



SEPTEMBER 2015

VOL. 70

the **S&P**HARDI

bulletin

THE MAGAZINE OF THE S&P SEPHARDI COMMUNITY



sephardi.org.uk

The home of the Sephardi community since 1656

the
S&PHARDI
community ק"ק שער השמים

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The Sephardi Bulletin

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Any submissions for inclusion in the Bulletin should be sent to the editor Alison@spsyn.org.uk. The next issue will be shortly before Pesach and the deadline for submissions will be published nearer the time. Text should be typed and sent as a Microsoft Word document. Photographs or illustrations should be sent as either tiff or jpeg files, and should be emailed or sent on CD. Only high resolution images can be used.

Environmental policy

The paper used in the printing of the Sephardi Bulletin is made from pulp manufactured using timber from sustainable forests.



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MEMORIES

Rosh Hashanah is one of the most solemn days of the Jewish Year. It is referred to as both the *Yom Hadin* - the Day of Judgment and the *Yom Hazikaron* - the Day of Memory. In order to experience Rosh Hashanah with consciousness and meaning we must understand what these names mean.

Rosh Hashanah doesn't seem to have the same joy that the other festivals have -- there's no *Hallel*, no greetings of *moadim lesimha*, (festival of joy). There is urgency about the day that teaches us that our actions are not inconsequential, and that no moment we live is trivial. We acknowledge on this day that G-d does not simply yield to all of our choices. It is a day of consequence.

What then, if anything, are we to do about our judgement? How does coming together and speaking of memories, and G-d's reign as King of the universe, and references to blowing *shofar* have any effect on] judgement?

Rosh Hashanah is also *Yom Hazikaron* - Day of Memory. On Rosh Hashanah we come together with our fellow Jews and commit to living memorably as individuals and as a nation. We acknowledge the fact that our days are constant, new opportunities to further create and define ourselves . On Rosh Hashanah we commit to live our days as memories, rather than after-thoughts.

We do all of this, because in doing so we accept the covenant of being partners with G-d in Creation. We acknowledge on Rosh Hashanah that G-d is king, but that as there is no king without subjects. We involve ourselves in weaving Creation's tapestry, rather than passively accepting its uncertain tides. Rosh Hashanah is a day on which we are startled into awareness by the blast of the *shofar*. We undergo an awakening recognising that our moments matter and that they are all ultimately embedded in the all encompassing knowledge and awareness of The Holy One.

On Rosh Hashanah -- the first two days of *Aseret Yemei Teshuvah* -- we are meant to see all of our coming days as blank pages, and write in them what we want the stories of our lives to be. In doing so, the seeds planted for us this Rosh Hashanah will grow strong, and the seeds planted next Rosh Hashanah will be full of even greater potential. May we all see a year of meaningful memories.

Tizku Leshanim Rabot,

Rabbi Joseph Dweck

Rabbi Joseph Dweck
SENIOR RABBI



CONGREGATION NEWS

FROM ALISON ROSEN EXECUTIVE DIRECTOR

I am really delighted to present the new branding for the Sephardi Bulletin and hope you like the magazine. We are at an exciting point in the history of the S&P Sephardi Community with a new name and brand, together with an exciting new programme.

Please do take some time to look at our new website at www.sephardi.org.uk

I extend a warm welcome to Rabbi Shalom Morris who joins us as our new Rabbi at Bevis Marks and also wish besimatob to Rabbi Kada who is now permanent with our Wembley congregation.

We would also like to welcome Dayan Yaron Navon as our new head of Beth Din.

We wish our readers a happy and healthy new year and well over the fast.

Full details of our festival services is included in our new programme in a separate publication.

We wish Besimatob to our Chatanim and their families.

A NOTE FROM THE PROGRAMME DIRECTOR, EDWARD HOWARD

It has been a wonderful first year here at the S&P. We have tried to provide an exciting variety of events and programming for the entire community. As we move forward with the new brand we hope you enjoy what we have on offer throughout the coming year. For more information on this please see the upcoming edition of the programme or visit our new website for more details on all the activities happening at the S&P Synagogues.

WELCOME TO NEW MEMBERS

Mr Yoni Vigouroux
Mr Theo Azouz
Mr and Mrs Noam and Sabrina Attar with family
Mr. & Mrs Chinks and Yolanda Bharucha with family
Mr. & Mrs Cedric and Danielle Boghanim
Mr. & Mrs Aaron and Alexandra (Altman) Cohen
Miss Alexandra Dangoor
Miss Stephanie Dangoor
Mr. Anthony Dwek
Mrs Zoe Dwek - Adams
Dr and Mrs Meir and Simone Garson
Ms Melanie Garson with family
Mr & Mrs Steven and Meryll Gee with family
Jennifer and Michel Ghatan with family
Miss Aurora Gherson

Mr & Mrs Simon and Anat Halfon
Mr & Mrs Gideon and Tresnia Harbour with family
Mr Ashley Hikmet
Mr. & Mrs Jonathan and Ann Joseph with family
Mr & Mrs Jason and Davina Katz
Miss Gaby Khalastchy
Dr Shahram Khavari - Hamedani
Mr. & Mrs Maurice and Michelle Kindler with family
Mr Raymond Levy
Julian Meir
Mr & Mrs Abraham and Lorraine Nonoo with family
Mr and Mrs Daniel and Lina Ofer with family
Mr & Mrs Natan and Leah Peres with family
Mr. & Mrs Mark and Gine Riese
Mr & Mrs Daniel and Natascha Salaman with family

Mr. & Mrs Jason and Laura Sasson with family
Mr. Robert Sassoon
Ms Tanya Shamash with family
Katie Shemtob
Lauren Shemtob
Mr Elias Soleimany
Mr. Dominic Stolerman
Xavier and Sandie Tzinmann

Mr George Weisz
Mr and Mrs Joshua and Candice Gubbay with family
Mr and Mrs Eyal and Marilyn Ofer with family
Ms Julie Gourgey with family
Mr and Mrs David and Debbie Djanogly with family
Mr and Mrs Marc Baghdadi
Mr Fred Cohen

MEMBERS HAVING MARRIED UNDER OUR AUSPICES

Naomi Ebeyer and Stephen Gooblar
Deborah Carter and David Mowbray
Dr Judith Thei and Jeremy Lowe
Anna Dangoor and Jeremy Sanders
Julia Fishman and Andrew Newton
Simone De La Fuente and William Castle
Sandra Rega and David Sebbah
Lauren Cohen and Brice Benoliel

Emma Greene and Daniel Cordell
Brooke Calvert and Sebastian Vandermolten
Emma Simons and Jason Margolin
Daria Adiv and Gavin Rubinstein
Dana Benaim and Jacob Attias
Sarah Dangoor and Oliver Gee
Jennifer Orchudesh and Elliott Kenton
Zoe Moatti and Adam Keats

BIRTHS

Congratulations to the following new parents:

Samantha and Joseph Nathan
Sandra and Jonathan Bilbul
Debbie and Gary Somers
Jason and Dina Webber

Steven and Danielle Murad
Esther and Marcus da Costa
Jason and Gemma Silver
Claudia and Darren Shenkin

Simon and Natasha Goldstone
Rebecca and Oliver Druce
Mark and Melody Salem
Rebecca and Daniel Zubaida

ENGAGEMENTS

Emma Graham and Mark Haguenaer
Stacey Frimerman and Michael Khalastchi
Nicola Henig and Simon Bagel
Colette Murray and Lee Murad
Liliane Dwek and Darren Fogelman
Mary Dwek and David Radnor
Rebecca Marcus and Joey Hasson
Rachael Besser and Yoseph Citron

Hannah Seal and Jonathan Masri
Lyndsey Wooley and Adam Greenberg
Sarah Sopher and Elliot Arwas
Lauren Dias and Darryl Taylor
Nelly Morgan and Daniel Levene
Anthony Tricot and Jessica Bromley
Alice Prevezer and Gary Hill
Katie Phillips and Samuel Murray



E-MAIL COMMUNICATIONS FROM THE CONGREGATION

If you have not yet subscribed to our weekly newsletter you can do so at www.sephardi.org.uk

CONGREGATION NEWS CONT.

FUNERALS

Albert Battat
Alma Selwyne
Clemens Nathan
Ellis Dallal
Germaine Spencer
Harry Delmonte
Ivan Sopher
Jamil Birshan
Joseph Schemtob
Sir Lucio (Robert) Rietti
Manocher Nehorai
Marjatta Mendoza
Maurice Friend

Maurice Sasson
Emanuel Michael Perez
Murad Dalah
Nessim Dawood
Norman Goodman
Orna Moses
Rachel Rogers
Rebecca Webber
Renee Papouchado
Rita Kalev
Roland Malley
Ruth Sebag-Montefiore

Shaoul Bilbul
Sharon Gaye Azouz
Sion Soleimany
Sophie Sopher
Susan Loewe
Valentine Baroukh
Vera Nabarro-Morris
Michael Espir
Dayan Saadia Amor
Albert Sassoon
Mary Zekaria
Rhoda Nahum

FUTURE STONESETTINGS

Name of deceased

Rebecca Nissim
Renee Papouchado
Marjatta Mendoza
Ezekiel Judah Cohen
Shaoul Bilbul
Alma Cecilia Selwyne
Mercia Asprey
Naomi Dwek
Murad Saleh Dalah
Rachel Rogers
Rebecca Webber
Nissan Dawood
Violette Laskowska
Vera Nabarro Morris
Florette Sulman
Mozelle Ezra
Maurice Sassoon
Harry Delmonte
Rachel Saunders
Sophie Sopher
Mayer Lagnado
Angela Ebrahimi

Cemetery

Edgwarebury
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Date of service

21/08/2015
30/08/2015
30/08/2015
06/09/2015
06/09/2015
10/09/2015
10/09/2015
11/09/2015
17/09/2015
20/09/2015
11/10/2015
11/10/2015
12/10/2015
18/10/2015
18/10/2015
22/11/2015
22/11/2015
29/11/2015
29/11/2015
14/02/2016
14/02/2016
22/05/2016

EVENTS IN THE PAST YEAR



HIGH HOLY DAYS' INFORMATION

PRE ROSH HASHANA DAYS AT CEMETARIES

30th August with Rabbi Israel Elia
10:00am Hoop Lane

30th August with Rabbi Jeff Berger
10:00am Edgwarebury Lane

6th September with Rabbi Jeff Berger
10:00am Edgwarebury Lane

6th September with Rabbi Daniel Kada
10:00am Hoop Lane

SECURITY

Please be extra vigilant during this time of heightened security when arriving and leaving the Synagogue premises. No bags other than small handbags will be allowed into any of the Synagogues.

Mobile telephones should not be brought into any of the Synagogues. They may be removed at the entrance by the security officers.

At Lauderdale Road any non-member who has not been registered may be refused admission on the first day of Rosh HaShana and Yom Kippur.

MINISTERS

ROSH HASHANAH

BEVIS MARKS:

Rabbi Shalom Morris and Philip Maurice

LAUDERDALE ROAD:

Main Service: Rabbi Joseph Dweck, Rabbi Israel Elia, Adam Musikant, Robert Kandel and Amos Hadad

Oriental Service: Rabbi Joseph Dweck and Amos Hadad

WEMBLEY:

Rabbi Daniel Kada and Nachshon Rodrigues Pereira

YOM KIPPUR

BEVIS MARKS:

Rabbi Shalom Morris, Philip Maurice and Nachshon Rodrigues Pereira

LAUDERDALE ROAD:

Main Service: Rabbi Joseph Dweck, Rabbi Israel Elia, Adam Musikant

Oriental Service: Rabbi Shlomo Farhi

WEMBLEY:

Rabbi Daniel Kada and Amos Hadad

HATANIM

BEVIS MARKS:

Hatan Torah: Stephen Saady

Hatan Bereshit: Silvano Stagni

LAUDERDALE ROAD:

Hatan Torah: Alan Bekhor

Hatan Bereshit: Ronnie Hanan

WEMBLEY:

Hatan Torah: Gabriel Mahgerefteh

Hatan Bereshit: Denny Sabah

YOUTH SERVICES OVER HIGH HOLY DAYS AT LAUDERDALE ROAD

For children and youth in both Jewish and non-Jewish schools.

See notice boards for locations.

ROSH HASHANAH

Services for all ages at 11am (First Day) and 10.30am (Second Day)

KAL NIDRE

Service for school years 4 - 6

Service for school years 7+
(Run by Rabbi Yitsy)

YOM KIPPUR

Services for all ages after the Shahrit Torah reading.

Light lunch for children under Bar/Bat Mitzvah

SUCCOT

Services for all ages after Torah reading (All Festival Days and Shabbat)

Children's Succah Crawl (Primary school children) 28th September

SHEMINI HAG'ATZERET AND SIMHAT TORAH

Not to be missed Simhat Torah party after the evening service on 5th October with dancing and desserts.

Children's Hakafot and Dancing in the Dangoor Synagogue 6th October 11:00am

LULABIM

Lulabim will be available to order via the Synagogue office for £32 per set. Please call the office or email

rachel@spsyn.org.uk for more information.

PRAYER BOOKS

Prayer books for Rosh Hashana, Yom Kippur and Succot may be purchased from the office. Full details, including prices, may be obtained from the office as above.



E-MAIL COMMUNICATIONS FROM THE CONGREGATION

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Bevis Marks Synagogue



2 Heneage Lane, London EC3 5DQ. T 020 7626 1274 www.sephardi.org.uk

It has been an interesting and active few months since Pesah. The communal meal on the second night was well attended and even sold out. Weekday shahrit continues to be well supported. Shabbat and festival services are still going strong, led beautifully by our 'home team' of regulars.

We have had some departures: after a long happy time living locally, Revd Halfon and Delia Benarroch have moved to Swiss Cottage to be nearer their family. We wish them many happy years of good health in their new home. We also wish Maurice Bitton a bright future as he relocates to North West London. He is no longer serving as Shamash on Shabbatot and Haguim, but of course we will continue to benefit from his extraordinary work during the week.

Sadly we have lost Maurice Friend who passed away earlier in the year. Our ever faithful Levy, he is sorely missed and we wish his wife Pearl many years and a long life.

On a happier note, we've celebrated milestone birthdays for Norma Ereira, Brenda Dias and Sam Dias. Sam marked his second bar mitsvah at the ripe old age of 83.

Most excitingly, Rabbi Shalom Morris is coming to serve as our new full time Rabbi. He will take up residence in the house next door to the synagogue and is bursting with ideas for his new post. We can already feel a certain buzz in the air!

LOOKING AHEAD:

7 Sept Rabbi Joseph Dweck lecture

11 Sept Anniversary Shabbat: Friday night dinner to welcome Rabbi Shalom Morris

12 Sept Anniversary Shabbat: kiddush to welcome Rabbi Shalom Morris. Eliot Alderman reads perashah.

13/14/15 Sept Rosh Hashannah, with Philip Maurice and Rabbi Shalom Morris leading services

19 Sept Kiddush to honour Maurice Martin for his 80th Birthday.

22/23 Sept Kippur with Philip Maurice and Nachshon Rodrigues Pereira leading services

25/26 Sept Rabbi Dweck's family comes to us for Shabbat

28 Sept Succot I - Eliot Alderman reads perashah

29 Sept Succot II - Eliot Alderman reads perashah

3 Oct Shabbat Succot Eliot Alderman reads perashah

4 Oct Hoshangana Rabba - Eliot Alderman reads perashah

6 Oct Simhat Tora - we fete Hatan Stephen Saady who hosts a special kiddush

10 Oct Shabat Bereshit - we fete Hatan Silvano Stagni who hosts a special kiddush

12 Oct Rabbi Joseph Dweck lecture (TBC)

30 Oct Friday night services revert to 18:30



Bevis Marks Synagogue

BEVIS MARKS ZEMIROT AND HAFTAROT ROTA

Date	Parasha	Zemirot	Haftara
Monday, 14 Sept 15	Rosh Hashana 1	Evan Der Millner	Jeremy Schonfield
Tuesday, 15 Sept 15	Rosh Hashana 2	Evan Der Millner	Howard Martin
Saturday, 19 Sept 15	Shabbat Shubah	Vayelech	Frank Martin
Wed, 23 Sept 15	Kippur Morning	Jeremy Schonfield	Gideon Osen
Wed, 23 Sept 15	Kippur Mincha		Frank Martin
Saturday, 26 Sept 15	Haazeenu	Evan Der Millner	Kenneth Emmanuel
Monday, 28 Sept 15	Succot 1	Howard Martin	Gideon Osen
Tuesday, 29 Sept 15	Succot 2	Frank Martin	Jeremy Schonfield
Saturday, 3 Oct 15	Chol Hamonged	Jeremy Schonfield	Edward Album
Monday, 5 Oct 15	Shemini Atseret	Frank Martin	Howard Martin
Tuesday, 6 Oct 15	Simchat Torah	Howard Martin	Maurice Martin
Saturday, 10 Oct 15	Bereshit	Evan Der Millner	Lawrence Kilshaw
Saturday, 17 Oct 15	Noach	Evan Der Millner	Jonathan Solomons
Saturday, 24 Oct 15	Lech Lecha	Frank Martin	Robert Behar
Saturday, 31 Oct 15	Vayera	Howard Martin	Jeremy Schonfield
Saturday, 7 Nov 15	Chayei Sarah	Jeremy Schonfield	Daniel Morganstern
Saturday, 14 Nov 15	Toledot	Evan Der Millner	Frank Martin
Saturday, 21 Nov 15	Vayetse	Frank Martin	Leon Sassoon
Saturday, 28 Nov 15	Vayishlach	Howard Martin	Stephen Saady
Saturday, 5 Dec 15	Vayeshev	Evan Der Millner	Kenneth Emmanuel
Saturday, 12 Dec 15	Chanukah/R.h.tevet	Mikketz	Frank Martin
Saturday, 19 Dec 15	Vayigash	Jeremy Schonfield	Maurice Martin
Saturday, 26 Dec 15	Vayechi	Evan Der Millner	Stephen Saady



LAUDERDALE ROAD SYNAGOGUE

9 Lauderdale Road, London W9 1LT T 020 7289 2573 T 020 7289 2709 www.sephardi.org.uk

REPORT FROM THE LAUDERDALE ROAD SYNAGOGUE ASSOCIATION

The LRSA continues with our monthly meetings and events for the congregation.

Since the last report we have had a very enjoyable and successful Supper Quiz - nearly £3000 was raised for charity. For Purim Margalit Dwek and Barbara Simon organised a children's party at the Dweks' home. The adults were catered for in the Montefiore Hall after the reading of the Megilla.

In preparation for Pesach there was a wine tasting which also turned out to be a lively social event despite the torrential rain outside.

The Friendship Club Tea has been renamed Founders' Tea when we prepare the food for the more senior members of the Synagogue and other friends. As previously the scones are a hit (recipe thanks to Sarah Magnus). The singer and accompanist provided a musical medley.

In June we had our annual outing - this year to Lille on Eurostar. With the early start we had a full day to explore the city - it is under two hours away but still very much "abroad". Also in June several of the committee members joined the Association of Jewish Women's Organisation in celebrating their 50th Anniversary where the guest speaker was Zahava Taub.

Leila Dwek's garage was filled as usual with articles for our fund raising at All Aboard - £1500 was received from the sale of goods.

The highlight of the year's activities must have been the BBQ in June held at the Sacerdoti's marvelous garden - despite worries about the weather we were fortunate to have a perfect day for sitting out and enjoying the food and mingling with the crowd of over 100 guests.

We do need more members so please do contact Suzanne Magnus or any other committee member if you are able to help with activities.

Lastly, Joyce Sopher must be thanked for organising the Kiddushim on Shabbat.

KIDDUSHIM Thank you to the following who kindly sponsored kiddushim

Mrs. Sonia Sassoon	Mr. and Mrs. David Dangoor	Mr. and Mrs. Francis Treuhertz
Mr. and Mrs. Alan Bekhor	Dr. and Mrs. Alan Shamash	Mrs. Helen Sopher and Family
Mr. and Mrs. Michael Ani	Mr. and Mrs. Gerald Temple	Mr. and Mrs. Jack Taylor
Mr. and Mrs. Hanan	Mr. and Mrs. Mark Salem	Mr. and Mrs. Sascha Khakshouri
Mr. and Mrs. Michael Rahamima	Rabbi and Mrs. Joseph Dwek	Mr. and Mrs. Robert Mizrahi
Mr. and Mrs. David Kendal	Rabbi and Mrs. Abraham Levy	Mr. and Mrs. William Fattal
Mrs. Anna Albright	Dr. and Mrs. Richard Dawood	Bilbul and Tricot Families
Mr. Jack Aaron	Mr. Ezra Hakkak	Mr. and Mrs. Simon Tobelem
Mr. and Mrs. Robert Kandel	Mr. and Mrs. Adam Musikant	

FRIENDSHIP CLUB

Having received a very generous donation from a past member, The Friendship Club decided to treat its members to a theatre outing. A lunch was served in the Montefiore Hall before the coach arrived to take 45 of us down to the Novello Theatre to see Mamma Mia.

Having left in plenty of time, we arrived well before the doors opened, so the driver took us on an impromptu tour of Westminster Bridge and its environs, whilst Ziva Dwek gave us the benefit of her knowledge of the history of London. On our arrival in the Dress Circle, fun and games were had, whilst we tried to meet individual needs, with some members having to be reseated, due to suffering from vertigo!

The performance was very professional, if rather noisy - a bit like being at a Jewish wedding! So loud was the amplification that some of our hard of hearing members found it necessary to remove their hearing aids!

**Vera Goodman
celebrated her
100th birthday at
a tea party at the
House of Commons,
hosted by her MP
Zac Goldsmith**

Despite dire warnings of heavy traffic during the rush hour, the return journey took less than 40 minutes, during which time drinks and refreshments were served. A great afternoon, thanks to our generous benefactor.

The club continues to meet on a Wednesday afternoon in the Montefiore Hall, providing a warm happy & friendly atmosphere - a place to meet other senior members of the community. We celebrate the Jewish Festivals; observe the highlights of the Jewish Calendar; organise weekly speakers and entertainers; show films; hold raffles; supply teas; celebrate members' birthdays and anniversaries; organise outings; hold an annual garden party during the summer & chauffeur members who are unable to get to the synagogue on their own. Pop in and see us - we'll give you a very warm welcome!

