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Spanish & Portuguese Jews' Congregation

Founded 1657

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ASCAMOT OF THE CONGREGATION

*Footnotes in this print do not form part of the proposed Ascamot,
and will be deleted if the Ascamot are adopted*

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ASCAMOT OF THE CONGREGATION

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1 General

1.1 Interpretation of Ascamot

In these Ascamot and in any Regulations made by the Board, headings do not affect interpretation. Save where from the context it appears otherwise:

- (a) the singular shall be deemed to include the plural and the masculine gender the feminine gender, and in particular Yahid/Yehidim includes Yehida/Yehidot.
- (b) the word "year" shall have the following meanings:
 - (i) "Year" from an English date shall mean a year according to the English (civil) calendar.
 - (ii) "Year" from a Hebrew date or from Shabbat Hagadol shall mean a year to the corresponding Hebrew date or to Shabbat Hagadol in the next following year.
 - (iii) "Year" from an Annual General Meeting shall mean to the corresponding meeting in the next following year.

Periods of more than one year shall be interpreted accordingly.

- (c) (i) "Board" means the Board as described in Ascama 14, with the composition specified in Ascama 14.2;
- (ii) "Minister" (whether or not a Rabbi) includes Hazan;
- (iii) "Congregation" means The Spanish & Portuguese Jews' Congregation founded in 1657 in the City of London and now registered as a Charity under No. 212517;
- (iv) "Wider family" means any of the following together:
 - husband and wife (whether or not living), their siblings, children and grandchildren (whether by blood or adoption), step-children and children-in-law; spouses, civil partners, brothers-in-law and sisters-in-law of any of the foregoing; save that where the relationship is only by marriage or civil partnership, debarment (as applied by the relevant ascamot) shall lapse with its dissolution or the decease of the person through whom the relationship existed.

1.2 * Enactment, Amendment or Revocation of Ascamot

- (a) Any enactment amendment or revocation of Ascamot shall be made by resolution of the Board. If such resolution enacts amends or revokes an Ascama which relates or would as a consequence of the resolution relate to any of the subjects contained in Schedule 1 to this Ascama the resolution shall not come into force until ratified by a resolution of the Yehidim passed at a meeting of which at least twenty-one days' notice shall have been given.
- (b) A resolution under this Ascama shall be passed by a simple

majority of votes cast at the relevant meeting except that a resolution under this Ascama concerning Ascama 17.6, Ascama 19.1 or Ascama 30.1 shall require a two-thirds majority of the votes cast at the relevant meeting of the Board and in the cases of Ascama 19.1 and Ascama 30.1 also at the relevant meeting of Yehidim.

(c) The notice convening a meeting of the Board or the Yehidim for the purpose of considering a resolution under this Ascama shall set out the proposed resolution.

(d) The Ascamot listed in Schedule 2 to this Ascama and only those Ascamot shall be deemed conclusively to relate to one or more of the subjects contained in Schedule 1 and each Ascama shall be so indicated in copies of the Ascamot issued by the Congregation.

Schedule 1 to Ascama 1.2

Enactment, amendment or revocation of Ascamot relating to subjects contained in this Schedule

Any variation of this Schedule or of Schedule 2

Alteration to Synagogue Prayers and Ceremonies

Finta and other Revenue to be raised from the Yehidim

Life Members

The Gabay's Committee

Meetings of Yehidim

Provision that the Mahamad shall be elected by the Yehidim

The responsibility of the Board to the Yehidim

Election of Elders and eligibility of Yehidim therefor

Election of President and Vice-President by Board (other than timing)

Election of Haham and Ministers

Erection or closure of Synagogues Admission of Synagogues to the Congregation

Schedule 2 to Ascama 1.2

Ascamot 1.2 to 5.2 inclusive; 7.1 to 7.4 inclusive; 10.1 to 10.10 inclusive; 11.3, 11.4: 14.1 to 14.3 inclusive; 15.1 to 15.9 inclusive; 16.1, 16.2;19.1; 20.1; 30.1

1.3* Alteration to Synagogue Prayers and Ceremonies

(a) Alteration to Synagogue prayers and ceremonies (except Ascama 13.1 to 13.4 which do not come within the scope of this Ascama 1.3) shall require:

- (i) confirmation from the Ecclesiastical Authority of the Congregation that the proposed alteration is not contrary to *halacha*; and
- (ii) the approval of a meeting of *Yehidim* convened in accordance with *Ascama* 7.1 or 7.2.

(b) Where the alteration is intended to be put to:

- (i) an Annual Meeting of *Yehidim*, at least 25 *Yehidim* signing as proposers of the alteration shall, prior to *Rosh Hashanah* preceding the intended Annual Meeting, give notice of the proposal;
- (ii) a meeting of *Yehidim* convened under *Ascama* 7.2, at least 40 *Yehidim* signing as proposers of the alteration shall give notice of the proposal.

(c) The notice shall include a statement of the proposers' reasons for the alteration.

(d) The President shall convene or notify a meeting of the Board to discuss the proposal and shall convey the proposal to the Ecclesiastical Authority, with a request that confirmation that it is not contrary to (if that is the case) *halacha* be provided within 28 days.

(e) At the meeting of the Board it shall be agreed to recommend to the *Yehidim* either that the proposal should be approved or that it should be approved subject to amendment or that it should be rejected.

(f) Provided that confirmation has been received from the Ecclesiastical Authority of the Congregation that the proposed alteration is not contrary to *halacha*, a meeting of *Yehidim* will then be called to consider the proposal. The notice of the meeting shall be issued to the *Yehidim* at least 28 days prior to the meeting and shall be accompanied by an explanatory paper, which shall comprise the proposers' statement of reasons (or the Board' summary of it, which shall have been submitted to the proposers for comment); the recommendation of the Board, together with the Board's reasons for making the recommendation; and, if appropriate, any dissenting views of members of the Board.

(g) Where the alteration is intended by the proposers to be put to a special meeting of *Yehidim* under *Ascama* 7.2, the Board shall endeavour to hold the meeting within six months of receipt of the proposal. The normal requirement of *Ascama* 7.2 to hold such a meeting within 28 days of the request for the meeting does not apply in this case because of the time required to comply with clauses (d), (e) and (f) above.

(h) The approval at the meeting of *Yehidim* shall require a resolution passed, at a time when at least 75 *Yehidim* are present, by a two-thirds majority of the votes cast,

and having at least 50 votes in favour.

2 Number not used

3 Number not used

4 Fintas of Individual Yehidim

Fintas will be paid (by reference to the Membership categories in 4.1 below) according to a standard tariff authorized by the Mahamad and periodically updated as necessary by the Mahamad with the approval of the Board. Any such change to the tariff will be available to the Yehidim on application to the office.

If they can afford to do so Yehidim are encouraged to pay more than the standard tariff.

Wherever Gabay is mentioned in the paragraphs below the Gabay may either act in his own capacity with the approval of two members of the Gabay's Committee nominated by that Committee or refer the matter to the Gabay's Committee as he sees fit, in which latter event the discretion given to the Gabay is to be regarded as given to the Committee.

4.1 * Assessment and Categories

The membership categories as follows:

Category A - Standard Household Membership

This category covers husband and wife, both of whom shall be entitled to the full privileges of membership, including voting rights. This category will apply to all households unless the husband and wife have been specially assessed by the Gabay in one of the alternative categories as set out below.

Category B - Higher Household Membership

This category covers husband and wife but where the Gabay considers that, in view of the professional, business or financial circumstances of one or both of them, it is appropriate to place them in a higher Finta category. Both husband and wife shall be entitled to the full privileges of membership, including voting rights.

Category C - Standard Single Membership

This category applies to all single persons unless the Gabay has specifically assessed the person concerned in Category D below, and shall include married persons who, under the provisions of these Ascamos, are to be assessed as single persons.

Category D - Special Membership

This category applies in all cases where the Gabay considers in his discretion, that none of the above categories is appropriate to a household or to an individual. Examples include (but are not limited to):-

Those who have paid or are considered able to pay more than the amount appropriate to the category which would otherwise be applicable to them;

Those who live over 100 miles from London (Bevis Marks);

Those who are members of another synagogue which is their principal place of worship and do not desire the right to be buried in any of the burial grounds of the Congregation;

Those whom the Gabay considers are unable to pay or could have difficulty in paying a standard household or single person's Finta;

Young people who have recently left school or are currently attending a place of further or higher education and whose financial circumstances would make it difficult for them to pay a standard Finta.

The Finta payable by single Yehidim or Yehidot who subsequently marry under the auspices of the Congregation shall be re-assessed by the Gabay's Committee, for the Finta year following that in which they were married. Where a marriage takes place other than under the auspices of the Congregation, the Yahid or Yehida concerned shall so notify the senior administrator in writing, giving full particulars of date and place of marriage. The Finta or Fintas previously payable will then be re-assessed as above.

Following the death of the wife of a Yahid, his Finta for the next year shall be reassessed as above in the category then appropriate.

4.2 * Payment

The Mahamad may enter into an arrangement with any Yahid for the payment of Finta in two half-yearly instalments or in such other manner as might be considered reasonable by the Mahamad.

If the whole or part of the Finta assessed for any year ending 31st March remains unpaid by Shabbat Hagadol of the following year, (or when this falls in April by the previous 31st March), the Yahid concerned (Finta debtor) shall be deemed to be indebted to the Congregation for Finta for one year or upwards until such time as the whole of that Finta has been paid. If the whole or part of the Finta remains unpaid by Shabbat Hagadol (or when this falls in April by the previous 31st March) of the second year after it became due, the Yahid concerned shall be deemed to be indebted to the Congregation for two years' Finta and will then be subject to the provisions of Ascama 6.2.

4.3 * Wives of Yehidim

The wife of a Yahid shall be deemed to be a Yehida from the date of her husband's election as a Yahid or from the date of their marriage if later. However, this will not apply if she notifies the senior administrator in writing that she does not wish to be a Yehida or if, for religious reasons, she is ineligible to be a Yehida. The Finta payable by a Yahid whose wife does not wish to be a Yehida shall not be assessed as a single person for that

reason. A Yahid whose wife is ineligible to be a Yehida shall be assessed for Finta as a single person.

If a married Yahid or Yehida notifies the senior administrator in writing that he or she is no longer living with his or her spouse and this fact is confirmed by the spouse, they shall both be re-assessed by the Gabay's Committee for Finta as single persons from the following year. The wife of a Yahid shall continue to be a Yehida after the death of her husband without further payment until the next following Shabbat Hagadol. Thereafter her Finta shall be re-assessed as above, as appropriate to her new circumstances.

4.4 * Older Yehidim

Any person who has been a Yahid for not less than twenty years continuously and who has reached the age of 70 years shall on application to the senior administrator in writing and without stating any other grounds be exempt from any subsequent general increase in individual Fintas as may be imposed by the Board from time to time.

Any Yehida who is not the wife of a Yahid and who has been a Yehida continuously for not less than twenty years and who has reached the age of 65 years and any Yehida who is the widow of a Yahid and whose Finta was exempt from a general increase during the life of her husband shall on application to the senior administrator in writing and without stating any other grounds be exempt from any general increase in individual Fintas as may be imposed by the Board from time to time.

The Finta of a Yahid or Yehida as described in the preceding two paragraphs is to be subject to review by the Gabay either every three years or whenever the standard tariff is updated and approved in accordance with the first sentence of Ascama 4 above, whichever is the later, and provided that the Finta payable under this paragraph 4.4 shall never be of a greater amount than that which would have been payable had no application been made to the senior administrator.

4.5 * Life Members

A Yahid or a candidate approved for election as a Yahid who has attained the age of 60 years may elect to become a Life Member and upon making a donation of such sum as the Board have previously fixed and published, he and his wife also shall (subject to the provisions of Ascama 6.3) be Yehidim for the remainder of their lives. Such donations may be wholly or in part in the form of property or securities of a value agreed with the Investment Committee.

4.6 Gift Aid:

Yehidim are encouraged to pay their Finta by Gift Aid. The synagogue will reclaim the standard rate tax and retain this. The higher rate tax will normally be reclaimed by the individual who is encouraged to increase his Finta payment correspondingly.

4.7 * Appeals against Assessment

Any Yahid within twenty-one days of receipt of notification of the Finta he must pay can appeal therefrom by notice in writing given to the senior administrator. The Mahamad may extend the time for appeal. The appeal shall be heard by

the Gabay's Committee either orally or in writing. The Gabay's Committee shall thereafter assess the Finta payable and shall notify the senior administrator of the amount thereof. The senior administrator shall notify the Yahid concerned. The Yahid then has a further right of appeal to the President and Vice President working together (or if one of them is not available the other plus an Elder whom he selects) whose decision shall be final.

