camp. The monument to the famed Sarah Schenirer, the mother of the Beis Yaakov movement stands just outside. Rebbetzen Garson, a privileged mother of Beis Yaakov daughters movingly read out Sarah Schenirer's final will and testament to the group. Sarah Schenirer herself was not blessed with children of her own, and yet she was a mother to all the future daughters in Klal Yisrael. In fact, one could rightly say that no mother in our generation had as many children as she did.

We then headed into Galicia starting with the city of Tarnów. Before World War II, about 25,000 Jews lived in

Tarnów. Jews, whose recorded presence in the town went back to the mid-fifteenth century, comprised about half of the town's total population. Sadly the fate of its Jews was much like the rest of the Jews of Europe. We then visited the forest of Zbylitowska Gora, a place where over 7000 Jews were gunned into pits. Whilst standing by the mass-grave of the children, Rabbi Garson shared with us a message of appreciation for one's children. He explained that generally in life we cry at the silly things, where we should be reserving our tears for those things that are truly important. With only the wind blowing and the birds chirping, we sang Hamalach for the children whose lives were brutally cut short by animals. Tears flowed as we palpably felt the pain and heard that eternal echo of God's complaint: "What have you done? The voice of your brother's blood is screaming to Me from the ground." (*Bereishit 4*) That day we had the opportunity to visit Rimanov on the *yahrzeit* of Rabbi Menachem Mendel of Rimanov. We found out in advance that Rabbi Reich, a



Photography by Alan Fish Living World

descendant of the Rebbe was at the Shul with his Chassidim. A meal was laid out for all 50 of us and we heard the story of "*Rimanoveh*". The group danced and sang as we made our way up to the *kever*. There we met the current "*Rimanove*" Rebbe and other Chassidim. On our final day we visited the special gravesite of Rabbi Elimelech of Lizhensk. There we were honoured to meet an elderly great-great-grandson of the Rebbe. He spoke to us in Hebrew and Rabbi Garson translated his blessings to us. After Tzvi spoke to us about the history of the place, we danced around the *kever* together with all the Chassidim that had come to pray there. The *achdut* and unity expressed in that dance was phenomenal. Jews

of all walks of life came together in honour of the great Rebbe whose legacy goes before him till today. Our next stop was Belzec. It was situated in the Lublin district forty-seven miles north of the major city of Lvov, conveniently located between the large Jewish populations of southeast Poland and eastern Galicia. Belzec extermination camp started as a labor camp in April 1940. On 13 October 1941, Heinrich Himmler gave the order to start Germanizing the area around Zamość and to start work on the first extermination camp in the General Gouvernement near Belzec. The site was chosen for three reasons: it was situated at the border between the districts of Lublin and Galicia, thus indicating its purpose to serve as a killing site for the Jews of both districts; for reasons of transport as it lay next to the railroad and the main road between Lublin and Lvov; the northern boundary of the planned death camp was the anti-tank ditch dug a year before by Jewish slave workers of the former forced labour camp. In March 1942 the camp started to turn from a labour to a killing camp. At least 800,000 Jews were killed there. After powerful messages and songs of hope and Kiddush Hashem from both Tzvi and Rabbi Garson, the group headed towards Lancut, a town in South East Poland. The earliest information regarding Jews in Lancut dates back to 1563. In 1726 Jews were allowed to join the artisans' guilds (blacksmithing and goldsmithing). At that time a magnificent synagogue in baroque style was erected to replace the wooden synagogue which had been destroyed by fire. The synagogue still stands (during the Nazi occupation and for a few years after World War II it was used as a store, and since the 1960s it has been a museum). The city was taken by the Germans on Sept. 9, 1939, and forced labour decrees put into effect. The local synagogue was set on fire, followed by the expulsion of the Jews of Lancut on Sept. 22-23, 1939. The shul is probably the most beautiful shul in the whole of Poland. Once again as in Tarnów last year, the message was clear. Local Jews were happy to live in the most basic of homes – as long as their shul was the central focal point of the community. They adhered to the *psak* that the Bet Haknesset should be the tallest and most grand building in the city. The Jews of Lancut had their priorities in order. Having brought with a Sefer Torah, Rabbi Garson placed it in the space where the Aron once stood. What followed was an impromptu Simchat Torah service. All the men took turns to dance with the Sefer Torah. The noise we created attracted the local Poles to peep through the window. Many were elderly and probably never thought

NEWS & EVENTS

they would see Jews back in their town dancing with a Sefer Torah. That day we brought life back to Lancut. Our group returned to England with a rekindled passion and drive to be even more committed in our *Yiddishkeit* and with a humbled appreciation for our families and everything that we take for granted.

Some 3 hours of video footage can be seen at: <http://www.youtube.com/user/deborahph>



Photography by Alan Fish Living World

Jewish Journey to Morocco

This November 2011 (6th – 9th), Rabbi Garson together with Tzvi Sperber is leading a group on a "Jewish Journey of Morocco". They will be retracing the roots of the Sephardic world; visiting Marrakesh, Casablanca, Rabat, Meknes, Fes, Beni Mellal, Ourika and the Atlas Mountains. This trip is almost sold out. For more details please contact Rabbi Garson at rabi@ohr-yisrael.org.uk.

Poland Journey Number 5

Further to the successful first 4 journeys, a 5th trip has been arranged for the bank holiday weekend in June (3rd – 6th June 2012). We have over 30 people subscribed for this and there are only a few spaces left. If interested please contact Rabbi Garson at rabi@ohr-yisrael.org.uk.

Yom Haatzmaut Barbecue

Rebbetzen Garson organised a day of fun for the whole community. Some 150 people packed into the Garson's garden for a home-cooked BBQ and an afternoon of giant bouncy castles and slides. Rabbi Garson gave a message about using this day as a catalyst to appreciate our blessings from Hashem to be able to live securely in our land. The event was thoroughly enjoyed by all.

Purim 2011



Photography by Alan Fish Living World

The theme this year was the circus. Rebbetzen Garson organised the annual Purim Seuda for 130 people. This was followed by a great magic show and a circus extravaganza. Everyone had the opportunity to become circus performers, getting to grips with juggling, tightropes, stilts and unicycles. We thank Deborah for arranging such an exciting event.

Sunday Night Speakers

A monthly initiative of guest speakers continued the past few months with sell out lectures given by Rabbi Dr Akiva Tatz, senior lecturer of the JLE and Rabbi Yehuda Silver, formerly the Director of Education of Project Seed.

BBM

The Borehamwood Bet Hamidrash was launched this year with a Chinese themed dinner arranged by Rebbetzen Garson. This was followed by Rabbi Garson's idea of a "Torah Power Hour™". The 6 local Rabbis each gave a ten minute talk. Rabbi Garson who chaired the evening joked about what life would be like if Rabbis only ever talked for 10 mins. The evening was a huge success with over 130 people attending.

Library

At the dinner of the shul's second Sefer Torah, Dayan Lichtenstien charged the community with the mission of creating an even bigger library. Within a few months 8 bookshelves were kindly donated by Len & Iris Cohen. These have just been filled up with a further 300 books making our library well stocked and accessible to all. Our library now contains the entire Artscroll Shas and Mishnayot, and some 500 English books including a wide variety of reading for our youth and children.

Ner Tamid

Martyn and Debbie Slyper have very kindly donated a most beautiful Ner Tamid which now adorns our Aron Hakodesh. It has been donated in everlasting and loving memory of Debbie's parents, Mr Sam & Mrs Betty Chesler, long-standing members of the Federation and her brother Stanley ל"ט.נ.צ.ב.ה.

Little Bicks Nursery



Photography by Alan Fish Living World

Little Bicks Nursery opened in January 2009 to meet the needs of the growing community in Borehamwood. We saw a need for all day Kosher childcare and are proud to provide this whilst giving the children a strong Jewish education in an exciting setting. Our nursery is held at Ohr Yisrael Synagogue and is guided spiritually by Rabbi Garson. We now have space for 42 children each session and run from 8am until 6pm providing all meals and snacks. We prepare our curriculum based on the chagim and other important milestones. Children daven everyday in small groups and we encourage families to continue to build their Jewish identity at home. Little Bicks is run by a dedicated and qualified staff team who work together to create a wonderful atmosphere.



Photography by Alan Fish Living World

Yeshurun

The Yeshurun has enjoyed another very busy six months of events. Dayan Yisroel Lichtenstein visited the shul over Shabbat Parshat Vayikro, in mid March, and was the

honoured guest at its Shabbaton. The Dayan gave a shiur following the Shabbat morning services concerning the various ethical and halachic aspects relating to theft and addressed the many attending the lunch on jurisdictional issues relating to the Federation of Synagogues' Beth Din.

Another highlight was the celebration of Israel's 63rd Yom Ha'atzma'ut in a flag-bedecked Leff Hall. The evening started with a short address by Rabbi Alan Lewis. He spoke of the continued terror threat against Israel and the sacrifice of its people. Rabbi Lewis then led the Yom Hazikaron Memorial Prayers followed by Kaddish, recited on behalf of Yeshurun by Lt-Col Mordaunt Cohen. The Service ended with the singing of Hatikva. The evening continued showing the film 'Israel: Birth of a Nation' which tells the story of the courage and determination of those who fought for Israel's Independence. Traditional Israeli foods were served.

On the last Shabbat in July well over a hundred adults, youth and children joined together for a seudah shlishit. The seudah marked the conclusion of this year's highly successful children's TEA (Torah in Edgware in the Afternoon) seudah program. At the shiurim following the seudah Rabbi Yehudah Lieberman of the Edgware Kollel addressed the adults and Rabbi Dr Steven Gaffin spoke to the children.

The *Hakomas Matzeiva* for the late
Mrs. Sofie Stern ע"ה
 (former Head of the Federation Burial
 Society Chevra Kadisha)
 will take place
at 10.00 am
Sunday 30 October 2011
(ב מרחשון תשע"ב)
 at the Adath Yisroel Beis Hachaim
 Silver Street, Cheshunt EN7 5JE

SELECTION OF A RABBI

By Dayan Y Y Lichtenstein



Undoubtedly, the single most important decision a kehilla must make is the choice of a Rabbi. It is often the cause of friction in an otherwise harmonious kehilla and likewise the source of much anguish. And no wonder. The ethos of the Rabbi will determine the ethos of the community. The atmosphere in the Shul is established by the behaviour of the Rabbi and the Rebbetzin and so selection committees will meet several times to debate what it is that they want out of the Rabbi and Rebbetzin. The ideal profile is put together and when the requirements do not fit the bill they are discarded or revised, etc. A lot of debating and a lot of activity go on sometimes fruitfully and sometimes not. What often gets lost in the whole process is the halachic perspective and I think it would be a good idea for me to shed some light on this all-important dimension, - what is the halachic attitude towards choosing a Rabbi? There is quite a lot of halachic literature dealing with this issue and in the small slot that I have for Hamaor it is impossible for me to do complete justice to this question, but I would like to cite some of the halachic sources that deal with this issue.

First of all, who selects the Rabbi and how is the appointment confirmed?

Traditionally, it appears that the two main religious functionaries of a community - the Chazzan and the Rabbi (both functions sometimes fulfilled by a single individual) were appointed by the complete community unanimously. If even one member of the community objected that was enough to invalidate the candidate. The Shulchan Aruch rules in the name of earlier authorities (the Maharik and the Agur) that even one individual can object to the appointment of the Chazzan or the Rabbi (Orach Chaim 53:19). The Rema adds on that

the objection must be reasonable in the eyes of "the seven notables of the city". These seven notables of the city [today's parallel would be the Honorary Officers of a community] were the people elected by the community to administer all communal affairs. It is referred to in the Talmud, and throughout Jewish history served as the committee with the requisite authority to determine communal policies.