For more information, please contact the synagogue on 020 7289 2573



LAUDERDALE ROAD SYNAGOGUE

9 Lauderdale Road, London W9 1LT
T 020 7289 2573 T 020 7289 2709
www.sephardi.org.uk

COMMUNITY CARES

Having reinstated the Lauderdale Road Committee, Caroline Hayim and I are planning to set up Lauderdale Community Cares, a programme run by the community for members of the community. It is hoped to offer a confidential service of practical and emotional support in a friendly manner and will be run entirely by volunteers. It is our objective to promote and encourage a sense of belonging and involvement so that individuals within our community feel cared for and valued.

Many of our members at time of need are well supported by friends and family, but there are times when neither is available or it may be easier to talk to someone not known to them, away from the family unit.

The help we plan to offer can mean anything from a simple DIY, helping the sick or elderly by befriending, home visiting, shopping, transport arrangements or merely dropping in for a chat. It will be achieved we hope through a willing and committed group. And the more volunteers we get, it will help spread the load.

Please contact me on 020 8450 4476 or bjsgarlinge@btinternet.com.

It would be really good to start on this before the Hagim.

Many thanks

Barbara Simon

LAUDERDALE ROAD COMMITTEE

The Lauderdale Road Committee has been established in order to manage local Lauderdale Road Synagogue issues. We have made steady progress since our inception, and hope you will soon see some of our innovations in practice. If you would like to raise a Lauderdale Road issue, have some suggestions or improvements to make, or would like to get involved in running your synagogue, please drop our Chairman, Dr Alan Mendoza, a line on alan.mendoza@henryjacksonsociety.org or 07974 812 782.

the
S&PHARDI
community Lauderdale Road





SEPHARDI KASHRUT AUTHORITY



REPORT FROM THE SPANISH AND PORTUGUESE SYNAGOGUE WELFARE BOARD

SHANAH TOVAH!

A few personal highlights from what the SKA have been doing this year: Caterers: we were particularly pleased to supervise the Clifford Chance Channukah party at the Savoy last Channukah. There were over 500 guests from across the community, and the food got very strong positive feedback.

As for products: Kingsmill are launching thin crumpets to complement their muffin, pancake and waffle range - all are SKA approved. Similarly there are new products coming out with McCain - watch out for baby roast potatoes and sweet potato fries both will bear the SKA logo.

Passover is a challenging time for every kashrut authority, and this year we were proud to have two restaurants licensed to serve food over the chag: Let's Meat in Borehamwood and Bevis Marks in the City. Congratulations to Rabbi Steinhof for his work over the year, but at this time in particular.

On the restaurants front, we have now licensed the ice creams and sorbets in Bella del Gelato on Golders Green Road. Over in Hampstead Garden Suburb, we have licensed the Gaya Cafe in the park by Norrice Lea, and the Karens Gan Nursery. I can't say I've been to the park café, but the strawberry sorbet comes highly recommended.

On a sad note, the SKA lost a leading figure in Dayan Amor (zt"l) in February. Dayan Amor meant a great deal to us on a personal level as well as a halachic authority. Rabbi Dweck gave a hesped at Lauderdale Road which can be viewed via the website.

Rabbi Dweck continues to increase his input and guidance into the work of the SKA

Very best wishes for the New Year

Danny

The Welfare Board continues with helping to meet the needs of over 300 Sephardi individuals.

In addition to Festival Grants the Welfare Board provides help for children to attend Jewish summer camps. Many of the families that are helped suffer from severe physical or mental health problems and associated financial pressure. Even if working they depend on state welfare benefits which do not meet the costs of an observant way of life.

In the last year the Board has been the beneficiary of several generous donations without which the help extended would have had to be severely curtailed.

Please do continue to support this essential source of help; if you would like more information or would consider volunteering as a visitor please contact Linda Granville on 020 7432 1305.

SHA'ARE TIKVAH HEBREW CLASSES

We are delighted to welcome Rabbi Shalom Morris into the community and also into the role as Headteacher of the Sunday Classes where we look forward to learning from his experience having been Head of the S&P Sunday School in New York for the past six years.. We are incredibly excited to have someone with Rabbi Morris' knowledge, energy and ideas joining the team and he will work hand in glove with our Principal, Rabbi Elia. Together, they will continue to ensure the quality and breadth of offering of our Sunday Classes and will continue to build on the transformational work done over the previous few years to modernise and rejuvenate the classes which have yielded great results and growing pupil numbers. We asked Rabbi Morris to share with us some thoughts ahead of his arrival and we are delighted to pass these on to you:

"The most important element in any Jewish community is the education it provides to its children. It is through that education that we demonstrate what values are important to us and how we intend the Jewish future to take shape. I am therefore humbled and enthused to join the historic Sha'are Tikva. For the past six years I was principal of

the 'Polonies Talmud Torah School' of Congregation Shearith Israel in New York. The school is over two centuries old, making it the oldest and longest running institution of Jewish education in America. During my time there, the school more than tripled in size. I'm therefore overjoyed to join yet another prestigious, historic, and special school, now in England. Several elements guide my approach to Jewish education. The most important is that we commit ourselves to provide our children with a substantive and content rich study of Judaism, including its texts, language, history and traditions. Through that we demonstrate to our children that we value their time and take them seriously, and in turn they will do the same. And of course, their studies should also be enhanced through warm, positive and qualified educators, and special informal programming. Combined, our children will develop a healthy and positive attitude toward their Judaism and inner religious life, and therefore take pride in their involvement in the Jewish community as they grow into adults. I welcome the opportunity to meet the students and parents of our school, as well as anyone else interested in learning more about our special program. "

As a reminder, The Shaare Tikvah Sunday classes are an incredibly vibrant, fun and nurturing environment where we educate the younger members of our community on a Sunday morning with a mix of formal education, interactive learning (computer based) and a huge range of activities marking all of the major festivals as well as the events that mark our everyday Jewish lives such as a Shabbat Workshop (including Challah baking, wine, challah covers and candle making), Interactive Seder (including Matzah Baking), Pureem & Chanukah parties and visits to Edinburgh House. We have instituted many changes over the past few years and the classes offer a warm and welcoming atmosphere where everyone is welcome and where our current students look forward to attending. The year is crowned by our celebratory End of Year Prize giving where parents, grandparents and siblings assemble with our staff to celebrate each student's achievement and contribution.

We cater for children who are aged "rising five" to GCSE level with a specifically targeted curriculum for each age group where every child will be focused on for their individual needs. We welcome children at any point of their Jewish education, at any age and at any level. Our reading scheme has seen children who could barely recognise the Hebrew alphabet become proficient readers with the help of our two dedicated reading assistants. We also continue to offer our highly regarded GCSE class where the students continue to achieve a top class grade whilst being able to sit the examination at an earlier age.

Should you be interested in enrolling your child in any of our classes, or introducing others either from the Community or outside or in learning more about what we offer - please feel free to contact the office.



WEMBLEY SYNAGOGUE

46 Forty Avenue, Wembley, Middx, HA9 8LQ www.wsps.org.uk
Co-chairmen: Julia Ben Nathan & Haroun Mahgerefteh Email: secretary@wsps.org.uk

'Sticks and stones may break my bones but words will never hurt me' is a well-known English idiom. But what is Judaism's perspective on this?

I think it's remarkable that arguably the holiest day of the Jewish calendar begins with the Kal Nidrei service – a declaration annulling any forgotten vows one may have made during the course of the year.

Granted, a broken vow is a serious and grave issue not to be sneezed at. The Torah (Bemidbar 30:3) teaches "When a person vows a vow, he shall not break his word; according to all that proceeds out of his mouth he shall do". An entire Talmudic tractate, Masechet Nedarim, is devoted to the laws pertaining to keeping one's promises and undertakings. But Yom Kippur is the day that will atone for all sins. The most heinous sins of man against G-d are forgiven on Yom Kippur - surely we ought to begin the day with more severe matters?

It has been argued that the reason goes back to the times of the Spanish Inquisition when Jews were confronted with the choice: convert or be expelled. There were many who chose to stay loyal and committed to their religion and faced the consequences of their decision. But there were others, abusively referred to as Marranos, who whilst outwardly behaved as devout Christians, inwardly, deep down in their hearts remained loyal to their faith. Once a year, on the eve of Yom Kippur, they would gather together in their hideout synagogues and before beginning the services would implore G-d to forgive them for any statements or declarations they had uttered over the course of the year which were contrary to Jewish doctrine. It thereby became accepted practice amongst all congregations to begin the day with Kal Nidrei.

The problem with this explanation is that Kal Nidrei predates the Spanish Inquisition by hundreds of years. Although the exact origins of this prayer are unknown, there is evidence that it was in existence during the Geonic period (circa 550-1050). There must be a deeper reason to the solemnity and gravity Jewish tradition has lent to this prayer.

In Temple times there were different degrees of ritual impurity. The more severe an impurity was, the greater the restrictions were. The most severe of ritual impurities was commonly known as the impurity of a corpse. In Rabbinic literature the impurity of a dead body is referred to as an 'avi avot ha'tumah' – literally a 'grandfather of impurity' – the source of all impurities and the most restrictive. There was only one other form of impurity that in stringency equated that of a dead body – the leper. One who slandered and spoke derogatorily of others would be inflicted with tsara'at, a whitish discoloration of the skin, and would be subjected to exactly the same laws as a dead corpse. Hence the leper would have to dwell outside the camp, because just as a dead body would make impure anyone under the same roof as it, so would a leper too.

This indicates a powerful message. Human beings are similar to animals but there is one huge difference – the ability for humans to communicate through speech. The faculty of speech is what differentiates man from the Animal Kingdom. When a person corrupts his speech and uses it for the wrong purposes he negates his essence as a human being. He may still be an animal, but as a human being he is dead. Hence the similarities in the impurity of a dead body and a leper. As humans, they are both dead. As the psalmist (34:12-13) put it: 'who is man who desires life? Guard your tongue from evil and your lips from speaking deceit'.

Words are powerful. Words can be used to spread hatred or foster love. King Solomon put it precisely in Proverbs (18:21) 'Life and death are in the hands of the tongue'. (According to what we have explained, not just the life and death of others are in the hands of the tongue but even our own life and death are in the hands of the tongue.) With words we can build worlds. We would probably be speechless if we knew the power of speech.

Imagine taking out a cloth to polish your precious candlesticks that are slightly tarnished. After some time rubbing, you realise that they not getting any cleaner. So you rub harder and more ferociously. Mysteriously though, the harder you rub the dirtier the candlesticks become. Something is wrong.

You look at the cloth and see some splotches of black oil – someone has used your special cloth reserved for polishing your candlesticks to change the oil of his car!

However pure and wholesome our thoughts and feelings are on Yom Kippur, they have to be verbally expressed through our mouths. If the mouth is dirty and mucky and full of grime, then our deepest and heartfelt thoughts that emanate through our mouths will similarly become dirty.

So we begin the day by first making sure our speech is pure and correct. We first restore our essence as humans by making sure our faculty of speech is clean and unsullied. Then we are ready to begin praying and making the most of this precious day.

Perhaps the Jewish idiom should read: 'sticks and stones can break my bones but words can break my soul'.

Rabbi Danny Kada



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KIDDUSHIM:

Many thanks for the donation of kiddushim to Maurice Rahamim, Sas and Niran Timan, the Arwas family, Anthony and Sandra Leon, Martin Ben-Nathan, the Sassoon family, Alan Tabbush, Moshe and George Dallal, and to Julia and Colin Ben-Nathan for their donation of Shabbat breakfast.

Kiddushim are central to the community aspect of our Synagogue and we are highly appreciative of any kiddush which is donated by members of the community, as this helps with this all-important aspect, and adds a personal touch to kiddushim. It also allows for the donor to mark a special occasion and share it with their community such as a wedding anniversary, the anniversary of a Bar Mitzvah, a birthday, in memory of a loved one, to commemorate a birth, an engagement, a marriage etc. Please visit our website www.wsps.org.uk to see a list of dates available for sponsorship and also a scale of charges. You may also book by emailing secretary@wsps.org.uk

DONATION:

We are most grateful for a very generous donation of a new freezer and refrigerator, which were much needed, and are already put to full use.

BIRTHS:

Congratulations to Sandra and Anthony Leon on the birth of their second daughter, Hannah Jennifer, a sister for Gabriella. Mazeltov to grandparents Julie Shmueli, Dianne and Roger Leon, and great-grandmother Vera Cohen. Remembering the late Jennifer Leon and Gabriel Schmueli at this happy time.

Congratulations to Susan and Alan Howard on the birth of their granddaughter, Olivia Eden, first child for Ilana and Simon Shaw, and Mya, a daughter for Jo and Daniel Howard.

Congratulations to Melissa and Denny Sabah on the birth of their daughter, Lola, and to grandparents Yaffa and Rony Sabah, and Linda and Murray Nussbaum.

Congratulations to Dina and Jason Webber on the birth of their daughter, Tamar, and to grandparents Jacqueline and Robert Webber, and Linda and Johnny Wosner.

BARMITZVAHS

Congratulations to Ben Timan, son of Niran and Sas Timan, and Joe Sassoon, son of Tracy and Daniel Sassoon, grandson of Sonia and Victor Sassoon, and Marilyn Raphael. Both boys read their portions to perfection, and we are most proud of them. Additionally, Jake Sassoon beautifully recited the Anim Zemiroth, in honour of our Ashkenazi visitors.

CONDOLENCES

To Marcelle Benjamin on the loss of her mother, Louise Zubaida.
To Sarah Avital on the loss of her father.

BEREAVEMENT

We were much saddened by the untimely loss of Marjatta Mendoza, wife of Adrian and mother of Alan and Raquel. Marjatta and Adrian were regular, loyal and much valued members of our Kahal for many years until their move to Hendon. We offer our sincere condolences to the whole family

CONGRATULATIONS

To Richard Sassoon, a Wembley member, for being appointed to the Board of Deputies, as a representative of the S & P congregation.

To Ben Avital for completing the 10km run and raising over £600 for Chai Cancer Care in memory of his grandfather.

AGM

This took place on Sunday 10th March at 7pm at the synagogue, followed by supper. There was an excellent attendance with a lively and productive discussion.

Both the Chairman, Rony Sabah, and the Secretary, Sonia Sassoon stepped down from their respective positions. The new co-Chairs will be Julia Ben Nathan and Haroun Mahgerefteh. We wish them both luck in their new positions.

We welcome a number of new people to the Committee in addition to the existing members: Allan Howard (who replaces Dan Benveniste as Security Officer), Gina De Smith, Diana Zelouf and Marilyn Segal. We thank Rony, Sonia and Dan for the immense amount of hard work they have put in over the years.

SONIA SASSOON RETIREMENT

After over 15 years in the role of Secretary of the Wembley Synagogue, Sonia is taking her retirement. Sonia has done an unimaginably large amount of work, putting in hours of dedicated work each and every week. From chairing the Ladies Guild to organising community events, to liaising with Brent Council on a range of issues, to managing our security guards, caretakers, and waitresses, Sonia is the person behind the scenes, more than any other, who ensures the smooth running of the Wembley community. The whole community owes her a debt of gratitude.

Victor Sassoon who has overseen the maintenance of the building for almost two decades is also retiring from his role. We thank them both and hope they enjoy putting their feet up from now on.



WEMBLEY SYNAGOGUE

EVENTS

In June, Rebbetzin Tammy Kada organised a Challah Bake evening for the Ladies Guild during which congregants enjoyed the mitzva of separating challah and plaiting their challah into various shapes. Rabbi Jonathan Tawil addressed us on the subject of "Challah and the Origin of the World". See our website for the pictures.

We were delighted that Rabbi Dweck and family joined us for shabbat on 23/24 April. After the morning service and Israel themed kiddush Rabbi Dweck delivered an inspirational shiur, which was followed by lunch, and a seudah shelishit in the evening.

Rabbi Yitzy David and Rabbi Kada organized a most successful Youth Shabbat, with a delicious Friday night dinner attended by many of our younger members, who also conducted their own service on Shabbat. We hope to make this a regular event.

KKWS

The combined local synagogues, Wembley, Kenton and Kingsbury United, together with Nevei Shalom and Wembley S & P, hold a regular programme of lectures, details of which are circulated to our Kahal, and are also on our website.

PARNASSIM:

October – Mark Sabah

07968 372891
marksabah@gmail.com

November – Daniel Sassoon

020 8950 9181
daniel.sassoon@confero.co.uk

December – Anthony Leon

07825 761 016
anthonyleon@gmail.com

January – Geoffrey Ben Nathan

020 8907 1613
g.ben-nathan@sky.com

February – Mark Sabah

07968 372891
marksabah@gmail.com

March – Daniel Sassoon

020 8950 9181
daniel.sassoon@confero.co.uk

April – Anthony Leon

07825 761 016
anthonyleon@gmail.com

Requests for aliyot should be made to the presiding Parnas of the day well in advance (preferably at least two weeks ahead) and not via any intermediary, to ensure that the appropriate mitzvah is received. Requests can also be made by emailing parnas@wsps.org.uk

TIMES OF SERVICE

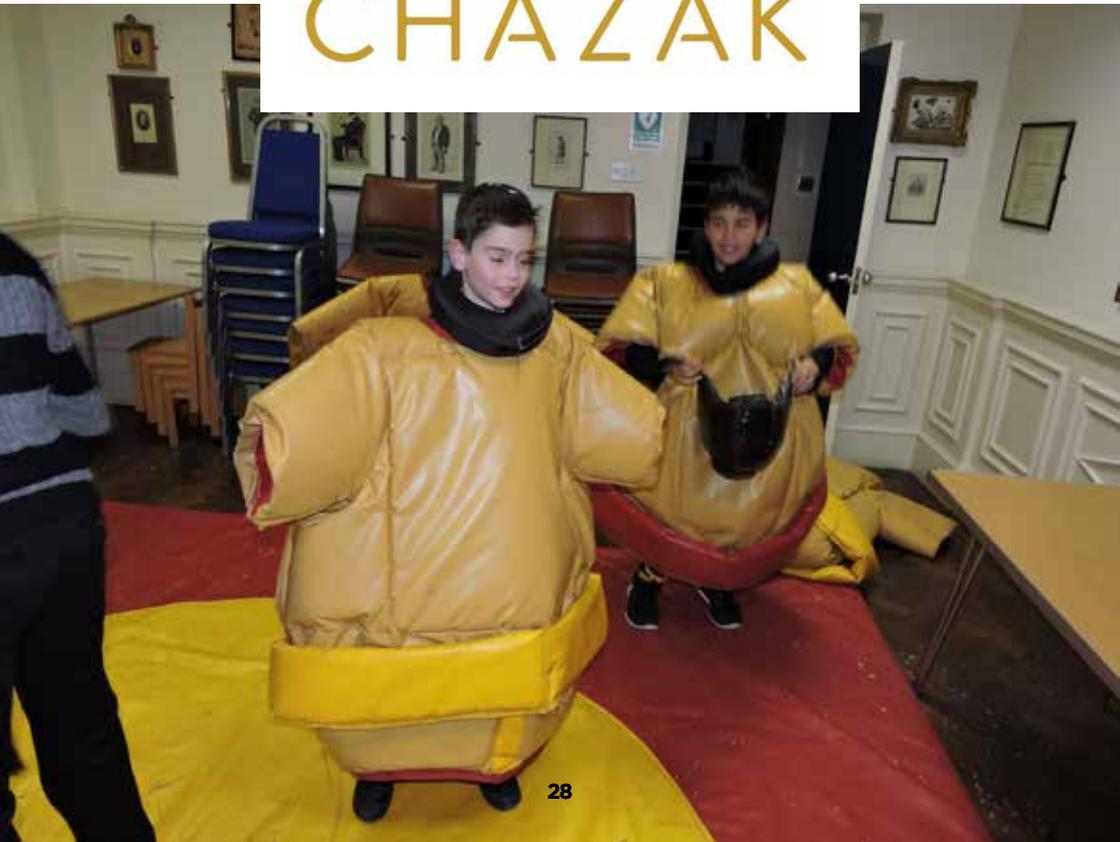
Friday evening services:
Kabbalat Shabbat at 6:30 pm on the 1st and 3rd Fridays of the month followed by a hot kiddush.
Shabbat morning service at 8.45am.
Question and Answer session on the third shabbat of the month.
Mincha in the winter months is held directly after Kiddush.

ZEMIROT AND HAFTAROT, SEPTEMBER - DECEMBER 2015

Date	Shabbat/Festival	Zerimot	Haftorah
14 th September	RH 1	Rabbi Kada	M Sabah
15 th September	RH2	J Zelouf	Ronnie Sassoon
19 th September	ShabbatShuva Vayeilech	A Ben-Nathan	A Ben-Nathan
23 rd September	YKShaharit	J Zelouf	A MacMull
23 rd September	YKMincha	Rabbi Kada	M Ben-Nathan
26 th September	Ha 'azinu	M Ben-Nathan	G Ben-Nathan
28 th September	Succot1	RabbiKada	J Zelouf
29 th September	Succot2	C Ben-Nathan	P Zelouf
3 rd October	ShabbatCholHa-Moed	G Ben-Nathan	M Sabah
5 th October	SheminiAtzeret	J Zelouf	Prof M Alpert
6 th October	SimchatTorah	G Ben-Nathan	Joe Kaye
10 th October	ShabbatBereshit	J Zelouf	Rabbi Kada
17 th October	Noach	M Ben-Nathan	Ronnie Sassoon
24 th October	LechLecha	Rabbi Kada	Dr A Webber
31 st October	Va-Yera	C Ben-Nathan	J Zelouf
7 th November	HayyeiSarah	G Ben-Nathan	C Ben-Nathan
14 th November	Toledot	Rabbi Kada	A MacMull
21 st November	Vayetzei	M Ben-Nathan	J Ben-Nathan
28 th November	Va-Yishlach	J Zelouf	Dr A Webber
5 th December	Va-Yeshev	C Ben-Nathan	Richard Sassoon
12 th December	Mikketz, Chanukah7, RoshChodesh	JZelouf	JZelouf
19 th December	Va-Yigash	G Ben-Nathan	A Ben-Nathan
26 th December	Vayeichi	M Ben-Nathan	Prof M Alpert



CHAZAK



CHAZAK

Teen Friday night dinners,
Chinese auction, Chanukah on Ice,
Tu B'Shvat smoothie party,
4 different Purim parties

(over 200 people at the family event & 150 teenagers after that!!)

Special Yom Hazikaron Ceremony,
2 football tournaments (One Lauderdale won!!)
2 Wembley Shabbatons,
Late Night Learning on Shavuot
and finally the wonderful
Youth Takeover and family lunch,
are just some of the highlights of last year!

Not to mention the establishment of a
monthly Youth Minyan.



CHAZAK

First and foremost my family and I would like to thank the whole Kahal for the warm reception upon arrival at Lauderdale road. Special thanks to Family Dweck and Family Elia. We are privileged to be part of an amazing team and special community.