If any person shall represent to the Mahamad that in consequence of a change in his circumstances or of the fact that he is a member of another Synagogue and desires neither the right to be buried in one of the burial grounds of this Congregation nor the use of a seat in one of its Synagogues he cannot or should not pay the whole Finta assessed on him, the Gabay's Committee may reduce it to such an amount as they shall consider just.

5 The Gabay's Committee¹

5.1 * Composition, Tenure and Appointment

The Gabay's Committee shall consist of the Gabay for the time being, who shall be Chairman of the Committee, the outgoing Gabay, provided he is willing to serve, until the end of his successor's term of office (and, in the case of a casual vacancy, until the end of the term of office of the person who succeeds him) and two other Yehidim appointed by the Mahamad to serve on the Committee for a term of six years. The appointed members of the Committee shall at the time of their appointment be Elders (or former Elders) of not less than five years standing and shall not at that time be members of the Mahamad. If an appointed member of the Gabay's Committee be elected to serve on the Mahamad he shall thereupon cease to be an appointed member of the Committee.

At its first meeting following Shabbat Hagadol 5751 (1991) and at a corresponding time every three years thereafter the Mahamad shall appoint a qualified Yahid or Yehida to fill a vacancy which will then occur, subject to the provision below for the filling of casual vacancies. Retiring members of the Committee shall not be eligible for re-appointment until three years shall have elapsed since their retirement except as provided below.

The Mahamad shall as soon as possible fill any vacancy on the Gabay's Committee arising from whatever cause but the appointment of a new member to fill such vacancy shall be for the remainder of the term of appointment of the former member. If such shortened term be less than three years the newly appointed member shall be eligible for re-election on its expiry for one further term of six years. All appointments to the Gabay's Committee shall be reported by the Mahamad to the Board at the first meeting of the Board following any appointment.

The Committee may from time to time delegate to one or more of their number such of their duties as they may consider appropriate in relation to any particular matter.

5.2 * Duties and Powers

¹ This is not the Finance Sub-committee (see 22.3).

The Gabay's Committee shall: (i) Assess the Finta of each applicant who has been approved for election as a Yahid; (ii) Assess marriage fees; (iii) Hear and determine appeals regarding finta; (iv) Deal with applications under Ascama 4.7 and elections under Ascama 6.5; (v) Assess Finta Beth Haim of Yehidim aged 40 years or over; (vi) Reassess Fintas where such reassessment is required under the provisions of Ascama 4.1 and 4.3; (vii) Create and keep under review (with such assistance as it thinks fit from members of the respective Synagogues of the Congregation) a process for encouraging voluntary payment of additional finta from individuals who agree that they have the means to do so.

6 Membership of the Congregation

6.1 Admission of Yehidim

Any person desirous of being elected a Yahid shall apply in writing to the senior administrator, using an application form prescribed by the Mahamad. When supplying an applicant with such a form, the senior administrator shall attach an extract of the Ascama, including in full those Ascama relating to the financial obligations of Yehidim, together with a note setting out the current rates of Finta applicable to the various categories of membership.

The applicant shall sign the form thereby undertaking, if elected, to abide by all the Ascama then in force or thereafter enacted. Where the applicant is a married man, the application will be deemed to be for household membership for both husband and wife and particulars and signatures of both will be required.

A married woman whose husband does not wish to become a Yahid may apply for election as a Yehida and if elected she shall be assessed as a single person.

The power of electing Yehidim shall be vested in the Mahamad but be subject to the right of any applicant to appeal to the Board if not elected. If one partner of a married couple is, for religious reasons, ineligible to be a Yahid or Yehida, the Mahamad may elect the other partner, but in such a case, the Finta payable shall be assessed as for a single person.

The Gabay's Committee shall assess the Finta to be paid by an applicant or a pair of applicants for election. The senior administrator shall, when notifying applicants of their election, also inform them that such election is contingent upon payment of the said Finta within one month of such notification. On payment of the said Finta within one month, the applicant or applicants shall be deemed elected.

On election or at any subsequent time, a Yahid or Yehida shall be furnished with a copy of the Ascama, on request to the senior administrator.

6.2 Removal from List - Finta Debtors

If any Yahid is indebted for two years' Finta, as defined in Ascama 4.2, notice of the same shall be sent to him, and if at the end of three months from the date of such notice he has failed to pay the amount of such debt the Board may by resolution remove his name and that of his wife, if any, from the List of Yehidim and declare that he has ceased to be a Yahid and, if applicable, that his wife has ceased to be a Yehida. The wife of a Yahid whose membership has been terminated for such reason may apply for election as a Yehida in her own right.

6.3 Removal from List - Religious Reasons

Should the Board declare that any Yahid has departed from the tenets of our holy religion by publicly professing another faith, he shall forthwith cease to be a Yahid. The wife of a Yahid or the husband of a Yehida who has been removed from the list of Yehidim for such reason, may continue in membership and her (or his) Finta will be reassessed as a single person.

6.4 Ex-officio Yehidim

The Haham, Ab Beth Din, Ministers, senior administrator, Superintendents of the Synagogues of the Congregation and former holders of these offices may be elected ex-officio Yehidim of the Congregation and shall be exempt from the payment of Finta.

6.5 Congregante Members

The Gabay's Committee shall have the power of electing as Congregante members men who or either of whose parents shall have been Yehidim (or Yehidot) or Congregantes of this Congregation or of any other recognised Congregation of Spanish & Portuguese Jews, or who have contracted to marry Spanish & Portuguese Jewesses and who are unable for financial reasons to become Yehidim. Congregante members shall belong to the Synagogue and shall be entitled to apply to have their marriages solemnised under its auspices, but shall not be entitled to any other of the rights or privileges of Yehidim. The minimum charge payable by a Congregante member shall be that fixed from time to time by the Board.

7 Meetings of Yehidim

7.1* Annual Meetings

The Yehidim shall be summoned to their annual meeting in the month of Adar or in the month of Veadar in a leap year or at the discretion of the Mahamad on any day thereafter prior to Shabbat Hagadol. The Yehidim shall be given twenty-eight days' previous notice in writing of such meetings and not less than fourteen days notice stating the business specified by the Mahamad to be transacted at the meeting.

At least 14 days prior to the date fixed for such meeting the Mahamad's Speech and statement of accounts of the Congregation for the last completed financial year will be:

- Sent by e-mail to all Yehidim who are on the Congregation's e-mail distribution list
- Available to Yehidim to download electronically
- Available to Yehidim on request in paper format.

Copies will also be available at the meeting. Apart from business specified by the Mahamad, no resolution or motion may be proposed at an Annual Meeting unless notice thereof supported by at least 10 Yehidim has been received by the office of the senior administrator at least 21 days prior to the date fixed for such meeting. No

support of a Yahid to such notice shall be effective if, at the date of the notice, he is indebted to the Congregation for Finta for one year or upwards as defined in Ascama 4.2.

7.2 * Other Meetings

Meetings of Yehidim other than the Annual Meetings shall be convened (a) pursuant to a resolution of the Board (b) by the Mahamad or (c) on a requisition from not less than forty Yehidim addressed to the Mahamad. A Meeting convened in pursuance of a requisition shall be held within twenty-eight days from the receipt of the requisition after consultation and, if possible, agreement with the first or second named signatory on the list of requisitioners. Not less than fourteen days' notice shall be given of all meetings of the Yehidim other than the Annual Meeting or a meeting held under Ascama 1.2. Any requisition for a meeting shall state the object of the meeting. No signature of a Yahid to a requisition shall be effective if he is indebted to the Congregation for Finta for one year or upwards as defined in Ascama 4.2.

7.3 * Quorum; Chairman of Meeting

At every meeting of Yehidim twenty-five shall form a quorum and the Yehidim shall have the right to elect one of those present as Chairman of the Meeting who, in the event of an equality of votes on any matter except an election, shall have a second or casting vote.

7.4 * Eligibility to Receive Summons

(a) All Yehidim, except those specified in Ascama 7.4(c) and (d) and in Ascama 7.5, shall be summoned to all meetings of Yehidim and shall be entitled to vote. Proxies shall not be permitted.

(b) The accidental failure to give notice to any Yahid or the accidental failure to send any requisite information or documents to any or all Yehidim or the non-receipt of any such notice, information or documents shall not invalidate a meeting, provided that, in the case of failure to send information or documents to all Yehidim, the failure shall, immediately upon discovery, be brought to the attention of the Board who shall decide whether and, if so, on what terms, it is appropriate to proceed with the matters or any of them contained within the notice. Yehidim shall promptly be informed of any such decision of the Board.

(c) No person indebted to the Congregation for Finta for one year or upwards, as defined in Ascama 4.2, shall be entitled to vote unless he has discharged such debt at least seven days before the date of the meeting nor shall such a person be entitled to receive a ballot paper or means to electronic or other voting unless and until he has discharged such debt by a date to be specified for each election. A list of Yehidim so disqualified shall be available at each meeting.

(d) No person who has become a Yahid within 7 days prior to the date of a Notice summoning a meeting shall be entitled to receive such Notice or to attend such

meeting or to vote or to receive a ballot paper or means to electronic or other voting in relation to any matter on the agenda for such meeting.

7.5 Attendance of Officials

No salaried Officer, save in the course of his duty, and no Yahid in receipt of a pension from the Congregation, shall be entitled to receive notice for or attend at any meeting of the Yehidim. No such person shall vote at any meeting or attempt to influence any election to an office, (honorary or otherwise), in the Congregation.

7.6 Meetings by video link

(a) Any meeting of Yehidim under this Ascama may be held in more than one venue at the discretion of the Board by electronic visual and sound link enabling participation at each site if in their opinion this is practical and the cost is reasonable. The Board shall make arrangements to count and aggregate the numbers if necessary to establish whether a quorum is present.

(b) The notice of meeting (or a subsequent notice if the Mahamad considers it sufficiently ahead of the meeting) shall indicate the arrangements for participation.

8 Finta Beth Haim and Burial Charges

8.1 Payment of Finta Beth Haim

Every Yahid and every Yehida not being the wife or widow of a Yahid shall at the time of his or her election pay in addition to his or her Finta a non-recurrent sum termed 'Finta Beth Haim'. Any person joining the Congregation aged 70 or over and any existing member of the Congregation aged 70 or over will not be entitled to pay Finta Beth Haim. The payment of Finta Beth Haim serves as a contribution towards the cost of acquiring and maintaining the burial grounds of the Congregation and as payment in advance for the eventual provision of graves for the Yahid or Yehida and for the Yahid's wife and unmarried children under the age of 19.

8.2 Exemptions from Finta Beth Haim

The Mahamad may forgo Finta Beth Haim in the case of anyone who does not desire to acquire the right to be buried in the burial grounds of the Congregation.

The Mahamad may waive the payment of Finta Beth Haim on the election of a Yahid engaged to be married to a Yehida who has already paid it. It may in special cases at the discretion of the Mahamad be paid by instalments and in the case in particular of a fulltime student under 23 years of age on election may be paid by an initial instalment of such sum as the Mahamad from time to time may determine and by further instalments at the discretion of the Mahamad.

8.3 Burial Charge

In addition to the foregoing, a Burial Charge shall be levied on the family or representative or estate of a deceased Yahid or Yehida who is to be buried by the Congregation. The Burial Charge shall comprise a Basic Charge which shall be applicable to all burials together with any additional charges which may be made in respect of expenses incurred for the particular funeral. Any person joining the

Congregation aged 70 or over will not be entitled to those reduced burial fees, including the single grave supplement and the Hoop Lane levy, normally available to members.

8.4 Fixing of Finta Beth Haim

The Hebra shall each year in the month of Shebat or Adar make recommendations to the Board concerning Finta Beth Haim and concerning the maximum charge to be made for the burial of any person in respect of whom Finta Beth Haim has not been paid during his or her lifetime. In determining this maximum charge, the Hebra shall take into account the Basic Burial Charge applicable to Yehidim and other factors considered relevant by them, including current rates of Finta and Finta Beth Haim.

After receiving the recommendations of the Hebra, the Board shall each year specify the Finta Beth Haim payable by persons who at the time of their election fall into one of the following categories:- (a) under 23 years of age; (b) aged 23 years or over but less than 30 years; (c) aged 30 years or over but less than 40 years. The Finta Beth Haim payable by those aged 40 or over at the time of their election shall be determined by the Gabay's Committee.

8.5 Late Payments

A Yahid who has failed to pay his Finta Beth Haim within the prescribed or permitted time and who thereafter wishes to secure the facilities referred to in this Ascama may, if he is under 40 years of age, secure such facilities upon payment of such sum as he would be liable to pay as Finta Beth Haim if, on the date he requests such facilities, he were elected a Yahid or, if aged 40 years or over, upon payment of such sum as the Gabay's Committee may at their discretion determine. An allowance shall be made in respect of any sum previously paid by him on account of Finta Beth Haim.