However, in more recent times the Pri Megadim (18th century halachic decisor) on Orach Chaim 53:21 rules that the custom has developed that a community establishes an electoral body which decides on the appointment of the Rabbi or the above notables (or Honorary Officers) and makes the decision over who is to be appointed as Rabbi. Although, the Magen Avraham suggests that anyone who pays membership fees can have a vote with the appointment being decided by the majority, the Mishne Brura 53:53 endorses the above mentioned Pri Megadim's ruling with the caveat that if there is a different established custom of how to select the Rabbi then that should be followed with one important warning: No *machlokes!* No fights!

The second point is what qualities should the committee look for? The Shulchan Aruch several paragraphs later (53:24) rules that if a community has limited funds and cannot afford a Rabbi and a Chazzan they should choose the Rabbi if he is a great scholar and halachic expert. The Mishne Brura comments that it is incumbent on a community to choose a Rabbi who can teach Torah and issue halachic rulings on the laws of Shabbos, Kashrus, and the like. This is the first and primary requirement of a Rabbi - Torah scholarship and the ability to issue halachic rulings.

There are of course other qualities necessary for a Rabbi. The Magen Avraham mentioned before, stresses the need for a Rabbi to have the social qualities of getting on with people. He has to have the ability to communicate with his community not only on an intellectual level but on a personal level, too. I often advise selection committees

when interviewing a candidate for a Rabbi to ask themselves the following question: Do you like him? Do you respect him? The answer to these questions must be a clear 'Yes'. Because if the Rabbi is to have any influence on a community he must be able to endear himself to the community.

A Rabbi must be a humble and G-d-fearing individual. The Rambam in his classical work Mishne Torah Hilchos Sanhedrin 25:1 writes: "It is forbidden for a man to conduct himself in a position of authority for the community with arrogance but only with humility and fear of Heaven." Moshe who was the greatest Rabbi of all times [he is referred to as Moshe Rabbeinu - Moses our Rabbi] is described in the Torah, "And the man Moshe was exceedingly humble more than any person on the face of the earth" (Bamidbar 12:3).

This does not mean that the Rabbi should be a pushover when it comes to matters of Jewish principles and Torah observance. The Talmud says in Ta'anis: "Any scholar that is not as firm as iron is not considered a scholar" and Rabbi Moshe Feinstein zt"l in his classical work Igros Moshe, explains that a Rabbi must stand firm behind his halachic rulings and not give in to pressures of the community. But his personal manner and mien should radiate humility and not arrogance.

One might think that it is a given that the Rabbi is a G-d fearing individual. Yet, when Yisro advised his son-in-law Moshe to choose judges, he said: "Choose G-d-fearing people, men of truth, people who despise money." It is crucial when appointing a Rabbi to choose an individual who is outstanding in his integrity. Sadly this has not always been the case with disastrous results for the entire community.

Finally, there is one more quality which unfortunately selection committees sometimes fail to grasp the importance of but which is really paramount and possibly the single most critical quality necessary in the selection of the spiritual leader and that is maturity.

There are many fine scholars and even kind men who have become rabbonim in their community but ultimately have never become really effective in their positions. This is due to the lack of this vital quality, maturity.

When Moshe Rabbeinu prayed to Hashem to appoint a successor he asked Hashem "G-d of the spirits appoint a man over the assembly who shall go out before them and come in before them" and Rashi comments "appoint a leader who can put up with each individual according to his personality". A spiritual leader must have the sensitivity to deal with each individual differently on their own merits and know how to apply the halacha correctly according to each situation.

But sensitivity must be coupled with maturity and respect for the Rabbi hinges ultimately on how mature he is. It can be the case that maturity will come with experience and committee members say to themselves: "He'll mature in time". He may, he may not, but is it wise to take the chance? A Rabbi is not a social director. He is a spiritual leader who must have social skills and any influence he hopes to have on the religious wellbeing of the community will depend on how the community looks up to him and this depends directly on his maturity.

Many applicants may dazzle on their interview but a truly sober selection committee should look further than just the interview and ask themselves "Can the community rely on this person to give wise and mature leadership?" In times of crisis is he the person we will look up to? The answer must be a comfortable "yes". Too many communities have overlooked this important criterion and ultimately suffered for this oversight.

Selection of the proper Rabbi is a tremendous responsibility for those entrusted with it and the fate of the community will ultimately be decided by this selection. It is an awesome decision and the committee should exercise the greatest caution when making that fateful decision.

VIEW FROM THE PRESIDENT – “On the eighth day, the flesh of his foreskin shall be circumcised” Lev 12:3

By Alan Finlay



Up until a few years ago, two basic tenets of Jewish life had been taken as granted by the Anglo-Jewish community, bris milah and shechita.

The religious obligation to circumcise a Jewish boy at eight days, or as soon as possible

thereafter if the baby's health necessitates a delay, has no secular rationalisation. Statistics may be produced to prove, for example, that circumcision reduces the risk of urinary tract infections but we circumcise Jewish boys, not for a medical benefit, but because it is a commandment in the Torah.

Similarly, slaughtering animals by a qualified shochet without pre-stunning is a Torah commandment. In the recent attempts to pass European Union legislation, obliging non pre-stunned meat to be labelled, the motivation of the proposers of the legislation was to limit the production of halal meat and when told of the effect of such proposed legislation on the Jewish community, stated that this had not been their intention.

To be successful, the argument against anti-shechita legislation must not be that its proponents are anti-semitic, but to produce evidence showing that slaughtering without pre-stunning is just as humane (or actually, in practice, more humane) than slaughter with pre-stunning. The debate revolves around the welfare of the animal. The argument to defend bris milah must clearly be different.

For orthodox Jews, bris milah must be carried out as a religious ceremony performed by a mohel. The argument against Jewish circumcision is that it is an unnecessary religious procedure, rather than a surgical necessity,

inflicted on a baby who cannot give informed consent and accordingly, religious circumcisions should only take place, if at all, when the child is an adult. That clearly conflicts with the Torah commandment.

In 2011, the Dutch Medical Association passed a resolution calling for neonatal circumcision to be prohibited in the Netherlands. The organisation, which represents more than 46,000 doctors and students, called the procedure "a violation of the integrity of the body." The UK Secular Medical Association used the Dutch resolution as a part of the basis for an approach to the GMC Standards and Ethics Committee. A resolution attacking neonatal male circumcision was tabled (from Shropshire) at this year's BMA Annual Representative Meeting. As I write these words, a conference is being organised by a charity called Genital Autonomy in conjunction with Keele University School of Law. The remit of Genital Autonomy is "to protect male, female and intersex children from unnecessary genital surgery."

Defence of shechita is easier to organise than defence of bris milah. If there is no evidence to prove that shechita causes more pain to the animal than non shechita slaughter, this is an argument that can be put to MPs and MEPs. The argument for bris milah can only be based on the rights of a religious minority to follow its beliefs.

What prompts this article is how shechita and bris milah defence campaigns should be funded. Whilst the community can be asked to be politically active, for example, writing letters to MPs and MEPs, a successful defence campaign requires professional expertise which costs money.

The orthodox synagogal communal organisations, being the Federation, the United Synagogue, the Union and the Spanish and Portuguese, receive annual requests for money from Shechita UK, the campaigning name of the

Shechita Defence Fund. The Honorary Officers and the Federation Council consider that Federation members would expect the Federation to make a donation and so we have committed £3,000 per annum to shechita defence. Not a huge amount, admittedly, but we have to be mindful of other demands on our capital funds. A substantially larger donation and we could find ourselves, for example, having to refuse a request from a constituent shul for a capital project. "Sorry, but no money is available because we have made a substantial donation to protect shechita". "Oh, that's OK then" is not the likely reaction. Asking shuls to impose a levy on members in the shul bills is problematic at a time when many members are finding it difficult to pay the basic shul bill.

The argument is made that the main funding for shechita defence should come from the imposition of a levy on meat sales. If kosher meat is important, let the community pay! However, the situation is not that simple. Butchers are not happy about making kosher meat more expensive which could result in a drop in sales and give some consumers an excuse to buy non-kosher meat; always a sensitive issue.

Currently, there is no organisation with the sole aim of defending bris milah, as there is for shechita. The Initiation Society which trains mohelim and provides insurance cover is not in a financial position to fund a campaign and, unlike meat, there are no weekly customers upon whom a levy can be imposed. The Board of Deputies recognises the need to defend bris milah but is not exactly replete with money and incorporates the Progressive movements which, generally speaking, are more relaxed about having a surgical procedure rather than a religious ceremony. Funding a campaign to defend religious circumcisions may be problematic for the Board. And in the current financial climate, one cannot be optimistic about successfully appealing for funds from the community.

So, once again, the orthodox synagogal communal bodies have been approached for money. In the coming months, I shall be working with my colleagues in these organisations to set up a body specifically for bris milah defence and, with professional advisers, prepare a budget to fund an effective campaign. Any financial contribution coming from the Federation and its members will need to be debated at Boards of Management and Federation Council. How much are we prepared and able to put our hands in our pockets to protect a basic principle of Judaism?

My fellow Honorary Officers join with me in wishing all Federation members and their families a kesiva v'chasima tovah.



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A NEW YEAR FOR KINGS

By Dr Eli Kienwald



The young man in a green velvet dress-coat was riding his horse at a gentle amble in the warm April sunshine. A feathered matching beret, a short dagger in his belt and the ornate horse brass were a clear indication that he belonged to the Spanish upper class, a rather unusual sight in the bandit-infested Sicilian region between Corleone and Palermo, in the north-west of the island. His valet, riding a more modest and decidedly tired-looking donkey, was following a few lengths behind, his head bobbing up and down, in rhythmic unison with the lazy pace of his mount.

The two men were crossing a vast plantation of citrus fruit trees, lemons, oranges, limes and citrons, "the fruit of a beautiful tree", for which this region of Sicily was renowned throughout the world.

Don Isaac Alfassi allowed himself to bask in the gleeful pleasure of knowing that this magnificent orchard was now his property, having recently signed a contract of purchase with a local Jewish landowner, Don Benedetto Cardoso.

It was the year 1487 and Don Isaac had come from Toledo, where life was becoming increasingly difficult for Jewish people under King Ferdinand and Queen Isabella. He had heard that, although this island was under Spanish rule, the King of the Two Sicilies (the island itself and the foot of the Italian peninsula, south of Naples) was more lenient towards the Jews and had allowed them to own real estate. In a few months' time,

he thought, the sale of his properties in Toledo would realize enough money to complete the purchase of this land, giving him the opportunity to begin a lucrative *etrogim* export business through the whole of Europe.



Suddenly, his joyous meanderings were interrupted by a whizzing noise past his right ear. This was followed by a thud on the back of his saddle. The horse reared but Don Isaac expertly brought it under control. He looked in the vague direction from which the bolt had been fired and saw a man slinging a crossbow over his shoulder and galloping away.

He dismounted and examined the saddle. Fortunately the thick leather padding had absorbed the blow and prevented damage to the thoroughbred. And then he noticed the little scroll wrapped around the tail of the arrow bolt. He opened it and read the short chilling message: "Pay or else. Benedetto".

Don Isaac was perplexed. He had heard that the seller was a rather shady character, closely connected to the Corleonese crime gang, but he had taken all the necessary precautions and the contract, signed in the presence of Jewish witnesses, was crystal clear. He pulled out a parchment from his satchel and checked the terms once again: ".....in the first month of the tenth year of King Ferdinand's reign....". That was not due for another five months or so.