New beginnings are always a challenge and we have learnt a lot on this journey so far. We have worked hard in building certain foundations and relationships and hope these will continue and flourish. This coming year we hope to secure what we have started and see some new initiatives and programmes, helping us reach and provide for as much of the youth of the Kahal as possible.

I myself on behalf of Chazak and representing S&P have been to over a dozen schools both Jewish and non-Jewish. Reaching out to around 2000 people, meeting our youth and trying to re-engage them in our community.

We look forward to continuing working together as a community, taking our rich history and inspiring the new generation to carry it with them to our wonderful future.

For our future activities please look at our S&P programme or on the new website.

RABBI YITSY



YOUTH SERVICES OVER HIGH HOLY DAYS AT LAUDERDALE ROAD

For children and youth in both Jewish and non-Jewish schools. See notice boards for locations.

ROSH HASHANAH

Services for all ages at 11am (First Day) and 10.30am (Second Day)

KAL NIDRE

Service for school years 4 – 6

Service for school years 7+ (Run by Rabbi Yitsy)

YOM KIPPUR

Services for all ages after the Shahrit Torah reading

Light lunch for children under Bar/Bat Mitzvah

SUCCOT

Services for all ages after Torah reading (All Festival Days and Shabbat)

Children's Succah Crawl (Primary school children) 28th September

SHEMINI HAG'ATZERET AND SIMHAT TORAH

Not to be missed Simhat Torah party after the evening service on 5th October with dancing and desserts.

Children's Hakafot and Dancing in the Dangoor Synagogue 6th October 11:00am



TWO CENTENARIANS: IRAQ'S FIRST COKE BOTTLER SHARES A BIRTH YEAR WITH THE COCA-COLA BOTTLE

"Soon you will see the bottle which brings enjoyment the world over!", heralded a series of 1950 Baghdad newspaper ads. Most of the ads featured the famous Coke bottle as a centerpiece to drum up interest and demand while announcing that "Delicious and Refreshing Coca-Cola is on its way to Baghdad."



Naim Dangoor (left) and Ahmed Safwat in Nice, France in the 1940s. Bringing the world-famous Coca-Cola bottles to Iraq proved quite the challenge for Naim Dangoor and Ahmed Safwat, the country's

first Coca-Cola bottlers. They overcame numerous challenges in importing bottling machinery and completing construction on their building near Baghdad's city center.

The pair was finally able to get their operation off the ground in the summer of 1950. The original contour bottles they filled were embossed with the Coca-Cola script in both Arabic and English and a cap that read: "Bottled in Iraq". Post-launch newspaper ads declared, "After months of waiting it is with us now!" - an indication that there was indeed quite the delay on the introduction.

Ironically, Naim Dangoor is - like the iconic Coke bottle - a centenarian, born 100 years ago in Baghdad. His son, David, shared some scanned versions

of his father's detailed business plans from the era that he came across while cleaning up. While we know that Coke cost a nickel in the United States for over 70 years, the documents give a glimpse of how the initial retail price of Coke bottles in Iraq was determined.



NAIM DANGOOR SUGGESTED THE PRICE OF 14 FILS FOR A BOTTLE OF COKE.

"He was trying to work out what was the optimum price to sell Coca-Cola," David Dangoor

explained to me as we reviewed the charts and graphs his father sketched out sometime around 1950.

While the Coca-Cola head office suggested 20 fils as the retail price, Naim Dangoor concluded that selling at 14 fils would bring much more profit based on his projected revenue forecast estimated prior to launch. Before the days of Microsoft Excel spreadsheets, Dangoor created intricate charts and graphs to convince The Coca-Cola Company that his proposition was the right approach.

"You can see that he was very methodical about deciding what the price should be," his son David remarked while sharing hand-drawn analyses of pricing versus costs of goods, advertising, rent, property taxes, wages, coolers, cases, bottles and ingredients.

Perhaps the elder Dangoor was so methodical because of his studies in engineering at London University. In the 1930s, he made the five-day journey from Baghdad to London on his own to enroll in the university at the age of 17. After graduating, he returned to his native Iraq, where he would eventually form Eastern Industries Ltd. with his business partner, Ahmed Safwat, a fellow Iraqi and London University graduate.

After a few successful real estate and manufacturing ventures, they decided to apply for the Coke bottling franchise in Iraq. Coca-Cola was relatively new to the region, having been introduced in Egypt in 1946 and Lebanon in the same year as Iraq - 1950. The bottom of each print ad in Iraqi newspapers has a line that notes Eastern Industries Ltd. as authorized bottlers of Coca-Cola. Dangoor remained a Coca-Cola bottler in Iraq beyond the 1950s.

Naim Dangoor, who happens to be Jewish, and Ahmed Safwat, who happened to be Muslim, met at a military training in Iraq, and "they immediately hit it off and decided they had to go into business together," David recalled.

As we studied a late 1940s black and white photo of his father and Mr. Safwat, David said, "In my heart, Coca-Cola was that symbol of common harmony. The campaign, 'I'd Like to Teach the World to Sing' was something in practice. It was not just an ad man's story. Here you had two people from different communities, hand in hand, and here they were working together for something that is a universal symbol today. Coca-Cola was to them a symbol of a new opportunity. I hope that symbol will inspire new common harmony."



Naim Dangoor, 2015

At 100 years old, Sir Naim Dangoor CBE is still devoted increasingly to charitable work with a focus on education in London, where he's lived since the mid-1960s. He also continued working in real estate, and his four sons followed him in the business.

Sir Naim Dangoor CBE celebrates his 100th birthday amongst family and friends.





100 YEARS OF ARCHIVES AND TREASURES

“The Advisory Committee on Congregational Records” etc. (from 1962 “and Treasures”) was set up by a Resolution of the Mahamad dated 8 February 1915. Three distinguished and well-qualified members were appointed – Dr Lionel D Barnett, David Solomon Sassoon and the Rev David Bueno de Mesquita BA.

The Committee’s task was “a) to investigate the condition of the ancient congregational records and report thereon to the Mahamad as to the best means for their conservation and b) to take such steps as it thinks fit to procure gifts of documents and other gifts of historical interest to the Congregation.”

The first meeting was held on 7 June 1915. Dr Barnett was elected Chairman, a post he held until his death in 1960. Other members having particular expertise or interest joined over the years and volunteer helpers were recruited. Dr Barnett was succeeded by his equally distinguished son Dr Richard D Barnett who served until almost the end of his life in 1986. He had been appointed Honorary Archivist in 1946.

Both Barnetts were senior scholars, Keepers of Departments at the British Museum. Lionel, astoundingly multilingual, was an authority on Sanskrit and Hinduism as Richard was on Western Asiatic antiquities.

David Nunes Vaz assisted Dr Richard Barnett, becoming Honorary Archivist and genealogist but unfortunately ill health forced him to retire, although he has remained a committee member. I replaced him in 1985 and was appointed Chairman as well in 1986, my intention being to continue the work of my remarkable predecessors to the best of my ability.

The task of ordering and cataloguing the books, documents, papers and treasures was enormous and there is still work to do. Most of the fully catalogued manuscript collection up to the end of the 19th century is now located and well cared for at the London Metropolitan Archives (the City of London’s vast treasure house) on long-term deposit. Access is authorised for bona fide researchers on request.

The Congregation’s collection has been augmented over many years with gifts of pictures, books, documents, ritualia and other objects. There have been occasional judicious purchases.

The Committee’s task has been interpreted broadly and extended to synagogues and other buildings and the cemeteries. For example, in the 1920s the committee instigated the restoration of the gravestone of Antonio Carvajal, in Dr Barnett’s words, ‘the leader of the little band of great-hearted men who in 1657 founded our Congregation.’ 217 contributions, stipulated not to exceed half a crown (12½ pence), paid for the work.

Publication of archive material began in the 1920s with articles published in the Jewish Historical Society of England Transactions and still continue. The Elders decided to authorise publication of our earliest surviving document, the ‘Libro de los Acuerdos’ (Book of the Records). Dr Barnett’s verbatim English translation appeared in 1931.

For the 200th anniversary of the opening of Bevis Marks Synagogue in 1901, Haham Gaster wrote, in a few short months, his ‘History of the Ancient Synagogue.’ Fifty years later Alfred M Hyamson expanded and brought the history up to date in his “The Sephardim of England” (popular and still available). “Treasures of a London Temple” describing ritual silver, Sepharim, vestments and furniture appeared in the same year.

The Register of the Velho (old) cemetery in Mile End was published by the Jewish Historical Society (Miscellanies VI) in 1962.

Lionel Barnett’s early history of the Congregation, with facsimiles of documents, was published in 1940 as Bevis Marks Records Part I. The genealogical registers containing all dates up to 1901 were made available in Bevis Marks Records Parts II-VI with informative essays notably by Geoffrey Whitehill and Dr Richard Barnett. Professor Raphael Loewe, Chloe Loewe and David Nunes Vaz helped me to continue this work. Edgar Samuel and Rachel Montagu are currently assisting me in all aspects of the archives, very capably and with great enthusiasm.

Some of our treasures are on permanent display at Lauderdale Road and Bevis Marks synagogues. Some have been shown at special exhibitions over the years and have attracted considerable interest and admiration.

As a result of the Committee’s efforts the Congregation’s archives and treasures have been preserved and made known to the wider Jewish community and far beyond. Genealogists and researchers in a wide variety of fields constantly approach the archives for assistance or access. Many express appreciation, recognising the importance of the collection and of what they say are our invaluable publications.

Miriam Rodrigues-Pereira, Chairman of the Advisory Committee on Congregational Records and Treasures and Honorary Archivist

archives@spsyn.org.uk

NOTES FROM THE CONGREGATIONAL ARCHIVES

DUTIES OF THE SHAMASH IN THE EARLY NINETEENTH CENTURY

An undated contract listing the "Conditions of Isaac de Mordecai Rodrigues, Beadle" has survived in our archives. It reads as follows:

Conditions of Isaac De Mordecai Rodrigues, Beadle:

To attend Synagogue from the opening until closing on Friday Evenings, Sabbath morning, afternoon, and evening, Holidays, Purim, Fast Days, Thanksgiving Days and on all other Public Occasions, and on weekly days as often as convenient.

To attend at the Door of the Vestry Room at all Meetings of the Elders, Parnassim and Committees, and at all such other times as he may be required so to do.

To attend as frequently as possible but constantly on Saturday in the afternoon, about the Court Yard and environs of the Synagogue in order to prevent Children's Play and all other rioting, and to take immediately into Custody any Persons trespassing be it within the Synagogue or in either of the Court Yards, and all other person who may be guilty of committing any nuisance or Trespass in or about the Premises of the Synagogue.

To attend the Engine when going to any Fire

The mark of Isaac de Mordecai Rodrigues +

Witness Almosnino

Isaac presumably could not sign his name but made his mark + and the Secretary Mr S Almosnino signed as witness. (Usually the mark seen in our records is O, not +).

Isaac died in 1814 and was buried in the Novo cemetery at Mile End on 25th September.

NINETEENTH CENTURY GAMBLING

Benjamin Lindo's account book contains a page headed 'General Play (ie gambling) and Betts!'. The entries are quite frequent although the amounts are small and he managed to break more or less even at the end of the year, e.g. in 1818 he lost a total of £10-9-8D but won £10-15-0.

Many entries merely say 'at home'. The games he played were well-known ones - whist, cribbage and piquet - and some quite unfamiliar today - loo, pope and primeiro. The lottery is also occasionally mentioned.

On January 1818 he recorded 'lost one shilling to Mr Disraeli', evidently Isaac d'Israeli, the statesman Benjamin's father, (who had withdrawn from the community the previous year).

A FOREIGN RABBI'S DEATH

In May 1831 the Mahamad granted permission to Samson Genese, the Shamash, "to receive as an Inmate in his house the Dayan R Ephraim Abraham Arditti." Almost a year later in March 1832 the Rabbi died. He was buried on 26th March in the Novo cemetery at Mile End in the honoured position at the head of a row.

The Secretary was instructed to write to Mr Raphael Salem of Trieste informing him of Rabbi Arditti's death and requesting him to tell the nearest relatives. The Rabbi left "some little property" which the Mahamad was anxious should go to his legal representative after payment of funeral expenses and other debts incurred here.

DR GARCIA'S LOCUM

In April 1833 James Sequeira the contractor to the Beth Holim for supplying the poor with medicines was attending the poor while Dr Garcia was indisposed. The Mahamad called him in to inquire if he was legally authorised to practise as an apothecary. He was shown to have done so prior to 1815 when new regulations of the Society

of Apothecaries were established. As a proof several of his pupils have passed the [Apothecaries] Hall. The Mahamad was satisfied, and [with] other enquiries of his competency, for the task of prescribing for the poor. They requested him to continue, not doubting that the Governors of the Beth Holim would be satisfied with his responsibility and care in the distribution of medicines to the poor during Dr Garcia's illness and the prevalence of the present disease (cholera).

EARTHQUAKE RELIEF

On 3 December 1857 Rabbi Haim Capeluto who had come to London from Candia in Greece addressed a heartfelt appeal to the Elders on behalf of the Jews there. They were suffering hardship and distress following the terrible earthquake on 12 October 1856 which destroyed nearly all the houses in the town and was "accompanied by a dreadful conflagration."

"Numbers of our co-religionists were buried under the ruins ... survivors were obliged to sleep in the open streets..." leading to deaths from frost and hunger.



“The Confessors of other creeds were succoured to a great extent by foreign nations, who sent them relief in the shape of meal, biscuits and money, but alas! The Jews received no relief. The distress of the houseless, breadless, and many helpless men, women and children is greater than I am able to describe.”

Sardinia and Greece “in the annexe documents” (not found in the archives). The Jews of Candia looked to the Congregations of Europe and “especially to the wealthy Jews of Great Britain and to the ancient and venerable Sha’ar Hashamaim for succour and assistance.”

The Wardens and Treasurers of the Candia Congregation had authorised Rabbi Capeluto to collect subscriptions as was verified by the Consuls of England, France, Austria, Naples,

Ob 10 January 1858 the Elders granted £10, and Rabbi Capeluto probably solicited donations from members of the congregation as well. On 14 January the Mahamad granted him £3 on leaving London (despacho).

The Jewish Heritage Collection

Items from *The Jewish Heritage Collection*, by Tamara Zlotogoura, have been exhibited at the The Jewish Museum, The British Library and The Victoria & Albert Museum, amongst other prestigious galleries.

This Contemporary range of meticulously embroidered Challah Covers, and other Judaic Textiles make exquisite gifts for any special occasion, will be well received and handed down from generation to generation.

The full selection is available at www.jewishheritage.com
 Tel: +(34) 627 077 631 tamara@jewishheritage.com

APPLICATIONS FOR THE ORPHANAGE

Application forms were completed in September 1882 for the following children to enter the Congregation’s orphanage. The surviving parents stated their inability to support their children.

Child	Parent	Deceased spouse	
Judah 6D years Born 6/6/1876	Elizabeth Martin	Daniel Joseph Martin Buried 21/1/1881	2 children
Samson 12 years Born 17/10/1870	Michael Massias	Rosa Massias Buried 1/7/1882	5 children
Isaac 8D years Born 6/11/1873	Phoebe da Costa	Moses Gomes da Costa Buried 9/4/1882	7 children

The congregation’s doctor HJ Sequeira certified that all three boys were healthy.

MIRIAM RODRIGUES PEREIRA HONORARY ARCHIVIST
ARCHIVES@SPSYN.ORG.UK



EDINBURGH HOUSE



In February, we announced that ‘the Trustees have investigated the feasibility of rebuilding on the current site, and are looking at the potential to relocate Edinburgh House to a new build home closer to the heart of the community. Once a decision has been taken it will be some years until such a project is complete; the welfare of its current residents will always be the main priority of the Trustees, and at the heart of any decision taken. ‘Much further work has been undertaken but, as envisaged, it will be some years before any project is completed.

In the meantime, we have been fortunate enough to have volunteers who regularly visit the Home to interact with our residents. The activities include Discussion Group, Poetry Reading, Singalong, News discussions, assistance in the Day Centre and art. The latter has involved students from JFS (see picture) - two pupils are spending a whole week of their summer holidays in the Home. Many thanks to all the volunteers.

Just before Pesah, on Sunday evening, we had a fire that completely gutted our laundry and linen store. Thanks to the quick actions of the staff on duty, there were no injuries nor damage to any other part of the premises. The next day, alternative temporary arrangements were made and replacement linen, towels and some clothing purchased. We are grateful to all the staff who worked so hard to make sure everything run smoothly in the Home and our Residents were not inconvenienced.

In May, we were very excited when one of our oldest residents, Hilda Gerrard who will celebrate her 103rd birthday soon, attended a Garden Party at Buckingham Palace. She was accompanied by Paula Peake (Home Manager), Novie Reyes (her Deputy) and Gina Riese (a Trustee). Hilda was a long serving volunteer in the Day Centre until she became a resident in Edinburgh House. The group met the Duke of Edinburgh, our Patron, who chatted with them and showed interest in our work. It was a wonderful afternoon for Hilda and her companions.



Edinburgh House, Wembley

A registered charity providing superb care for Jewish Elderly people

We are proud to offer:

- A warm, friendly, welcoming environment
- Superior levels of care, and a highly skilled and supportive staff team
- Registered to provide dementia care
- Exemplary inspection reports
- Full kashrut and facilities for religious observance
- 16 separate supported flats and a day centre on site

To request a brochure or book a visit call: 0208 908 4151

Or email enquiries@edinburghhouse.org.uk



“It has been such a comfort to me to see the patience and respect with which you all treat my mother and I am so grateful” - Mrs. G, Wembley.

Registered Charity Number: 230822 (Beth Holim)



SPANISH & PORTUGUESE SYNAGOGUE HOLLAND PARK

8 St James's Gardens, London, W11 4RB
Tel: 020 7603 7961/3232 Fax: 020 7603 9471
Email: admin@hollandparksynagogue.com Web: www.hollandparksynagogue.com
Congregation founded 1910 Synagogue opened 1928

MINISTER *Rabbi Abraham Lavi*

TIMES OF SERVICE

FRIDAY EVENING

Minha followed by Arvit.
Times to be announced in the Synagogue

SHABBAT MORNING

Shachrit at 8.45am. Service followed by Kiddush.
Mincha 1½ hours before the end of Shabbat until winter
when it shall be recited after Kiddush

SELICHOT SERVICE

This will be held on Sunday 6th September at 7.30am
and followed by a special breakfast provided by Ladies
from our Community

YAMIM NORAIM

Times for all High Holy Days Services will be sent out separately with the
Admission Ticket

SERVICES FOR THE HIGH HOLY DAYS

The Executive Committee welcomes Rev Nissim Ashkenazi who will be assisting
Rabbi Abraham Lavi. Both will address the Congregation during the High Holy
Days Services.

The President, Mr. Stanley Grant together with the Honorary Officers and Executive
Committee wish Rabbi & Mrs Lavi, their family and the entire Congregation a very
happy and peaceful New Year.

PRE-ROSH HASHANAH CEMETERY VISITS

**These will take place at the following
times on Sunday 6th September:**

12.30 Edgwarebury Lane Cemetery
1.30 Hoop Lane Cemetery

ADULT EDUCATION

Monday
*Parasha with Rashi and
Pirkei Avot. This Shiur
is held in the Little
Synagogue at 8.30pm*

Please note it will be a communal
service and not individual.

WITH SADNESS WE RECORD THE PASSING OF THE FOLLOWING MEMBERS:

David Levy z"l
Mary Behar z"l

Samuel Pizar z"l
Rita Benveniste z"l

Sharon Azouz z"l

We extend our condolences and wish the families "Muchos Años" and many years
free from further sorrow.

STONESETTINGS

The stonetting for the late Mary Behar z"l mother of Laura and Michael, will take
place at Hoop Lane Cemetery on Sunday 18th October at 2.00pm.

BESIMANTOV ON HAPPY OCCASIONS ARE EXTENDED TO:

BIRTHS

Stephanie and Nathaniel
Seror on the birth of their son.
Eva Behar on the birth of
another great grandson
Rabbi Yosef and Rebbitsen
Regine Lynn had a baby
daughter in February a new
granddaughter for Collette and
Leon Sassoon

Another daughter for
Gabriella and Jonathan
Kruger - a second grandchild
for Doreen and Barry Kruger
A daughter for Lucy &
Jonathan Marcus and a
granddaughter for Denise &
Yaacov Banin
A grandson for Lynda &

Michael Benardout
A son for Raphael & Rosalyn
Lavi & a grandson for Rabbi &
Mrs Lavi.
A daughter for Dov &
Shani Lavi & another
granddaughter for Rabbi & Mrs
Lavi.

BIRTHDAYS

Eva Behar on her 90th Birthday

BATMITZVAH/BAT CHAYIL:

Safyr Irwin whose Batmitzvah was on
Millie Benardout whose Batmitzvah was on

Shabbat 22nd November 2014.
Sunday 1st February 2015

BARMITZVAH:

David Pinto whose Barmitzvah was
Joseph Freedman whose Barmitzvah was
Jake Shemtov whose Barmitzvah was
Isaak Berebbi whose Barmitzvah was
Jack & Joshua Cotton whose Barmitzvah will be

on 24th January 2015
on 31st January 2015
on 25th April 2015
on 3rd May 2015
on 5th September 2015

ENGAGEMENTS:

Miriam Seitler, Granddaughter of Ros and George Anticoni, to David Shaw.

WEDDINGS:

Joshua & Amanda Azouz
Adam & Aimee Banin

on 16th November 2014
on 16th March 2015

KIDDUSHIM: If you have a Simcha, birthday or Nahala then why not sponsor a
Kiddush. For more information please call the Synagogue office.

DONATIONS

We are most grateful to our members, their relatives and friends and to our
visitors for their generous donations, which are highly appreciated.



OR TORAH CHADASH CLASSES

The children at the Or Torah Chadash Sunday classes enjoyed cream cheese with crackers and cheesecake to help celebrate Shavuot. They also enjoyed a Berachot party in honour of Jerusalem Day.

The Prize Giving for the classes took place this year on Sunday 28th June at New West End Synagogue. The event was a great success and was well attended by all the children of the classes, their parents and families. Head mistress, Mira Grant spoke about

the progress the children had made this year in their Jewish knowledge and Hebrew reading skills

The guest speaker was the New West End Synagogues vice chair Mrs Felicity Miller and the prizes were distributed by Mrs Joanna Shemtov.