If a deceased Yahid had during his lifetime failed to pay the full amount of Finta Beth Haim for which he was liable, the Parnasim of Hebra shall determine the sum to be paid in respect of this default, such sum to be in addition to the Burial Charge payable for the burial of the Yahid concerned, provided that the total charge shall not exceed the maximum charge determined by the Board for the burial of a non-member.

8.6 Cessation of Membership

A Yahid who resigns or forfeits his membership shall not be entitled to a refund of Finta Beth Haim. However, if at the date of his resignation he is not indebted for Finta, the Finta Beth Haim paid by him shall be deducted from his funeral account, if he is buried by the Congregation.

8.7 Members of Participant Congregations

Where burial rights in the burial grounds of the Congregation have been secured by another Sephardi congregation (hereinafter termed a 'participant congregation') for the benefit of its members, the provisions of these Ascama relating to the acquisition of burial rights, the charges made for burial and the reservation of graves shall apply to the members of such a participant congregation as they apply to Yehidim. The Hebra shall as a condition of granting or providing burial facilities require the congregation concerned to make such arrangements or to

enter into such agreements as will ensure compliance with the said provisions. The matters to be determined by the Gabay's Committee under Ascama 8.4 or 8.5 shall in the case of members of a participant congregation be determined by the Hebra at their discretion.

9 Elections - General

9.1 Ineligibility of Officers for Election

No full-time salaried Officer of the Congregation or person employed by any of its ancillary organisations (including any organisation in which the Congregation is one of the parent bodies) shall be eligible for election as a member of the Mahamad or as an Elder or Deputy of the Congregation or as Chairman of any of the congregational societies, committees, or boards other than the Society of Lavadores. This ineligibility shall not debar any gentleman thus employed from being invited to accept appointment as Hatan Torah or Hatan Bereshit in that synagogue where he regularly worships, as provided for by Ascama 13.4.

9.2 Other Disqualifications

(a) No person shall be eligible for election to the Mahamad or as an Elder or to other office on the Board or as a Deputy of the Congregation if he is an undischarged bankrupt or if he has been convicted of a criminal offence and thereon sentenced to imprisonment without the option of a fine (whether or not that sentence is suspended) and has not been pardoned or had his sentence remitted or his conviction quashed. If any person elected to such office or position becomes or is found to be an undischarged bankrupt or to have been convicted and sentenced as aforesaid without having been subsequently pardoned or having his sentence remitted or conviction quashed the office or position held by him shall forthwith be vacated.

(b) No person shall be eligible for election to the Mahamad or as an Elder or to other office on the Board or as a Deputy of the Congregation if incapable by reason of mental disorder, illness or injury of managing his own affairs. If any person elected to such office or position becomes or is found to be so incapable the office or position held by him shall forthwith be vacated.

(c) Finta debtors, as defined in Ascama 4.2, are not eligible to:

- (i) serve on any of the following Congregational committees in any capacity: Board, Mahamad, any Sub-committee of the Mahamad or ad hoc committee set up by the Board or the Mahamad and any committee or named part of an organisation included at the time on a list maintained by the Board for the purpose of this Ascama. The Board shall review the list at least once each calendar year, between the months of April and December. The list shall be available from the Congregation's office and its website;
- (ii) represent the Congregation on any of the following committees and organisations:

Cemetery Management Committee

London Board for Shechita

Board of Deputies

Investment Committee

At the discretion of the Board, any other committees or organisations to

which the Congregation may be invited to send a representative;

(iii) serve as:

A Parnas

Hatan Torah or Hatan Bereshit

Parnas of Cautivos or Parnas of Terra Santa

9.3 Qualifications of Women for Office

(a) No woman otherwise qualified shall be disqualified by reason of her sex from election to any honorary office, except those of Parnas Presidente, Local Parnas, President or Vice President of the Board and Gabay.

(b) The proportion of women serving as Elders or members of the Mahamad is limited to one third.

(c) No woman shall be entitled to any precedence in any Synagogue of the Congregation or to participate in the ceremonial ritual of the Congregation.

9.4 Publication of Names of Candidates

Prior to the holding of any election by the Yehidim or by the Board of any person for any office or post there shall be displayed at each of the Synagogues of the Kahal and for such periods as the Mahamad shall determine and at such places as they shall designate the names of all candidates together with information (if any) required by Ascamot and such other information (if any) as the Mahamad shall determine.

10 Mahamad – Election

10.1 * Election Vested in Yehidim

The election of the Mahamad shall be vested in the Yehidim of the Congregation.

10.2* Composition of Mahamad

The Mahamad shall be composed of six members including a Gabay.

10.3* Synagogue representation

(a) If at an election:

(i) there are no members of the Mahamad from a particular Synagogue whose

term of office does not then expire;and

(ii) there is an eligible nominee for the non-Gabay vacancies on the Mahamad who will (at the election date) have been on that Synagogue's roll of electors for at least a year (or whose nomineehip is approved for the purpose of this Ascama 10.3 by the relevant Local Synagogue Committee and who agrees that, if elected, he will transfer his seat to that Synagogue if he has not already done so);

the nominee (or, if more than one under (ii) above, the eligible nominee with the highest votes) will, unless the Gabay is elected from that Synagogue, be elected, regardless of votes cast for nominees from other Synagogues.

(b) This Ascama 10.3 applies only to the Synagogues at Bevis Marks, Lauderdale Road and Wembley, and not to any that may be added to the Congregation unless this Ascama is altered.

10.4* Eligibility for Election

(a) Any Yahid shall be eligible for election as a member of the Mahamad, subject to paragraph (b) below (referring to Ascama 9.3, and subject also to the rest of Section 9), if:

(i) at some period or periods prior to the announced date of the election he will have served a total of at least two years in aggregate on one or more of the following: a Sub-committee of the Mahamad or any Committee included in the list mentioned below or as an Elder or member of the Mahamad under provisions applicable before this Ascama was adopted; and

(ii) he is not indebted for Finta for one year or upwards, as defined in Ascama 4.2.

The reference to Committee shall mean any committee or named part of an organisation included at the time of nomination for election to the Mahamad on a list maintained by the Board for the purpose of this Ascama. The Board shall review the list at least once each calendar year, between the months of April and December. The list shall be available from the Congregation's office and its website.

(b) In accordance with Ascama 9.3 the proportion of women serving as members of the Mahamad is limited to one third and a woman is not eligible to serve as Gabay. Accordingly if at an election there are any female members of the Mahamad whose terms of office do not then expire and an additional female would increase the proportion of women beyond one third, no woman will be eligible to be nominated at that election.

10.5* Extent of eligibility for Re-election

A member of the Mahamad who has held such office for three consecutive terms of two years, or an initial shorter term immediately followed by two consecutive terms of two years, shall not be eligible for re-election to the Mahamad or as an Elder until a further two years shall have elapsed (but may participate on a Mahamad Sub-committee). Consecutive periods as an Elder (after June 2011) and as a member of

the Mahamad shall count similarly.

10.6* Only one member of a family

Only one member of a wider family (as defined in Ascama 1.1) may serve on the Mahamad at any one time.

10.7* Time of Election; Term of Office

(a) In each odd-numbered year, the Gabay and two other members of the Mahamad shall be elected by the Yehidim. In each even-numbered year, three members of the Mahamad (not including the Gabay) shall be elected by the Yehidim.

(b) Term of office shall be two years from Shabbat Hagadol.

(c) Elections shall take place in the month of Adar, (or Veadar in a leap year), or at the discretion of the Mahamad on any day thereafter prior to Shabbat Hagadol. The dates for elections shall be fixed by the Mahamad.

10.8* Procedure for Election

(a) At least forty-two days' notice shall be issued to the Yehidim of the date fixed for any such election. Such notice shall give the names of the nominees of the Mahamad, state whether male or female, and regarding male nominees indicating any who have declared that they do not wish to serve as Parnas if elected, invite further nominations within fourteen days thereof and set out in full Ascama 9.1, 9.2, 10.1 to 10.7. The notice will include a brief outline of the key duties of the Mahamad, including (if applicable at that election) the Gabay.

(b) Any three Yehidim may then nominate in writing any duly qualified Yahid as a candidate for any Office in which there is a vacancy. The written consent of the nominee on the form from time to time prescribed by the Board shall accompany any nomination made together with the nominee's statement of his eligibility record. Those standing for position of Gabay will so indicate on their nomination form.

(c) If the number of eligible nominations does not exceed the number of vacancies (and separately so if there is a Gabay vacancy), and the number of female nominees (if any) would not bring the proportion of women beyond one third, the persons nominated shall be deemed to be elected at the expiration of the twenty-eighth day before that fixed for election.

(d) In all other cases an election shall take place by postal ballot (with provision for electronic and telephone voting if in the opinion of the Board this is practical and the cost is reasonable).

(e) A list of the nominees with their proposers, the year of a candidate's admission as a Yahid and a summary of their statement of eligibility record, together with the regulations governing voting and a ballot paper, shall, except as provided in Ascama 7.4, be sent to all Yehidim at least fourteen days before the date fixed for the election. If any nominee has declared that under the provisions of Ascama 11.7 he does not wish

to serve as a Parnas, if elected, this shall be indicated on the list of nominees.

(f) Subject to the effect of Ascama 9.3 and 10.3, those candidates receiving the largest number of votes shall be declared elected (and separately so if there is a Gabay election). In the event of an equality of votes, the successful candidate will be determined by lot, under a procedure determined under (h) below (unless any withdraws).

(g) A nominee for Gabay may, if he so declares, also stand for the general Mahamad positions, but if elected Gabay is not counted for the general positions.

(h) The Mahamad may from time to time prescribe regulations governing the procedure for voting and for the conduct of the ballot.

(i) The members of the Mahamad not subject to a particular election together with the President and Vice President of the Board (whether or not subject to election), apart from any who are members of the wider family of the candidate concerned, shall determine the management of ineligibility or potential ineligibility under Ascama 10.6 at that election (whether it be found before or after nomination - or after the election). They may exclude or disqualify persons by agreement or by lot or by reference to votes cast (as they consider appropriate), and in such event shall decide whether to treat a resulting vacancy (if any) as casual or to hold a further election.

10.9* Synagogue Affiliation

Every candidate for election as a member of the Mahamad shall state on his form of nomination of which Synagogue of the Congregation he is (pursuant to the provisions of Ascama 12.5) an elector which statement shall, if he is male, be deemed to be an undertaking by such candidate that if elected he will carry out the duties of Parnas at such Synagogue unless he also declares on his form of nomination that he does not wish to do so.

10.10* Casual Vacancies

(a) (i) If death, resignation or disqualification results in a Synagogue mentioned in Ascama 10.3 having no elected member on the Mahamad (having immediately previously had such), the Board shall co-opt from that Synagogue, after consultation with the local Committee, to serve until the next following election of members of the Mahamad, a Yahid who, having regard to Ascama 9.3 and 10.6, would be eligible to serve on the Mahamad.

(ii) In other cases of casual vacancy, the Board may (but shall not be obliged to) co-opt, not necessarily from the same Synagogue as the departed member, an eligible Yahid for the term as stated above, and may likewise co-opt to fill any vacancy remaining after an election.

(b) A casual vacancy in the Mahamad shall be filled at the next following Shabbat Hagadol in the same manner as provided in these Ascama for other elections to the Mahamad. See (d) below regarding term of office.

(c) The Board may co-opt a person so eligible to cover the temporary absence of a member of the Mahamad for a period which is expected to exceed two months. Such person shall have full voting rights on the Mahamad. He will cease to participate when the absent member becomes available and gives notice to that effect to the Mahamad (who shall inform the co-optee and the Board).

(d) Where a member of the Mahamad ceases to serve during or at the end of the first year of a two-year term, his elected replacement shall serve for only one year in the first instance, but for subsequent eligibility will be treated as having served for two years.

10.11 Proclamation in Synagogues

The result of elections held in accordance with Ascamot 10.7 and 10.10 shall be proclaimed in the Synagogues of the Congregation on Shabbat Hagadol.

11 Mahamad – General

11.1 Presidency (Parnas Presidente)

(a) The members of the Mahamad other than the Gabay or any female member shall be Parnas Presidente (Chairman of the Mahamad) in succession for periods of 6 months, as mutually agreed by the eligible persons or determined by lot, preference being given to those who have served at least one year on the Mahamad and have not yet held the office.

(b) No person shall be Parnas Presidente for more than six months continuously, the period between Rosh Hashana and either the preceding or the following Shabbat Hagadol being deemed for this purpose to be six months.