He consulted with Meshullam, his valet, a local man gifted with the traditional wisdom of Jewish servants. The paladin could not make head or tail of the situation either but came up with a suggestion: "Why doesn't Don Isaac go to Palermo and seek the advice of the Giudecca, the Sicilian Beth Din? I heard that a young Rabbi from the north, Rabbi Ovadia of Bertinoro, a man of outstanding knowledge and wisdom, is currently sitting with them and helping them to decide difficult cases".

* * *

The synagogue in Palermo was of such beauty and majesty that its grandeur could not be matched by any other building in the civilized world at that time. There were two courtyards outside the synagogue, leading into one another. Stone pillars covered with thick vegetation surrounded the outer courtyard. The inner courtyard, at a lower level and accessed through a stone flight of stairs, was surrounded by a portico. Those who wished to rest or did not need to enter the synagogue for whatever reason, could sit on large benches which lined the portico at regular intervals. There was a beautiful well in the centre of this courtyard.

The synagogue itself was square-shaped, forty *amos* by forty *amos*. The *Heichal*, a magnificent domed stone structure, stood on the eastern side of the square. The Torah scrolls were located in the *Heichal* rather than in an Ark, one of the many details that made the Palermo Synagogue different from all others; they were dressed with exquisitely embroidered mantles and adorned with silver crowns and crystal finials. The *Heichal* was accessible from both sides through doors that were guarded by two respected members of the community.

The Teivah, the wooden platform for the cantors, was in the middle of the square and the Palermo community employed five cantors to conduct Shabbat and Yom Tov services. It was said that their voices and tunes were so melodious that they were unrivalled anywhere in the Jewish world.

The synagogue was surrounded by a number of rooms, like the chambers around the Beth Hamikdash. Some of these were reserved for visitors, one contained a mikvah

and a larger room was used for meetings of the synagogue officials. Finally there was a windowless room for the Giudecca, the Sicilian Beth Din.

Don Isaac was too troubled by current events to really grasp the beauty and magnificence of the synagogue, as he was led by an usher to his appointed audience with the Giudecca.

As he entered the room, lit only by the glow of very large candles, he was immediately struck by the youthful appearance of the presiding Rabbi. He was given licence to speak, he explained the circumstances and was asked to hand over the contract and the threatening message. The three Rabbis conferred in a whisper for a few minutes. Don Isaac remained standing in front of them, in awe, waiting patiently to be addressed again. Finally, Rabbi Ovadia handed the documents back to him and said: "Don Isaac, I have to say that there are reasons for this very serious situation, which are not of your making, although you were unwise to enter into a business deal with a known brigand. Over the last few weeks, I have been learning the first few Mishnayot in Massechet Rosh Hashana and what has happened to you is very clear. Quite correctly, you have considered the New Year for a non-Jewish king, like Ferdinand, to be the first of Tishri. Benedetto erroneously believes that the statement in the first Mishna that Rosh Chodesh Nissan is the New Year for kings applies to non-Jewish kings as well. In halacha, you have time until next Rosh Hashana to pay your debt, but your problem is that Benedetto is involved with the Corleonese gang of gentile murderers and this Giudecca will not have any dealings with them. I am afraid you will have to fend for yourself".

Don Isaac left the room in a daze. What should he do now? Clearly the Giudecca had ruled in his favour but how would he explain this to Benedetto and his accomplices?

* * *

Corleone was flooded in sunshine on a hot summer afternoon. As the solitary rider approached the town from the direction of Palermo, any presence of life started to disappear: doors were bolted, window

shutters were closed, even the few cats and dogs looked for shelter into hidden corners. By the time he reached the central square, an eerie silence had descended on the narrow alleys and dusty roofs of Corleone, giving it the appearance of a ghost town. The silence was only broken by the lazy plucking of a Jew's Harp somewhere. This was the sound that Don Isaac decided to aim for, after dismounting his horse. The player, a middle-aged man with a thick neck and huge hands, sat on the doorstep of one of the anonymous houses in the town centre. He did not say a word but motioned Don Isaac to enter, with a single short twist of his head.

The inside of the house was in near total darkness. Don Isaac could just about detect the contours of a large room, a table at the far end and three undistinguishable figures sitting behind the table.

"Are you Don Isaac Alfassi? – asked the man in the middle – I understand that you have bought some land from our "companero" Don Benedetto Cardoso. I am Don Alfonso Capponi, the head of the Corleonese family, and I demand an explanation or the money, right now".

Don Isaac explained as best as he could, outlining the differences in Jewish law, in the same clear and succinct way in which Rabbi Ovadia had expounded it to him. "And, he added, the proof that the New Year for non-Jewish kings is the first day of the Jewish month of Tishri, is that every year at that time the king of Naples comes to the synagogue in Palermo and is granted a place of honour to hear the sound of the horn".

Don Isaac was silent. He could do no more but hope. The judgment was swift. "Don Isaac – Don Alfonso spoke in a quiet but frighteningly icy tone of voice – we Corleonese are men of honour. You have until the first day of your month of Tishri to pay. One day late and there will be no further warning".

Don Isaac felt as if a massive weight had been lifted from his chest and was able to breathe easily again. His

elation was short lived, though. Suddenly the shutters of one of the windows flew open and the room was flooded with light. The three men came into view and Don Isaac saw their scar-riddled faces. Don Alfonso's icy voice broke the silence: "Don Isaac, your luck has run out. Pity. No person can say that they have seen our faces and lived to tell." As he said this he stood up, came round the back of Don Isaac and pushed him down on his knees. Don Isaac felt the rough texture of a garrotte being tightened round his neck. "Say your prayers, Don Isaac, and good-bye". Don Isaac closed his eyes and started: "Shema Yisrael...".

He was ready for the deadly pull but instead he felt the hold loosening and, as if in a dream, he heard a soft trembling voice behind him continue: "Hashem Eloikenu, Hashem Echad".

* * *

Rabbi Ovadia Yerei was born in c. 1450 in the Emilian city of Bertinoro. I cannot understand why he is commonly known as the Bartenura, except that this sounds easier to the Ashkenazi ear. He was a disciple of Rabbi Yosef Colon, the Maharik. He decided to leave Italy at a relatively young age and, on his way to Eretz Yisrael, he stopped for a few months in Sicily, both in Palermo and Messina, where he gave weekly sermons. He finally left Italy on 29 October 1487. After an eventful journey, vividly described in extant letters, which Rabbi Ovadia wrote to his father, he settled in Jerusalem where he died in 1530 and where he is buried. The description of the Palermo synagogue in my story is the translation of an excerpt from one of his letters. His commentary to the Mishnah is the standard reference for all Mishnah scholars and the name of Rabbi Ovadia has a pre-eminence which transcends time and place.

I would like to take this opportunity, on behalf of all of us here at Head Office, to wish Ksiva v'Chatima Tova to all our readers, a Happy, Healthy and Prosperous 5772.



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CST and Jewish Community: Proud and Responsible

CST is the Community Security Trust, a charity that provides security for many hundreds of Jewish community events and locations every year. We have over 60 staff and approximately 3,000 trained volunteers, all working throughout the UK and for every part of our community. In the last two years we have installed security upgrades at hundreds of communal buildings, including shatter-proofing for windows.

CST is also available, 24 hours a day, for those of us who are unfortunate enough to suffer, or witness, antisemitism. Our purpose is to protect the well-being of our community, ensuring that we are all able to lead the Jewish life of our choice.

This challenging work needs the help and co-operation of our community, its leaders and institutions. We need to share responsibility, together, and stand firm against the physical and political threats that we face.

Sharing responsibility means many things, including contacting your local CST and volunteering. It means understanding why we do security and co-operating with our personnel. It means contacting CST if you happen to have information that you think may be of use to us, or to the Police.

Sharing responsibility also means keeping a sense of perspective. Today, our community is largely able to express its Jewishness however it wishes. That can be religious, cultural, political, charitable, sporting or whatever sort of Jewish life you do, or do not, wish to have. Our community is, on the whole, successful and well integrated into the rest of society. We have come a very long way indeed since the newly arrived immigrant generations of the late 19th and early 20th centuries.

Antisemitism should not define our Jewish lives, but it has been of increasing concern in recent years. It is, perhaps, not so much that people

fear for themselves today, but rather they worry how things will be for our children and grandchildren. This is entirely natural. Police are keenly aware that the fear of crime can be every bit as important as actual crime itself: this also seems to apply with antisemitism and the fear of it.

CST hopes that it helps our community to feel confident that someone is standing up for its rights. We take responsibility for the physical security of the community; and provide a confidential reporting service for those who experience antisemitism, be it physical, verbal, or in whatever form.

Because CST works with the victims of antisemitism, we know the importance of people's physical and emotional well-being. This is not about statistics. It is the human aspect that makes us all the more determined to work against antisemitism; and against the fear it causes.

We want to deter those who wish us harm, and we work with politicians, police and others so that our community's concerns are understood, heard and acted upon.

CST, however, can only be as strong as the community that we serve. We rely upon the community to be strong-minded, to provide our motivated volunteer personnel and to work with them as necessary: whether that is in schools, synagogues, community events and rallies, or wherever.

We do not charge the community for our services and rely upon charitable donations for our running costs.

All of this relies upon partnership between CST and our Jewish community.

We welcome you to join us in that partnership, in whatever way you can.



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A MESSAGE FROM THE AKEIDAH

By Chaim Zundel Pearlman

Rabbi of the Machzikei Hadath Synagogue & Rosh Beit Midrash Hendon



וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיִּרְא וַיִּבְחַל אַחֲרָיו אֵיל אֶחָד נֶאֱחָז בְּסִבְכָּה בְּסָקְנָיו וְגו' (וירא
כב:יג)

And Abraham lifted up his eyes, and saw, and behold behind him a ram caught in the thicket by its horns; etc.

The word 'achar' translated above – 'behind him' is clearly a forced translation and variant translations have been suggested by the classic commentaries.

Targum Yonatan reads it as if it is 'achad' suggesting that this was a unique ram because it was created in the twilight of creation.

Targum Onkelos, followed by Rashi and many other commentators, understands the word to be like 'acharei' implying that 'afterwards' he saw the ram.

This raises two difficulties. Firstly the words are out of order – it should have stated . אַחֲרָיו נֶאֱחָז אֵיל נֶאֱחָז בְּסִבְכָּה . (see Haamek Davar of the Netziv of Volozhin). Secondly, it seems superfluous, indeed irrelevant, to mention that it was afterwards that he saw the ram. Given that the *peshuto shel mikra* is complex to decipher, insofar that the word 'achar' is difficult to translate literally and appears out of context, the

Rabbis, in a number of *midrashim* focus on homiletical interpretations which touch on the essence of the message of the Akeidat Yitzchak and Rosh Hashanah.

Queries the *Midrash*, what is meant by 'achar'? This teaches that the Holy One, blessed be He, showed our father Abraham the ram tearing itself free from one thicket and getting entangled in another¹. He said to Abraham "so are your children destined to be caught by sins and entangled in troubles but they will ultimately be redeemed by the horns of the ram" etc "so are your children destined to be caught by the nations and entangled in troubles, being dragged from empire to empire from Babylon to Media, from Media to Greece, and from Greece to Edom. Abraham asked "will it always be so?" He replied, "they will finally be redeemed by the horns of this ram" (*Vayikra Rabbah 29:10, Yerushalmi Taanit 2, 4*).

In a further *midrash*, the Sages reconstruct a conversation between the Almighty and Abraham. The Holy One says to Abraham "the children of Isaac are destined to sin before me and I will judge them on Rosh Hashanah. However if you seek that I search to find merit for them and that I will remember the *Akeidat Yitzchak*, let them sound before me the shofar of this one". Abraham responds "what is the shofar?" to which the Almighty replies "דְּרִירוּחָאֵל רִיזָה"² "look behind you" etc. This is one of ten items that were created in the twilight of creation (*Tanchuma ad loc.*).