The book prizes were kindly donated by both the Miller and Shemtov families. The Autumn Term will run from Sunday 13th September at New West End until the last lesson on Sunday 13th December.

We are currently enrolling for all age groups. You are welcome to joins us which will enable your children to preserve the traditions and the Sephardi legacy of our community at Or Torah Chadash Hebrew Classes, which run from 9.30am until 12.30pm on Sunday mornings during term time.

For further information or to enrol your child or children, please contact the Synagogue office.

EVENTS:

A SELICHOT SERVICE will take place on Sunday 6th September at 7.30am and will be followed by a breakfast in the Suzanne Dellal Hall provided by the Ladies of our Community. To book your place, please either call or email the Synagogue office no later than Sunday 31st August. Your Donations to cover the cost of Breakfast will be much appreciated.



HOSHA'ANA RABA Service on 4th October at 8am followed by a delicious breakfast in the Suzanne Dellal Hall. To book your place, please either call or email the Synagogue office no later than Sunday 31st August. Your Donations to cover the cost of Breakfast will be much appreciated.

LUNCH IN THE SUCCAH will be held on Tuesday 6th October. Simchat Torah service will begin at 8.45am followed by Hakafot and lunch. To book your place at a cost of £20.00 per person and £10.00 per child under the age of 13 years, please telephone or email the Synagogue office.

SHABBAT UK. There will be service on Friday 23rd October followed by dinner and on Shabbat 24th October there will be a special Kiddush/Lunch at the end of the service. Last year ShabbatUK harnessed the goodness and uniqueness of a traditional, authentic Shabbat and invited Jews around the country to celebrate it in a way they never have before. Shabbat is a central part of what it is to be Jewish. It plays a crucial role in Jewish identity with its powerfully uplifting and transformative qualities. The Chief Rabbi called on Jews across the UK, regardless of their level of religious observance, to celebrate a Shabbat unlike any other, which this year Holland Park are asking their congregation to make it a very memorable and successful one.

AJEX SHABBAT. AJEX Shabbat service will take place on Shabbat morning 14th November. Memorial prayers will be recited to honour those who gave their lives in the two Great Wars together with our servicemen.

CHANUKAH PARTY SUNDAY 6TH DECEMBER. The Holland Park Synagogue in conjunction with New West End Synagogue will be holding the annual themed Chanukah Party. Details to follow or for more information please contact the Synagogue office.

THE ANNUAL GENERAL MEETING will be held on Sunday 13th December at 3.00pm in the Suzanne Dellal Hall.

CARE COMMITTEE The Synagogue has a Care Committee that is available to contact any unwell or vulnerable member of the Kehilla should they wish them to do so. Please contact the Synagogue office for further details. Any member who would like to assist and join this very worthwhile committee, please contact the Synagogue office.

For more information on all events please contact the Synagogue office 020 7603 9761 or email admin@hollandparksynagogue.com. Alternatively please subscribe to our weekly newsletter.



RAMBAM SEPHARDI SYNAGOGUE

Rooms 5, 6 & 7 Allum Hall
 2 Allum Lane, Borehamwood, Herts. WD6 3PJ
 Website: www.rambam.org.uk

Rabbi Jeff Berger – 07855-284-360

rabbijefflondon@gmail.com

Honorary Chairman – Nathan Hasson

drnathanhasson@gmail.com

Honorary Vice Chairman – Joe Arazi

07957 571 531 joseph.arazi@sky.com

Honorary Treasurer – Derek Sheena

07720 805 796

derek.sheena@btinternet.com

Strategy – Lea Misan

leamisan@mac.com

Membership – Brian Kaye

Briankaye.rambam@gmail.com

Events & Children – Rivka Azair

astwoplancks@hotmail.com

Parnas – Uri Kamara

uri.kamara@ntlworld.com

Ladies Guild – Lynn Tarragano

ladiesguild@rambam.org.uk

Kiddush – Michie Berger

michie.yana@wellsfargo.com

Security Rota – Natan Servi

nathanever82@hotmail.com

Fundraising – David Albohayre

07912-514-547

SERVICE TIMES

Shabbat Morning Services – Rooms 5, 6 & 7 at Allum Hall on Allum Lane, over the bridge toward Elstree, opposite the Elstree/Borehamwood Train Station.

Zemirot	9:00am
Shaharit	9:45am
Parasha	10:15am
Children's Services	10:30am
Sermon & Musaf	-11:15am
Followed by Kiddush	

Rambam Sephardi Synagogue qualifies for the “attendance point” system (CRP) for admission purposes at Jewish schools. We use the premises of Allum Hall primarily for Shabbat morning services. If you wish to be included in our email list, please enter your details on our website. www.rambam.org.uk

HIGH HOLIDAY SERVICE TIMES (ALL SERVICES AT ALLUM HALL UNLESS OTHERWISE INDICATED)

1st Eve Rosh Hashana –
 19:00 Sun 13th September

1st Day Rosh Hashana –
 8:30 Mon 14th September

2nd Eve Rosh Hashana –
 19:00 Mon 14th September

2nd Day Rosh Hashana –
 8:30 Tues 15th September

Shabbat Shuvah –
 9:00 Sat 19th September

Eve Yom Kippur –
 18:15 Tues 22nd September (Yavneh College)

Yom Kippur –
 8:30 Wed 23rd September (Yavneh College)

1st Eve Sukkot –
 18:30 Sun 27th September (50 Cardinal Avenue)

1st Day Sukkot –
 9:00 Mon 28th September

2nd Eve Sukkot –
 18:30 Mon 28th September (50 Cardinal Avenue)

2nd Day Sukkot –
 9:00 Tues 29th September

Shabbat Hol HaMoed –
 9:00 Sat 3rd October

Eve Shemini Atseret –
 18:15 Sun 4th October
 (50 Cardinal Avenue)

Day Shemini Atseret –
 9:00 Mon 5th October

Eve Simhat Torah –
 18:15 Mon 5th October

Day Simhat Torah –
 9:00 Tues 6th October

Shabbat Bereishith –
 9:00 Sat 10th October

SUMMARY

Since April 2014 when we became an affiliated S&P synagogue, Rambam Sephardi has seen a significant increase in membership – growing from 22 to 35 families (as of July 2015). Young couples continue to move into the Elstree/ Borehamwood area, and we've become known as the destination for Sephardim. At the same time we're grateful for the continuing support received from both within and outside the community. The creativity and enthusiasm of our social events is recognized as having a well-above-expectation impact despite our small size.



ADR FELLOW

Rabbi Berger was one of 30 candidates chosen from a pool of 500 international applicants (only 4 from the UK) for this year's Ariane de Rothschild 2015 Fellowship hosted in July by Cambridge University's Judge Business School. The programme's aims are to develop an outstanding network of entrepreneurs and social activists with genuine ability for innovative thinking and cross-cultural dialogue. The 2-week conference blended an intense business school curriculum with social science and world-faith dialogue workshops.

The Rabbi was also featured on BBC Radio2's 'Pause for Thought' series providing 16 inspirational 2-minute segments during the past year.

HATANIM 5775

B'Siman Tob to Abe Wahnun (Hatan Torah) and to Yuval Cohen (Hatan Bereishith). We wish them and their families a wonderful year as our Hatanim.

NEW MEMBERS

Albert & Irene Alizade
Rivka Azair, Yosef, Menuha & Nahara
Jonathan & Michelle Bahar
Gerry & Dani Cohen, Benjamin, Daniel & Evie-Rose
Yuval & Iris Cohen, Tom & Ron
Rachel Cohen

EVENTS

February – Tu B'Shvat Seder:

More than 60 adults and children attended our annual Tu B'Shvat Seder at Allum Hall on 3rd February. There were almost as many species of fruit on the table as the number of attendees – with a giant Jack Fruit being the highlight.

March – Purim Play:

Rambam Sephardi players performed our second amateur Purim play on the afternoon of 4th March. Many thanks to Rivka Azair & SJ Jacobs for their enormous efforts as producer & director! Congratulations to our young actors & actresses, the stage hands and prompters and to Brian Kaye for sourcing the Purim Seudah. To participate in future productions please direct enquiries to Rivka at samdram@rambam.org.uk

May – Lag BaOmer Bonfire:

Nearly 35 Members and Friends enjoyed an evening Lag BaOmer Bonfire held at Well End Campsite on Thursday 7th May. In addition to the warm fire, guests enjoyed good food and a talk about Rabbi Shimon Bar Yohai.

Gideon & Joy Dabby-Joory, Guy & Ethan
David & Elisheva Gasc
Carl & Danine Irwin, Toby, Aden & Safyr
Anthony & Mandy Kent
David & Ann Saleh

July – Summer BBQ:

Despite a bit of late afternoon rain, over 100 adults and children attended Rambam Sephardi's annual summer BBQ on 12th July in the garden of Neville & Natalie Levy. Chair, Dr. Nathan Hasson and Vice Chair, Joe Arazi worked the grill. Activities: face painting, a bouncy castle, talent show, penalty shoot-out and ping-pong tournament.

August – Camp Rambam

An ambitious group of outdoors-lovers camped overnight from 2nd-4th August at the Well End Campsite. Children aged 5 and above (and some adults) experienced campfire-cooked food, sleeping in tents, hikes in the nearby woods and archery. An enormous effort went into setting-up and breaking down the campsite. Special thanks to Rivka Azair, Sylvia Kozon, Natalie and Eliana Levy for making this unique opportunity for the local children.

NOTEWORTHY OCCASIONS:

31 Jan 15 Rambam Sephardi Service held at Croxdale Road
3 Feb Tu b'Shvat Seder
4 Mar Purim Extravaganza
5 Mar Women's Megillah Reading
7 Mar Guest Hazan - Nachshon Rodrigues Pereira

26 Mar Bar Mitzvah of Ron Cohen (96 Shenley Road)
25 Apr 40th Birthday of Joe Arazi (96 Shenley Road)
7 May Lag Ba'Omer BBQ & Archery
18 May Pre-Shavuot Lectures by Rabbi Berger and local rabbis
24 May 'Tea and Torah' Shavuot study for women
31 May Rabbi Dweck Talk in Borehamwood
13 Jun Rabbi Andrew Davis & Hazan Nachshon Rodrigues Pereira
28 Jun Sephardi Cross-communal 5-a-side Football Match
12 Jul Rambam Sephardi Annual BBQ

PASTORAL

Congratulations & Mazal Tob:

Oct 14 - Davide Halfon and Natan Servi as Hatanim
Nov 14 - Safyr Irwin Bat Mitzvah
Dec 14 - Harry Gee/ Joe Sassoon/
David Shamash Bar Mitzvahs
Feb 15 - Joel & Emma Seshold Marriage
Mar 15 - Ron Cohen Bar Mitzvah
Apr 15 - Talia Winters Engagement
Apr 15 - Birth of Asher Gavriel Servi
Jun 15 - Birth of Micah Yonatan Shmuel Somers



GET-WELL WISHES:

We wish a continuing Refuah Sheleimah to Albert Alizade, Shalom Barukh ben Breinah Leah, Yacov Pesah ben Esther Shoshi, Amos ben Esther Halfon, Breinah Leiya bat Zishla, Liron Efrat bat Vered, Elka bat Esther Shoshi, Talya bat Mira, Gaby bat Irene, Irene bat Mary, Nava bat Vicky and Naomi Joy bat Hanina.

Prayers are recited every Shabbat morning for Refuah Sheleimah in front of the Echal. To be included please send to the Rabbi the English and Hebrew names of the person(s) concerned.

**LONG LIFE:
THE COMMUNITY WISHES HAYIM
ARUKHIM TO:**

- Dec 14 - David Chriqui's father, Shalom
- Jan 15 - Susie Winters' mother
- Apr 15 - Rimonit Chriqui's grandmother
- May 15 - Gary Somers' grandfather, Morris Newman
- May 15 - Jonathan Bahar's father, Emmanuel
- Jun 15 - Brian Kaye's mother, Golda
- Jun 15 - Lea Misan's grandmother, Rita Bourla
- Jun 15 - Becky Hilsenrath's mother, Susan Loewe
- Jul 15 - Brian Kaye's father, Aharon Yehuda

**THANK YOU
KIDDUSH SPONSORS:
2015**

- 10 Jan - Raph Setton & Jennifer Brooke - nahalot
- 17 Jan - Lorraine Kaye - mother's nahala
- 24 Jan - Sammy Ezrahi - mother's nahala
- 31 Jan - Albohayre & Berger Families - nahalot
- 7 Mar - David Albohayre 60th birthday
- 21 Mar - Uri Kamara - mother's nahala
- 28 Mar - Ron Cohen - bar mitzvah
- 25 Apr - Joe Arazi's 40th birthday
- 16 May - Nathan Misan's bar mitzvah anniversary
- 23 May - Uri Kamara & David Chriqui - friendship
- 30 May - Birth of Asher Gabriel Servi
- 6 Jun - Rachel Cohen (nahala) & Abe Wahnon (parents Aliyah)
- 20 Jun - 1st Anniversary of Guy Dabby-Joory's Bar Mitsvah Carl & Danine Irwin 20th Wedding Anniversary
- 27 Jun - Abe & Annette Wahnon 20th Wedding Anniversary
- 4 Jul - Shoshana Alexander 5th birthday
- 11 Jul - Hilula for Rabbi Elazar Abuhasira
- 18 Jul - Birth of Micah Yonatan Shmuel Somers

To book a Kiddush please contact Michie Berger Tel: 020-8386-4386

OTHER 'THANK YOU'S:

31st January - BES Sephardi Service
Our thanks to Rabbi Kanterovitz and the Borehamwood/ Elstree United Synagogue board for inviting Rambam to hold a separate Sephardi service at Croxdale Road on Shabbat Beshalakh.

31ST MAY - GUEST LECTURE

Sincere thanks to Rabbi Joseph Dweck who spoke to the wider Borehamwood & Elstree community on 31st May. The talk on 'Defining Our Spiritual Goals', held at the Ohr Yisrael Federation, drew an audience of 85 adults.

14th June - Special Hazanut Service
Many thanks to Nachshon Rodrigues Pereira (from the Amsterdam Synoga) who took services on Shabbat Shelakh-Lekha. Guest Rabbi Andrew Davis presided, and those who attended commented on what a brilliant service it was.

VOLUNTEERS TAKING SERVICES

Over the past months, volunteers have helped read services or parts of the parasha. We wish to thank the following: Gedalya Alexander, Joe Arazi, Rabbi Amos Azizoff, Shlomo Biton, Mr. Bengigi, Abraham Cabessa, Daniel Carmel, David Chriqui, Moise Coriat, Freddy David, Joe Eikareb, Sammy Ezrahi, Michael Fuer, David Gasc, Oliver Hazan, Anthony Kent, Neville Levy, Michael Loewe, Michele Sabakh, Gary Somers, Joe and Abe Wahnon.

SHABBAT CHILDREN'S SERVICES:

Rambam Sephardi offers weekly Shabbat children's services. The programme is created and supervised by Lea Misan, a facilitator & programme developer for youth engagement, jointly with Rivka Azair, who was head of Chelsea Synagogue Cheder for 8 years.

REQUESTS FOR ALIYOT & VOLUNTEERS TO TAKE SERVICES:

Members are asked to please advise Uri Kamara (uri.kamara@ntlworld.com) or the Rabbi before Shabbat if they wish to be called to the Sefer for a Simha or a Nahala. We enthusiastically welcome volunteers to read Parasha, Haftarah or to take Tefillah. Please contact Moishe Gotlieb at 07723-052-114 to get on our Rota. Musical training is available upon request.

CLASSES/SHIURIM (SEPT - JUNE):

Every 2nd Wednesday afternoon from 2:30-3:30pm at Mr. Baker on Shenley Road the Rabbi leads a class in Jewish mystical philosophy. Discussions are at all levels - beginners are welcome. To join please contact Rachel Cohen at 07477-764-264.

Every alternative 2nd Tuesday night from 8:30-9:30pm the Rabbi offers an adult education class on Parashat HaShabuah in his home. Refreshments are served, all are welcome, discussions are accessible to beginners and more advanced participants. Please contact the Rabbi for details on 07855-284-360



MEMBERSHIP:

Rambam Synagogue is affiliated to the Spanish & Portuguese Jews' Congregation in London. A full-membership pack, which includes a special rate for those holding other synagogue memberships, can be obtained from our Membership Secretary Brian Kaye at membership@rambam.org.uk

YOUR SUPPORT

PERMANENT PREMISES:

The Rambam Sephardi Building Sub-Committee continues the search for a suitable permanent premise in Borehamwood. We welcome any and all advance donations into our dedicated Building Fund. Please contact Derek Sheena at 0772 080 5796 should you wish to assist us. Donations can also be made via www.rambam.org.uk.

SPREAD THE WORD:

Our community is situated in Hertsmere, one of the fastest developing Jewish areas since the 2001 census, where property prices are lower than the north-west London market. The community has an Eruv, kosher restaurants & shops and a mikveh. Sephardi families who used to live closer to Maida Vale have recently moved into our area.

Please let your friends and family know there is a warm, caring Sephardi community to welcome them in Elstree/Borehamwood. Hospitality is available for Shabbat and Festivals but kindly let us know your plans in advance.

Legacies change lives. Forever.

The impact of a legacy can be felt across our community and far beyond.

From schools to care homes, young people and old, in the UK, in Israel and across the world, a legacy is an incredible way to change lives long into the future.

Find out more by contacting us at

www.jewishlegacy.org.uk

or email us at

info@jewishlegacygiving.org.uk

or call **0203 375 6248** and change someone's life forever.



Jewish Legacy

Registered charity number 1144193



DAVID ISHAG SYNAGOGUE

Neveh Shalom Sephardi Community
352/354 Preston Road, Harrow, Middx HA3 0QJ
Tel: 020 8904 9402 Website: www.nevehshalom.com E-mail: info@nevehshalom.com

TIMES OF SERVICES:

FRIDAY EVENING: Approximately 15 minutes after the commencement of Shabbat.

SHABBAT: Shaharit 9:00 a.m. Minha, approximately 1 hour before the termination of Shabbat followed by a Shiur and Arvit Motzae Shabbat, although times for afternoon services will vary when there is a Seudah Shlishit. During winter Minha is held after Shaharit and Kiddush. Any changes will be announced in the morning on Shabbat.

SUNDAY MORNING: Shaharit 8:15 a.m.

MAZALTOV:

The community is delighted to wish Mazal Tov to:

Mr. Robin and Mrs. Shafit Samra on the engagement of their daughter, Monica, to Oliver, son of Mr. Edward and Mrs. Dee Ziff.

Mr. Ezra and Mrs. Avril Meallem on the birth of their grandson, Rubi, son of Mr. Daniel and Mrs. Sara Meallem, in Israel.

Mrs. Esther Kamhi on the Bar Mitzvah of her grandson, Matan Michael, son of Mr. Moshe and Mrs. Rosa Kamhi, in Israel.

Mr. Albert and Mrs. Edna Harrison on the birth of their granddaughter, Sophia Lily, daughter of Mr. Eddie and Mrs. Jacqueline Bitton.

Mr. Roni and Mrs. Ava Rashti on the birth of their grandson, Ezra, son of Mr. Julien and Mrs. Noora Rashti. Mazal Tov also to the great grandmother, Mrs. Katy Rashti.

Mr. Edward and Mrs. Antoinette Battat on the birth of their granddaughter, Ella Jasmine, daughter of Mr. Gareth and Mrs. Lisa Smith.

Mr. Michael and Mrs Alison Sitton on the birth of their grandson, Zachary David, son of Mr. Brett and Mrs. Geraldine Levin. Mazal Tov also to the great grandmother, Mrs. Yolande Sitton.

Mr. Joe and Mrs. Caroline Cohen on the Bat Mitzvah of their daughter, Natasha. Mazal Tov also to the grandparents Mr. Berto and Mrs. Joyce Cohen.

Mr. Eli and Mrs. Zippy Howard on the birth of their granddaughter, Sienna Pearl, daughter of Mr. Elliot and Mrs. Emma Norman.

Mr. Ezra Ramsay and Mrs. Linda Hakim on the birth of their granddaughter, Elodie Esme Shehrazade, daughter of Mr. Richard and Mrs. Michelle Milestone. Mazal Tov also to the paternal grandparents Mr. Frank and Mrs. Barbara Milestone and to the great-grandmother Mrs. Aida Hakim.

Mr. Shlomo and Mrs. Nellie Duschnitz on the birth of their great-grandson, Simcha, son of Mr. Yacov and Mrs. Batya Levine and grandson of Mr. Jonathan and Mrs. Malka Levine.

Mr. Michael and Mrs. Priscilla Dale on the birth of their grandson, Charlton (Charlie) Joseph Renzo, son of Mr. Alex and Mrs. Jo Dale.

Mr. David and Mrs. Rosalind Judah on the marriage of their son, Ben, to Yael, daughter of Mr. Ruben and Mrs. Lulu Misrahi of Cleveland, Ohio.

Mr. Cesar and Mrs. Gladys Benson on the engagement of their grandson, Richard, son of Mr. Ike and Mrs. Susan Benson, grandson of Mrs. Sybil and the late Mr. Leslie Collier, to Katie, daughter of Mr. Robert and Mrs. Nicola Brackup, granddaughter of Mrs. Gloria and the late Mr. Alan Ehrlich and of Mr. Peter and Mrs. Anita Brackup from Leeds.

Mr. Hessa and Mrs. Viviane Saidler on the Bar Mitzvah of their son, Nigel. Mazal Tov also to the grandmother, Mrs. Louise Said.

Mr. Richard and Mrs. Beverley Persky on the marriage of their son, Paul, to Sarah, daughter of Mr. Philip and Mrs. Vivien Eder.

Mr. Alan and Mrs. Judy Sitton on the engagement of their two sons:

- Jonathan, to Charlotte, daughter of Mr. Keith and Mrs. Ann Fisher.
- David, to Elizabeth, daughter of Mr. John and Mrs. Thelma Spratt. Mazal Tov also to the grandmother, Mrs. Yolande Sitton.

Mr. Faiz and Mrs. Bushra Khalastchi on the engagement of their son, Rudi, to Frances, daughter of Mr. Steven and Mrs. Joan Fogel. Mazal Tov also to the grandmother, Mrs. Jacqueline Khalastchi.



ACHIEVEMENTS:

Mr. David and Mrs. Rosalind Judah are very proud to announce that their daughter, Gaby, completed her PhD in "Investigating the Psychological Determinants of Habit Formation of Health Related Behaviours" from the London School of Hygiene and Tropical Medicine at the University of London.

CHARITY:

We would like to thank the community for their donation and support of the Israeli charity Bayit Cham (בית חם). The funds raised, over £5,000, will be used to provide food parcels for lone soldiers serving in the IDF and soldiers that come from poor families during the high holidays.