11.2 Meetings; Voting

(a) It shall be the duty of the Parnas Presidente to convene the other members of the Mahamad to meet whenever he deems it to be necessary. If in the view of three or more members of the Mahamad it is requisite to call a meeting of the Mahamad and the Parnas Presidente fails to do so, they (or one stating that it is on their behalf) may do so.

(b) Notices for meetings shall be despatched to all members of the Mahamad at least two days before the meeting, where possible by email or fax but if necessary by post, or in emergency a meeting may be convened at short notice by telephone.

(c) Chairman will be the Parnas Presidente, but if he has indicated that he will not be present (or is not present 15 minutes after the due start time) the meeting may elect a chair.

(d) At a meeting any matter requiring a vote shall be decided by a majority of members of the Mahamad present. In the case of equality the Parnas Presidente (or a chair elected under (c) above) shall have a second or casting vote.

(e) Four persons shall form a quorum, but for a vote there must be a majority of men at the meeting. With the agreement of the Parnas Presidente, exceptionally a person may be present by telephone or other electronic link and any such person or persons shall count towards a quorum.

(f) A meeting of the Mahamad may be convened to take place by video-link

or by aural conference call.

(g) A resolution in writing signed or emailed by all the members of the Mahamad, whether in one or several copies, shall be as valid and effectual as if it had been passed at a meeting of the complete Mahamad duly called and constituted.

(h) Any proposed enactment bearing on Halacha must be approved by the Ecclesiastical Authority of the Congregation prior to ratification.

11.3* Powers and Duties of Mahamad; provision for Sub-committees

(a) The Mahamad shall be the principal Executive Standing Committee of the Board and be responsible to the Board for the management of all the affairs of the Congregation excluding only those specifically delegated under the provisions of Ascama 22.1 to another committee. Without prejudice to the generality of the foregoing the Mahamad shall:-

- (i) regulate and supervise the terms of service and of employment and the proper discharge of the duties of the officers and employees of the Congregation;
- (ii) enforce all Ascama and resolutions passed at meetings of the Board or of the Yehidim and relating to matters within their respective spheres.

(b) The Mahamad will be advised by Sub-committees constituted under Ascama 11.4.

(c) Participation on at least one Sub-committee is obligatory for all members of the Mahamad under Ascama 14.1(e), except as there mentioned.

(d) The Mahamad will report to the Board at its Quarterly meetings (and shall provide to the office of the senior administrator, for issue with the notice of a Quarterly meeting, a report from each Sub-committee), and more often if so required by the Board on a particular matter.

(e) Matters to be referred by Mahamad to Board

The Mahamad, advised by the Sub-committees, will make decisions without reference to the Board except for the following matters which will be referred to the Board:

- Approval of the Annual Budget
- Action to be taken if expenditure is exceeding 10% above budget
- Appointment and/or Dismissal of any Rabbis of the Congregation or the senior administrator
- Opening or closing of any Synagogue (and associated consideration of Ascama 30.1)
- A single unbudgeted capital expenditure in excess of £25,000
- Sale or other disposal of any of the real estate or treasures of the Kahal

- Any fundamental change to the character of objects, services, personnel or premises of the Congregation
- Any other matter added to this list by a two-thirds majority of the whole Board (including for this purpose the President and Vice President)
- Any specific matter that the whole Board (by simple majority) notify to the Mahamad that they wish to discuss
- Any matter which the Mahamad regard as wider than day-to-day business (and they shall keep this in mind and by majority may refer a matter to a Board meeting).

11.4*Mahamad Sub-committees

(a) There shall be Mahamad Sub-committees, whose number, functions and composition (including the chair), shall be established (and may be varied) by the Board. The printed Annual Speech to Yehidim shall list the Sub-committees that have been in place during the year and their principal functions as stated in the Board resolution establishing (or varying) them. There shall always be a Sub-committee responsible for legal compliance in staffing matters and shall always be a Sub-committee whose functions include maintenance of the fabric of the Congregation's buildings². The Board shall ensure that one person does not chair more than two Sub-committees unless there appears good reason (which shall be minuted) or he is temporarily filling a casual vacancy.

(b) (i) The term of office of persons serving on a Sub-committee shall (unless it is re-constituted by the Board or the person resigns or is stood down under Ascama 14.5) be 3 years with a permissible second consecutive term of 3 years (maximum 6 years in all).

(ii) Rejoining is permissible after a lapse of two years, but meanwhile there is no restriction on immediate appointment to a different Sub-committee.

(iii) Periods before and after a gap of less than two years will be aggregated.

(iv) If a member of the Board ceases to hold that office he shall thereby cease to be on any Sub-committee but (if willing) may be co-opted under (d) below, in which case both periods will count towards the three years of a term.

(c) Each Sub-committee will have at least one member of the Mahamad on it (but will continue to function in the event of a casual vacancy). Each will if possible be chaired by a member of the Mahamad; if not practical, another person may become Chair provided a member of the Mahamad sits on the Sub-committee.

(d) Any willing Yahid, including the President, can be co-opted to any Sub-committee by the Board after consultation with the Sub-committee, save a Finta debtor for one year or upwards as defined in Ascama 4.2. This co-option power shall be exercised to bring skills and resource to Sub-committees.

² These two functions are mentioned as they correspond to the previous Ascama 22.6 and 22.8 (deleted in 2011). Ascama 22.3 and 22.4, relating to the Finance Sub-committee, remain and were largely unchanged.

11.5 Duties of the Gabay

(a) The Gabay shall be the member of the Mahamad having primary responsibility for the management and supervision of the financial affairs of the Congregation including in particular executive responsibility for investment, financial planning and supervision of income and expenditure. At the appropriate meetings he shall present the annual accounts of the Congregation (including those of the London Sephardi Trust) to the Board and to the Yehidim.

(b) When a Gabay takes office (including the filling of a casual vacancy) the Board shall ensure that a majority of the existing Finance Sub-committee continues in office if willing, but thereafter may, after consulting the Gabay, reconstitute the Sub-committee as and when it thinks fit.

12 Presiding in Synagogue

12.1 Order of precedence for Presiding

The following shall be the order of precedence for Presiding in each of the Synagogues of the Congregation:

- The Parnas Presidente, the Parnasim of the Synagogue ("Local Parnasim"), members of the Mahamad other than Local Parnasim, the Thesoureiro and Parnas of Heshaim, the Parnasim of Hebra, the Treasurer of Beth Holim, the Parnasim of Beth Holim, the Parnas of Terra Santa, the President of the Welfare Board, the Parnas of Cautivos, the Elders of the Congregation according to seniority of age, the Yehidim of the Congregation (other than the salaried officers) according to seniority of age.

12.2 Local Parnasim

There shall be for each of the Synagogues of the Congregation such number of Local Parnasim as may be determined from time to time by the Board. Each member of the Mahamad (including the Gabay) shall ex-officio be a Parnas of the Synagogue of which he is an elector unless he has declared at the time he was nominated to serve on the Mahamad that he did not wish to act as Parnas.

12.3 Responsibilities of Local Parnasim

A Local Parnas of each Synagogue shall (save as provided in Ascama 13.1) during his period of presiding be responsible to the Mahamad for the supervision of all statutory services and for the allocation of Mitzvot including the Mitzvot of Zemirot and Haphtarah thereat and for such other duties as the Board may from time to time require and may from time to time delegate all or any such duties to any other Parnas of the same Synagogue or, with the agreement of the Local Synagogue Committee, to any male Yahid.

12.4 Eligibility for appointment as Local Parnas

A Yahid (not a Yehida) shall be eligible for election as a Local Parnas if:-

(a) he is eligible for election to the Mahamad having regard to the provisions of Ascama 9.1, 9.2 and 10.4(a)(ii), and

(b) he is an elector of that Synagogue.

Ascama 10.6 shall apply to Parnasim of a Synagogue in like manner as it applies to members of the Mahamad.

12.5 Rolls of Electors : Appointment of Local Parnasim

(a) For each of the Synagogues of the Congregation the senior administrator shall establish and maintain a roll of electors who are in accordance with regulations prescribed from time to time by the Board eligible to be Local Parnasim. No Yahid shall be registered as an elector for more than one Synagogue but the name of any Yahid may at his request (and with the approval of the receiving Local Synagogue Committee) be transferred from one electoral roll to another.

(b) The manner of appointment of Local Parnasim shall be decided for each Synagogue by its Local Synagogue Committee.

12.6 Term of Office as Local Parnas : Casual vacancies

(a) Each member of the Mahamad who under the provisions of Ascama 12.2 has become a Parnas ex-officio shall remain a Parnas of that Synagogue until he ceases to be a member of the Mahamad.

(b) Parnasim appointed under the provisions of Ascama 12.5 shall hold office for one year from Shabbat Hagadol or such other Shabbat as prescribed in regulations made or approved by the Board and shall (subject to the provisions of Ascama 12.4) be eligible for appointment to hold office for a second consecutive year.

(c) A Parnas who has held such office for two consecutive years by election to that office shall not be eligible for re-election as a Parnas until one year shall have elapsed since he last held such office.

(d) The Parnasim of any of the Synagogues may appoint a Yahid who is eligible for election as a Parnas of that Synagogue to fill a casual vacancy until the period of office of the former holder would have expired. The senior administrator shall be informed of this appointment which shall be proclaimed in the Synagogue concerned within two weeks of the appointment.

(e) A Local Parnas who has been appointed to fill a casual vacancy for a period of less than one year shall:

(i) if appointed for less than six months, be eligible at the expiry of such period for election for two further consecutive periods of one year;

(ii) if appointed for six months or longer, be eligible at the expiry of such period for immediate election for only one further period of one year.

(f) A member of the Mahamad shall not be eligible for election as a Parnas until one year shall have elapsed since he ceased to be a member of the Mahamad.

12.7 Proclamation in Synagogue

The result of the election of Parnasim for each Synagogue shall be proclaimed in the Synagogue concerned on Shabbat Hagadol or on such other Shabbat as may be prescribed by the Board.

12.8 Periods of Presiding in Synagogue

The periods of presiding in each of the Synagogues of the Congregation shall be governed by regulations made or approved from time to time by the Board.

13 Synagogue Services

13.1 Distribution of Mitsvot

The presiding Parnas shall be responsible for the distribution of all the Mitsvot, save that on the first day of Shabugnot the Thesoureiro of Heshaim or in his absence the Parnas of Heshaim shall preside, and all Mitsvot shall be announced by the Minister. No Mitsva shall be given to anyone below the age of 13, save the reading of the Haphtarah, Hashem Melech, and 'Bells and Band'. After the Mitsvot have been announced by the Minister, no other person shall perform them except in the absence of the persons to whom they have been given. Save on the following occasions (when in the discretion of the presiding Parnas four additional persons may be called) not more than two persons in addition to the usual number shall be called to the Sepher:-

- (a) Simhat Torah
- (b) Shabbat Beresheet
- (c) A Shabbat when:
 - (i) more than two Bare Mitzvah shall be celebrated; or
 - (ii) more than two marriages are to be solemnised before the following Shabbat; or
 - (iii) there are more than two in all of the above events.

13.2 Mitsva of Levantar; Levantadores

(a) The Mitsva of Levantar shall be given only to a member of the Society of Levantadores, and only Yehidim and Assistant and Student Ministers of the Congregation shall be eligible as members of that Society. Members of the Society shall be elected by the Board after the production to them of a certificate in writing to the effect that the candidates are able to raise the Sepher in the accustomed manner.

(b) Such certificates must be signed by any three of nine members of the Society who have been specifically appointed by the Board as examiners.

(c) Members of the Society shall hold office for three years, but may be removed by a resolution of the Board of which notice is given in the summons convening the meeting at which it is passed. They may be re-elected by the Board every three years on production of a fresh certificate, their names being submitted for that purpose at the Annual Session of the Board.

(d) All Levantadores shall be eligible to act in any of the Synagogues of the Congregation.

13.3 Rogativa

A Rogativa shall be recited only with the consent of the presiding Parnas.

13.4 Hatan Torah and Hatan Beresheet

(a) Each Local Synagogue Committee shall appoint annually, before the Shabbat preceding Rosh Hashana, two electors of the Synagogue concerned or any ecclesiastical or other Congregational official regularly worshipping in that Synagogue, to serve as Hatan Torah and Hatan Beresheet in that Synagogue, the senior in age being Hatan Torah, subject always to requirements of Din.

(b) Each of the said Hatanim on the days of Simhat Torah and Shabbat Beresheet respectively may give to the presiding Parnas a list of the persons to whom he desires the Mitzvot of the day to be presented.

(c) The attendants (Shushbinim) appointed by the Hatanim shall accompany the said Hatanim into the Synagogue and be seated by their side during the Services.