In *Pirkei Avot (Ch.5)* we are told that the ram of our father Abraham was created at the twilight of the Sabbath eve of creation. *Rav Ovadiah Bertinoro* deviates from the simple *pshat*. The ram was not

actually created then but it was decreed at creation that the ram would be caught in the thicket at the time of the Akeidah.

This interpretation seems significant. *Rav Ovadiah* is pointing out that at the time of creation on Rosh Hashanah it was decreed that this ram, symbolising the small nation of Israel who throughout its history would be lurching from exile to redemption, would be created at some future momentous occasion, namely that of the Akeidah. The Akeidah is a seminal event of enormous importance, marking the incipient arrival on the world scene of the fathers of the chosen nation who would proclaim the unity of Hakadosh Baruch Hu³.

We learn from *Pirkei d'Rabi Eliezer* (ch. 30) that nothing was to be wasted from this exceptional ram. The ashes were used in the foundations of the inner altar, the sinews of the ram were used for the strings of David's harp, the skin for Elijah's belt, the left horn was blown at Mount Sinai, and in the future the larger right horn will be blown as stated in Isaiah 27 13 – "and it shall be on that day that the great shofar will be blown etc"

The *Alshich Hakodosh* raises many of these issues. He asks: what is the meaning of the word '*achar*', why was the ram created at the twilight of the Sabbath eve of creation and what is the significance of the fact that all parts of the ram were to be utilised in Jewish history? His answers are complex and are steeped in the mysteries of *kabala*.

Whilst the insights of the *Alshich* are difficult to comprehend, it would appear that the story of the Akeidah is considered so important and such a defining moment in the history of the world that our Sages link it with the act of creation itself, as if to say that this is the realisation of purpose of the creation. Within the episode of the Akeidah is contained a microcosm of the total span of Jewish history from creation to the Akeidah and from the

Akeidah to our ultimate redemption. All this is played out on Rosh Hashanah which marks the anniversary of the creation of man and of the Akeidah⁴.

This is all alluded to in the addition of that little word '*achar*'⁵ This ram with all its connotations and allusions symbolising the epic struggle, before and after the Akeidah. Before, in that sins of Adam and subsequent generations are repaired in some measure by the Akeidah; and after, in that the pendulum, oscillating between redemption and exile continues to swing until the final redemption *bimeheiro veyomeinu*.

¹This parable of being caught in the thicket alluding to the future troubles of Israel is replicated in the *midrash* when the Almighty appeared to Moses in the middle of the burning bush. The burning bush symbolises the suffering of Israel in exile. The Almighty promises to accompany Israel in its exile and empathises with her suffering. "In all their affliction He was afflicted"(Isaiah 63 9). "I will be with him in trouble" (*Tehilim* 91 15).

²See also *Menachot* 29b for a similar use of this expression.

³The Torah was only given after 26 generations, its arrival somewhat delayed because of the sins of Adam and subsequent generations (see *Pesachim* 118a).

⁴ There are conflicting sources as to whether the Akeidah was on Rosh Hashanah or on Yom Kippur.

⁵ After the sin of the Golden Calf, Moses pleads on behalf of Israel to the Almighty and requests to see the Divine Glory. The response is "you may see my back ("*achoroy*") but my front shall not be seen" (*Shemos* 33 23). The Rabbis suggest that Moses was querying the vagaries of reward and punishment, and what was revealed to him were elements of these rules "*achoroy*" in the sense of the beyond, into the future (see *Ponim Yofos* ad loc).

WHAT DOES FATHER WANT?

Dedicated to the eternal memory of Family Fogel, Leiby Kletzky and Rabbi Elazar Abuchatzzeira Z"l

By Rabbi R Garson, Ohr Yisrael Synagogue



Along the timeline of history there are days which stand out, days which are burnt into our memories. Such days we remember clearly where we were and what we were doing at the time. Be it the outbreak of WW2, September 11th or the day Osama Bin Laden was assassinated.

In the last few months, three dates stand out 11th March, July 13th & 29th 2011. Are you familiar with those dates? You should be! The first involved a brutal destruction of an entire family in Itamar. The second was a crime so horrific, perpetrated by one of our own. Young Leiby whose only crime was to beg his parents to let him walk home from day-camp, was abducted and killed in a way that cannot be printed in such a forum. The third the shocking murder of one of our greatest Kabbalists, the tsadik Rabbi Elazar Abuchatzzeira zs"l.

We will never forget Tamar Fogel, the 12 year old who found her family, whose courage shook the world out of its complacency. Her response "I will be strong and succeed in overcoming this. I understand the task that stands before me and I will be a mother to my siblings!"

The impact of those days, hit hard, very very hard and deeply touched and moved the entire Jewish world to tears.

The week before Rosh Hashana, we read: "And it will be when all these things come upon you – the blessing and the curse – that I have placed before you, then you will take it to your heart among all the nations where Hashem has dispersed you."

The idea being relayed is about a person who fails to react to "all these curses". Such a person blesses himself in his heart saying: "Peace will be with me, for I walk along as my heart sees fit."

The Torah spells it out: "G-d will not be willing to forgive the person who does not react to the curse he has witnessed."

The Gemara explains that thunder was only created in order to straighten out the crookedness in a person's heart [Berachot 59a]. When one hears a bang of thunder and flinches, the experience may give him pause. Rabbi Frand related that when the Chafetz Chaim used to hear thunder he would ask "What does Father want?" (Vos vill der Tata?).

One can only imagine if the Chafetz Chaim, who heard the Voice of G-d in a clap of thunder was alive today and heard what happened in March or July, would be asking "What does Father want?!".

He goes on to say, that in our prayers on Rosh Hashana we declare : "And with a great shofar blast He shall blow and with a small silent voice He shall be heard". The question is simple: if He blows with a great shofar blast, why is it then only a small little voice that we hear? Chazal teach that the shofar blast is so powerful that even the angels tremble from it. So why do we perceive it as "kol demama daka" a small silent voice?

This is the nature of people. God could scream!! It could be an earth-shattering event, but we only hear the small silent voice.

And so, post March and July 2011, are we asking "What does Father want?"

In Ohr Yisrael I suggested several different approaches and reactions to what occurred. Many reactions were shared across the Jewish globe. One thing is clear and imperative though... whatever that something is DO SOMETHING.

I stressed to my community that we cannot let such events just fade into insignificance, just becoming "another event". We cannot just hide under the facade that every society has its psychopaths. The timings of the events around the 3 weeks were not a coincidence.

One suggestion was responding like Aharon Hakohen. There is nothing more painful than the loss of a child? Children are extensions of their parents. Parents hold the infant, help them walk, speak, read, discover the wonders of the world, the child becomes forever a living part of the parent. The death of a child, rips a gaping hole in the parent's heart, a wound that can never be healed. I once heard that a parent losing a child is tantamount to having a body part amputated. Something always remains missing.

That being the case, how can a parent not cry out in grief. And yet, when Aaron witnessed the violent death of his two grown sons "va'yidom Aharon - Aaron was silent."

The Chafetz Chaim explained that Aharon accepted Hashem's decree with love. He did not exhibit any outward indication of depression. He was "va'yidom," inanimate like a stone: no movement, no expression, nothing that would in any way allude to his pain or protest.

In response I suggested a Shabbat SOS - Shabbat of Silence. At least one day where not a word, other than prayer, would pass anyone's lips in shul.

Behind the scenes of the events of July 13th, was another story. The story that happened within hours of his disappearance. The incredible response by the Jewish community. An unprecedented mobilisation of the community!

In a few hours, 1000s of people rallied together, actively taking to the streets to do all possible to find one little boy.

1000s more were not in the street, but took time out to connect in a way that only Klal Yisrael can and prayed for him.

People came out of nowhere and offered everything from time, to effort and money. Volunteers were willing to go to any neighbourhood no matter how dangerous.

We can never ever understand this tragedy, but we can take some small solace knowing that the community responded. ALL JEWS RESPONDED!!! From the Orthodox to the most secular.

Yaakov understood that a Jewish Nation which he was to

father had to be forged into one. To the extent that on his deathbed he prayed that his name not be associated with Korach (Bereshit 37).

We all know the story of the 12 stones that Yaakov put round his head. Says the midrash that before sleeping on them he declared: "If these stones miraculously merge together and can form a single unit, then I know that I will be able to father 12 Tribes and merge them into a single people."

Yaakov's challenge was to build a nation made up of individuals and fuse them into one unit that would bring the Shechina into the world.

When twelve stones became one, it was indicative that there could be unity amongst the Jewish people. If they would have remained separate, Yaakov felt that he would be doomed, because where there is disunity, G-d does not allow His Presence to be felt.

Incredibly from the inception of our people, Yaakov perceived that the key to the survival of the Jew was unity. It is and was our ONLY hope!

Which is why he wanted nothing to do with Korach. That episode resulted in creating dissention and dispute amongst our Nation. In essence, Korach threatened to destroy all that Yaakov had built.

Leiby Kletzky taught us an eternal lesson. Tragedy can bring us together.

As we stand on the brink of a new year, a year where the collective aspirations of our People is to be blessed with no more pain and sorrow. Let us do something.

Perhaps resolve to speak less in shul, to do more for others, forge new friendships, smile more, hug more, laugh more and love more. Such actions will create ripple effects and a sea of unity. A harmony which will allow Hashem's presence to be amongst us. If we smile at others, He will smile at us.

The choice is ours: Unity through tragedy or unity through joy!

Chaplaincy – there for Jewish students

During Succot there is a tradition to invite 'special' guests into one's Sukkah called Ushpizin - (Aramaic אֲשִׁפְזִין 'guests'). The source for the concept can be found in the Zohar: When a person sits in their Sukkah the Shechina - God's Divine Presence - spreads its wings over it and Abraham together with Isaac, Jacob, Joseph, Moses, Aaron and King David dwell together with them.

The idea of Ushpizin is a significant reminder of our leaving behind the security of our permanent dwellings and living in temporary 'booths'. Equally we are powerfully reminded of the enormous importance of welcoming guests to share the joy of the festivals with us. Both of these ideas resonate particularly strongly at this time of year with the work of Chaplaincy on University campuses across the country.

For thousands of young Jews, leaving home (often for the first time) to live on campus is both exciting and stressful. Sadly, feelings of loneliness and home-sickness are all too common but thankfully they do have someone to turn to, their local Chaplaincy couple whose sole purpose is to be there for Jewish students, whatever their need.

They provide support and strength for all. They can be a listening ear, a friend and advisor, a teacher and a shoulder to cry on - for literally thousands of Jewish students everywhere in the UK from Glasgow down to Brighton. And of course at this time of year Chaplains also become the focal point for Succot celebrations, with hundreds of students joining them for hospitality in the Sukkah.

The importance of the seemingly simple act of home hospitality cannot be underestimated. As the Chief Rabbi Lord Sacks wrote "Over the course of an academic year thousands of Jewish students experience a Friday night Shabbat meal in the home of their Chaplain, this often acts as a lifeline – keeping their Jewish affiliation alive in an environment in which it would otherwise die."

Sadly, the 'environment' that the Chief Rabbi refers to is one that also includes rising Anti-Israel and antisemitic activity on campus, making many Jewish students feel uneasy and apprehensive. Again, our Chaplains are there to support them and act as the official mouthpiece to the university authorities in representing the needs of Jewish students.

For over 40 years Chaplaincy has been there for Jewish students. To all who support us – thank you for making our vital work possible.

If you, your children or grandchildren are at University and especially if they are just about to start, please get in touch at www.myChaplaincy.co.uk or call 020 8343 5678.

Shana tova

Ian

Ian Kamiel
Chief Executive, University Jewish Chaplaincy



OBITUARY

MR SHLOMO WINEGARTEN Z'L



Shlomo Winegarten died suddenly and unexpectedly on 24th May 2011 (20th Iyar 5771) at the early age of 63.