We would like to thank Shafit Samra, Murray Rose and David Rasouly for all their work to raise the funds and to liaise with the charity in Israel.

HIGH HOLIDAYS SERVICES

Many thanks to Rev Zvi Amroussi for all his hard work during the high holidays services. The community always enjoys his awe inspiring rendition and always looks forward to hearing him.

Our thanks also go to the parnasim Jack Sitton, Freddy Khalatschi, Ben Shalom Gentely and David Rasouly for organising the services during the high holidays.

We had some 35 services, with over a hundred Aliyot and many other Mitzvot – Seganim, Petichot, and Hagbahot etc. The entire operation was smoothly organised, efficiently run to the pleasure and enjoyment of all services' attendees and hopefully all requests for Mizvot were honoured.

We would also like to thank the security team led by Jon Spain that has worked hard to ensure the safety and security of our services. An extensive rota was arranged for the high holidays' services and the team also liaised with the local police. Their hard work and commitment to the safety of the community and the synagogue are much appreciated.

Our thanks also go Berto and Joyce Cohen for organising the cleaning and polishing the silver parts of the holy Sifrei Torah, Rimmonim and Tassim.

MAZAL TOV TO THIS YEAR'S HATANIM:

Mr. Jamil Khazoom, Hatan Torah and Mr. Abner Tamman, Hatan Beresheet. They both read portions from the sepher beautifully and the congregation enjoyed their reading. It was with great pleasure that our President, Mr. David Rasouly, presented them with certificates for being the Hatanim. We wish them and their families a very happy, healthy and successful year to come.

HOSHA'ANAH RABBAH LIMMUD AND BREAKFAST:

We would like to thank Mrs. Matilda Rasouly for arranging the spread of Berachot in the Succah after the Hosh'a'nah Rabbah evening service and limmud.

Our appreciation goes to Mrs. Esther Kamhi, Mrs. Gladys Benson and the Ladies Guild for a delicious breakfast following the Hosh'a'nah Rabbah morning service.

ROSH HASHANA CHILDREN'S SERVICE

Many thanks to Rebecca Menachem, Elizabeth Yehuda, Dan Amroussi, Thom and Daniel Yehuda and everyone else who helped organise the children's service on Rosh Hashana.

There were three groups in the children service - The youngest group was taught some songs, the middle group learnt about the shofar and the story of the birth of the prophet Samuel and his parents Elkanah and Hannah.

The eldest group held a discussion on Tzedakah. The theme of charity and its meaning in the Jewish context was discussed with the group. It was then expanded to cover how charity can be carried out on an individual basis, not necessarily involving financial aid. It was a lovely atmosphere, as both parents and children contributed. Later the children joined the main service to hear the shofar blowing.

YOM KIPPUR CHILDREN'S SERVICE

Many thanks to Dan Amroussi, Thom

and Daniel Yehuda and everyone else who helped organise the children's service on Yom Kippur.

A "University Challenge" style quiz was run, covering subjects related to the day itself and the rest of the high holidays.

MORE CHILDREN'S SERVICES

We would like to thank all those who helped organise the other impromptu children services during the festivals of Succot, Shemini Azeret and Simchat Torah.

They were all enjoyed and much fun was had.

Rebecca Menachem conducted with Elizabeth Yehuda the older children discussion groups and discussed the following themes:

- Gratitude - on Succot day - where the children defined the term gratitude and expanded by finding out what Judaism says about gratitude. They then moved to discuss how to implement gratitude into their own everyday lives and gratitude in the context of Succot.
- The power of words - on Simchat Torah - where the children discussed the power of words and being aware that the words we use have consequences.
- My potential - on New Moon service - where the children discussed how to make realistic assessments of their inner strengths by focusing on their own abilities and talents - not anyone else's.



A NEW SEFER TORAH FOR THE DAVID ISHAG SYNAGOGUE - 21ST SEPTEMBER, 2014

A beautiful new Sefer Torah was most generously donated to the David Ishag Synagogue by Mr. Gabi and Mrs. Lina Tamman in memory of the following members of their family:

**JOSEPH ELIE TAMMAN
AVRAHAM (IBRAHIM) ELEINI
FLORA TAMMAN
ALBERT TAMMAN
LEON TAMMAN
RENE TAMMAN GAON
ELIE JOSEPH TAMMAN**

The dedication of a new sepher is traditionally celebrated with great festivity. This was no exception and a party to celebrate the arrival of the new sepher was held in the synagogue.

It was a wonderful and joyous occasion. Berto Cohen, who organised the celebration, thanked the Tamman family and invited many of the men who attended to complete a Hebrew letter to finish the sefer. A scribe was present to assist the men to complete these final letters. Writing or finishing a letter in the Sefer Torah is considered a rare and great merit. It was the generosity of Mr. Tamman that allowed many of the men present to achieve this great mitzvah.

This was followed by a procession and hakafot of dancing and songs to receive the new Sefer. Rabbi Dr. Irving Jacobs gave a speech and put into perspective the

importance of Torah in the Jewish world. His emotional speech showed how important and significant the giving and receiving of a Sefer Torah and its declaration of closeness between the Almighty and his chosen people.

Rabbi Jacobs underlined the symbolism of a Sepher Torah. It is eternal; the parchment and the casings may ultimately disintegrate, but the words and the ideas which they express are for all time. The Torah, therefore, is the symbol of our eternal faith. It is also the emblem of an eternal people. When the inhabitants of Judah went into captivity in 586BCE, they could have been lost, totally assimilated, as were the ten tribes of the Northern Kingdom. However, they brought the Torah with them into exile and it became the catalyst that transformed the territorial Israelite into the eternal Jew.

Mr Gabi Tamman thanked the community for their warmth and kindness to him and to his wife. He also thanked his wife, who has encouraged him over the years to perform many Mizvot.

Our president, Mr David Rasouly, thanked Mr Tamman for his generosity and looked forward to welcoming him and his family to the synagogue in the future.

A sumptuous Buffet lunch was provided by the family to all of those who attended this important and special day.

CHANUKAH PARTY:

On Sunday 21st December the David Ishag Synagogue held a Chanukah party to celebrate the festival together.

The evening commenced with the Mincha and Arvit services. The beautiful Chanukia, donated in memory of Gilda Cohen, was lit by Mr. Nabil Cohen and his children and other members of the community. It was followed by the entire congregation singing Maoz Tzur.

The community was then invited to a sumptuous tea on tables laden with delicious food including plenty of doughnuts, pizza, popcorn, cup cakes and other delicacies, whilst Israeli music was playing in the background. An Israeli dancing teacher took the young and not so young through their paces. It was good to discover that there was some professional dancing talent within the community although some will need many more lessons to hone their dancing skills. The children were given going-home presents. Given the amount of fun and laughter the spirit of Chanukah was certainly shining bright.

Many thanks to the donors, who sponsored the evening and to everyone who helped to make it such a success.

Our thanks also to the Ladies Guild, and in particular Souad Khalastchi, who helped to prepare and organise the Chanukah banquet.

BAR MITZVAH:

The community is delighted to wish Mazal Tov to Nigel Saidler son of Mr. Hesty and Mrs. Viviane Saidler, who laid tephillin on Thursday 18th December, 2014.

On the following Shabbat Miketz, Nigel read his portion clearly and with great confidence.

He was addressed by Rabbi Dr. Irving Jacobs and Rev. Zvi Amroussi, who presented him with a Tanakh on behalf of the congregation.

The service was followed by a beautiful Kiddush, which was enjoyed by the entire congregation.

SHIURIM/EDUCATION: SHABBAT SHUVA - Q&A

On Shabbat Shuva between Rosh Hashana and Yom Kippur, immediately after the Shabbat service and Kiddush, Rabbi Irving Jacobs and Reverend Zvi Amroussi formed a panel to answer any questions the members might have on any aspect of Judaism.

Various questions were asked about the importance of replying Amen after blessings, the importance of Avraham the patriarch and his connection to Rosh Hashana, the priestly blessing and the role of women in Judaism, reciting the Hashkava prayer and its importance, Moses being punished and not entering into the holy land.

It was an enjoyable and informative educational event to both the panel and the congregation that we look to repeat in the future.



KKW5 TALK - "ASHKENAZI OR SEPHARDI - WHAT IS THE DIFFERENCE?"

The talk was shared with Rabbi Yehuda Black of Kenton synagogue, and was mainly about differences between Sephardi and Ashkenazi liturgy and customs. It highlighted differences in pronunciation of Hebrew and contrasted customs of life cycle events, such as, Brit Milah, Bar Mitzvahs, weddings and funerals. It also compared and contrasted various Tefillot on weekdays, Shabbat and Festivals, examining their origin.

ROSH HASHANA - REV ZVI AMROUSI

Rosh Hashanah means Head of the Year and is, therefore, the Jewish New Year. The Torah only mentions that we should have a holy day, when the Shofar blast is heard (Vayikra 23:24). However, our Rabbis inform us that on Rosh Hashanah the world was created. This is mentioned in the Rosh Hashanah Musaph, when we sing "Hayom Harat Olam" - today the world was born. Since then, every year on this day of creation, Hashem sits on His Throne and judges all creatures. Please note, creation of the world means from the time that Adam and Eve were created on the last day of creation, the Friday. Our Rabbis - mindful of G-d's judgment of us - have therefore instituted these two days of Rosh Hashanah as the first of the 10 Days of Penitence (which end on Yom Kippur), when we are urged to do Teshuvah and to spend

considerable periods in Synagogue praying. Teshuvah means returning. To what? To Hashem's ways or, to the spiritual position we were before our wrongful act.

Rambam (d1204) sets out the essential steps of Teshuvah, as follows:

1. We must admit our sin, by confessing it to G-d. This is called Vidduy. This should be done individually for our personal misdeeds, and communally for general sins - this is when on Yom Kippur services we hit our chests as we alphabetically (Hebrew alphabet) declare our sins, such as: Ashamnu - we have trespassed; Bagadnu - we have been disloyal; Gazalnu - we have robbed...

2. Express regret for our sin, by apologising to G-d for sins committed purely against Him, such as eating Taref (non Kosher). For sins against a human being, we must first seek his/her forgiveness, before that of G-d's.

3. Determine not to do it again.



Rambam adds that a true Teshuvah, however, is when we are confronted by the same circumstances and this time we do not commit that sin.

He also makes the point that by "sins", we do not just mean transgressing against Mitzvot, but also having bad traits or habits, for example: anger, jealousy, inhospitality, etc. Blowing the Shofar is, of course, a most salient activity of Rosh Hashanah when, on each day, we blow the Shofar 101 times. The obvious reason for this is because we are so commanded by the Torah. Our Rabbis give other reasons such as the Shofar sound shakes and wakes us up to make Teshuvah.

Rosh Hashanah is full of symbolism. At dinner on both nights we sample different foods all symbolising our hopes and wishes for the new year such as, apple and honey for a sweet year, leek and spinach to get rid of our enemies, and pomegranate to help us become as full of Mitzvot as the seeds of a pomegranate. On the first day of Rosh Hashanah we go to a lake, river or sea, and symbolically "throw" our sins away. This is called Tashlikh meaning "to throw". Another major symbol is in the torah portion chosen by our Rabbis to be read on the two days of Rosh Hashanah. It relates the story of Isaac's birth to his very elderly parents - Abraham and Sarah, and how later Hashem commands Abraham

to sacrifice Isaac to Him. Abraham willingly prepares to do so, only to be stopped at the final moment when, instead, a ram was sacrificed. Our Rabbis decreed, therefore, that ideally the Shofar should be made from a ram's horn, as a symbol to G-d to forgive our sins even if we do not deserve it, as a favour to Abraham our father who was willing to make the ultimate sacrifice for Him. The Haphtarah comes from the Book of Samuel and tells the beautiful and very moving story of Hannah who, after many years of being barren had, at last, her prayer accepted by G-d, giving birth to Samuel who will grow up to be one of our most important Prophets. Both the Parashah, which also speaks of Sarah's barrenness, and the Haphtarah demonstrate Hashem's kindness in listening to our prayers.

It is very important, our Rabbis advise, that since Rosh Hashanah is head of the year, we must begin well. Therefore, on the night of Rosh Hashanah the table should be set beautifully by the time the festival begins and husband and wife, as well as parent and child should not row or fight. Instead we should endeavour to instil an aura of serenity and Shalom in our homes.

May Hashem decree that the coming New Year be one of Health, Happiness and Security for all of us, for the Land of Israel, and for the entire world.

TIZKOU LESHANIM RABBOT.

Yom Kippur – Rev Zvi Amrousi
Yom Kippur - the Day of Atonement - is mentioned in the Torah, for the first time, in Parashat Emor, where we are told: “But on the 10th day of this month it is the Day of Atonement; there shall be a holy convocation for you, and you shall afflict your souls...and you will not do any work” – Vayikra 23:27, 28. Our Prophets tell us that “afflict your souls” means to fast.

ORAL LAW ADDS THAT ON YOM KIPPUR WE ARE ALSO FORBIDDEN TO:

BATHE – but must wash our hands up to the knuckle in the morning, etc.

ANOINT OUR BODIES WITH CREAMS OR PERFUME

– anti-perspirant is allowed by most Poskim.

WEAR LEATHER SHOES.

ENGAGE IN MARITAL RELATIONS

Yom Kippur is as holy as Shabbat in that any type of work forbidden on Shabbat is also forbidden on Yom Kippur. It is, however, holiest, in that it is a day on which we are closest to G d: “For on this day He will forgive you, to purify you, that you be cleansed from all your sins, before G d you shall be pure” (Vayikra 16:30).

Before Yom Kippur some have the custom to perform the Kapparot atonement service, where coins are taken, (usually £1) then rotated in the air – one coin at a time - on top of each member of the family proclaiming:

“Ellu Hammaot halifatkha, temuratkha, kapparatkha. Ellu hammaot yinatnu litsdaka, vetekanes atta (for girls: vetikanssee at) lehayim arukhim, tovim oulshalom”

This money will be your exchange, your substitute, your atonement. This money will be given to Tzedaka and you will enter into a long, good and peaceful life. For more details, see below*. We then eat a pre fast festive meal (it is a Mitzvah to eat properly, so that we are taking care of ourselves in preparation for the 25 hour fast), light a Yom Kippur candle saying the Berakhah: “Barukh atta A-donai, E-lohenu melekh ha-olam, asher kiddeshanu bemitzvotav vetsivanu, lehadlik ner shel Yom Kippur”, following which we bless our children, then go to the synagogue for the Kol Nidre service.

In the course of Yom Kippur we hold five prayer services: Arvit, with its solemn Kol Nidrei service, on the eve of Yom Kippur; Shaharit—the morning prayer, which includes a reading from Vayikra, describing briefly how Temple Service and sacrifices on Yom Kippur should be carried; Musaf, which includes a detailed account of the Yom Kippur Temple service in practice; Minhah, which includes the reading of the Book of Jonah; and Neilah, the “closing of the gates” service at sunset. We say the Al Het confession of sins (when we beat our chests) eight times in the course of Yom Kippur, and recite many Psalms.

Although the day is one of the most solemn of the year, an undertone of joy suffuses it: a joy that revels in the spirituality of the day and expresses the confidence that G d will accept our repentance, forgive our sins, and seal our verdict for a year of life, health and happiness. The closing Neilah service climaxes in the resounding cries of “A-donai hu hae-lohim” – The L-rd is G-d – seven times, followed by a series of Shofar blows, and a little later one long Teruah.

As mentioned before, Yom Kippur can only atone for sins between us and G-d, if we truly repent. For sins between each other, we must ask forgiveness from those whom we have hurt or wronged. Before Yom Kippur it is a good custom to seek forgiveness. This is not only between strangers but, more commonly, between parents and children, husband and wife, and siblings.

May Hashem listen to our prayers and grant us all a healthy and safe New Year.

Tizkou leshanim Rabbot.

KAPPAROT

Kapparot is a custom in which the sins of a person are symbolically transferred to a fowl. It is practised by some Jews shortly before Yom Kippur. A cockerel (for a male) or a hen (for a female) is held above the person's head and swung in a circle three times, while the following is spoken: “This is my exchange, my substitute, my atonement; this cockerel (or hen) shall go to its death, but I shall go to a good,

long life, and to peace.” The hope is that the fowl, which is then donated to the poor for food, will take on any misfortune that might otherwise occur to the one who has taken part in the ritual, in punishment for his or her sins.

WHAT IS THE HISTORY OF THIS RITE?

Kapparot is not mentioned in the Torah or in the Talmud. The custom is first discussed by Jewish scholars in the ninth century. They explain that since the Hebrew word *gever* means both “man” and “cockerel”, punishment of the bird can be substituted for that of a person.

According to the Encyclopedia Judaica (Volume 10, pages 756-757), several Jewish sages strongly opposed kapparot. Rabbi Solomon ben Abraham Aderet, one of the foremost Jewish scholars during the 13th century, considered it a heathen superstition. This opinion was shared by the Ramban (Nachmanides) and Rabbi Joseph Caro, who called it “a foolish custom” that Jews should avoid. They felt that it was a pagan custom that mistakenly made its way into Jewish practice, perhaps because when Jews lived among pagans this rite seemed like a *korban* (sacrifice) to some extent.

However, the Kabbalists (led by mystics such as Rabbi Isaac Luria and Rabbi Isaiah Horowitz) perceived in this custom mystical significance which strongly appealed to many people. This greatly enhanced the popularity of the kapparot ritual down to the present day.



WHY DID SOME JEWISH SAGES OPPOSE KAPPAROT?

Some Jewish leaders felt that people would misunderstand the significance of the ritual. The belief that the ceremony of kapparot can transfer a person's sins to a bird, and that his or her sins would then be completely eradicated, is contrary to Jewish teachings. For, if the ritual could remove a person's sins, what would be the need for Yom Kippur, the Day of Atonement?

The Mishnah Berurah, an eminent contemporary commentary by the Hafets Hayim on Rabbi Joseph Caro's Shulhan Arukh, explains the significance of the ritual. Judaism stresses that a person can't obtain purity from sin, and thus obtain higher levels of perfection, without repenting. Through God's mercy, we are given the Divine gift of repentance, so that we might abandon our corrupt ways, thereby being spared from the death that we deserve for our violation of the Divine law. By substituting the death of a fowl, one will (hopefully) appreciate G-d's mercy and be stirred to repentance. By no means, however, does the ritual and the slaughter of the bird eradicate one's misdeeds, even though the bird is donated to the poor.

WHAT ARE MORE RECENT OBJECTIONS TO THIS CEREMONY?

The birds may suffer while they are handled. In some places in Israel and the United States, chickens are sold

on street corners for this ceremony, and not every merchant takes proper care of his chickens during this period. The birds are frequently cooped up in baskets, and some merchants neglect to give them sufficient food or water. Hence, while the Jewish tradition is filled with concepts, prayers, and actions during the Rosh Hashanah-Yom Kippur period that relate to the importance of rachamim (compassion and sensitivity), the message of kapparot to those who take part and those who view it (including children) may be just the opposite in some cases, a lesson of insensitivity to the feelings of other living creatures.

HOW SHOULD JEWS WHO ARE CONCERNED ABOUT THE TREATMENT OF ANIMALS RESPOND TO THIS ISSUE?

Jews who are concerned about the treatment of animals should try to engage courteously and respectfully with Jews who perform kapparot. It should be recognized that they are performing what they regard as an important religious act. Some of the points that can be brought up include:

1. There is a substitute ceremony that is widely practised by many Torah-observant Jews. Money, perhaps equal to the monetary value of the fowl, is substituted for the rooster or hen. The money is put into a handkerchief which the person swings three times around his or her head while reciting a modified saying: "This money shall

go to charity, and I shall go to a good, long life, and to peace." Hence, the heightened sense of repentance can be kept, and perhaps even enhanced, since no bird has to lose its life or suffer for our sake. This substitution, which maintains the tradition of giving charity (the substituted money) to the poor, has been endorsed by many rabbis and is mentioned in many prayer books, including the highly regarded Artscroll Siddur.

2. We should attempt to increase the knowledge of Jews with regard to Judaism's beautiful and powerful teachings with regard to showing compassion to animals. The following are a few examples:

Moshe Rabbenu, (our great teacher, Moses) and King David were considered worthy to be leaders of the Jewish people because of their compassionate treatment of animals, when they were shepherds. Rebecca was judged suitable to be a wife of the patriarch Isaac because of her kindness in watering the ten camels of Abraham's servant.

Many Torah laws involve proper treatment of animals. One may not muzzle an ox while it is working in the field nor yoke a strong and a weak animal together. Animals, as well as people, are allowed to rest on the Sabbath day. The importance of this concept is indicated by the fact that it is part of the Ten Commandments and by its recitation every Sabbath morning by many Jews, as part of the kiddush

ceremony.

The psalmist indicates G-d's concern for animals, for "His compassion is over all of His creatures" (Psalms 145:9). And there is a mitzvah-precept in the Torah to emulate the Divine compassion, as it is written: "And you shall walk in His ways" (Deuteronomy 28:9). Perhaps the Jewish attitude toward animals is best summarized by Proverbs 12:10: "The righteous person considers the soul (life) of his or her animal."

In summary, the Torah prohibits Jews from causing tsa'ar ba'alei chayim, any unnecessary pain to living creatures, even psychological pain. Rabbi Samson Raphael Hirsch, an outstanding 19th century philosopher, author, and Torah commentator, eloquently summarizes the Jewish view on treatment of animals:

Here you are faced with God's teaching, which obliges you not only to refrain from inflicting unnecessary pain on any animal, but to help and, when you can, to lessen the pain whenever you see an animal suffering, even through no fault of yours. (Horeb, Chapter 60, #416) In the same section, Rabbi Hirsch indicates further how great our concern for animals must be:

There are probably no creatures that require more the protective Divine word against the presumption of man than the animals, which like man have sensations and instincts, but whose body and powers are nevertheless subservient to man. In relation to

them man so easily forgets that injured animal muscle twitches just like human muscle, that the maltreated nerves of an animal sicken like human nerves, that the animal being is just as sensitive to cuts, blows, and beating as man. Thus man becomes the torturer of the animal's soul, which has been subjected to him only for the fulfillment of humane and wise purposes.