14 Board – General

14.1* Duties of the Board

(a) *Overall responsibility*

The Board shall be responsible to the Congregation for the direction and overall control of all the affairs of the Congregation and may delegate powers in relation thereto.

(b) *Trustees*

The members of the Board (including the President and Vice President) shall be the Charity Trustees of the Congregation, and shall have the general control and management of the administration of the Congregation, with power to delegate as provided in these Ascamot.

(c) *Long-term Planning*

The Board will consider and make recommendations to the Mahamad for the long

term future planning of the Congregation. It will establish and keep under review a formal statement of the Congregation's aims and goals, and (when in agreed form) publish it in the Mahamad's printed annual speech to Yehidim.

(d) Legal compliance

The Board is responsible for ensuring that the affairs of the Congregation are administered in accordance with the law, and shall take advice from time to time as to the procedures in place for keeping up to date in this respect.

(e) Participation on Mahamad Sub-committees

Participation on at least one Mahamad Sub-committee (constituted under Ascama 11.4) will normally be obligatory for all members of the Board except the President (who may nonetheless participate at his option if invited to do so by the Board). In exceptional circumstances the obligation may be suspended by a majority vote of the Board (in which the member does not participate). See also 14.5 below.

(f) Performance reviews

The Board shall put in place (and keep under review) a process to:

- (i) review at least annually the performance of each individual member of the Board, including their commitment to Sub-committees; and
- (ii) obtain advice from time to time on the efficacy of the governance structure of the Congregation and the performance within it as a whole of respectively the Mahamad and the Board.

14.2* Composition of the Board

The Board shall comprise:-

- (a) 8 Elders (elected under Section 15 of the Ascamot)
- (b) 6 Mahamad members (as provided in Ascama 10.2)
- (c) potentially an additional two persons if the President and/or Vice President is chosen from outside the Board (as provided in Ascama 16.2)

14.3* Induction process for new Board members

Any new member of the Board shall, unless previously an Elder or member of the Mahamad, undertake an induction process organized by the senior administrator. Where possible, this will be completed within one month of the election or appointment date. The Mahamad shall report to the Board at least every two years on the format of the induction with comments on its efficacy.

14.4 Confidentiality : Repute

Members of the Board and Committees and Sub-committees shall:

- (i) keep confidential the affairs and proceedings of the above (save where agreed otherwise);
- (ii) not bring the above or the Congregation into disrepute.

14.5 Committee membership etc – effect of breach or inefficiency

- (a) Any person appointed by the Board to a Committee or Sub-committee may be stood down on a majority vote of the Board (without prejudice to the power under 11.4 or any other Ascama to reconstitute the same without showing cause) if the individual is in breach of 14.4 above or fails to perform effectively.
- (b) Any person to be stood down under (a) above shall be informed of the complaint against them and have the opportunity to answer it, either in person or by letter to the entire Board.
- (c) A complaint regarding performance may, but need not, specify in detail the failure, but the individual, if a Board member, shall have the right to attend and speak (but not vote) at the meeting at which the final decision is taken.
- (d) A complaint regarding breach of confidence or disrepute shall specify the alleged failing with sufficient detail for the individual to prepare a reasoned reply. The individual shall have the right to attend and speak (but, if a Board member, not vote) at the meeting at which the final decision is taken.

14.6 Senior administrator

The senior administrator will be answerable to the Board, the conduit for this accountability being through the Sub-committee mentioned in Ascama 11.4 as responsible for legal compliance in staffing matters. The senior administrator will also report to the Mahamad and deal regularly with both the Mahamad and Board.

15 Election of Elders

15.1 * Election Vested in Yehidim

The election of the Elders (referred to in Ascama 14.2) shall be vested in the Yehidim of the Congregation.

15.2* Synagogue representation

(a) If at an election:

- (i) there are no elected Elders from a particular Synagogue whose term of office does not then expire; and
- (ii) there is an eligible nominee who will (at the election date) have been on that Synagogue's roll of electors for at least a year (or whose nomineehip is approved for the purpose of this Ascama 15.2 by the relevant Local

Synagogue Committee and who agrees that, if elected, he will transfer his seat to that Synagogue if he has not already done so);

the nominee (or, if more than one under (ii) above, the eligible nominee with the highest votes) will be elected, regardless of votes cast for nominees from other Synagogues.

(b) This Ascama 15.2 applies only to the Synagogues at Bevis Marks, Lauderdale Road and Wembley, and not to any that may be added to the Congregation unless this Ascama is altered.

15.3* Eligibility for Election

(a) Any Yahid shall be eligible for election as an Elder, subject to (b) below (and to the rest of Section 9 of the Ascama and to 15.4 below), if he is not indebted for Finta for one year or upwards, as defined in Ascama 4.2.

(b) In accordance with Ascama 9.3 the proportion of women serving as Elders is limited to one third. Accordingly if at an election there are any female Elders whose terms of office do not then expire and an additional female would increase the proportion of women beyond one third, no woman will be eligible to be nominated at that election.

15.4* Extent of eligibility for Re-election

An Elder who has held such office for three consecutive terms of two years, or an initial shorter term immediately followed by two consecutive terms of two years, shall not be eligible for re-election as an Elder or to the Mahamad until a further two years shall have elapsed (but may participate on a Mahamad Sub-committee). Periods prior to 1 July 2011 are to be ignored. Consecutive periods as an Elder (after June 2011) and as a member of the Mahamad shall count similarly.

15.5* Elders to include only one family member, and Board no more than two

At any one time only one member of a wider family (as defined in Ascama 1.1) may serve as an Elder, and no more than two of a wider family may serve on the Board.

15.6* Time of Election; Term of Office

(a) Each year, four Elders shall be elected by the Yehidim.

(b) Term of office shall be two years from Shabbat Hagadol.

(c) Elections shall take place in the month of Adar, (or Veadar in a leap year), or at the discretion of the Mahamad on any day thereafter prior to Shabbat Hagadol. The dates for elections shall be fixed by the Mahamad.

15.7* Procedure for Election

(a) At least forty-two days' notice shall be issued to the Yehidim of the date fixed for any election of Elders, and shall invite nominations within fourteen days and set out in full Ascama 9.1, 9.2, 15.1 to 15.6. The notice will include a brief outline of the key duties of the Elders.

(b) Any three Yehidim may then nominate in writing any duly qualified Yahid as a candidate. The written consent of the nominee on the form from time to time prescribed by the Board shall accompany any nomination made.

(c) If the number of eligible nominations does not exceed the number of vacancies, and the number of female nominees (if any) would not bring the proportion of women as Elders beyond one third, the persons nominated shall be deemed to be elected at the expiration of the twenty-eighth day before that fixed for election.

(d) In all other cases an election shall take place by postal ballot (with provision for electronic and telephone voting if in the opinion of the Board this is practical and the cost is reasonable).

(e) A list of the nominees with their proposers, the year of each nominee's admission as a Yahid, a brief statement of offices held (if any) in the Congregation, where applicable a note that the nominee is under the age of thirty-five years, together with the regulations governing voting and a ballot paper, shall, except as provided in Ascama 7.4, be sent to all Yehidim at least fourteen days before the date fixed for the election.

(f) Subject to the effect of Ascama 9.3 and 15.2, those candidates receiving the largest number of votes shall be declared elected. In the event of an equality of votes the successful candidate will be determined by lot, under a procedure determined under (h) below (unless any withdraws).

(g) A nominee for Elder may, if he so declares, also stand for the Mahamad positions, and if elected to the Mahamad is not counted for the Elders' vacancies.

(h) The Mahamad may from time to time prescribe regulations governing the procedure for voting and for the conduct of the ballot.

(i) The members of the Mahamad not subject to a particular (or simultaneous) election together with the President and Vice President of the Board (whether or not subject to election), apart from any who are members of the wider family of the candidate concerned, shall determine the management of ineligibility or potential ineligibility under Ascama 15.5 at that election (whether it be found before or after nomination - or after the election). They may exclude or disqualify persons by agreement or by lot or by reference to votes cast (as they consider appropriate), and in such event shall decide whether to treat a resulting vacancy (if any) as casual or to hold a further election.

15.8* Synagogue Affiliation

Every candidate for election as an Elder shall state on his form of nomination of which Synagogue of the Congregation he is (pursuant to the provisions of Ascama 12.5) an elector.

15.9* Casual Vacancies

(a) (i) If death, resignation or disqualification results in a Synagogue mentioned in Ascama 15.2 having no elected Elders (having immediately previously had such), the Board shall co-opt from that Synagogue, after consultation with the local Committee, to serve until the next following election of Elders, a Yahid who, having regard to Ascama 9.3 and 15.2, would be eligible to serve as an Elder.

(ii) In other cases of casual vacancy, the Board may (but shall not be obliged to) co-opt, not necessarily from the same Synagogue as the departed Elder, an eligible Yahid for the term as stated above, and may likewise co-opt to fill any vacancy remaining after an election.

(b) A casual vacancy in the Elders shall be filled at the next following Shabbat Hagadol in the same manner as provided in these Ascama for other elections for Elders. See (d) below regarding term of office.

(c) The Board may co-opt a person so eligible to cover the temporary absence of an Elder for a period which is expected to exceed two months. Such person shall have full voting rights on the Board. He will cease to participate when the absent member becomes available and gives notice to that effect to the President (who shall inform the co-optee and the Board).

(d) Where an Elder ceases to serve during or at the end of the first year of a two-year term, his elected replacement shall serve for only one year in the first instance, but for subsequent eligibility will be treated as having served for two years.

15.10 Proclamation in Synagogues

The result of elections held in accordance with Ascama 15.6 and 15.9 shall be proclaimed in the Synagogues of the Congregation on Shabbat Hagadol.

16 President and Vice-President of Board

16.1* Powers and Duties

(a) The President shall preside at all meetings of the Board and shall perform thereat and thereafter all such duties as are customarily performed by a chairman of a meeting.

(b) He shall be entitled to vote and in the event of an equality of votes shall have a second or casting vote.

(c) The Vice-President shall in the absence or in the incapacity of the President have the powers and perform the duties of the President and any reference to the powers or duties of the President wherever they appear in these Ascama shall be construed

accordingly.

(d) In the absence of the President and the Vice-President from a meeting of the Board a Chairman shall be elected by the Board at that meeting and in the event of an equality of votes shall have a second or casting vote.

16.2* Election by Board, term of office and eligibility

(a) The President and Vice-President shall be elected by the Board to hold office for a period of two years and shall at the expiry of such period respectively be eligible for re-election to the same office for a second period of two years (maximum four years in all) and on its expiry shall not be eligible for the same office until two more years have elapsed.

(b) They may be chosen from the elected Elders or from the Yehidim as a whole (but not from the Mahamad). Each must previously have served on the Board (or its predecessor) for a total period of not less than 4 complete years of which at least two years must have been as a member of the Mahamad. In accordance with Ascama 9.3, women are not eligible.

(c) For the purpose of calculating the period of service under (a) above any period of less than one year for which a President or Vice-President shall have held office consequent upon his election to fill a casual vacancy shall be excluded and any period of one year or more shall be deemed to have been a period of two years.

16.3 Time of elections, casual vacancy, procedures

(a) The elections of the President and Vice-President shall except when it is necessary to fill a casual vacancy in either office, take place in each even-numbered year at the first meeting of the Board to be held after Shabbat Hagadol. The newly-elected President and Vice-President shall assume office at the meeting at which they are elected and they shall retain their respective offices until their successors have been elected.

(b) In the event of a casual vacancy in either office an election shall be held within the next following three months and the Yahid so elected shall hold such office for the residue of the vacant two-year term.

(c) The Mahamad shall cause to be sent to each member of the Board at least twenty-eight days prior to the date of the election a notice specifying the time, place, and date of the election with a request for nominations to be accompanied by the written consent of each nominee to be received at least fourteen days prior to the election. In the event of more than one nomination for either office there shall be a ballot. A candidate for election as President shall if not so elected be deemed also (unless he indicates to the contrary) to have been nominated for election as Vice-President.

17 Meetings of the Board

17.1 Procedures at Meetings of Board

- (a) Every member of the Board shall be summoned to all meetings of the Board, but inadvertent omission to do so shall not render invalid a quorate meeting.
- (b) No member shall vote at any meeting or be competent to sign a requisition for a meeting if he is indebted to the Synagogue for Finta for one year or upwards, as defined in Ascama 4.2. A list of any member of the Board so disqualified shall be placed before the Chairman at each meeting.
- (c) At every meeting of the Board the business of the Mahamad shall take precedence and their propositions shall not require seconding, but in every other case no propositions shall be debated nor put to the vote until seconded.
- (d) An amendment shall be put first to the vote, and a motion for adjournment shall at all times have priority over any other question.
- (e) All questions requiring a vote shall be decided by a majority of votes, subject to 17.6 below (property or fund disposals, grants, unbudgeted material expenditure).
- (f) For a vote there must be a majority of men at the meeting.
- (g) Any proposed enactment bearing on Halacha must be approved by the Ecclesiastical Authority of the Congregation prior to ratification.
- (h) No person shall speak in a debate upon any question more than once, without the permission of the Chairman, save the mover, who shall have the right to reply. The asking of questions shall not be deemed to be the making of a speech.