He was known to most people as Shlomo but his full name was Shlomo Dovid. When his mother was asked why she had given him his second name she said that as she had one son called Jonathan it was appropriate the other should

be David so that, as she hoped, they would be firm friends. She was right, they were.

Shlomo was born on 15th December 1947, the third child of Moshe and Hannah Winegarten. After primary school at North West London Jewish Day School and secondary school at Haberdashers' Askes he studied at Gateshead Yeshiva and went on to read Business Studies at Enfield College of Technology. After college he joined his father and uncles in the long-established family silversmith, goldsmith and jewellery firm of Winegartens in Bishopsgate in the City.

From his early youth he was exceptionally good with his hands. So promising indeed were his skills that his parents gave him a workshop as a Bar Mitzvah present.

In 1970 at the outset of his career he married Susan Hackenbroch. They had four daughters and a son who being born after his paternal grandfather's death was named for him.

Shlomo's father-in-law, Mr Hackenbroch, introduced him early to communal life by persuading Shlomo to join him in his work for the Sabbath Observance Employment Bureau and the Menorah Grammar School.

The shop, Winegartens, had been founded by his great-grandfather and in his father's time it expanded to become a department store. Shlomo brought to the business the benefits of his training, his manual skills and his loyalty to his family. Soon after joining the firm he went to Sir John Cass College to study silversmithing. He became a skilled silversmith with his own mark. In due course, after his father's death in 1982, he became managing director.

In 1992 he took pride in arranging the centenary celebrations for the store which included a visit by the Lord Mayor of London. In the same year he became a Freeman of the City of London by patrimony. This gave him the right to drive sheep over London Bridge, a singularly appropriate privilege in light of his later career.

For many years he and the shop prospered. But family and business reasons eventually compelled the sale of the shop in 1995 and Shlomo was suddenly bereft with his occupation gone. To a man in middle life (he was 48) such an experience can be truly terrible. Though he suffered anguish and pain at this change of fortune, in time he found something important and valuable to do. The London Board for Shechita needed a representative from the Federation of Synagogues. He was approached and agreed to serve. As some have said "growing against a backdrop of personal hurt" is a most demanding challenge. Shlomo proceeded to grow.

There had been some recent history of division and disagreement in the communal world of shechita. Shlomo was a man for building bridges and promoting agreement and this he set about doing. He brought harmony between various factions, he was held in esteem and all respected him. With time available to him he made a serious study of *Chullin* and *Yoreh Deah* and the laws, rules and practices that affect shechita, to the extent that he could speak with impressive authority and was regarded by his colleagues as a "walking encyclopaedia of all things to do with shechita."

He held in turn the offices of Treasurer, Trustee, Vice-President and President of the London Board for Shechita. In the early years after the then Executive Director became ill and died, Shlomo took over the management of the Board full time and unpaid for a year.

Shlomo also served for many years on the the National Council of Shechita Boards and was its President at the time of his death.

He was one of the founder members of Shechita UK (a cross-communal organisation formed to combat the growing threat of anti-shechita agitation) where he was concerned to ensure that the team included leading medical and veterinary experts. He worked tirelessly in promoting knowledge and understanding of the

humaneness of shechita, in opposing EU labelling proposals and in defending attacks on, or the introduction of practices inimical to, shechita (sometimes anti-semitic attacks thinly veiled as animal welfare). This work was often physically and emotionally draining but he carried it out with enthusiasm. He was held in high regard by Government ministers and officials with whom he came into contact both in the UK and abroad. His work was also acknowledged to be of great importance by the Council of European Rabbis in their own fight for shechita in Europe.

Shlomo never sought or wanted power. What he wanted was that things should be done correctly. He was a man who stepped forward when something needed doing whether big or small and always looked to the future.

In 2003 he became President of the Shomrei Hadath Synagogue (which had been founded in 1946 by his father). After his term of office came to an end he remained on the Board of Management till his death. His approach was typically "hands on". It was said that only he knew how the time switches and air-conditioning worked. He was an expert *ba'al tefillo* and *ba'al tokeiah*. He was very anxious the traditions of this orthodox shul should be remembered and adhered to and so was instrumental in having a *Sefer Haminhogim* written for the shul which proved of great benefit.

In June 2010 he became Joint Vice-President of the Federation of Synagogues, making it his mission to present the Federation in a modern context. He chaired a committee looking into updating the Constitution of the Federation.

He was a devoted family man, given to hospitality and a good and helpful friend to everyone he knew. A story was told of him that he befriended a homeless man who became a frequent visitor to the house and who attended a family Seder. When this man suddenly died the only "next of kin" whom the police could contact (from a business card in his wallet) was Shlomo who, on discovering this, undertook all the burial arrangements – a true case of a *meis mitzvah*.

In any difficulties he retained his good humour and understanding. He learnt regularly and assiduously. With the passing of the years he refused to get set in his ways. When time permitted in the course of a busy life he became interested in genealogy; characteristically he researched his material meticulously.

He was doing a little gardening in between conducting an email discussion on shechita with a colleague when he was suddenly taken ill with a heart attack. He collapsed and died shortly afterwards. He was buried in Sanhedria, Jerusalem, near to his parents.

The Shomrei Hadath synagogue accorded him the honour of a Memorial Service which was held on 22nd June 2011.

He is survived by his wife Susan, daughters Tanya Grunwald, Daniella Rosenfield, Judy Schleider and Gila Opat, son Moshe, their children, three sisters and a brother.

Additional Thoughts by Mr Alan Finlay

There are moments when even the intense hustle and bustle of communal life comes to a halt. They do not happen very often because normal business is pressing and urgent matters need to be dealt with.

One such moment was when my colleague Honorary Officers and I heard of Shlomo's petirah. I remember distinctly the exchange of e-mails that followed the initial dreadful communication: we could not believe what we were reading and our shock and grief at the terrible news was palpable. Our first thoughts were to his wife Susan, brother Jonathan and his children, deprived so suddenly of a caring, intelligent and dedicated husband, sibling and father.

The next thought was for his beloved Shomrei Hadath Synagogue, to which Shlomo and his family had devoted so much time, energy and passion to see it become a jewel in the Federation of Synagogues' crown.

The third thought was for Shechita in this country which, once its annals are recorded, will have Shlomo's name written in large letters, as a tribute to his indefatigable work for the London Board.

Finally our thoughts were for what would be of our Honorary Officers' meetings without Shlomo's lively and pointed contributions. As an Honorary Officer and Joint Vice-President, Shlomo had accepted the brief of looking at Federation strategy because he was a long standing Federation man. His absence around our table will be deeply felt. Shlomo had a tremendous knowledge of communal affairs and he has left a void which will be very difficult to fill.

We remember him with admiration and affection.

CREATION RE-ENACTED: SUCCOS AND THE PRAYER FOR RAIN

by Gedalia Guttentag



To most of us, Succos is a time of joy, after the serious days of judgement. But it too is recorded by the Mishnah as a day of accounting: *'bechag nidonim al hamayim'* - the world is assessed as to what water it will receive in the coming year. The very bread of all the planet's billions hangs in the balance, for without rain nothing can grow. But the relationship between Succos and the judgement

of rain must be explained. Why, indeed, does it occur at this time? And is there a connection between the general judgement of Rosh Hashanah, and the rain judgement of Succos?

In answer, the S'fas Emes takes us all the way back to the Creation of the World. By the sixth day, the Universe stood ready, waiting for Man. But it wasn't quite finished. Although on the third day Hashem had said, "Let the grass sprout", it had remained below the surface of the earth, because it hadn't rained yet. Why had the rain not fallen? What was lacking?

The answer is given: *"ve'adam ayin la'avod es ha'adamah"* - there was no human to work the land. Rashi explains: "Why hadn't it rained? Because there was no man to work the land, and to recognise the necessity of rain. When Adam came and discovered that it was necessary for the world, he prayed, rain fell, and trees and grass sprouted." In other words, the ground already contained the potential for the growth of the vegetation; but the potential could only become a reality when man recognised that there was something missing, and turned to Hashem for help. The lesson of those early days of Creation was that the World functions only when Man realises that alone, he can't achieve anything; that *Mankind needs God*.

These first few days are played out each year anew, following the pattern established when the world was created. On Rosh Hashanah we say *"hayom haras olam"* - today is the birthday of the world. Far from a historical recollection, this is a description of the day's essence, for after the Rosh Hashanah judgement, the world is *reborn*. It is an entirely new existence, but with the same rules. Enormous creative potential is infused into the earth on the world's birthday, as it was during the original six days of Creation. But the rules are clear: nothing will grow until we recognise that only Hashem can make it rain.

Succos is that act of recognition. In a fascinating twist on this Mitzvah, the S'fas Emes explains that we are instructed to leave our homes, our comfortable urban bubbles, and enter the Succah, to meet the real, physical world, and see that the dry earth must be watered. Only having seen this first-hand can we truly recognise, like Adam, the 'necessity of rain'; only then do our prayers for rain have meaning.

In this way, the progression of Rosh Hashanah to Succos is a re-enactment of the world's first days. The Earth's riches will only be released when we, like Adam, acknowledge that we need God.

But according to the S'fas Emes, there is another remarkable aspect to the judgement of water. The name of the first human being was Adam, and this is really a description of the entire human race. The name 'Adam' is taken from the word 'adamah', meaning ground or earth. Besides being a product of earth, there is another comparison between the physical earth and the human race. We are composed of body and soul; it is the soul that is compared to earth. Like earth, it contains vast inherent capabilities. The ground is capable of producing crops, bushes and trees. But the soul is the fertile soil of spirituality. Love and fear of Hashem, morality, good *middos* - all originate in the soul. So the description of a human as 'adam' acknowledges that his

primary capability is spiritual growth. But like the soil, the soul cannot realise its potential until it is watered. What is this spiritual plant-feed? It is the words of Torah. Intense study of Torah releases all the good qualities inherent within the person, so that he emerges an elevated man.

This, then, is the concealed message of Succos, and its judgement on water. We are granted a new lease of life on Rosh Hashanah, like the physical world around us. But none of the spiritual vitality that is contained within us can emerge, until there is water: *the study of Torah*.

Therefore, as we leave our homes for the temporary dwelling of the Succah, the earth has a double message

for us to internalise. We must retrace the footsteps of Adam to see a thirsty earth and recognise the 'necessity of rain', and turn to Hashem as the only source of our help. But we must look deeper and perceive inside ourselves a soul, thirsty in its own way; it thirsts to become a better person, through the pure waters of the Torah. In this too, we turn to Hashem on Succos, and ask that He listen to our prayer for rain.

Gedalia Guttentag lives in Yerushalayim with his wife and two children. He learns in the Mir Yeshiva, and teaches young Turkish men in the foreign program of the Eitz HaChayim Yeshiva.



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In spite of our longstanding heritage, we are trying really hard to revitalise this wonderful 64 year old charity. Whilst many of you still fondly remember as children collecting stamps on "Jewish Child's Day" – the first Sunday of Chanukah – our help is now needed every day of the week for youngsters in need and fundraising has now become a year round necessity.

Similarly the fundamental aim of Jewish Child's Day has never changed; to instil in Jewish children a sense of responsibility for the care of children who are less fortunate than themselves.

Community involvement has always been at the heart of what we do, which is why we are launching the Jewish Child's Day Ambassadors programme. We are looking to recruit a JCD Ambassador in EVERY community, who will help us to keep the community informed of all our exciting activities and projects. The chosen Ambassadors will meet with JCD staff once a month and will receive a full briefing as to the plans for the months ahead and discuss how best they can promote these within their own community.