3. In view of the above, it can be argued that one way that Jews can accomplish repentance and other goals of Rosh Hashanah and Yom Kippur is by moving away from the unnecessary exploitation of animals. For many of the values of this holiday period are more consistent with practicing mercy toward all of G-d's creatures:

(a) Prayers on Rosh Hashanah and Yom Kippur for God's compassion during the coming year are most consistent with acts of kindness to both other people and animals. The following story reinforces this idea:

Rabbi Israel Salanter, one of the most distinguished Orthodox Rabbis of the nineteenth century, failed to appear one Yom Kippur eve to chant the sacred Kol Nidre Prayer. His congregation became concerned, for it was inconceivable that their saintly rabbi would be late or absent on this very holy day. They sent out a search party to look for him. After much time, their rabbi was found in the barn of a Christian neighbour. On his way to the synagogue, Rabbi Salanter had come upon one of his neighbour's calves, lost and tangled in the brush. Seeing that the animal was in distress, he freed it and led it home through many fields and over many hills. His act of mercy represented the rabbi's prayers on that Yom Kippur evening.

(b) Consistent with Rosh Hashanah as a time when Jews are to "awaken from slumber" and mend our ways, using

money for the kapparot ritual shows that we are putting Torah teachings about compassion into practice.

(c) Acts of kindness and charity are consistent with God's "delighting in life" on Rosh Hashanah, since, unlike the kapparot ceremony, it doesn't involve the possible cruel treatment and death of animals.

4. Finally, and perhaps most importantly, we should remind others that kapparot is not biblically or talmudically ordained (as is *tsa'ar ba'alei chayim*, that the custom arose at a later period in Jewish history, that it has been condemned by many Jewish sages, and that the important goal of increasing our sensitivity to the importance of repentance and charity can be accomplished as well, and perhaps better, by substituting money for a bird.

SUCCOT - REV ZVI AMROUSI

Sukkot makes quite a drastic transition, from one of the most solemn holidays in our year - Yom Kippur - to one of the most joyous. Sukkot is so unreservedly joyful that it is commonly referred to in Jewish prayer and literature as *Zeman Simhatenu*, the Season of our Rejoicing. Sukkot is the last of the *Shalosh Regalim* (three pilgrimage festivals). Like Passover and Shavu'ot, Sukkot has a dual significance: historical and agricultural. Historically, Sukkot commemorates the forty-year period during which the children of Israel were wandering in the desert, living in temporary shelters. Agriculturally, Sukkot is a harvest festival and is sometimes referred to as *Hag Ha-Asif*, the Festival of Ingathering.

The word "Sukkot" means "booths," and refers to the temporary dwellings that we are commanded to live in

during this holiday in memory of the period of wandering. Sukkot lasts for seven days. The two days following the festival, *Shemini Atzeret* and *Simhat Torah*, are separate holidays but are related to Sukkot and are commonly thought of as part of Sukkot.

The festival of Sukkot is instituted in Leviticus 23:33, where we are told:

...On the fifteenth day of this seventh month is the Festival of Sukkot, seven days for the L-rd. - Leviticus 23:34

No work is permitted on the first and second days of the holiday, and the eighth and ninth. Certain work is permitted on the remaining days. These intermediate days on which work is permitted are referred to as *Hol Ha-Mo'ed*, as are the intermediate days of Passover. On these days, although we can drive and switch on electricity, we should avoid writing and going to our places of business, unless there is significant financial loss. Sephardim do not put on Tefillin on the intermediate days.

BUILDING A SUKKAH

You will dwell in booths for seven days; all natives of Israel shall dwell in booths. -Leviticus 23:42

In honour of the Festival's historical significance, we are commanded to dwell in temporary shelters, as our ancestors did in the wilderness. The temporary shelter is referred to as a *sukkah* (which is the singular form of the plural word "sukkot"). The commandment to "dwell" in a *sukkah* can be fulfilled by simply eating all of one's meals there; however, if the weather and one's health permit, one should spend as much time in the *sukkah* as possible, including sleeping in it.

A *sukkah* must have at least two and a half walls covered with a material that will not blow away in the wind. Why two and a half walls? Put simply, that is the minimum requirement for a shelter but, our Rabbis give another, beautiful explanation: Look at the Hebrew letters of the word "*sukkah*" סוכה; one letter has four sides, one has three sides and one has two and a half sides. The "walls" of the *sukkah* do not have to be solid; canvas covering tied or nailed down is acceptable and quite common. A *sukkah* may be any size, so long as it is large enough for you to fulfill the commandment of dwelling in it.

The roof of the *sukkah* must be made of material referred to as *sekhakh* (literally, covering). To fulfill the commandment, *sekhakh* must be something that grew from the ground and was cut off, such as tree branches, corn stalks, or bamboo reeds. *Sekhakh* must be left loose, not tied together or tied down. *Sekhakh* must be placed sparsely enough that rain can get in, and preferably sparsely enough that the stars can be seen, but not so sparsely that more than ten inches is open at any point or that there is more light than shade. The *sekhakh* must be put on last.

Note: You may put a water-proof cover over the top of the *sukkah* when it is raining to protect the contents of the *sukkah*, but you cannot use it as a *sukkah* while it is covered and you must remove the cover to fulfil the mitzvah of dwelling in a *sukkah*. It is common practice, and highly commendable, to decorate the *sukkah*.





ARBAA MINIM: THE FOUR SPECIES

On the first day, you will take for yourselves a fruit of a beautiful tree, palm branches, twigs of a braided tree and brook willows, and you will rejoice before the L-rd your G-d for seven days. - Leviticus 23:40

Another observance during Sukkot involves what are known as the Four Species (arbaa minim in Hebrew) or the lulav and etrog. We are commanded to take these four plants and use them to "rejoice before the L-rd." The four species in question are an etrog (a citrus fruit similar to a lemon native to Israel; in English it is called a citron), a palm branch (in Hebrew, lulav), two willow branches (aravot) and three myrtle branches (hadassim). The six branches are bound together and referred to collectively as the lulav, because the palm branch is by far the largest part. The etrog is held separately, but in the same hand. With these four species in hand, one recites a blessing and waves the species in all six directions (our custom: south, north, east, west, up, down), symbolizing the fact that G-d is everywhere.

The four species are also held and waved during the Hallel prayer in religious services, and are held during processions around the Tevah or bimah (the pedestal where the Torah is read) called hakafot each day during the Festival. These processions commemorate similar processions around the altar of the ancient Temple in Jerusalem. This part of the service is known as Hosha-anot, because while the procession is made, we recite a

prayer with the refrain, "Hosha na!" (please save us!). On the seventh day of Sukkot, seven circuits are made. For this reason, the seventh day of Sukkot is known as Hoshanah Rabbah (the great Hoshanah).

After the circuits on Hoshanah Rabbah, we beat the willow branches against the floor five times, shaking loose some or all of the remaining leaves. A number of explanations are offered for this unusual beating practice, but the primary reason seems to be agricultural: the rainy season in Israel begins in the autumn, and the leaves falling from the willow branch symbolize our desire for beneficial rainfall. The following day (Shemini Atzeret), we begin praying for rain, which was of vital importance to the People of Israel then, as is still highly significant today. In fact, all the Hoshanot prayers are about rain.

Why take these plants into the Synagogue? The Torah does not offer a specific reason but a few explanations are suggested. A simple explanation is that, as the Torah says: "You shall rejoice (with them) before the L-rd". In order to thank Hashem for the harvest, we bring some typical plants which flourished because of His rainfall. But why these particular plants? Our Rabbis offer two explanations: one, that these plants represent different parts of the body, or that they represent different kinds of Jews.

According to the first interpretation, the long straight palm branch represents the spine. The myrtle leaf, which is

a small oval, represents the eye. The willow leaf, a long oval, represents the mouth, and the etrog fruit represents the heart. All of these parts have the potential to be used for sin, but should join together in the performance of mitzvot (commandments).

According to the second interpretation, the etrog, which has both a pleasing taste and a pleasing scent, represents Jews who have achieved both knowledge of Torah and performance of mitzvot. The palm branch, which produces tasty fruit, but has no scent, represents Jews who have knowledge of Torah but are lacking in mitzvot. The myrtle leaf, which has a strong scent but no taste, represents Jews who perform mitzvot but have little knowledge of Torah. The willow, which has neither taste nor scent, represents Jews who have no knowledge of Torah and do not perform the mitzvot. We bring all four of these species together on Sukkot to remind us that every one of these four kinds of Jews is important, and that we must all be united.

The second part of the Festival are two special days (in Israel, only one day): The first is Shemini Atzeret - which is a Holy Day of Assembly. The last day is Simhat Torah - Rejoicing of the Law. (In Israel both of these two Festivals are celebrated on the same day).

WHAT IS SIMHAT TORAH ABOUT?

Moshe Rabbenu and Ezra Hassofer instituted the regular reading of the Torah on Shabbat, Festivals and Monday and Thursday mornings. Originally, it took a few years to finish reading the whole Torah, normally about three. The Geonim - 10th to 12th Century - started the custom of reading the whole Torah in a year. We begin reading the first Parashah - Beresheet on the Shabbat after Simhat Torah and finish reading it on Simhat Torah. Because we complete reading the Torah, we have reason to celebrate and be happy, hence Simhat Torah - the Rejoicing of the Torah. We elect two Hatanim - Bridegrooms - whose job will be to finish reading the Torah, and immediately start again. Our Rabbis always believed that when you finish a holy activity, immediately start a little of the next, in order that you will find it easier to continue later on. On Simhat Torah Day, we take four Sepharim out. In the first we read to seven people, or more, part of the last Parashah of the Torah - Vezot Habberakha - then we call Hatan Torah who will come up with his own Sepher, and reads the whole of Vezot Habberakha, thus completing the reading of the Torah. After that, the Hatan Beresheet comes up with his own Sepher and reads a small part of the first Parashah of the Torah - Beresheet. The fourth Sepher Torah is for the Mafter who reads from another Parashah altogether - Pinhas.



CONDOLENCES:

We extend our deepest sympathy to:

Mrs. Hilda Hikmet on the passing away of her mother, Mrs. Amy Fattal.

Mr. Chaim Someck on the passing away of his mother, Mrs. Flora Somech bat Lulu Gabai.

Mr. Adrian Mendoza and family on the passing away of his wife, Mrs. Marjatta Mendoza.

Mr. Maurice Dwek, Mr. Sam Dwek and Messrs. Saleh, Ellie and Zaki Ishag on the passing away of their wife, mother and sister, Mrs. Naomi (Mimi) Dwek

Mr. David Onona on the passing away of his sister, Mrs. Perla Bouzaglo bat Mazal, in Israel.

Messrs. Mark and Daniel Harubi and Mrs. Sara Shir on the passing away of their father, Mr. Avi Harubi, in Israel.

WE WISH THEM AND THEIR FAMILIES A LONG AND PEACEFUL LIFE.

JUDITH SALEH - AS GIVEN BY THE FAMILY:

We regret to inform the Community of the passing of Mrs Judith Saleh. We send our deepest condolences to her daughters Mary Freebody and Joy Bennett and her niece Toni Sullam.

Judith passed peacefully on 14 March 2015.

Mrs. Liat Baher on the passing away of her father, Mr. Aharon Daniel.

Mr. Harry Fattal on the passing away of his mother, Mrs. Salima Fattal.

Mrs. Flora Southern on the passing away of her mother, Mrs. Moselle Ezra, who was the head mistress of the Hasmonian prep school in Edgware in the nineties.

Mrs. Clemy Lagnado, Victor and Becky Dellia on the passing away of their husband and father, Mr. Mayer Lagnado

Mrs. Toni Sullam on the passing away of her aunt, Mrs. Judith Saleh

Dr. Cyril Brazil on the passing away of his brother, Mr. Victor Brazil

To family and friends of Mr. Emmanuel Bahar on his passing away.

Judith has been a member of the Neveh Shalom Community for over 25 years. Unfortunately, her deteriorating health prevented her from attending Services in the last few years of her life. She is sorely missed by all those who knew her.

MIMI DWEK EULOGY - AS WAS GIVEN BY REV ZVI AMROUSSI:

Today, being one of the days between Yom Kippur and Succot, we may not deliver a proper emotive eulogy. We are however allowed to state facts in praise.

Mimi Dwek! The name conjures up an image of a vibrant, vivacious, elegant and beautiful lady, who lived life to the full. Whenever she came to the David Ishag synagogue she took care to find out all about it and its members. For me personally it was always a pleasure to speak to her. She was so easy to talk to and about any subject! Judaism, politics, family, and bridge - at which I understand, she was almost unbeatable.

Having spoken to members of her family and to close friends, I find that she was a consummate most welcoming hostess, an inspiration and a role model to many and a source of support and wonderful caring advice to many. In the words of a friend: "Mimi was synonymous with life, with her freshness, her laughter and her playfulness". She was physically active and adventurous. Up to six weeks ago, she was regularly working out with her personal trainer and 8 weeks ago, she went skydiving with her son David, and her grand children Jordan and Antony.

She was loved by her husband and children, her brothers and her grandchildren, with whom she found a common language. She was looking forward to becoming a great grandmother in a few months.

Yesterday was of course Yom Kippur. One of the oft repeated chants in the service was "kee bayom hazzeh yekhapper alekhem le taher etkhem mikkol hattotekhem lifneh Hashem titharu - for on this day He will forgive you, to cleanse you from all your sins, before the L-rd". Based on this Torah verse, the Gemara in Ketubbot advises that dying on Yom Kippur ensures that the person dies absolutely without sin. Being the fighter that she was, Mimi defied doctors' assessment of her situation, passing away three days later, on Yom Kippur. In addition to having been cleansed of all sin by the atonement power of Yom Kippur, she has also suffered severely. Although hers was not a lengthy illness, for a lady who loved life to be advised of her most vulnerable and imminently critical condition, is a shattering painful experience. Add to this Mimi's antecedents, her parents and the Ishag family's generosity to Tsedaka, and that of the Dwek family she married into, and her own cases of individual care to the needy, we have before us a true Tsadeket, totally devoid of sin.

I pray that your husband Maurice, your daughter Marie Claire, your sons David and Sam, and your brothers Salah, Zaki and Eddie will find solace in your precious and beautiful memory, and the realisation that your place in Gan Eden is secure.

**TEHI NISHMATA TSERURA
BITSROR HAHAYIM
AMEN.**

KIDDUSHIM AND SEUDOT:

Our appreciation goes to the following for their kind donations of kiddushim and seudot:

Messrs. Robin and Sam Samra in memory of their father Mr. Ovadia Samra.

Mr. Berto and Mrs. Joyce Cohen in celebration of the Bat Mitzvah of their granddaughter, Natasha.

Mrs. Monique Arazi and her children Shafit, Simone and Joseph in memory of their husband and father Mr. Ram Arazi.

Mrs. Arlette Hanen and her children Victor and Lina in memory of their husband and father, Mr. Raymond Hanen.

Mmes. Joyce Cohen, Edna Harrison, Aimée Leon and Myrna Doppelt in memory of their mother Mrs. Edward Dwek HaCohen.

Messrs. Saleh, Zaki and Elie Ishag in memory of their father Mr. David Ishag.

The Hatanim, Mr. Jamil Khazoom and Mr. Avner Tamman, and their families for both kiddushim on Simchat Torah evening service and the following morning service.

Mr. Ben-Shalom Gentely in memory of his mother, Mrs. Miriam Gentely.

Mrs. Denise Shemtob, Mr. Sam Shemtob and Mrs. Susan Shemtob in memory of their son, brother and husband Mr. Jack Shemtob.

Mr. Richard and Mrs. Beverley Persky for the engagement of their daughter, Sasha, to Oliver Kay.

Mr. Hessy and Mrs. Viviane Saidler in celebration of the Bar Mitzvah of their son, Nigel.

Mr. Robin and Mrs. Shafit Samra in celebration of the engagement of their daughter, Monica.

Mr. Jeff Solomon in memory of his father Mr. Isaac Solomon.

Mrs. Jacqueline Khalastchi, Mrs. Suad Sebti and Mr. Jamil Khazoom in memory of their father, Mr. Yousef Khazoom and of their late aunt, Mrs. Margeurite Al-Akri bat Dina.

Mrs. Betty Ishag, Mrs. Freda Myers, Messrs. Leon and Berto Cohen in memory of their father Mr. Joseph Aslan Cohen.

Mr. Elliott and Mr. Eyal Myers, Mrs. Alice Levy and Mrs. Ilana Hebert in memory of their mother Mrs. Liliane Myers.

Mrs. Sue Khazoom in memory of her mother Mrs. Daisy Peress.

Mrs. Jacqueline Khalastchi and her children Mmes. Bushra Khalastchi and Brigitte Hikmet and Mr. Freddy Khalastchi in memory of their husband and father Mr. Haron Khalastchi.

Mr. Jack Hikmet in memory of his parents Mr. Naji and Mrs. Juliette Hikmet.

Messrs. Robin and Sam Samra in memory of their mother Mrs. Mounira Samra.

Messrs. Saleh, Zaki and Elie Ishag in memory of their mother Mrs. Oro Ishag - Dwek.

Mmes. Betty Ishag and Freda Myers and Messrs. Leon and Berto Cohen in memory of their mother Mrs. Marie Cohen.

Mr. Chaim and Mrs. Esther Someck, on the marriage of their son, Alan, to Orit Chachko.

Mmes. Joyce Cohen, Edna Harrison, Aimée Leon and Myrna Doppelt in memory of their mother Mrs. Fortunée Dwek HaCohen.

Mmes. Rosy Cohen, Joyce Tamam and Claudy Huttner in memory of their mother Mrs. Jacqueline Fiss.

Mr. Ben-Shalom Gentely in memory of his father Mr. Zevulun Gentely.

Messrs. Elliot and Eyal Myers and Mmes. Alice Levy and Ilana Hebert in memory of their father Mr. Mayer Myers.

Mr. Faiz and Mrs. Bushra Khalastchi on the engagement of their son, Rudi, to Frances Fogel.

Mr. David and Mrs. Rosalind Judah on the marriage of their son, Ben, to Yael Misrahi.

Mr. Maurice Madjar for a seuda in memory of his mother, Mrs. Celine (Sarah) Madjar and in memory of his father, Mr. Jacques Madjar.

Mr. David Judah for a seuda in memory of his mother Mrs. Rachel Judah.

Mrs. Esther Kamhi and family for a seuda in memory of their husband and father Rabbi Dr. David Kamhi.

Mrs. Marie Del Monte, Mrs. Sally and Mr. Richard Del Monte for a seuda in memory of their husband and father, Mr. Sydney Del Monte.

Rev Zvi Amroussi for a seuda in memory of his father Rabbi Orani Amroussi.

Mrs. Helen Goldblatt for a Seuda in memory of her late mother Mrs. Lily Green.

THE NEVEH SHALOM CLUB:

The club, which is open to all synagogue members and their friends, meets regularly every Tuesday from 1:00 to 4:00pm and on the first Sunday of every month from 1:00 to 4:00pm. New members are always welcome. Please contact the following members of the committee for details of any activities:

Mr. Cesar Benson - on 020 8904 3009 or via email gladysandcesarbenson@gmail.com

Mr. Alphonse Salem - on 020 8904 4205 or via email alphonse.salem@gmail.com



CHILDREN'S SERVICE:

A special children's service followed by a children's kiddush is held at the synagogue in the Victor Saleh lecture room on the first Shabbat of every month as well as on festivals.

Young children or grandchildren of the community members are most welcome to join and help establish the next generation of our congregation. Parents are asked to sit together with their children in synagogue for at least part of the prayers whenever they attend.

LIBRARY:

All those wishing to borrow books from the Synagogue library lending section are very welcome to do so.

Please remember to note the details of the book, your name and contact information in the blue file which is kept in the library. This way the librarians, Mr. Yehuda Erdman and Mr. Jack Sitton will know where these books are. Thank you for your co-operation and enjoy your reading!

PARNASIM

Anyone wishing to be called to the Sepher (alayah) and on any other matter concerning the wardens should contact the following members:

- **Mr. Ben Gentely** on 020 8908 3065 or via email at gentely@hotmail.com
- **Mr. Freddy Khalastchi** on 07956 360 690 or via email at Freddy.khalastchi@Harris-Lipman.co.uk
- **Mr. David Rasouly** on 07740 635 707 or via email at davidrasouly@gmail.com
- **Mr. Jack Sitton** on 020 8422 2653 or via email at jack@yomans.co.uk

NOTE:

A central diary of events is held by the secretary, Mr. Elliott Myers, who can be contacted on 020 8346 8744 or via email at elliottmyers@nevehshalom.com.

Anyone wishing to sponsor a regular Kiddush or arrange a special Kiddush should contact Mrs. Monique Arazi on 020 8959 4606 or 07951 273 504 or via email at moniquearazimail@yahoo.co.uk.

Anyone wishing to hold a special function at the synagogue should contact Mr. Albert Harrison on 07976 632 515 or via email at harrison644@btinternet.com.

Anyone wishing to have an announcement included in the bulletin should contact Mrs. Liza Yehuda on 020 8908 2261 or via email at yariv_yehuda@hotmail.com.

For any information regarding social activities and events at the Neveh Shalom Community please contact Mr. Jack Tamman on 020 8958 0475 during the day or via email at jack@tamman.co.uk.

Anyone wishing to have an announcement on the website or receive general announcements from the Neveh Shalom Community by email should contact Mr. Jon Spain via email at jonesse@ntlworld.com.

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HIGH HOLIDAYS TIMETABLE

SUNDAY 13TH SEPTEMBER

Erev Rosh Hashanah	
MORNING SERVICE	8.15 a.m.
(Including Selihot & Hatarat Nedarim)	
Festival begins	7.05 p.m.
EVENING SERVICE	6.45 p.m.

MONDAY 14TH SEPTEMBER

First Day Rosh Hashanah	
MORNING SERVICE	8.30 a.m.
Tashlikh	6.15 p.m.
EVENING SERVICE	6.30 p.m.

TUESDAY 15TH SEPTEMBER

Second Day Rosh Hashanah	
MORNING SERVICE	8.30 a.m.
EVENING SERVICE	7.15 p.m.
Festival terminates	8.05 p.m.

WEDNESDAY 16TH SEPTEMBER

Fast of Gedallah	
Fast terminates	7.55 p.m.

SATURDAY 19TH SEPTEMBER

Shabbat Shuvah	
MORNING SERVICE	9.00 a.m.
EVENING SERVICE	7.00 p.m.
Shabbat terminates	7.57 p.m.

TUESDAY 22ND SEPTEMBER

Erev Yom Kippur	
MORNING SERVICE	6.30 a.m.
(Including Selihot & Hatarat Nedarim)	
Festival and Fast begin	6.44 p.m.
Kol Nidre	7.00 p.m.