17.2 Frequency of Meetings of Board, notice, attendance

- (a) Meetings of the Board shall be convened by the President four times each year and at such other times as he or the Mahamad may deem necessary or expedient. One such meeting (the Annual Session) shall be held in the month of Tebet or Shebat (or as soon thereafter as may be convenient) and another such meeting (the Summer Session) shall be held in the month of Sivan or Tamuz (or as soon thereafter as may be convenient).
- (b) Notice of a meeting of the Board shall state the purpose or purposes for which the meeting is convened and indicate in reasonable detail the business to be transacted.
- (c) Except in the event of an emergency at least fourteen days' notice shall be given of meetings convened to consider resolutions under Ascama 1.2 and at least ten days' notice shall be given of all other meetings.
- (d) The Parnas Presidente shall ensure that at least three members of the Mahamad are present for the four Quarterly meetings, and at least two members at other meetings if the Board has required a Mahamad report.
- (e) In the case of enquiry as to an action of the Mahamad, the Board may convene

without them present or, through the chair, request them to withdraw to facilitate discussion.

(f) With the agreement of the chairman of the meeting, exceptionally a member of the Board may be present by telephone or other electronic link and any such person or persons shall count towards a quorum.

(g) A meeting of the Board may be convened to take place by video-link or by aural conference call.

17.3 Special Meetings at request of Board members

Upon written requisition of four or more Board members to either the President or the Parnas Presidente stating the subject or subjects to be considered, the recipient shall within fourteen days from the receipt thereof convene a special meeting of the Board.

17.4 Quorum for Meetings of Board

If the President or the Vice-President is not an elected Elder, he shall not count towards the quorum. The quorum for all meetings of the Board shall be seven, save as follows:

(a) in the case of the Annual Session, and of meetings convened to consider resolutions under Ascama 1.2 when the quorum shall be eight.

(b) in the case of a meeting under Ascama 17.2(e) above, or part of a meeting if the Mahamad have withdrawn, when the quorum shall be five.

17.5 Annual Session of Board

(a) At the Annual Session of Board, the Accounts of the Congregation for the financial year ending with the preceding 31st day of October and the estimates of the sums to be expended during the following financial year shall be presented together with a report on the general affairs of the Congregation.

(b) The Board shall, as and when required, elect delegates to the London Board for Shechita, the Hoop Lane Joint Burial Committee, the Edgwarebury Joint Burial Board and other Anglo-Jewish bodies on which the Congregation is represented.

17.6 Property or fund disposals, grants, unbudgeted material expenditure

A majority of two-thirds of the Board present at a meeting shall be required for carrying any resolution which is:

(i) for the sale (or swap or other disposal) of any part of the properties of the Congregation or for the sale (except for the purpose of re-investment) of any of the invested funds of the Congregation; or

(ii) for approving a pecuniary grant of any kind; or

(iii) for approving or authorising any expenditure by or on behalf of the

Congregation in excess of £10,000 if such expenditure has not been included in the budget previously approved by the Board for the year in which it is due to be spent.

18 Election of Certain Officers (Hebra, Welfare Board and others)

18.1 Times of Election

(a) Annually before the Shabbat preceding Rosh Hashana there shall be an election of two Parnasim of Hebra of Guemilut Hasadim.

(b) Annually in the month of Tebet or Shebat there shall be an election of the President and other Officers of the Welfare Board.

(c) Annually before Shabbat Hagadol there shall be an election of a Treasurer and two Parnasim of Beth Holim and a Treasurer and Administrators of the Mehil Sedaca and Honen Dalim Societies, commonly known as "The Dower Societies".

(d) Annually before the Shabbat preceding Shabugnot there shall be an election of a Thesoureiro and a Parnas of Heshaim.

All the above elections shall be by the respective members and subscribers of the above institutions (save that in the case of the Welfare Board the Officers shall be elected by the Members of the Board), and shall be subject to the approval of the Mahamad.

18.2 Qualifications for Election

For the Thesoureiro of Heshaim, the Senior Parnas of Hebra, the Treasurer of Beth Holim and the President of the Welfare Board only Yehidim who have at any time before their nomination served on the Board for at least three years (with or without a break) shall be elected; and for the Parnas of Heshaim, Junior Parnas of Hebra, Parnasim of Beth Holim, Parnas of Terra Santa, Parnas of Cautivos and the officers of the Dower Societies any Yahid may be elected. If the persons elected as Thesoureiro and Parnas of Heshaim or Parnasim of Hebra be not members of or subscribers to the respective societies, they shall be deemed to be subscribers during their year of office. The Treasurer and Parnasim of Beth Holim and the officers of the Welfare Board shall be elected from the respective members or subscribers.

18.3 Proclamation in Synagogues

There shall be proclaimed in the Synagogues of the Congregation on the Shabbatot hereinafter set out the results of elections as follows:-

- (i) On the Shabbat preceding Rosh Hashana the Parnasim of Hebra.
- (ii) On Shabbat Hagadol the President and Vice-President of the Board (every second year), the Treasurer and two Parnasim of Beth Holim, and the President of the Welfare Board.
- (iii) On the Shabbat preceding Shabugnot the Thesoureiro and the Parnas of Heshaim (every second year), the Parnas of Terra Santa, and the Parnas of Cautivos.

19 The Haham and the Beth Din

19.1* Election of the Haham (or senior Rabbi under Ascama 20.1(d))

(a) Where the office of Haham is vacant the Board may declare their intention to take steps to fill the vacancy. It shall then determine the duties and emoluments of the next holder of the office and shall select a candidate for election by Yehidim qualified to vote.

(b) A meeting or meetings of Yehidim shall be specially summoned, in accordance with Ascama 7.2, at which the Mahamad shall ensure that an explanation is given of the reasons for selecting the candidate, and at which no other business (or prior motions for other business) shall be taken. Where possible the candidate shall address one or more meetings either in person or by videolink, and there shall be an opportunity for yehidim to participate.

(c) There shall then be an election for the office of Haham. It shall take place by postal ballot (with provision also for both electronic and telephone voting unless in either of these two cases in the opinion of the Board this is costly or impractical, in which case the Board shall declare the basis of its reason).

(d) The name of the candidate, with such information relating to him as the Mahamad think fit, together with the regulations governing voting and a ballot paper, shall, except as provided in Ascama 7.4, be sent to all Yehidim at least fourteen days before the date fixed for the election. The day following the last date for voting shall be deemed the date of the election, and shall be at least ten days after the date of the meeting or meetings convened under paragraph (b) above.

(e) The candidate shall be deemed elected only if at least two-thirds of the valid votes are cast in his favour.

(f) Should the candidate not receive the requisite number of votes, no further election shall be held save by a new resolution of the Board passed more than three months after the above date of the election.

(g) The Mahamad may from time to time prescribe regulations governing the procedure for voting and for the conduct of the ballot.

(h) The name of the person elected as Haham shall be notified to Yehidim and proclaimed in the Synagogues of the Congregation.

(i) Where Ascama 20.1(d) applies, references above to the Haham shall be to a Rabbi to have oversight of all the Synagogues of the Congregation.

19.2 Duties of the Haham

The Haham shall preach in the Synagogues of the Congregation when required by the Mahamad and attend therein and at the Medrash. It shall be his duty with the authority of the Mahamad to perform the marriage ceremony of any member of the Congregation when requested to do so. The Haham shall not intercede in favour of or oppose any candidate for any office in the Congregation or canvass for any applicant for monetary assistance. The Haham shall be the head of the Beth Din and Medrash. In the absence of a Haham the Board shall appoint a qualified person

to act as Ab Beth Din and determine his duties, tenure and emoluments. The Haham, or, in his absence, the Ab Beth Din, shall when required by the Mahamad declare the Din on behalf of the Congregation or any of the Yehidim or Congregantes and perform such other rabbinical functions as may be necessary.

19.3 Privileges of the Haham

The Haham shall be entitled to be called to the Sepher on the following days:-

Shabbat Beshallah	Shabbat Hagadol
Shabbat Yitro	Shabbat Rosh Hodesh
Shabbat Vaethannan	7th Day Pesah
Shabbat Teshubah	1st Day Shabugnot
Shabbat Hanucah	Kippur (Shahreet)
Shemini Hag Ngatseret	

Week Days:

Rosh Hodesh Each Tanganit Pureem

19.4 The Beth Din

The Beth Din shall be composed of the Haham or Ab Beth Din and two or more persons qualified according to Jewish Law and approved by the Board and shall decide any disputes arising in the Congregation which require to be determined according to Din. Should a question arise which needs the authority of more than three persons for its decision and there be only three persons in the Beth Din at the time, the Haham, or in his absence, the Ab Beth Din, shall, with the approval of the Board, have power to call in others whom they may deem to be so qualified. No persons save those herein mentioned and acting in accordance with these Ascamos shall have power to give Din in this Congregation.

20 Ministers

20.1* Appointment of Ministers

(a) Whenever a vacancy occurs in the office of Minister, the Mahamad shall as soon as possible convene a meeting of the Board who may, if found desirable, declare their intention to take steps to fill the vacancy. In this event, the Board shall, through the Mahamad, instruct the relevant Sub-committee to follow its procedures which shall include ensuring that:

- (i) the Mahamad approves a job specification and person specification; and
- (ii) in due course the relevant Local Synagogue Committee is consulted and its approval obtained for any subsequent offer and appointment which will be subject also to approval by the Board (by simple majority) following consultation with all the Yehidim.

(b) A candidate shall not be progressed if the Ecclesiastical Authority of the Congregation or, in his absence, the members of the Beth Din, declare in writing that according to Din, he is not eligible for such office.

(c) Any candidate shall read (publicly or privately as the Board thinks fit) the Shabbat services and such other Services as may be required by the Mahamad.

(d) The appointment of a Rabbi with oversight of all the Synagogues of the Congregation shall follow the same procedure as under Ascama 19.1, and in addition paragraphs (a)(i), (b) and (c) above shall apply.

20.2 Duties of Ministers

The Ministers shall be under the general jurisdiction of the Haham (or the Ecclesiastical Authority of the Congregation) and shall conform to all resolutions of the Board and instructions of the Mahamad. It shall be their duty to attend at all Services, and to officiate as directed. They shall also attend on any other occasion when required. Whenever any Minister is unable to attend to his duties, another shall officiate in his stead. The Ministers shall write and copy the Ketubot, and when directed shall officiate on occasions of Berit, marriages, funerals and in the house of mourning.

When more than one Minister is present in Synagogue, the Minister not officiating shall on the occasion of taking out and replacing the Scrolls of the Law proceed to the Ark for the purpose of supervising the ceremony

A Minister shall not, without leave of the gentleman presiding, commence prayers, allot any Mitsva, or make any Hashcaba save as provided by Ascama 27.3 and 27.4.

No person shall be given a title without the prior approval of the Board.

20.3 Disciplinary Action

Any disciplinary action in respect of a Minister will be undertaken under the Congregation's Disciplinary Procedure.

20.4 Assistance to the Ministers

In case of need the Mahamad may appoint any persons they may think proper as assistants to the Ministers, or to officiate in their stead. The Mahamad may with the consent of the Haham (or the Ecclesiastical Authority of the Congregation) from time to time invite preachers of other Congregations to preach in the Synagogues of the Congregation.

20.5 Ministers of other Sephardi Congregations

Upon application from any Sephardi Congregation, the Mahamad may permit any candidate for the office of Minister therein to read the Service in any Synagogue of the Congregation for one week on probation, and any duly elected Minister of a Sephardi Congregation may be permitted by the Mahamad to read any Service in any of the Synagogues of the Congregation.

21 Other Salaried Officers

21.1 Election of various Salaried Officers

If there shall be a vacancy in any of the offices of senior administrator, superintendents of the Synagogue and senior groundsmen the Mahamad shall report such vacancy to the Board at their next meeting and the Board shall thereupon decide whether the vacancy shall be filled and if so on what terms and conditions. Election of the before-mentioned officers shall be vested in the Board. In the event of a vacancy, or of any such officer being incapacitated from attending to his duties from any cause, the Mahamad may temporarily appoint another person to act in his stead.