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SOMEBODY AND EVERYBODY

By Elana Chesler

There was an important job to do and Everybody was sure that Somebody would do it. Anybody could have done it, but Nobody did. Nobody realised that Somebody wouldn't do it. And Somebody got angry even though Everybody knew that Anybody could do it. In the end, Everybody blamed Somebody because Nobody did what Anybody could have done [1].

"Remember **us** for life", "Inscribe **us** for life", "Give **us** life" – the prayers of the High Holy days are in the collective. The litany of misdemeanours we list are in the plural voice "**We are guilty, We have made mistakes, We are culpable**" and we ask for collective forgiveness "**Forgive us, Pardon us, Absolve us**" [2].

Does the Jewish national mandate make us answerable for what Everybody could have or should have done? Interestingly, Jewish people are consistently described in classic sources as belonging to one entity with mutual responsibility, a concept succinctly captured in the phrase "All of Israel have intertwined responsibility" [3]. It is this meta principle that we have so far identified in the liturgy.

But does that mean that our personal and individual responsibility is subsumed in the crowd?

Consider the anecdote of the wayward student who continued to scribble on his paper long after the invigilator had signalled the end of the exam. Rushing to the front of the room to hand in his exam book, the proctor said "I won't accept this" and the flabbergasted student asked why not. "I told everyone to stop writing and you kept on going. I can't accept it". The student was aghast. What would happen? He would flunk the exam! The student drew himself up proudly and asked "Do you know who I am?" Unimpressed, the proctor answered "No". The student replied "Good", jammed his paper into the centre of the pile on the desk and ran out [4]. Is the implication of communal prayer that our individual misdeeds are merged together allowing us to renounce personal ownership of them?

Clearly not. There is a personal and individual dimension to the High Holy days. The prayer "U'Nesaneh Token" "Let us relate" [5] centres on a stark metaphor which contrasts strongly with the collective theme that we have been discussing. In this prayer we read the description of each and every person being called to account in the same way that a shepherd counts each individual member of his flock.

Here it is then. Unavoidable, inescapable personal judgement. Uncomfortable as it may be, we can't hide in the crowd. God shines the spotlight on each and every one of us. We may be part of a wider community but nonetheless each one of us counts and therefore merits special focus. There is no such thing as a

superfluous person or a single thought, word or action that goes unchecked.

The intricate creation narrative of Genesis describes the emergence of each and every species of living creature en masse; in swarms, flocks or herds. In contradistinction the human race morphed from just one solitary being, subsequently split into two [6]. The Talmud identifies in this banal difference the quintessential nature of humanity; that each one of us throughout history should appreciate the unique and irreducible value of a single human being. A significance so profound that the entire universe was created for a single individual alone [7].

Flowing from this then is the cosmic importance of each of our deeds. Maimonides gives us the image of the scales with all the good and bad deeds of the world exactly balanced and our next action poised to shift the scales one way or the other [8]. We are all Somebody. Everybody depends on us all to be the best we can be. Because we are each so important, everything that each of us does makes a difference.

The dichotomy of the language of the prayers in their plurality but with reference to individual judgement mirrors the duality of our multifaceted identity and of our purpose. Hillel encapsulated it, "If I am only for myself, who will be for me? But if I am only for myself, what am I?" [9],

It's about identifying with the community. It's about knowing our own importance.

It's about Everybody realising that they are Somebody.

Elana Chesler 'grew up' in Edgware Yeshurun Federation. She holds an MA in Hebrew and Jewish Studies and an MSc in Public Policy & Management (both from the University of London) and a BA (Education) from Michlalah in Jerusalem. She has lectured internationally on a variety of Jewish topics and gives regular classes in London.

Elana works at Close Brothers Group plc and is an Associate Governor at the Edith Neville Primary School in Camden. She volunteers regularly for Jewish and public sector organisations.

[1] Based on "The Poem About Responsibility" by Charles Osgood

[2] Rosh HaShana and Yom Kippur prayers

[3] Talmud, Shevuot 39a

[4] Dramatised in YouTube video clip "Do you know who I am?"

[5] Rosh HaShana and Yom Kippur prayers

[6] Genesis Chapters 1 and 2

[7] Sanhedrin 37a

[8] Maimonides Laws of Repentance

[9] Ethics of the Fathers 1:14

FAMILY HAMAOR

Busy times at the Jewish Museum

Rickie Burman, Director of the Jewish Museum, discusses a year of change and the current blockbuster exhibition showcasing how Jewish talent has influenced the UK's entertainment industry

JEWISH MUSEUM LONDON

The past 18 months have been an exciting period for the Jewish Museum. We have completed a £10 million redevelopment, which increased our space three-fold, and launched a blockbuster exhibition, *Entertaining the Nation: Stars of Music, Stage and Screen*.

Whilst the Museum has been transformed with four new permanent galleries, displaying a huge variety of objects, films, photography and hands-on exhibits, I hope that we have also succeeded in retaining its charm and identity. The artefacts on show, most notably in our gallery *Judaism: a Living Faith*, are amongst some of the very finest examples of Judaica in the world and are both breathtakingly beautiful and historically significant to understanding Jewish culture. One of the highlights, a 17th-century Italian synagogue Ark, proves to be an imposing centrepiece for our celebration of traditional Jewish ceremonial art, and captures the imagination of all our visitors.

Contrast this, just two floors up in our new exhibition, *Entertaining the Nation*, with a bold and brash iconic gold suit worn by T-Rex's Marc Bolan, and I think you can sum up what the Jewish Museum represents; a celebration of the incredibly diverse and eclectic influences that Jewish people have contributed to British culture. And what a contrast. In *Entertaining the Nation*, we explore the fascinating and untold story of Jewish participation in the British entertainment industry, from theatre and film, to television and pop music. I am sure that many, both within and outside of the immediate Jewish community, will be surprised to learn the extent to which Jewish people have influenced the British entertainment scene for over a century.

Running until 8 January 2012, the exhibition demonstrates the importance of immigration and

diversity as a source for cultural creativity in Britain. Through music, displays, film and props, as well as a theatre and stand-up comedy stage, we tell the story of recognisable names from past and present. Visitors to the Jewish Museum will uncover intriguing stories behind the established names when they visit.

The Museum's development project provided an opportunity to reevaluate how the narrative of British Jews is told. Our galleries present the story of Jewish people as part of the wider story of Britain, one of the country's oldest minority groups, that has overcome adversity over the centuries, and evolved into a dynamic, engaging and vibrant community that is very much woven into the DNA of British society. There is an emphasis throughout on personal stories and our displays have been designed to encourage return visits and engage visitors of varied ages and backgrounds. There are numerous films, interactive displays and pull-out drawers for those who wish to investigate our collections in greater depth.

Naturally, we also address, with sensitivity, the tragedies the Jewish community has encountered over the centuries; The British Jewish narrative cannot be told without the personal testimony of those who survived the Holocaust, such as British-born Auschwitz survivor Leon Greenman, whose story is documented with his unique experience and artefacts in our Holocaust Gallery. It cannot be told without reference to the successive waves of Jewish migrants into the UK or to the challenges of immigrant life in the poverty-stricken world of London's East End.

The ongoing success of the Museum reflects its important role in exploring Jewish experience and heritage, whilst also engaging with other diverse British communities, through our exhibitions, collections, events and workshops. The breadth of what we display, from rare antique Judaica objects, to a film by David Schneider introducing visitors to the wonderful world of Yiddish



Theatre, echoes the expansive and varied Jewish experience in Britain; one that we should be proud of and one that we should most certainly celebrate.

With an up-coming exhibition of photographs by internationally renowned photo-journalist, Judah Passow, displaying images of Jewish life around the UK, followed by *From Superman to Metamaus*, a show on comic superheroes and graphic novels, and preparations for our 80th anniversary in 2012, next year could be our busiest yet.

Add to this our ongoing daily programme of education activities, the hundreds of school and adult group visits we attract, family workshops, performances, talks, and films and you gain a sense of the daily busy, but gripping, business of working at the Jewish Museum.

For further information please contact **Jessica Hope**, PR Manager, Jewish Museum 020 7284 7356 / jessica.hope@jewishmuseum.org.uk

The Jewish Museum reopened in March 2010 after a £10 million transformation creating a landmark museum that celebrates Jewish life and cultural diversity. Its new

displays and exhibitions tell the story of Jewish history, culture and religion in an innovative and compelling way and engage with people of all backgrounds and faiths to explore Jewish heritage and identity as part of the wider story of Britain. The only museum in London dedicated to a minority community, the Museum's expansion and redevelopment was made possible following a £5m grant from the Heritage Lottery Fund.

Displayed across four permanent galleries, the huge variety of objects, films, photography, hands-on exhibits and personal stories on display paint a rich and nuanced picture of British Jewish life and religion as well as exploring contemporary social issues around immigration and settlement. The new Museum also houses a Changing Exhibitions Gallery, a 100-seat auditorium, an Education Space, and a café and shop.

Address: The Jewish Museum, Raymond Burton House, 129-131 Albert Street, Camden Town, London NW1 7NB

How to get here: 3 minutes' walk from Camden Town tube station

www.jewishmuseum.org.uk

FAMILY HAMAOR

Rosh Hashanah Recipe

by Denise Phillips

Tel: 01923 836 456

www.jewishcooking.com

Golden Glazed Cinnamon Chicken Served with Mint and Date Cous Cous



This is an ideal recipe for Rosh Hashanah - family friendly and easy to make and serve. Dates and brown sugar all provide sweetness which we hope for in the forthcoming New Year.

Dates are also served at Rosh Hashanah because their Hebrew name is 'tamar' which means to finish or consume. We ask that in the year ahead our enemies will be finished.

Preparation Time: 25 minutes plus
overnight marinating

Cooking Time: 55 minutes

Serves: 8 people



Ingredients:

- 8 chicken leg portions or chicken breasts
- 2 tablespoons olive oil
- 1 teaspoon salt
- 2 red onions – peeled and finely chopped
- 4 garlic cloves – peeled and finely chopped
- 1 large tablespoon dried cinnamon
- Zest and juice of 2 oranges
- 100g brown muscovado sugar

Date Cous Cous:

- 450g cous cous
- 3 tablespoons olive oil
- 900ml vegetable or chicken stock
- 80g pack fresh parsley, stalks discarded and roughly chopped
- Juice of 1 lemon
- 150g fresh or dried dates – stone removed and roughly chopped
- Salt and freshly ground black pepper

Method:

- 1) For the chicken, mix the salt, sugar and 100ml cold water until the sugar dissolves. Stir in the red onion, garlic, cinnamon and orange juice and zest.
- 2) Using a sharp knife make several incisions into the chicken flesh before adding the marinade. Using your hands rub the marinade into the chicken turning to ensure that it is well coated. Cover with cling film and refrigerate at the bottom of the fridge overnight.
- 3) Pre-heat the oven to 200°C/ 400°F/ Gas mark 6.
- 4) Transfer the chicken to an ovenware dish and pour

over the marinade. Cover with foil and roast for 35 minutes or until cooked and golden

5) To make the cous cous, mix 1 ½ tablespoons of olive oil into the grains using your hands until they are well coated.

6) Pour over the hot stock. Cover and leave for 15 minutes or until the stock has been completely

absorbed. Fluff up with a fork to loosen the grains.

7) Stir in the remaining olive oil, chopped herbs, lemon juice and dates.

To serve the stylish way:

Sit the golden glazed chicken on top of the warmed date cous cous and garnish with fresh parsley.