WEDNESDAY 23RD SEPTEMBER

Yom Kippur	
Zemirot	8.30 a.m.
Shahrit	9.45 a.m.
Sepher	11.30 a.m.
Musaph	12.45 p.m.
Minha	4.00 p.m.
Hashkavot	6.00 p.m.
Neila	6.30 p.m.
Shofar	7.48 p.m.

SUNDAY 27TH SEPTEMBER

Erev Souccot	
MORNING SERVICE	8.15 a.m.
Festival begins	6.33 p.m.
EVENING SERVICE	6.45 p.m.

MONDAY 28TH SEPTEMBER

First Day Souccot	
MORNING SERVICE	9.00 a.m.
EVENING SERVICE	6.30 p.m.

TUESDAY 29TH SEPTEMBER

Second Day Souccot	
MORNING SERVICE	9.00 a.m.
EVENING SERVICE	6.30 p.m.
Festival terminates	7.34 p.m.

WEDNESDAY 30TH SEPTEMBER

Chol Hamoed

THURSDAY 1ST OCTOBER

Chol Hamoed

FRIDAY 2ND OCTOBER

Chol Hamoed	
Shabbat commences	6.21 p.m.
EVENING SERVICE	6.30 p.m.

SATURDAY 3RD OCTOBER

Shabbat Chol Hamoed & Erev Hosh'a'anah Rabbah	
MORNING SERVICE	9.00 a.m.
EVENING SERVICE & LIMMUD	6.30 p.m.
Shabbat terminates	7.24 p.m.

SUNDAY 4TH OCTOBER

Hosh'a'anah Rabbah	
MORNING SERVICE	7.45 a.m.
Festival begins	6.17 p.m.
EVENING SERVICE	6.30 p.m.

MONDAY 5TH OCTOBER

Shemini Atseret	
MORNING SERVICE	9.00 a.m.
EVENING SERVICE	6.30 p.m.
Simchat Torah Hakaphot	7.30 p.m.

TUESDAY 6TH OCTOBER

Simchat Torah	
MORNING SERVICE	9.00 a.m.
EVENING SERVICE	6.15 p.m.
Festival terminates	7.18 p.m.

SATURDAY 10TH OCTOBER

Shabbat Beresheet & Mevarchim	
MORNING SERVICE	9.00 a.m.
EVENING SERVICE	6.15 p.m.
Shabbat terminates	7.09 p.m.

SERVICES DURING THE YEAR ARE AS FOLLOWS:

FRIDAY EVENINGS

approx. 15 minutes after commencement of Shabbat;

SATURDAY MORNINGS 9.00 am;

SATURDAY EVENINGS

approx. one hour before termination of Shabbat;

SUNDAY MORNINGS 8.15 am

For security reasons, you are kindly requested:

1. Not to park in the vicinity of the Synagogue nor congregate outside the front of the building at any time;
2. To be vigilant; to report anything suspicious to the Security Officers and to cooperate fully with them.

NISSAN AND TISHREI: A STUDY IN THE JEWISH NEW YEARS

by David Tamman



David is a Business Analyst working at Goldman Sachs. He has been a member of the shul since 2011. He is married to Vanessa and has two sons (Gavriel aged 4 and Avishai aged 2).

The Torah explicitly tells us that the Jewish year begins on the first of Nissan. This is described in the context of the first Passover: "The L-rd said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you" (Shemot 12:1-2).

However, it is surprising that the Torah makes no reference to a "new year" on the first of Tishrei. We all know the traditional Rosh Hashanah greeting is 'Shana Tova' and recognise this as the start of the Jewish Year as we reset the calendar year at this point. The Torah's references to the first of Tishrei are lacking in detail, the festival being characterised primarily by the blowing of a shofar: "Speak unto the Children of Israel saying, In the seventh month, on the first day of the month, shall be unto you a solemn rest; a memorial proclaimed with the blast (teruah) of the horn, a holy convocation" (Vayikra 23:24). The name "Rosh Hashanah" is not mentioned, nor is there a reference to its function neither as a day of

judgment nor as the anniversary of the world's creation.

The Mishnah, however, outlines Rosh Hashanah's 'New Year' status in Rosh Hashanah 1:1. "The first of Tishrei is the beginning of the year [Rosh Hashannah] for years, sabbatical cycles, and the jubilee." Although the function of this new year relates principally to the agricultural cycle and the beginning of a new harvest year, the Mishnah also begins to assign to it conceptual and theological meaning. "On Rosh Hashanah all human beings pass before Him as troops, as it is said, 'the L-rd looks down from heaven; He sees all mankind. From His dwelling place He gazes on all the inhabitants of the earth. He who fashions the hearts of them all, who discerns all their doings'" (Psalms 33:13-15) (M. Rosh Hashanah 1.2).

Many commentators note that throughout the Jewish calendar "different spiritual forces" are at work. The festivals are focal points in the year and it is important to understand these various spiritual forces at play at these times in order to harness the potential of the festivals and maximise it. Taking a closer look at the underlying symbolism of these festivals can assist us in understanding the answer to the question of which chag truly represents the beginning of the year - Pesach or Rosh Hashanah?

ROSH HASHANAH - CONCEPTION

A human being originates in the mother's womb, where the new human

is surrounded on all sides by water. As part of the process of teshuva (repentance), a person returns to the water both physically in the widely observed minhag to immerse in the mikva before Rosh Hashana and figuratively speaking i.e. man returns to his origin and source, to the initial state of pristine purity in which he was first created. This symbolises the ultimate aim of the teshuva process where man attempts to spiritually cleanse himself and return to a pure, sin-free status only known previously before he had been born.

This symbolic force is most keenly felt on the festival of Rosh Hashanah, which we describe as "Yom Harat Olam" - the day of the world's conception. Rosh Hashanah marks the day when man was created, and it is therefore appropriate, as part of the commemoration of man's initial emergence, to once again immerse in a mikveh thereby embodying and enlivening our efforts to return to our roots and to our initial state of purity.

"EVERYTHING GOES AFTER THE BEGINNING" (MIDRASH)

This statement of Chazal contains hidden depth. The moment of conception of anything which comes into existence must contain all the elements of the future of that thing. In the natural world, we observe that 'mighty oaks from little acorns grow'. Similarly, all the genes of a human being are laid down at the point of conception and thereafter all the

physical features which manifest in the person as they develop result from those genes. As the child develops, many critically important phases follow, but none as critical as that first instant. Each additional phase is a further revelation, a further consequence of the embedded coding of the previous. In all cases, the closer to the beginning, the greater the impact of any change and the more critical the consequence of any pathway taken.

TODAY THE UNIVERSE WAS CONCEIVED - MACHZOR ROSH HASHANAH

Time, whilst we don't always sense it, is also a creation. In the book of Joshua we find Hashem physically stops time to allow the battle to reach its conclusion: "And the sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies... and the sun stayed in the midst of heaven, and did not hurry to go down about a whole day" (Joshua 10:13). The Jewish year is an organic entity and its conception phase commences on Rosh Hashanah and concludes with Yom Kippur.

It is well known that when a woman is pregnant, if she drinks, smokes or takes drugs the risk of causing irreversible damage to the foetus is increased. Yet, for the most part, the same amount of drinking or smoking will not cause the same level of damage to a grown adult. This is because, when a human being is in a foetal stage, the smallest things can and will do quite a bit of damage. Conversely, using this



analogy for spiritual matters, spiritually strengthening acts have more potential to be more strongly embedded into our make for the year ahead during the Aseret Yamei Teshuva. Rosh Hashanah is a time when we are at our spiritual foetal stage. Our spiritual genes, are being laid out over these two days and the following eight days and these particular genes will then grow and develop throughout the year. This is the importance of Rosh Hashanah and we must be alert to the heightened risk that even the smallest damage can expose us too. We must use this time wisely. When we use our Rosh Hashanah in a proper manner, with repentance, and living to our potential, it will be these traits that will be “coded into our genes.”

For this reason, we are extremely careful about trying to live correctly on Rosh Hashanah and the subsequent days. The way one begins the year will determine how the rest of the year reveals itself. If one can form the genes of the year correctly, the foetus will develop correctly and the child and adult will be healthy. Echoing this, many have the custom not to sleep during the day of Rosh Hashanah, at least not until midday -- they want to lay down the genes of the year in consciousness and spiritual effort, not oblivion.

The Maharal says that, in the womb, the foetus' hands are by his temple symbolising the fact that human beings must direct actions symbolised by hands, to mind and thought. He says that emotions are the most powerful force within the human being, but we should strive to rise above them and think clearly about life and our purpose in this world.

There is a famous piece of imagery used by the prophet Jeremiah. He says people act as if they are horses in a cavalry charge. These horses are not thinking about the reason for their charging; they are simply doing so because they are driven to do so even if it is to their detriment. Similarly, in modern day horse racing, the horses do not know why they must run to the finish line or the purpose of the race; they run because they are forced to. In life, the prophet says, we must not simply charge ahead and run because everyone else is doing it. Rosh Hashanah is about stopping and asking what the purpose of our lives is and whether we are in fact doing all we can to fulfil that purpose.

The Maharal further explains that the foetus is in a bowing position with its heels tucked underneath it as if it is bowing before G-d and submitting before His authority. A major theme of the prayers on Rosh Hashanah is the Kingship of G-d because Rosh Hashanah is the anniversary of the day that G-d became King. Prior to the creation of Adam and Eve there were no beings in the world who could freely choose and acknowledge G-d as King – a King without subjects is missing an integral part of what royalty requires. By recognising G-d as King we are acknowledging His authority over our lives and submitting to His will.

PESACH - BIRTH

“Or has any G-d performed miracles to come and take him a nation from the midst of another nation, with trials, with signs, and with wonders, and with war and with a strong hand, and with an outstretched arm, and with great

awesome deeds, as all that the Lord your God did for you in Egypt before your eyes?” (Devarim 4: 34).

Echoing Moses' description (in Deuteronomy 4:34) of the Exodus as a time when G-d “took a nation from the midst (implying ‘womb’) of another nation,” the prophet Ezekiel describes the event as the “birth” of the Jewish people. Before the Exodus, the Jews shared a common ancestry, culture and heritage, but they did not constitute a nation; on that first Passover, the entity Israel was born (Yevamos 46a) — and “a convert to Judaism is as a new-born child” (Ibid., 22a).

The central theme of this festival is that the Exodus from Egypt marks the birth of the Jewish nation. But it was not simply the emergence of the Jews as a nation; other peoples and civilisations also become nations at one point or another. The singular distinction of the Jewish birth was that at that moment Jewry assumed a new identity. This is why the time of the Exodus is considered the beginning of the “conversion” phase of the Bnei Yisrael, and the giving of the Torah is then its culmination. They became a Torah nation. Through the birth pains of 210 years of exile in Mitzrayim, the Jewish Nation was delivered via the process of Exodus, the Splitting of the Yam Suf and Revelation and Sinai. They emerged anew, endowed with all the tools needed to embrace and engage with life. The Prophet Ezekiel compares the redemption of the Jewish people from Egypt to the birth of a child, in that the bodily and spiritual liberation from Egypt, and their development thereafter, parallels the birth of a child,

following which it immediately begins its physical development, which lays the foundation for its entire life.

Rosh Chodesh Nisan, the first day of the month of redemption, occurs on the same day of the week as the first day of Passover, two weeks later. The Torah designated the day of Rosh Chodesh Nisan as the “New Year for Kings and Festivals.” This designation also suggests a connection with the fact that in this month the Jews were reborn as a nation and were then ordained and promised by G-d to be a “Kingdom of priests and a holy nation” at Sinai. The new year starting in Nissan celebrates the creation of the Jewish nation through the redemption of the Israelites from Egypt. In this context, Nissan, as the first of the months, coincides with the beginning of Jewish national history.

CONCLUSION

Through examining Rosh Hashanah and Pesach in this way, we can see two distinct beginnings in their own right – that of creation and conception and that of the very point of birth. On a practical level, Rosh Hashanah is the time that our spiritual genes are written for next year (first beginning). The time from Rosh Hashanah onwards is then spent nurturing that potential at which point the real fruits should be seen to sprout on Pesach (the second beginning) from the initial spiritual seed that was planted six months earlier.

THE SEPHARDI CONGREGATION OF SOUTH MANCHESTER – SHAARE HAYIM

EVE OF SHABBAT:

11th Sep 6.30pm	6th Nov 3.45pm	9th Oct 5.45pm	4th Dec 3.30pm
18th Sep 6.30pm	13th Nov 3.45pm	16th Oct 5.30pm	11th Dec 3.30pm
25th Sep 6.30pm	20th Nov 3.40pm	23rd Oct 5.15pm	18th Dec 3.30pm
2nd Oct 6.15pm	27th Nov 3.30pm	30th Oct 4.00pm	25th Dec 3.30pm



FUNERALS:

Irene Alexander
Lily Lucas
Maurice Mesrie
Gracie Peppi
Violet Dellal

David Betesh
Violet Hedwat
Evelyn Hazzan
Gilan Tishbi
Simon Lebovits

Elie Waddan
Jacques Sultan
Ezra Hillel
Henri Sueke
Yvonne Glaser

BIRTHS:

Shimrit and Robbie Mesrie on the birth of a son.

Fay Mesrie on the birth of a grandson.
Lucille and Sidney Cohen of the birth of a grandson.

Karen and Martin Ailion on the birth of a grandson.

Maurice Sultan on the birth of a great granddaughter.

Dianne and Roger Leon on the birth of a granddaughter.

Vera Cohen on the birth of two great granddaughters.

Sue and David Fernandez on the birth of a grandson.

Rose Fernandez on the birth of a great grandson.

Sally and Michael Cohen on the birth of a grand daughter and grandson.

Yvonne and Ferri Todd on the birth of a granddaughter.

Rhuanie Tojarieh on the birth of a great granddaughter.

Danni and the late Henri Sueke on the birth of a son.

Vivienne and Ernie Hunter on the birth of a granddaughter.

Hannah and Hadleigh Stollar on the birth of a son.

Marilyn and Gary Schultz on the birth of a grandson.

Jeanette and Ronnie Abrahams of the birth of a granddaughter

Sharon and David Peppi on the birth of a granddaughter.

Maurice Peppi on the birth of a great granddaughter.

Lilly and Brian Joseph on the birth of a granddaughter.

Claire Sinyor on the birth of a granddaughter.

Ruth and Stewart Price on the birth of a granddaughter.

Beryl Edelstein on the birth of a great granddaughter.

Sharon and David Tussie on the birth of a grandson and granddaughter.

Lauren and Robert Shadi on the birth of a daughter.

Sara and Iraj Shadi on the birth of a granddaughter.

Erica and Geoff Abrahams on the birth of a granddaughter.

Grace Kachani on the birth of a great granddaughter.

Sara and Nasser Bastan on the birth of a grandson.

Taleh and Yedidya Jebreel on the birth of a great granddaughter and great grandson.

Marilyn and Stephen Blank on the birth of a granddaughter.

Anne and Harry Rosenblum on the birth of a granddaughter.

Toni and Maurice Horwich on the birth of a great granddaughter.

Rabbi Shlomo Ellituv on the birth of a grandson.

ENGAGEMENTS:

Natalie Peppi to Danny Ginsberg.

Helen Kandel to Akiva Kline.
Lee Khodadad to Nati Cohen.

Simmi Kirsch to Joe Shammah.
Jo Brown to Gary Almond.

WEDDINGS :

David Goldsmith to Tova Zysanu.

David Todd to Shir Abuhron
Rachel Farshi to James Raven

Adam Sher to Anna Lawton
Ellana Ellis to Jeffrey Witter.

BARMITZVAH :

Eidahn Mofarah
Adam Bolchover

Tommy Whitfield
Benji Khanzadeh

BAT CHAYIL:

Candice Gabriel



ELECTIONS

THE FOLLOWING WERE ELECTED FOR THE FORTHCOMING YEAR:-

President:

Michael Khodadad

Treasurer:

Stephen Elias

Chairman:

Anthony Sultan

Hon Secretary:

Ros Farshi

Members of the Council:

Reuben Solomon
Ros Farshi

Lesley Sher
Natalie Vallance

Jonathan Shasha
Michael Mesrie

Wardens / Parnassim:

Michael Sherbourne

Victor Hassan

Reuben Solomon

**Lady Members of
the President's Committee:**

Jennifer Cohen

Ros Farshi

Natalie Vallance

Manchester Shechita Board:

Renee Hodari

**Board of Deputies of
British Jews:**

Barbara Simon



DIDSBURY ARTS FESTIVAL

At the end of June, Shaare Hayim hosted for the second time, an event which enhanced our standing in the wider community. The occasion was the "Didsbury Arts Festival" in which we were asked to take part.

The synagogue was open for the afternoon and the local residents came in droves.

At first Victor Hassan gave a summary of the history of the Kahal in Withington and Didsbury, Manchester. This was followed by Rabbi Amir Ellituv explaining the layout of the synagogue and the use of various religious appurtenances.

The Echal was opened so that the Sifrei Torah with their rimonim, crowns and breastplates were on view. We were lucky to have the services of a Sopher so that the public were able to understand how a sepher is written.

After allowing time for everyone to look around, the guests were invited to come into the communal hall where there was an exhibition of artwork produced by talented members of the Congregation.

Refreshments were offered in the form of sephardi delicacies.

Thanks must go to the organisers Jennifer and Eli Cohen and their team who gave up their time to act as guides, who undertook security duties, who exhibited their work and who baked and served refreshments.

There is no doubt that we were all left with a "feel good" factor in encouraging a good relationship with the wider community.



K.K. SHAARE RATZON SPANISH AND PORTUGUESE SYNAGOGUE OF JERUSALEM

Founded 1980 Istambuli Synagogue, 18 Bet El Street, The Jewish Quarter, The Old City, Jerusalem
 E-mail: Shaare_ratson@yahoo.com. Web address: www.sandpjerusalem.org
 Facebook page: K.K Sha'are Ratzon Spanish and Portuguese Synagogue (Jerusalem)

The Synagogue will hold services on the following days:

1st Day Rosh Hashanah	Monday	14/Sep/15
2nd Day Rosh Hashanah	Tuesday	15/Sep/15
Kal Nidre	Tuesday	22/Sept/2015
Yom Kippur	Wednesday	23/Sept/2015
1st Day Succot	Monday	28/Sept/2015
Hosha'ana Rabba (7.00 a.m)	Sunday	4/Oct/15
Parashat Noach	Saturday	17/Oct/15
Parashat Toledot	Saturday	22/Nov/15
Parashat Mikketz (Hanukah and R.H. Tevet)	Saturday	20/Dec/15
Parashat Va'era	Saturday	9/Jan/16
Parashat Terumah	Saturday	13/Feb/16
Parashat Pekudei	Saturday	12/Mar/16
Shushan Purim (Evening)	Thursday	24/Mar/16
Megilla reading and Purim party		
Parashat Tazria/Hahodesh (R.H. Nissan)	Saturday	9/Apr/16
Pesach (1st Day)	Saturday	23/Apr/16
Pesach (7th Day)	Friday	29/Apr/16
Parashat Emor	Saturday	14/May/16
Shavuot	Sunday	12/Jun/16
Parashat Korach	Saturday	2/Jul/16

The morning services start at 8.00 a.m. and are followed by Kiddush.

Additional morning services are also held occasionally. In addition to the above schedule, the Synagogue also holds occasional Friday evening services courtesy of Kehilat Yedidya, 12 Nahum Lifshitz, Baka, Jerusalem. Details of these services are only available by e-mail or on our Facebook site.

RULES, REGULATIONS AND CUSTOMS FOR THE COHANIM

On 9 February 2015, at the home of Rabbi and Marglit Dweck, a group of 25 ladies, gentlemen, boys and girls comprising Cohanim, Levi'im and Yisraelim from the S&P met to discuss the rules, regulations and customs for the Cohanim.

As the Cohanim bless the congregation during Shacharit on Shabbat and also during the Chagim services, this discussion together with the differences between communities was an interesting topic for members of the Kahal. Rabbi Dweck provided us with a broad overview. Such was the interest generated by the discussion that we could have continued for a couple more hours. A follow up session will be arranged in the next few months to discuss the topic in further depth.

The Cohanim from biblical times were set apart and unique. We are descendants of Aharon and there to serve the people of Israel. In ancient times the Cohanim did not own land and were trustees of the people. Specifically, we are not allowed to have any contact with Jewish dead bodies except for one's seven closest relatives.

The Cohanim took care of the laws and customs in the Temple and ensured that things were completed properly, like our Parnassim today!

In Temple times there were 24 branches of Cohanim and each year a different family served in the temple. The Cohanim are a conduit for Hashem to bless the people. It is therefore a mitzvah for a Cohen to give the blessing which is a Torah rather than a Rabbinic requirement.

Originally the Cohanim blessed the people of Israel once every 24 hours, as occurs in Israel today. In the Western tradition, the Ashkenazy Cohanim only performed the blessing when asked

and nowadays typically only during the Chagim.

Before the blessing, the hands are washed by the Levi'im and a minimum of 3 ounces of water is poured, up to the wrist. No blessing for the washing of the hands is recited by the Cohanim and it is permitted to talk after the washing of the hands until the Cohanim blessing commences.

It is a general custom for the Cohanim to remove their shoes prior to the washing of the hands. However we learned that it is a custom among the Syrian Cohanim to only remove their shoes if there are steps to the Echal.

It is our custom to cover our heads with a tallit. However originally it was the custom not to cover the head unless a person had blemishes on their face. The hands are raised typically to shoulder level with the palms facing the floor. The congregants face the Cohanim and the blessing is recited out loud and repeated after the reader.

We discussed many different customs from our communities and many interesting stories were recounted including how pre barmitzvah boys performed the mitzvah. There was also the story that some communities had banned the mitzvah of the Cohanim blessing as they believed in their community that the Cohanim were not worthy to perform the mitzvah.

In summary, it was a fascinating evening and we all became more knowledgeable about the customs and rituals of the Cohanim mitzvah.

We would like to thank Rabbi and Margalit Dweck for hosting this successful event and look forward to a follow up session in the near future.