21.2 Duties of the senior administrator

It shall be the duty of the senior administrator to attend in person all meetings of the Board, of the Mahamad, and of the Yehidim, and in person or by deputy previously approved by the Mahamad at such meetings of committees and Mahamad Sub-committees as they shall determine; to issue notices for such meetings, and to take minutes; to attend in person or by deputy previously approved by the Mahamad at all weddings; to keep the books of accounts of the revenue and expenditure of the Congregation and of the trusts under its administration; to make out and render half yearly accounts of the sums due from each Yahid and Congregante to the Sedaca; to receive all moneys due to the Congregation and prepare cheques for all payments ordered by the Board or by the Mahamad, such cheques to be signed by such persons or holders of such offices as shall be decided by the Board from time to time; to attend in the offices of the Congregation daily so far as possible and perform all other duties required of him by the Mahamad or the Board.

21.3 Duties of the Superintendents of Synagogues

It shall be the duty of the Superintendent of each Synagogue to open and close the same, before and after public prayer, and to attend all Services. He shall perform such other duties as the Mahamad shall require.

21.4 Duties of Keepers of Burial Grounds

The Keepers of the burial grounds shall be responsible for the care thereof. They shall be in attendance at all funerals, keep an accurate register of all burials, see that the tombs do not exceed the measurements prescribed by Ascama 26.5, and prevent the fixing of any stones not in conformity therewith. They shall likewise see that the graves are dug in rows in the usual manner and do not exceed the limits prescribed by Ascama 26.6. They shall not accompany persons who visit graves, unless so requested.

21.5 Canonicals

Officers of the Congregation attending any public religious Service in its Synagogue shall wear the official attire pertaining to their office if that is the requirement of their Local Synagogue Committee (where applicable) or the Board.

21.6 Officers answerable to Board & Mahamad

All salaried officers of the Congregation shall be subject to the resolutions of the Board and the directions of the Mahamad. Any disciplinary action against any such officer will be undertaken under the Congregation's Disciplinary Procedure.

22. Committees (Board and others)

22.1 Standing and Ad Hoc Committees (& Mahamad Sub-committees)

The Board may at a meeting convened for that purpose from time to time establish standing or ad hoc committees and shall designate each committee as executive or advisory or both and may delegate thereto such of their power as they deem necessary or expedient. Provided always that the executive power (if any) of such committees shall be defined and the financial powers (if any) shall be delimited and that notwithstanding any delegation of powers the Board shall retain its authority to maintain the direction and overall control of all the affairs of the Congregation. The Board may reserve to itself the right to appoint the Chairman of any such committee.

Any committee established under this Ascama shall be subject to the general jurisdiction of the Board. The constitution and terms of reference of any such committee shall be submitted to the Board for approval and shall provide for periodical review of its membership by the Board who may also reconstitute the membership at any time.

No more than two members of any wider family (as defined in Ascama 1.1) shall serve together on any Mahamad Sub-committee under Ascama 11.4 or any Committee of the Congregation comprising fewer than 20 persons including the officeholders, but subject to Ascama 22.3 (g).

The Board may permit specific exceptions, provided that notices of any vacancies have either:

- (a) been published in the Sephardi Bulletin or other Congregational Journal, or
- (b) been displayed for one calendar month in the precincts of all three synagogues, or in the case of vacancies on Synagogue Committees of those synagogue(s) concerned; and (in either case)
- (c) the Board are satisfied that candidates are not otherwise forthcoming to fill any vacancies in the Committee(s) concerned.

22.2 Reports of Committees

The Chairman of each such committee shall submit a report of the affairs of his committee to the Board or (at the discretion of the Board) to the Mahamad in such form and at such time or times as the Board shall specify and in any event shall furnish such report in writing with if appropriate certified accounts to the Board once in each year.

22.3 Finance Sub-committee - Composition

- (a) The Finance Sub-committee shall be a Standing Sub-committee of the Mahamad (to which Ascama 11.4 shall apply, subject to this and 22.4) and shall comprise three or more members appointed by the Board together with the Gabay for the time being. Members shall be appointed to serve for a term of three years. They shall be eligible, on retirement, for reappointment for not more than two further such terms unless then serving on the Mahamad.
- (b) Persons eligible for appointment to the Finance Sub-committee shall be Yehidim who are or who have been, for a total of not less than three years' service, Elders or members of the Investment Committee or officers of a Local Synagogue Committee.

(c) If any member be elected to the Mahamad (other than as Gabay) he shall, upon assuming office on the Mahamad, cease to serve on the Finance Sub-committee. If elected Gabay he shall, upon assuming that office, cease to serve on the Sub-committee as an elected member but shall serve on it as Gabay.

(d) If for any reason a vacancy occurs, Board shall as soon as possible appoint an eligible Yahid to fill the vacancy for the remainder of the term of office of the previous holder.

(e) The Chairman shall be so designated by the Board on appointment. The Chairman shall be an ex-officio member of the Investment Committee of the London Sephardi Trust.

(f) Nominations for appointment to the Sub-committee shall be invited from the Board with notices summoning the meeting at which the appointment is to be made and each shall be signed by two Elders and lodged with the senior administrator not later than two days before the day of the meeting.

(g) Only one member of a wider family (as defined in Ascama 1.1) may serve on the Finance Sub-committee at any one time.

22.4 Finance Sub-committee - Terms of Reference

(1) The Finance Sub-committee (see 22.3 above) shall be answerable to the Mahamad for overall advisory and supervisory functions in relation to the financial affairs of the Congregation.

It shall also report to the Board where applicable under paragraphs (a) and (f) below.

In particular, its responsibilities shall include:

(a) Recommending annually to the Board the minimum amount to be raised as Finta.

(b) Submitting annually to the Mahamad recommended budgets for each of the major areas of expenditure, together with a consolidated budget for the ensuing year.

(c) Quarterly examination of the synagogue accounts in the light of the above budgets and reporting thereon to the Mahamad.

(d) Consideration of any proposed expenditure not provided for in the above budgets and making recommendations thereon to the Mahamad.

(e) Reviewing and approving financial systems and procedures.

(f) Reporting to the Board:-

(i) at its annual budget meeting.

(ii) at the meeting immediately prior to the Annual Meeting of Yehidim

(iii) at any other time at its discretion when the Sub-committee considers any matter should be brought to the early attention of the Board and

(iv) at any other time when so requested by the Board.

(g) (i) All capital expenditure exceeding £30,000 must be referred to the Finance Sub-committee by the Mahamad for its comments and recommendations prior to presenting it to the Board for approval. (ii) The Sub-committee is to ensure that all capital expenditure requests be accompanied by a note detailing the nature of the expenditure together with a cost benefit analysis of the proposal, and at least two estimates for the cost of the work. (iii) The Sub-committee is to be notified by the Mahamad of capital expenditure below this threshold.

(h) The Mahamad must also refer all proposed new recurring revenue expenditure of more than £10,000 to the Finance Sub-committee for its comments (which shall be reported at the next Board meeting, for information). The Sub-committee will be notified of recurring revenue expenditure below this threshold.

(i) Such other functions as required by the Board or Mahamad, subject to the agreement of the Sub-committee.

(2) The Mahamad, the Finance Sub-committee and the officials of the Synagogue shall, in their management of the financial affairs of the Congregation, follow systems and procedures approved from time to time by the Board.

22.5 Dower Societies

The government of the Mehil Sedaca and the Honen Dalim Societies (known as the "Dower Societies") shall be vested in a Committee of Management consisting of a Treasurer, five other members and two Gentlemen of the Mahamad representing the Mahamad for the time being. The Board shall at their Annual Session every other year elect six Yehidim, or wives of or daughters of Yehidim, or widows or daughters of deceased Yehidim, to the said Committee of Management. The Committee of Management shall meet not less than twice yearly and at its first meeting after its members have been elected by the Board shall elect one of their number to be Treasurer. Three members shall form a quorum at such meetings.

22.6 Number not used³

22.7 Local Synagogue Committees

(1) There shall be for each Synagogue of the Congregation a Local Synagogue Committee. Each such Committee shall comprise a Chairman together with elected members (the number to be determined in accordance with that Synagogue's governing document) and ex- officio members. Each Committee may also co-opt, for one year, up to two further members. The Chairman and each elected or co-opted member of a Local Synagogue Committee shall have been an elector of the Synagogue concerned for at least one year immediately preceding the commencement of his term of office.

(2) The Chairman of each Local Synagogue Committee shall be appointed by the Board, at an Annual Session of Board, to serve in that capacity, initially for a term of two years, commencing from the date of the next ensuing Annual General Meeting

³ See 11.4(a) re the Sub-committee having an employment compliance responsibility

of the electors of the Synagogue concerned. Such term may be extended for one further period of two years by the Board.

(3) Elected members of Local Synagogue Committees shall be elected, to serve for a term of two years, by the Electors of the Synagogue concerned, under the provisions of Regulations agreed by the Board.

(4) The following shall be members, ex-officio, of the relevant Local Synagogue Committee:-

The former Chairman, for one year after vacating office; the Local Parnasim of the Synagogue concerned; in the case of Lauderdale Road the Chairman of the LRSA; the Chairman of the Local Education Committee.

(5) The Rabbi and Minister of the Synagogue concerned shall be invited to attend all meetings of the Committee as non-voting members and shall be sent copies of the Minutes.

(6) The Mahamad shall nominate, for each of the Local Synagogue Committees and after consultation with the Committee concerned, a Mahamad member who may attend all meetings of the Committee⁴.

(7) Each Local Synagogue Committee shall be responsible to the Board, through the Mahamad, for the proper conduct of the affairs of the local congregation and for the day-to-day supervision of the duties of the employees of Sha'ar Hashamayim in connection with the synagogue concerned. The detailed functions of Local Synagogue Committees, and the procedures to be followed by them, shall be as defined in Regulations approved by the Board.

22.8 *Number not used*⁵

22.9 Ascamot Committee

a) The Ascamot Committee will:

(i) draft any new Ascamot and amend any existing Ascamot as may be necessary to implement decisions made by the Board, having regard to the provisions of Ascama 1.2.

(ii) keep all Ascamot under review, proposing any necessary amendments from time to time.

(iii) advise the Mahamad of any departure from the Ascamot if brought to the notice of the Committee and, where appropriate, make recommendations for action necessary to restore an irregular situation to conformity with the Ascamot.

(iv) consider any change brought to its attention that would or might involve amendment to the Ascamot, proposed by the Mahamad or the Board, and, if considered necessary, provide comments or a draft amendment to the Ascamot at the time such a proposal is submitted to the Board.

⁴ NB: a Sub-committee, chaired by the PP, will include the three local chairs.

⁵ See 11.4 (a) re the Sub-committee having a Buildings' fabric responsibility

(v) advise the senior administrator of any necessary production and distribution of amended pages or a new edition of the Ascama or any change of its format.

(vi) when so requested by the Board or by the Mahamad or (subject to Mahamad approval) by any Committee of the Congregation, draft regulations or administrative procedures, but excluding any documents which, in the opinion of the Mahamad or the Ascama Committee, require professional drafting.

(b) The Ascama Committee shall comprise at least four Yehidim, at least one being a current and another a current or former member of the Board. All members of the Committee shall be appointed by the Board to serve for a period of five years, initial arrangements being made to ensure that not more than two members retire simultaneously.

(c) The Ascama Committee may delegate its drafting function to some of its number.

23. Society of Heshaim, Medrash

23.1 Functions

The Society of Heshaim (Ets Hayim) which formerly was known as the Yeshiba of Heshaim (and with which has been incorporated the Yeshiba of Mahane Rephael) shall be a Standing Committee of the Board and shall be responsible to the Board for the following functions:- (a) The promotion, conduct and supervision of rabbinical study, including the maintenance of a Medrash;(b) Arrangements for the publication of prayer books and other publications of a religious nature; (c) Other purposes specified or agreed by the Board from time to time, which purposes shall be similar or ancillary to the foregoing and shall be in furtherance of the charitable objects of the Society and within its resources to implement.

23.2 Composition

The Society of Heshaim shall comprise twelve Yehidim who shall be elected by the Board to serve for a period of two years, together with the ex-officio members specified in Ascama 23.5 and one member of the Mahamad for the time being who shall be nominated by the Mahamad. The Society may also co-opt additional members as set out in Ascama 23.5. Members of the Society shall continue to be designated "Inspectors of Heshaim".

23.3 Meetings and Quorum

The Society of Heshaim shall meet not less than twice yearly, one meeting being held in the month of Iyar. The quorum for a meeting of the Society shall be seven of whom not less than four shall be elected members.