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PERSONAL

Mazal Tov wishes are extended to the following people:

BIRTHS

Mazal Tov to the following:

Dayan and Mrs Y Lichtenstein on the birth of grandsons and granddaughters
 Mr and Mrs Alan Finlay on the birth of a granddaughter
 Rabbi and Mrs Z Unsorfer on the birth of a grandson
 Mr and Mrs Simcha Hirsch on the birth of a son
 Mr and Mrs Y Greenberg on the birth of a son
 Mr and Mrs D Fine on the birth of a grandson

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Finchley Central

Mr and Mrs J Blau on the birth of a grandchild
 Mr and Mrs A Bleiberg on the birth of a grandchild
 Mr and Mrs I Lebens on the birth of a grandson
 Mr and Mrs D Lewi on the birth of a grandson
 Nomi and Elliott Conway on the birth of a daughter

Ilford

Adrienne Crader on the birth of a great granddaughter
 Lauren and Michael Crader and family on the birth of a granddaughter
 Pamela and Norman Levinson on the birth of a great granddaughter
 Ronnie Soraf on the birth of a great granddaughter

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Mr and Mrs Daniel Biro on the birth of a son
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 Ben and Hanna Sadka on the birth of a grandson
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 Johnny and Linda Wosner and Eliot and Liz Knopf on the birth of a granddaughter
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 Rabbi and Mrs Eli Schoemann on the birth of a son
 Mr and Mrs Yaakov Greenberg on the birth of a son
 Mr and Mrs Marc Nerden on the birth of a son
 Rabbi and Mrs B Knopfler for grandsons and a granddaughter
 Mr and Mrs Moshe Grun for grandsons and a granddaughter
 Mr and Mrs B Fagil on the birth of a great grandson
 Mr and Mrs B Dzialowski and Mr S Dzialowski on the birth of a grand/great granddaughter
 Mr and Mrs Mendy Itzinger and Mr and Mrs Zalman Hoff on the birth of a granddaughter
 Mr and Mrs YM England on the birth of a grandson
 Mr and Mrs Doni Kaufman, Mr and Mrs Richard Kaufman and Mrs D Steinberg on the birth of grand/great granddaughters
 Mr and Mrs Alan Lewis on the birth of a granddaughter
 Mr and Mrs Shimon Bowden on the birth of granddaughters
 Mr and Mrs Yitzchok Kruskal on the birth of a grandson and granddaughters
 Mr and Mrs Noson Iwanier on the birth of granddaughters
 Mr and Mrs Lezer Bloch on the birth of granddaughters and a grandson
 Mr and Mrs Ronnie Moore on the birth of a grandson and granddaughters
 Mrs E Homburger on the birth of her granddaughter
 Mr and Mrs Sidney Bradpiece on the birth of a granddaughter
 Mr and Mrs Issy Reich on the birth of a grandson
 Rabbi and Mrs M Leitner on the birth of a grandson
 Mr and Mrs Ezra Kahn on the birth of a grandson
 Mr and Mrs Martin Lipszyc on the birth of granddaughters
 Mr and Mrs Danny Rotenberg on the birth of a grandson
 Mr and Mrs Moshe Adler of the birth of a granddaughter
 Rabbi and Mrs Ephraim Klyne on the birth of granddaughters and a grandson
 Mr and Mrs Yitzi Bamberger on the birth of a granddaughter

Yeshurun

HH J and Mrs Martyn Zeidman on the birth of a granddaughter
 Kathryn and Alan Finlay on the birth of a granddaughter
 Joy and Edwin Solomon on the birth of twin granddaughters
 Lt Col Mordaunt Cohen on the birth of a great grandson
 Sheila and Graham Davies on the birth of a granddaughter
 Hilary and Laurence Corney on the birth of a granddaughter
 Nina and Laurie Duswick on the birth of a grandson
 Martin Glenville on the birth of a great granddaughter

Susan and Roger Gibbons on the birth of a grandson
Margery and David Cohen on the birth of a granddaughter
Alma and Ivan Kuber on the birth of a great granddaughter
Mr and Mrs Jonathan Gilmour on the birth of a daughter

Tottenham Hebrew Congregation

Dr Stanley Cohen on the birth of a grandson

ENGAGEMENTS

Mazal Tov to the following:

Mr and Mrs D Hiller on the engagement of their son Malcolm to Julia Cooper

Finchley Central

Mr Jeremy Crane on his engagement to Jessica
Mr and Mrs M Mahgerefteh on the engagement of their son
Mr and Mrs P Westbrook on the engagement of a their daughter

Finchley Road (Sassover)

Mr and Mrs David Halpern on the engagement of their son Nuchi to Hadassah Rosenfeld

Machzikei Hadath

Clive Coleman on the engagement of his daughter Shula to Jason Feldman

Ohr Yerushalaim

Rabbi and Mrs B Cohen on the engagement of their son Moishe Chaim to Malka Weisbart
Mr and Mrs Frenchie Freedman on the engagement of their daughter Tzippi to Avi Blachman
Mr and Mrs David Lewin on the engagement of their daughter Meira to Asher Richman
Dr and Mrs Leon Bernstein on the engagement of their son Simon to Elisheva Lowe
Mr and Mrs Simon Grant on the engagement of their son Noson to Miriam Rivka Fulda
Mr and Mrs Simcha Shadmi on the engagement of their daughter Shevi to Chaim Gruzman
Mr and Mrs Mike Epstein on the engagement of their son Eli
Mr and Mrs Robert Berman on the engagement of their daughter Lianne Shoshana to David Booth

Sinai

Mr and Mrs Moshe Adler on the engagement of a son Menachem to Soroh Henry
Mr and Mrs H Morris on the engagement of a daughter Rachel to Gil Shirazi

Yeshurun

Arine and Joe Van den Berg on the engagement of their son Jeremy to Marine Tova and David Hersh on the engagement of their daughter Aimee to Benjy Caplan
David and Barbara Shapiro on the engagement of their son Ariel to Sara Kandler
Barrie and Jeanette Gordon on the engagement of their son Brian to Nicole Peppi
Simone and Eli Baron on the engagement of their son Adam to Danielle Cohen
Zoe and Peter Goodman on the engagement of their daughter Amy to Alex Graves

WEDDINGS

Mazal Tov to the following:

Dayan and Mrs M D Elzas on the marriage of their daughter Tirtza to Yitzchak Rose

Chevra Kadish

Ruth and Bruce Mordfield on the marriage of their son Yitzchok to Sophie Barry

Gabriel and Raya Simons on the marriage of their daughter Tamar to Daniel Kada

Finchley Central

Mr and Mrs H Greenberg on the marriage of their daughter
Mr and Mrs Wittner on the marriage of their son

Machzikei Hadath

David and Doris Lanzkron on the marriage of their son Robert to Naomi Cronin
Tony and Claris Hanstater on the marriage of their son Daniel to Ruth Neuchal

Netzach Yisrael

Michael Moses on his marriage to Rachel Cohen

Ohr Yerushalayim

Dr and Mrs Leon Bernstein on the marriage of their son Simon

Ohr Yisrael

Alan and Myra Fish on the marriage of their daughter Rebecca to Martin Segal

Shomrei Hadath

Michael and Valerie Mayes on the marriage of their daughter Anita

Sinai

Rabbi and Mrs B Knopfler on the marriage of their daughter Rochel to Yisroel Yaakov Krausz
Rabbi and Mrs S Gurwicz on the marriage of their daughter Freidy to Aaron Lewin
Dr and Mrs Yossi Adler on the marriage of their son Avi to Yehudis Gurwicz
Mr and Mrs Y M England on the marriage of their daughter Leah to Mordechai Silbiger
Dr and Mrs Yossi Spitzer on the marriage of their son Nochum Noson to Talia Klein
Mrs E Homburger on the marriage of her son Pinchos to Bella Pachter
Mr and Mrs Richard Steinhart on the marriage of their daughter Devorah to Eli Joseph
Mr and Mrs Kasriel Fulda on the marriage of their son to Chanie Levi
Mr and Mrs Avi Levison on the marriage of their daughter Soro Malka to Eli Heller
Mr and Mrs Moshe Grun on the marriage of their son Shloime to Chayele Kaplin
Mr and Mrs Binyomin Bokor on the marriage of their daughter Sarah to Meyer Brom

Yeshurun

Yaffit and Jeff Gordon on the marriage of their son Alon to Hannah Nizri
Edwin and Joy Solomon on the marriage of their daughter Lisa and Graham Golding on the marriage of their daughter Anne and Alex Fleischmann on the marriage of their son David to Claire Simon
Debra and Anthony Palman on the marriage of their son Daniel to Loren Berger
Rochelle and Phillip Baigel on the marriage of their son David to Miriam Burns
Deborah and Kenneth Arnold on the marriage of their son Marc to Rachel Kemble
Elaine and Shahram Abizadeh on the marriage of their daughter Tanya to Reuven Weiss

WEDDING ANNIVERSARIES

Mazal Tov to the following:

Finchley Central

Mr and Mrs M Caller on their Pearl wedding anniversary

Iford

Rosemary and Bryan Roth on their Golden wedding anniversary
Frances and Andrew Garfield on their Ruby wedding anniversary

Yeshurun

Sylvia and Andy Harwood on their Silver Wedding Anniversary
Harold and Bruna Cowan on their Emerald Wedding Anniversary

PERSONAL

BAR MITZVAH

Mazal Tov to the following:

Croydon

Anthony and Melanie Bond on the barmitzvah of Eli

Finchley Central

Sam and Peter Arbeid on the barmitzvah of Jacob

Netzach Yisrael

Mr and Mrs Alex Hai on the bar Mitzvah of Yonatan

Sinai

Mr and Mrs Moshe Perry on the barmitzvah of Eli
Mr and Mrs Jeffrey Reuben on the barmitzvah of Daniel Chaim
Rabbi and Mrs Yoel Kahn on the barmitzvah of Aaron
Mr and Mrs Dean Kaye on the barmitzvah of Doniel
Mr and Mrs Marc Nerden on the barmitzvah of Moshe Yaakov
Rabbi and Mrs Jonny Ross on the barmitzvah of Binyomin Chaim Meir

Yeshurun

Laurence and Amanda Nesbitt on the barmitzvah of Eli
Adam and Juliette Tash on the barmitzvah of Jamie
Simon and Osnat Braun on the barmitzvah of Daniel
Paul and Annette Koslover on the barmitzvah of Samuel
David and Ellen Gaunt on the barmitzvah of Max Inerfield

BAT MITZVAH

Mazal Tov to the following:

Yeshurun

Michael and Camille Compton on the batmitzvah of Eleanor
Simone and Malcolm Greenbaum on the batmitzvah of Sophie
Miriam and Andrew Marsden on the batmitzvah of Evie

SPECIAL BIRTHDAYS

Mazal Tov to the following:

Finchley Central

Mr and Mrs H Cohen on their 90th and 91st birthdays respectively
Mr and Mrs L Cohen on their 80th birthdays respectively
Mrs S Hart on her 90th birthday

Croydon

Beila Harris on her 70th birthday
Dr Sam Elton
Jack Flatto
Mick Butler,
Valerie Butler,
Doreen Bond,
Frankie Steuer

Shomrei Hadath

Dr Harold Davis on his 80th birthday
Alfred Goldschmidt on his 80th birthday

Yeshurun

Neville Teller on his 80th birthday
Leslie Bernardon his 85th birthday
Joseph Robers on his 85th birthday
Harold Rone on his 85th birthday
Michael Lever on his 90th birthday
Lt Col Mordaunt Cohen on his 95th birthday

SPECIAL ACHIEVEMENTS

Mazal Tov to the following:

Ohr Yisrael

Michelle Supper on receiving her doctorate in astrophysics
Chana Garson, (age 4 ½), on being the youngest girl in the country to cut her hair, to be made into a wig, for sick children through Zichron Menachem charity

CONDOLENCES

We offer condolences to:

Dayan Y Lichtenstein on the loss of his mother
Mrs Winegarten on the loss of her husband Mr Shlomo Winegarten, who was joint Vice President of the Federation of Synagogues and to Chief Master Jonathan Winegarten on the loss of his brother
Rebbetzin Herman and her family on the loss of her husband Dayan S Herman
Mrs D Grossnass on the loss of her mother
Family Dunner on the loss of Rabbi Aba Duner
Dayan Y Abrahams of the London Beth Din on the loss of his father
Rabbi S Abrahams
Rabbi and Mrs E Mirvis (Finchley United) on the loss of their daughter

Croydon

The family of Sam Berman

Finchley Central

Mrs V Cohen on the loss of her sister
Mr K Goldstein on the loss of his mother
Mrs N Sapie on the loss of her sister-in-law
Family of the late Mr M Simons
Dr O Szpiro on the loss of his wife Orna
Family of the late Mr SI Lipman

Ilford

The family of Vera Conway
The family of Anna Goldsack
To Lesley Schiffman and family on the loss of her mother
The family of the Millie Fogelman

Machzikei Hadath

The family of Mrs Shula Kestenbaum
The family of Mrs Stella Dresner
The family of Mr Simon Pearl

Shomrei Hadath

Louise Sylvester on the loss of her father
Tony Metzger on the loss of his father

Sinai

Peter Sugarman on the loss of his father
Miriam Halibard on the loss of her sister

Yeshurun

Helena Kloegman on the loss of her husband
Elaine Abizadeh on the loss of her mother
David Stanley on the loss of his wife
Mr Maurice Rubeck on the loss of his sister
Mr Eli Perl on the loss of his mother
Jocelyn Jackson on the loss of her father
Adrienne Clark on the loss of her husband
Robert Vertes on the loss of his mother
Jane Rose on the loss of her husband
The family of Fay Newman
Mrs Lizzie Marcus on the loss of her mother

Please send in all your personal announcements to the secretary of your synagogue.

DIRECTORY



**FEDERATION OF SYNAGOGUES
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K GRILL (Meaty)
60 Edgware Way, Edgware HA8 8JS 020 8958 7062

K PIZZA/ FISH K CHIPS (Milky)
66 Edgware Way, Edgware HA8 8JS 020 8958 9087

MET SU YAN (Meaty)
134 Golders Green Road, London NW11 8HB 020 8458 8088

MET SU YAN (Meaty)
1-2 The Promenade, Edgwarebury Lane,
Edgware HA8 7JZ 020 8958 6840

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103 Golders Green Road, London NW11 8EN 020 8458 7273

PAPALINA (Meaty)
313 Hale Lane, Edgware HA8 7AX 020 8958 7999

PITA (Meaty)
98 Golders Green Road, NW11 8HB 020 8381 4080

PITA (Meaty)
339 West End Lane, Hampstead, London NW6 1RS 020 8743 5554

PIZZAZA (Milky)
53 Brent Street, London NW4 2EA 020 8202 9911

PIZZAZA (Milky)
100 Golders Green Road, London, NW11 8HB 020 8455 4455

SLICE (Milky)
8 Princes Parade, London, NW11 9PS 020 8458 9483

SOYO (Milky)
94 Golders Green Road, London, NW11 9HB 020 8458 8788

THE KANTEEN (Milky)
23-25 High Road, Bushey, Herts WD23 1EE 020 8950 0747

THE KANTEEN (Milky)
Unit 22 Brent Cross Shopping Centre,
London NW4 3FD 020 8203 7377

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Mr Michael Ezra

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Rosh Beth Din: Dayan Y Y Lichtenstein

Dayan M D Elzas

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Enquires to the Registrar

Tel: 020 8202 2263

Chief Executive

Dr Eli Kienwald

Burial Society

Administrator: Mr Thomas Zelmanovits

Sexton: Mr Noson Kahler

Tel: 020 8202 3903 Fax: 020 8203 0610

Out of hours answerphone: 020 8202 3903

Cemeteries

Montagu Road, Edmonton N18 2NF

Tel: 020 8807 2268

*Upminster Road North, Rainham,
Essex RM13 9SB*

Tel: 01708 552825

*During the winter months both cemeteries
are open daily, except Shabbos and Yom
Tov, from 9am until dusk.*

*During British Summer Time gates are
open until 5pm and during the month of
Ellul until 6pm.*



65 Watford Way, London NW4 3AQ
T: 020 8202 3903 F: 020 8203 0610
E: burial@federationofsynagogues.com

BURIAL SOCIETY

RAINHAM & EDMONTON CEMETERIES VISITING TIMES FOR ELUL 5771 & TISHRI 5772

THE CEMETERIES ARE OPEN FROM 9.00 AM

**PLEASE NOTE THE CEMETERIES CLOSE EARLY ON
FRIDAYS AND EREV YOM TOV AND REMAIN CLOSED
ALL DAY ON SHABBOS AND YOM TOV**

**The cemeteries will remain open each day from Wednesday 31st August to
Tuesday 27th September 2011 until 6.00pm, Fridays - until 3.00pm
On Wednesday 28th September – Erev Rosh Hashono - until 3.00 pm**

**From Sunday 2nd October - Thursday 6th October - until 5.30pm
On Friday 7th October Erev Yom Kippur - until 2.00pm**

**From Sunday 9th October - Tuesday 11th October - until 5.00pm
On Wednesday 12th October Erev Succos - until 2.00 pm**

**From Sunday 16th October - Tuesday 18th October - until 3.00pm
On Wednesday 19th October Hosha'ana Rabbo – until 2.00 pm**

VISITORS ARE KINDLY REQUESTED TO ARRIVE NO LATER THAN 30 MINUTES BEFORE THE GATES CLOSE

Visitors are advised to check the closing times of cemeteries during the rest of the
year by calling the office nos. listed below or online:
www.federationofsynagogues.com/burial-society

**Rainham
01708 552 825**

**Edmonton
020 8807 2268**

Burial Administrator: Tom Zelmanovits

Chief Executive: Dr Eli Kienwald

www.federationofsynagogues.com

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Constituent Synagogues

CLAPTON FEDERATION SYNAGOGUE

(Sha'are Shomayim).
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202 Upper Clapton Road, London E5 9DH.
Secretary: W. Jacobs. Tel: 020 8989 5211.

CROYDON & DISTRICT SYNAGOGUE

The Almonds, 5 Shirley Oaks Road, Croydon, Surrey CRO 8YX.
Tel: 020 8662 0011.
Mrs E Harris. Tel: 020 8726 0179. Mrs V Harris. Tel: 01883 348939.
Email: enquiries@croydonsynagogue.org.uk Website: www.croydonsynagogue.org.uk

EAST LONDON CENTRAL SYNAGOGUE

30/40 Nelson Street, E1 2DE. Tel: 020 7790 9809,
Rav: Rabbi Y. Austin. Secretary: Mr J. Beninson. Tel: 020 8529 8146.

FINCHLEY CENTRAL SYNAGOGUE

2 Redbourne Avenue, N3 2BS. Tel: 020 8346 1892.
Rav: Rabbi Y. Hamer. Secretary: Mrs P. Wittner. Tel: 020 8346 1892
Website: www.finchleyfed.org.uk

HENDON BEIT HAMEDRASH

65 Watford Way, Hendon, London NW4 3AQ.
Tel: 020 8202 2263. Rav: Dayan Y.Y. Lichtenstein.
Contact: P. Burns. Tel: 020 8203 7757.

ILFORD FEDERATION SYNAGOGUE

14/16 Coventry Road, Ilford, Essex, IG1 4QR. Tel: 020 8554 5289.
Rav: Rabbi A. Chapper. Secretary: Mrs L. Klein
Email: ilfordsynagogue@btconnect.com Website: www.ilfordfeds.org

MACHZIKEI HADATH V'SHOMREI SHABBAT SYNAGOGUE

1-4 Highfield Road, London NW11 9LU. TEL: 020 8455 9816
Rav: Rabbi Ch. Z. Pearlman. Secretary: R. Shaw.

NETZACH ISRAEL SYNAGOGUE

281 Golders Green Road, London NW11 9JJ Tel: 020 8455 0097
Rav: Rabbi Doron Ahiel.

OHR YERUSHALAYIM SYNAGOGUE

69 Upper Park Road, Salford, Manchester M7 4JB Tel: 0161 792 9242
Rav: Rabbi Berel Cohen. Website: www.ohryerushalayim.org.uk

OHR YISRAEL SYNAGOGUE

31/33 Theobald Street, Elstree, Herts WD6 4RN
Rav: Rabbi R. Garson. Secretary: Ms. Dina Myers Tel: 020 3565 4608
Email: ohryisrael@tiscali.co.uk Website: www.ohr-yisrael.org.uk

SHOMREI HADATH SYNAGOGUE

64 Burrard Road, Hampstead, London NW6 1DD.
Secretary: Mrs P. Schotten.
Tel: 020 7435 6906. Website: http://shomrei-hadath.com

SINAI SYNAGOGUE

54 Woodstock Avenue, London NW11 9RJ. Tel: 020 8455 6876.
Rav: Rabbi B. Knopfler. Secretary: Mr E. Cohen. Tel: 020 8455 6876

YESHURUN SYNAGOGUE

Corner of Fernhurst Gardens and Stonegrove, Edgware, Middlesex HA8 7PH. Rav:
Rabbi A. Lewis Emeritus Rav: Dayan G. Lopian.
Administrator: Lisa Demby. Tel: 020 8952 5167.
Email: admin@yeshurun.org Website: www.yeshurun.org

Affiliated Synagogues

AISH HATORAH COMMUNITY

379 Hendon Way, London NW4 3LP. Tel: 020 8457 4444.
Rav: Rabbi J. Roodyn. Website: http://aish.org.uk

CONGREGATION OF JACOB SYNAGOGUE

351/355 Commercial Road, London E1 2PS. Contact: Mr David Behr.
Tel: 020 7790 2874.
Email: info@congregationofjacob.org Website: www.congregationofjacob.org

FIELDGATE STREET GREAT SYNAGOGUE

41 Fieldgate Street, E1 1JU. Tel: 020 7247 2644.
Secretary: Mrs F. Treep.
Email: fieldgatestsynagogue@fsmail.net

FINCHLEY ROAD SYNAGOGUE

(Sassov), 4 Helenslea Avenue, London NW11 8ND.
Rav: Rabbi S. Freshwater. Tel: 020 8455 4305

LEYTONSTONE & WANSTEAD SYNAGOGUE

2 Fillebrook Road, London E11 4AT.
Secretary: Cllr. L. Braham. Tel: 020 8539 0088.

LOUGHTON SYNAGOGUE

Borders Lane, Loughton, Essex, IG10 3HT. Tel: 020 8508 0303.
Min: Rabbi Y. Aronovitz. Secretary: Mrs M. Lewis.
Email: admin@loughtonsynagogue.com Website: http://loughtonsynagogue.com

SPRINGFIELD SYNAGOGUE

202 Upper Clapton Road, London E5 9DH. Tel: 020 8806 2377
Rav. Dayan I. Gukovitski. Secretary: Mr. R. Conway. Tel: 020 8806 3167

STAMFORD HILL BEIS HAMEDRASH

50 Clapton Common, London E5 9AL. Rav: Dayan D. Grynhaus.
Secretary: M. Chontow. Tel: 020 8800 7369.

WALTHAM FOREST HEBREW CONGREGATION

(Queens Road) 140 Boundary Road, London E17 8LA Tel: 020 8509 0775.
Rav: Rev. S. Myers. Secretary: Mrs B. Rose.
Email: secretary@wfhc.co.uk

WEST END GREAT SYNAGOGUE

(Beth Hasepher & Soho), 32 Great Cumberland Place, W1H 7TN.
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