David Dweck - 6 March 2015

BOOK REVIEW

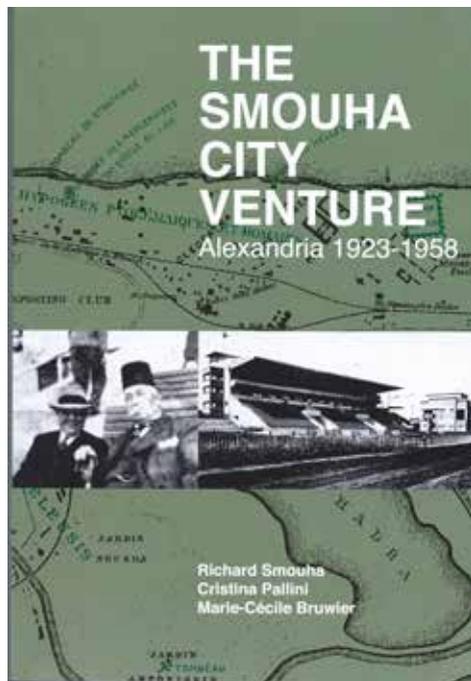
THE SMOUHA CITY VENTURE: ALEXANDRIA 1923 - 1958 BY R SMOUHA, C PALLINI AND M-C BRUWIER (2014 Paperback, £23.82 from Amazon)

by Lyn Julius

THE SMOUHA CITY VENTURE: ALEXANDRIA 1923 - 1958

“He was the only foreigner who came to the country, brought his own money and did good to the country.” So said the exiled Egyptian King Fuad on the death of an Iraqi-Jewish cotton trader from Manchester named Joseph Smouha.

In a city where the Jewish community today is down to five Jews, Smouha’s legacy is, ironically, perpetuated in a residential suburb of Alexandria called Smouha City. The story of how Joseph Smouha came to acquire, build, and eventually lose, Smouha City to the Egyptian state is told by his grandson Richard (Dicky) Smouha as a piece of living history. The *Smouha City Venture: Alexandria 1923 -1958* (2014) is peppered with architectural drawings, plans,



newspaper cuttings and vintage photos. Chapters by Cristina Pallini and Marie-Cecile Bruwier cast light on the technical aspects of the architectural venture and the archeological findings of this ancient Greek city site.

It was on a train journey from Cairo to Alexandria in 1919 that the visiting businessman Joseph Smouha spotted the potential to be gained from the draining of Lake Hadra, one-sixth of Alexandria and a mere four kilometers from the centre. He moved his wife and eight children to Egypt to embark on the adventure of his life. The family’s culture shock, on arrival in this poverty-stricken and disease-ridden country, was considerable. Among Richard Smouha’s amusing and quirky family vignettes, is the anecdote of a lady who sent her chauffeur to fetch her shopping while she read a book in her car. He returned to find the car propped up on bricks and the wheels stolen.

Dicky’s grandfather Joseph Smouha, who refused a knighthood, wanted to call the new garden city after King Fuad. The King insisted that it be called Smouha City. Some 75 feddans of land (one feddan is 4,200 sq.m) were effectively given to Smouha in 1923 on condition he bore the lion’s share of the expense of drainage and tunnel building.

In 1925, Smouha launched a competition that drew submissions from Europe’s leading architects. A residential complex of villas built in modernist style was modelled on Welwyn Garden City and Heliopolis, the upmarket Cairo suburb. As the water table was so high, no cellars could be built. The cost of a villa’s supporting concrete platform was nearly as high as the villa itself. Some of the streets had no names. (The villa belonging to Dicky’s aunt, Betty Nagger, was missed out of the numbering in her street. Thereafter her address was 0, rue Mahmoud Gaber.) The cream of Egyptian aristocracy and even exiled kings bought villas: for instance, Victor-Emmanuel of Italy, who died in 1947.

Smouha City comprised a sports club, golf course and racecourse. The well-established Alexandria Sporting Club did not take too kindly to its new horse-racing rival, and its snooty Jewish aristocrats excluded Smouha. “If they don’t want me, they will come to me,” he declared, undeterred.

SMOuha CITY

BOOK REVIEW

Soon Smouha City, which was run by Joseph, his sons and his Aden-born general manager Daniel Delbourgo ('he spoke a number of languages, all badly,' Dicky tells us) assembled all the features of a town: post office, police post, schools, dispensaries. The Ford Motor Company set up shop in an industrial zone of workshops and warehouses.

Of Joseph Smouha, the picture emerges of a modest, upright and generous man who paid for the building of a handsome mosque to add to the garden city's churches and synagogue.

A British patriot to the core, Smouha paid for two RAF spitfires during WW2: his three sons and a daughter joined the RAF. In 1940 he learned that he was No.1 on the wanted list to be executed if the Germans conquered Cairo. Smouha fled for a few months to South Africa.

After the war came the officers' coup, Suez and Nasser's mass nationalisation of British, French and Jewish property. Smouha City was sequestered. In 1957, along with 25 percent of the Jewish community, Armenians, Greeks and members of the Egyptian and Coptic aristocracy, the family was expelled from Egypt, moving to England and Switzerland. Its income plummeted to £6 a week.

Smouha filed the largest of Jewish claims for compensation: £12 and 1/2 million. Six years later, he was awarded £3 million, the Egyptian government producing tax receipts to suggest that Smouha City was 'agricultural' land.

But the Smouha family home, with its furniture, rare carpets and jewellery - a seaside mansion fit for successive Egyptian presidents - had never been sequestered or sold. In 1986, Egypt passed a law that enabled owners to reclaim their properties. In 2000, Dicky

and his brother Brian engaged an Egyptian lawyer to fight the case for restitution in court. The case dragged on to 2007: embarrassed to be in confrontation with the President himself, the Court's officials threw all sorts of delays and obstacles in Dicky and Brian's path. It was argued that compensation had already been paid, that the brothers did not have the correct documentation (even the Public Records Office at Kew refused to release documents), that the grandchildren were not entitled to

inherit, that the case was bound by a statute of limitations. Soon after the brothers decided to give up, President Mubarak was deposed. "We are back in the fray," writes Dicky.

This book stands as a monument to one of the great Jewish modernisers of 1930s Alexandria, the 'pearl of the Mediterranean'. Even if Egypt will not acknowledge its debt to Joseph Smouha, his memory will, thanks to his grandson's lively and well-researched record, live on.

WRITING THE STORY OF YOUR LIFE



London School of Jewish Studies

BeRosh Hashanah yechatevu, uv'Yom tzom Kippur yechateimun

“On Rosh Hashanah it is written, and on the fast of Yom Kippur it is sealed” – This is the central refrain to Unetaneh Tokef, probably the most famous prayer in our Rosh Hashanah and Yom Kippur services. The haunting melody that accompanies these words entices us to reflect on our actions and attitudes of the previous year.

But why use the metaphor of writing and sealing to describe our judgment? The simple answer is that we are comparing the proceedings of the Heavenly Court with that of an earth-bound human one. Though a judgment may have been written by human judge, it is only sealed and acted upon if there has been no successful attempt to appeal. Similarly, on Rosh Hashanah our judgment is only written, but if we commit to improve our ways before the end of Yom Kippur then there is a chance it might be changed before finally being sealed.

To bring these words up to date we might, I suppose, say, “On Rosh Hashanah it is typed, and on the fast of Yom Kippur it is uploaded.” Nevertheless, I think there is something important about the actual metaphor of writing. It says in Ethics of the Fathers (Pirkei Avot 4:25):

“Elisha ben Abuya said: When you learn as a child, what it is like? Like ink written on clean paper. When you learn as an adult, what is it like? Like ink written on blotted paper.”

The message of this little aphorism is clear, children learn more easily as there is less cluttering their minds. Blotted paper is paper that has been written on a number of times with ink and then erased. Thus the paper is dilapidated and it will be harder for new ink to adhere to it when written upon again. Similarly, we find it harder to learn and recall as adults than when we were young.

I would like to suggest that this might also apply to the books that God, metaphorically, writes us in on the High Holy Days. If every year we regret our mistakes, aim to improve come Rosh Hashanah and Yom Kippur, and

Rabbi Dr Raphael Zarum,
Dean of the London School of Jewish Studies (LSJS)

then just fall back into those same mistakes again right after, then our names are constantly been written and erased in God's books. And that means that every year it becomes harder for our names to stick. They become fainter and more difficult to identify.

For me, this is a profound image. The inability to commit to a consistent and growing religious path undermines the strength of your name – that is, who you are, your very identity. Only commitment to a path, a derech, allows you to really have a name. And the pace of progression is much less important than the fact you are actually on a path at all. I think this might be why Maimonides placed the following verse on the top of the introduction to his Guide for the Perplexed, probably the most profound book for Jewish philosophy ever written:

“To the person who sacrifices a thanks offering to Me [God], and sets a path for themselves, I will show them My salvation” (Psalms 50:23)

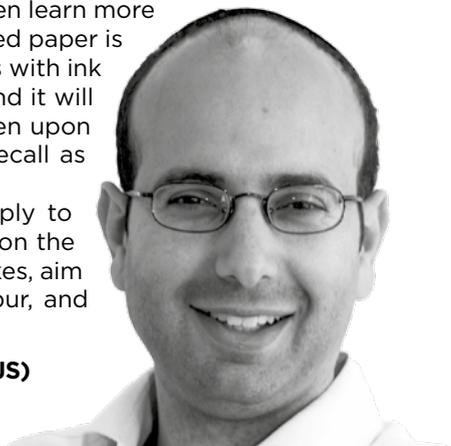
In other words, God will respond to a person who is willing, (a) to recognise and appreciate God, and (b) to commit to a sustained plan of action and growth.

With this in mind, Rosh Hashanah cannot just be a repeat exercise of the previous year. It must become a reinforcement and gradual development of a consistent path. i.e. we should be going somewhere rather than just coasting. The final irony is the personal life of the author of the Mishnah from Pirkei Avot mentioned above. Elisha ben Avuya, left the Jewish path, rejecting God and Torah. Though he was learned and insightful, religious patterns of behaviour and commitment never sealed in him. He was constantly rewriting himself until his very name was lost. Eventually he was just known as *acher*, literally, ‘other’.

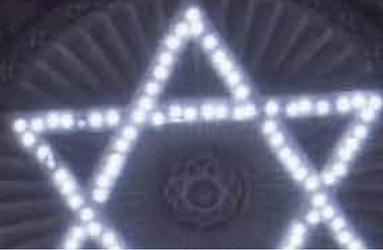
Rosh Hashanah is the day of Jewish identity: when we admit what we truly value, when we reveal our real commitments, when we live up to our names.

May we all be inscribed for Life.

LSJS RUN A RANGE OF COURSES FOR PEOPLE OF ALL AGES AND LEVELS OF KNOWLEDGE INCLUDING. YOU CAN ALSO TRAIN AS A TEACHER OR STUDY FOR A BA (HONS) OR MA IN JEWISH EDUCATION. For more information visit www.lsjs.ac.uk.



OBITUARY OF CLEMENS N. NATHAN



24th August 1933-2nd June 2015

Clemens Nathan, member of Lauderdale Road Synagogue for more than 50 years, passed away on 2nd June 2015 at the age of 81. Clemens, who was born in Hamburg, Germany, and of Danish Jewish ancestry, came to England with his family in 1936 to escape Nazi persecution.

Clemens embraced the Spanish & Portuguese Sephardi community following his marriage to Rachel née Whitehill (z"l) in 1963. He enjoyed the traditions and history he married into - Rachel, daughter of Geoffrey and Violet Whitehill, could trace her Anglo-Jewish ancestry on her mother's side to Moses Mocatta of Portuguese origin (1643-1693) who had settled in London via Amsterdam. The Mocatta family, leading members of Bevis Marks and later Lauderdale Road, combined Jewish observance and commitment with loyalty to England, and identification with English values and customs.

It was a history Clemens spoke and wrote about with pride in his pamphlet "Jews in Great Britain" and in lectures he gave on the topic to Jewish and non-Jewish audiences. He would make the connection between the longstanding culture of tolerance in Britain that enables refugees and newcomers to not only feel at home in their adopted country but also to make significant contributions to its culture, economy or society. It is perhaps no surprise that Clemens was a

prime example of a man who embraced his adopted country while pursuing ideals and ambitions underpinned by his Jewish values and experience. Indeed Edmund de Rothschild described him in 2006 as "amongst the outstanding Englishmen of today and one of the great Jews of our generation" in the context of his voluntary service.

Like Rachel's family, (and similar to his own father Kurt who was one of the founders of the Amersham Jewish Congregation during the Second World War), Clemens became an active member of communal life at Lauderdale Road. He served as chairman of the Education Committee for seven years. Later Clemens became a Trustee Director of the Sephardi Centre as well as serving as a member of the Publications Committee.

Because of his professional background as a textile technologist and businessman, Clemens supported the Synagogue's Vestments Committee. For the Synagogue's centenary in 1997 he donated Alcantara fabric (a new material that he had played a significant role in developing) for vestments to adorn the Tebah which are still in use. Through his association with and membership of the Worshipful Company of Glovers he sourced a rare piece of hand woven silk velvet from the same factory which had made the Queen's coronation robes of 1953. Estelle Levy then incorporated this historic piece of cloth into a Sefer Torah cloak, combining it with other cloth.

When the colourful Raphael De Sola, a member of the community died in 1989, Clemens arranged for Raphael's extraordinary and vast collection of Edwardian tails, frock-coats and numerous top hats to be sent to the Shenkar Textile College in Israel where Clemens was a Governor to be exhibited as fine examples of English gentlemen's attire!

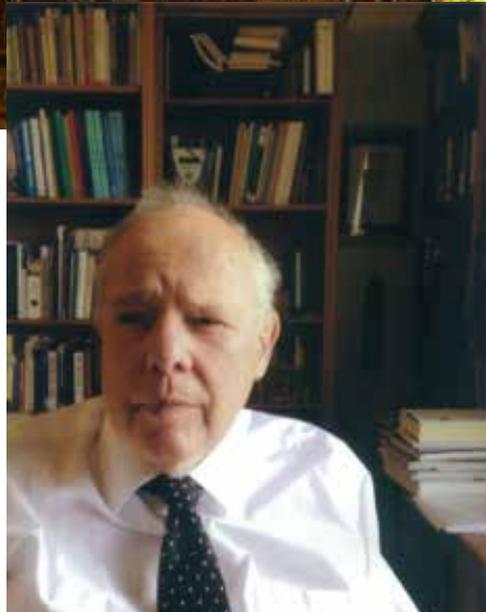
But perhaps his main contribution to Lauderdale Road was largely unseen. With his diplomacy, charm and many connections he would offer advice, friendship and guidance to many.

A highlight of his membership of the synagogue was when Clemens was chosen as Hatan Beresheet in the late 1970s and patiently taught by Rabbi Abraham Levy. Another was when, two months before he passed away, on the second anniversary of Rachel's death, too disabled to ascend the Tebah, it was arranged for the Torah scroll to be brought to where he was sitting in his wheelchair so that he could be called up.

Clemens' interests were broad and diverse, but he approached every activity with energy, determination and creativity, even when he and Rachel gave out annual prizes at the Evelina de Rothschild School in Jerusalem, or when he was representing Jewish interests at the United Nations, or debating human rights with René Cassin, the Nobel prize winner.



OBITUARY OF ISAAC ZEKARIA



Clemens in his study, Regent's Park, 2015

Clemens' true passion was for promoting the cause of justice and human rights. This grew out of his involvement with the Anglo-Jewish Association (AJA). As President (1983-1989) and latterly as a Vice-President of the AJA he served as a Board Member of "the Claims Conference" for over 10 years, representing Holocaust survivors in negotiations for compensation and the restitution of appropriated assets.

He recognised the importance of interfaith work, becoming founding chairman (1998-2003) of the Woolf Institute in Cambridge and sharing his enthusiasm for its work within the community which is devoted to teaching, research and dialogue between the three Abrahamic faiths.

Clemens achieved recognition in both his professional and public life receiving an Italian Knighthood for economic services to the Italian textile industry as well as the Officer's Cross of Austria for Christian/Jewish work, and for bilateral trade between the UK and Austria. He also received a medal from the Israeli Economic Council.

In 2007, Clemens channelled his human rights activity into the Clemens Nathan Research Centre which has been prolific, producing or contributing to over 20

publications and organising or sponsoring ten international conferences including one entitled Does G-d Believe in Human

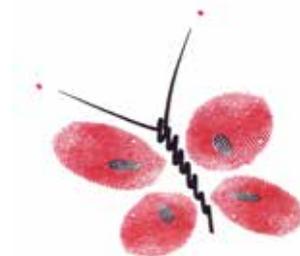
Isaac Zekaria, who died on 26th March 2014, was an active and enthusiastic member of the Spanish and Portuguese Jews' Congregation and a stalwart of Bevis Marks Synagogue for many years, until recent ill health made his visits less frequent.

He made significant contributions to Bevis Marks over 25 years. He was a member of the Bevis Marks Synagogue Committee and of the Bevis Marks Synagogue Trust, where his thoughtful and measured approach was always respected. During his term on the Mahamad, he held the building brief for Bevis Marks. He applied his architectural knowledge and creativity to the successful renovation of the interior of the Synagogue and the Courtyard, as well as the innovative Brandon Succah. When the medieval Mikveh was to be excavated and moved from its original site in the City of London, Isaac was instrumental in planning its permanent display in the courtyard of Bevis Marks - although ultimately this scheme did not

come to fruition. He also contributed his design experience to the Fattal Succah at Lauderdale Road Synagogue.

Isaac was an influential member of the Mahamad and of the Board of Elders. He was a hard-working and committed member of the Welfare Board and Honorary Treasurer of the London Sephardi Trust Investment Committee. He attended meetings fully briefed, prepared to contribute on subjects he knew about and won over many a reluctant committee to his point of view with passion tempered with common sense.

Isaac was dedicated to Bevis Marks and it showed whenever he entered the Synagogue. We all miss him for his multitude of contributions and especially for his many years of offering wise counsel to all who asked..



SHABBAT TIMES 5776

Parasha	Start Date	Start Time	End Date	End Time	Parasha	Start Date	Start Time	End Date	End Time
Re'eh	14 Aug 2015	20:11	15 Aug 2015	21:16	Bo	15 Jan 2016	16:05	16 Jan 2016	17:14
Shofetim	21 Aug 2015	19:57	22 Aug 2015	21:00	Beshalah	22 Jan 2016	16:17	23 Jan 2016	17:25
Ki Tetze	28 Aug 2015	19:42	29 Aug 2015	20:43	Yitro	29 Jan 2016	16:29	30 Jan 2016	17:36
Ki Tabo	4 Sep 2015	19:26	5 Sep 2015	20:27	Mishpatim *	5 Feb 2016	16:42	6 Feb 2016	17:48
Nitzabim	11 Sep 2015	19:10	12 Sep 2015	20:10	Terumah	12 Feb 2016	16:55	13 Feb 2016	18:00
Rosh HaShanah 1st day	13 Sep 2015	19:05	14 Sep 2015	20:05	Tetzaveh	19 Feb 2016	17:07	20 Feb 2016	18:12
Rosh HaShanah 2nd day	14 Sep 2015	20:05	15 Sep 2015	20:03	Ki Tisa	26 Feb 2016	17:20	27 Feb 2016	18:24
Fast of Gedaliah	16 Sep 2015	04:55		19:54	Vayakhel + Shekalim *	4 Mar 2016	17:31	5 Mar 2016	18:34
Vayelekh-Shubah	18 Sep 2015	18:54	19 Sep 2015	19:53	Pekude	11 Mar 2016	17:43	12 Mar 2016	18:47
Yom Kippur	22 Sep 2015	18:45	23 Sep 2015	19:44	Vayikra + Zahor	18 Mar 2016	17:55	19 Mar 2016	18:59
HaAzinu	25 Sep 2015	18:38	26 Sep 2015	19:37	Tzav	25 Mar 2016	18:07	26 Mar 2016	19:11
Succot 1st day	27 Sep 2015	18:33	28 Sep 2015	19:32	START BST	27 Mar 2016			
Succot 2nd day	28 Sep 2015	19:32	29 Sep 2015	19:30	Shemini + Parah	1 Apr 2016	19:19	2 Apr 2016	20:23
Shabbat Hol Hamoed	2 Oct 2015	18:22	3 Oct 2015	19:21	Tazria + HaHodesh *	8 Apr 2016	19:31	9 Apr 2016	20:36
Shemini Atzeret	4 Oct 2015	18:17	5 Oct 2015	19:16	Metzora + Hagadol	15 Apr 2016	19:43	16 Apr 2016	20:49
Simhat Torah	5 Oct 2015	19:16	6 Oct 2015	19:14	Ahare Mot *	6 May 2016	20:17	7 May 2016	21:29
Bereshit*	9 Oct 2015	18:06	10 Oct 2015	19:05	Kedoshim	13 May 2016	20:29	14 May 2016	21:42
Noah	16 Oct 2015	17:51	17 Oct 2015	18:50	Emor	20 May 2016	20:39	21 May 2016	21:54
Lekh Lekha	23 Oct 2015	17:36	24 Oct 2015	18:37	Behar	27 May 2016	20:48	28 May 2016	22:06
END OF BST	25 Oct 2015				Bechukotai *	3 Jun 2016	20:56	4 Jun 2016	22:15
Vayera	30 Oct 2015	16:23	31 Oct 2015	17:24	Bemidbar	10 Jun 2016	21:02	11 Jun 2016	22:23
Haye Sara *	6 Nov 2015	16:10	7 Nov 2015	17:13	Nasso	17 Jun 2016	21:06	18 Jun 2016	22:27
Toledot	13 Nov 2015	15:59	14 Nov 2015	17:03	Behalotekha	24 Jun 2016	21:08	25 Jun 2016	22:28
Vayetze	20 Nov 2015	15:50	21 Nov 2015	16:55	Shelah*	1 Jul 2016	21:07	2 Jul 2016	22:26
Vayishlah	27 Nov 2015	15:43	28 Nov 2015	16:50	Korah	8 Jul 2016	21:03	9 Jul 2016	22:20
Vayaisheb *	4 Dec 2015	15:38	5 Dec 2015	16:46	Hukat	15 Jul 2016	20:57	16 Jul 2016	22:12
Miketz	11 Dec 2015	15:36	12 Dec 2015	16:45	Balak	22 Jul 2016	20:49	23 Jul 2016	22:01
Vayigash	18 Dec 2015	15:37	19 Dec 2015	16:47	Pinehas *	29 Jul 2016	20:39	30 Jul 2016	21:49
Fast of Tebet	22 Dec 2015	06:14	22 Dec 2015	16:42	Matot-Masei	5 Aug 2016	20:28	6 Aug 2016	21:35
Vayehi	25 Dec 2015	15:41	26 Dec 2015	16:51	Debarim	12 Aug 2016	20:15	13 Aug 2016	21:20
Shemot	1 Jan 2016	15:47	2 Jan 2016	16:57	Vaethhanan	19 Aug 2016	20:01	20 Aug 2016	21:04
Vaera *	8 Jan 2016	15:55	9 Jan 2016	17:05	Ekeb *	26 Aug 2016	19:46	27 Aug 2016	20:48

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