23.4 Election of Officers

At the first meeting of the Society following an election of Inspectors, the elected and ex-officio Inspectors shall elect from their number, to serve for the ensuing two years, a Thesoureiro (Treasurer), who shall also act as the Chairman of Heshaim, and a Parnas, who shall act as the Vice-Chairman. The Thesoureiro and the Parnas shall each have served as Inspectors of Heshaim for not less than two years prior to their election to these offices. If the office of Thesoureiro or Parnas should fall

vacant before the expiry of two years, the Inspectors shall, at the next meeting of the Society, elect one of their number to fill the vacant office for the remainder of the two-year period.

23.5 Ex-officio and Co-opted Members

The ex-officio members of the Society of Heshaim shall comprise the Haham, all the Rabbis and Ministers of the Congregation and all persons who have formerly held office as Thesoureiro or Parnas of Heshaim. The Society of Heshaim may co-opt, to serve until the next election of Inspectors, up to four Yehidim of the Congregation and one representative each from not more than three other Sephardi congregations, which congregations shall be specified by the Board from time to time. Persons so co-opted shall, at the expiry of their period of co-option, be eligible either for election, if so qualified, or for further co-option.

23.6 Funds of the Society

The funded properties of the Society of Heshaim shall be invested on behalf of the Society by the London Sephardi Trust.

23.7 The Medrash

The studies of the Medrash shall be under the direction of the Haham or, in his absence or if there be no Haham, the Ab Beth Din. The other members of the Medrash shall comprise all the other Rabbis and Ministers of the Congregation and such other persons who are, in the opinion of the Haham or of the Ab Beth Din, competent usefully to participate in the studies of the Medrash and who wish to do so. When in session, the Medrash shall meet weekly.

24 The Welfare Board

24.1 Composition of the Welfare Board

The relief of the Poor shall be administered by a Welfare Board consisting of: (i) six members to be elected by Yehidim and being Yehidim or Yehidot or the wives of Yehidim; (ii) one member to be appointed from the Mahamad for the time being from among its number; (iii) one representative of the Dower Societies, unless one or more of the elected members be also a member of the Dower Societies; (iv) Life Members as at 1 January 1983.

24.2 Election of Members

At their Annual Meeting in every year the Yehidim shall elect two eligible persons as members of the Board to hold office for a period of three years. Not less than forty-two days prior to such meeting the Yehidim shall be notified of the names of those members of the Board who are prepared to stand for re-election and shall be invited to make further nominations. The names of such persons, accompanied by the written consent of the nominees, shall be sent in writing to the senior administrator of the Synagogue within fourteen days. If the total number of nominations exceeds the number of vacancies on the Board there shall be an election by ballot at the said Annual Meeting and a list of the nominations shall be sent to all Yehidim at least seven days before the meeting. The Welfare Board so constituted shall have the power to fill by cooption vacancies occurring by the death or resignation of elected members of the Board and such co-opted members shall hold office until the expiration of the term for which the member

whose place they have taken was elected.

24.3 Eligibility of Beneficiaries

No persons shall be eligible to receive relief from the Welfare Board unless they be Sephardi Jews or Congregantes.

25 Hebra of Guemilut Hasadim

25.1 Composition of Committee of Management

The government of the Hebra of Guemilut Hasadim and the administration of its funds shall be vested in a Committee of Management consisting of:- (i) six members elected by the Board; (ii) two members elected by the Yehidim; (iii) the Parnas of Lavadores, the Gabay, another member of the Mahamad appointed by the Mahamad, and former Parnasim of Hebra; and (iv) representatives of Sephardi congregations nominated under Ascama 25.2.

25.2 Representatives of other Congregations

Any Sephardi congregation for whose members burial rights have been secured in the burial grounds of the Congregation shall be entitled to nominate a representative to serve on the Committee of Management of the Hebra. Any such congregation having a membership of more than three hundred paid-up members shall be entitled to nominate a second representative. Each representative shall be nominated to serve for a term of two years,

25.3 Election of Parnasim; Meetings; Accounts

The Board shall each year at their Annual Session elect three Yehidim to the Committee of Management and the Yehidim shall each year at their Annual Meeting elect one Yahid to the Committee of Management. The Yehidim so elected shall serve for two years and if not already members of the Hebra shall be deemed such during their term of office. They shall on retiring from office be eligible for re-election. A senior Parnas of Hebra and a Junior Parnas shall be elected annually by the members of Hebra from members of the Committee of Management who are Yehidim of Sahar Asamaim and who have served not less than three years as members of the Committee. The Committee of Management shall meet not less than twice yearly and a quorum shall consist of five members including at least three Yehidim of Sahar Asamaim. A resolution of the Committee of Management passed at a meeting at which Yehidim of Sahar Asamaim are in a minority shall not be effective unless and until confirmed by the Board.

The Accounts of the Hebra shall be submitted to the Board at their Annual Session and the surplus income of the Hebra shall be transferred to the fund of the Synagogue annually and credited to a Beth Haim Account.

25.4 Arrangements for Funerals

The control of all arrangements connected with funerals shall be vested in the Parnasim of Hebra, subject to the provisions of Ascama 8.1 to 8.7 and 26.1 to 26.6.

26 Burial Plots, Graves and Tombstones

26.1 Double and Single Burials

Normally there shall be two interments in every plot in the burial grounds of the Congregation but any person who in his lifetime had requested to be buried in a single plot or whose relatives so request when making arrangements for the funeral shall be entitled to single burial upon payment to the Congregation of a charge prescribed annually by the Board after receiving the recommendations of the Hebra. In fixing the charge to be made for burial in a single plot the Board shall make a distinction between (i) Yehidim and members of participant congregations; and (ii) others.

26.2 Reserved Graves

a) Graves may be reserved only by Yehidim or by members of a participant congregation.

b) A reserved grave shall continue to be reserved (unless it be surrendered or repossessed, as provided below) only for such time as the person who had reserved it shall continue to be a Yahid or member of a participant congregation.

c) The upper part of a double plot may be reserved without charge for a surviving spouse or relative or close friend where the Din so permits.

d) At the time of arranging a burial in a single plot or immediately following such a burial, the surviving spouse or other close relative being a Yahid or Yehida or a member of a participant congregation may reserve one single plot adjacent to that in which the deceased relative is buried upon payment of the charge prescribed for burial in a single plot and upon signing a form to be provided therefor. Additional adjacent plots may be reserved, upon payment of the prescribed charge for each but only at the discretion of the Parnasim of Hebra who shall have regard to the availability of land in the cemetery concerned. Graves so reserved shall follow the last burial and be consecutive or, if there be no room in that row, shall be in the next row, as close as possible to the original grave.

e) Notwithstanding the provision in sub-paragraph (a) of this Ascama that a grave may be reserved only by a Yahid or Yehida or member of a participant Congregation, graves which were reserved with the permission of the Mahamad before 5 Tamuz 5738 (10 July 1978) by Congregantes will continue to be so reserved provided that the Congregante concerned remains in membership of the Congregation.

f) If the reservation of any grave be surrendered within two years of the prescribed fee having been paid, the full fee shall be returned and the grave or graves shall be utilised in the ordinary course. If the reservation of a grave or graves be surrendered when two years or more shall have elapsed since the fee was paid, the Parnasim of Hebra shall determine what portion if any of the fee shall be returned.

g) If the Parnasim of Hebra believe that a reserved grave, whether the upper part of a double grave or a single grave, will not be required for the remains of the person for whom it has been reserved they should enquire from the person who made the reservation or if this be not possible his next-of-kin or representatives. If it so requested by or on behalf of the person who reserved the grave, the reservation may be transferred to another close relative who wishes to be buried in that reserved grave and is not debarred therefrom for any Halachic

reason. Otherwise the reserved grave may be repossessed by the Hebra and be made available for another interment. Any fee that had been paid in respect of the reservation may be returned in full or in part, at the discretion of the Parnasim of Hebra.

26.3 Right of Congregation to Refuse Burial

The Congregation reserves the right to refuse to bury the body of any person, other than a Yahid or a Congregante of the Congregation or a member of a participant congregation or the wife or child of any of these. The decision of the Mahamad shall be final in connection with any dispute which might arise concerning the exercise of this right.

26.4 Consecutive Use of Plots

All adults to be interred in one of the burial grounds of the Congregation shall be buried in consecutive graves, save in the case of (i) reserved graves, or (ii) a Haham or Minister or Cohen, who may, in accordance with custom, be buried at the commencement of a row. The upper part of a double plot where available in accordance with the Din shall be deemed to be consecutive.

26.5 Tombstones

The design of all tombstones and the wording of all inscriptions thereon shall be first approved by the Parnasim of Hebra and the person wishing to erect the tombstone shall pay such fee as may from time to time be prescribed by the Board. On a single plot and on a double plot where the next of kin of the deceased person buried in such double plot agree to have one tombstone, the tombstone for adults shall not exceed 6 1/2 feet in length 3 feet in breadth and 1 1/2 feet in height, including the thickness of the stone. On a double plot where two tombstones are required each of them shall not exceed 3 feet in length 3 feet in breadth and 1 1/2 feet in height, including the thickness of the stone. Tombstones for children must not exceed 3 1/2 feet in length 1 1/2 feet in breadth and 1 feet in height, including the thickness of the stone. Should in any case these limits be exceeded the stone shall forthwith be reduced to such limits. Within these limits and subject to these restrictions all tombstones erected in the cemeteries of the Congregation must be either flat or slightly rounded without angle or ornament.

26.6 Measurements of Graves

The following spaces shall be allowed for each grave:-Adults' Graves - 2 1/2 feet in breadth, or 3 3/4 feet if with a foundation, 5 feet in depth, and 2 feet between each grave; a double plot shall be 7 feet in depth. Three rows of adults' graves, 6 feet wide, each with a space of 2 feet between the rows, shall be arranged in every 25 feet of the Burial Ground. Children's Graves - 1 1/4 feet in breadth, 4 feet in depth, and 1/4 foot between each grave.

27 Funeral Services, Hashcabot, &c.

27.1 Services at Funerals

For each person buried in the regular row or in a reserved grave, there shall be performed, subject to the provisions of Ascama 27.2, the usual ceremonies at the burial ground, according to age and sex and day of burial.

27.2 Duties of Ministers at Funerals

One of the Ministers shall accompany to the grave every person buried in the burial grounds of the Congregation and shall officiate at the funeral. No Minister shall take part in the funeral of a person whose body is to be, or has been, cremated, save by reciting an Hashcaba at the Mortuary Hall; this restriction, however, shall not apply where the Mahamad are satisfied that cremation has taken place through compulsion, force of circumstances, or accident. Nothing in this Ascama relating to cremation shall preclude the recital of the ordinary Burial Service by a private individual. A Minister of the Congregation shall, if required, read the prayers at the house of mourning, both morning and evening, during the seven days of Abelut.

27.3 Hashcabot for Individuals

Hashcabot for deceased persons shall be said immediately after the Haphtarah in the Synagogues of the Congregation on the Shabbat following the burial in the cemeteries of the Congregation. Hashcabot shall also be said in the said Synagogues during the week of mourning in the morning when prayers are not read with Minyan in the house of the deceased or of the mourners, and likewise on the mornings of the seventh day, the thirtieth day, and the day on which the eleven months from the burial shall end. An Hashcaba may likewise be said in Synagogues for any Jew or Jewess, but for the first time this shall not be done without permission from the presiding Parnas. Should there be two or more Hashcabot said on the same day, precedence shall be given to men before women.

27.4 Grouped Hashcabot

All Hashcabot for males and females, other than (i) those made at the Sepher, (ii) those made on the first Shabbat following the funeral, and (iii) those made on the occasion of anniversaries, shall be grouped together under their respective heads. On each Shabbat afternoon and on Kal Nidre night a general Hashcaba shall be said until the completion of the eleven months after burial, for all persons for whom the first Hashcaba shall have been made in the customary manner. The names of all persons who have bequeathed a legacy to the Synagogue shall be included in a general Hashcaba which shall be said on Kal Nidre night, after the Service; the list of names shall be divided according to the direction of the Mahamad and in respect of the reading thereof on Kal Nidre night to the intent that over a period of not more than five years the list of names shall have on that night over the said period a complete reading. The Mahamad may include in the said list the names of other persons at their discretion.

27.5 Prohibition on Taking Corpses into Synagogue

No corpse shall be brought into Synagogue or into the Medrash save that of a Haham of the Congregation.

28. Offerings and Collections

28.1 Offerings to be invited before Festivals

A circular letter inviting offerings to the Synagogue shall be addressed by the Mahamad to each Yahid shortly before the Rosh Hashanah, Pesah and Shabugnot.

28.2 Collections in Synagogues

On Pureem morning the presiding Parnas and the next in rotation, shall go round the Synagogue, each with a plate, the first to collect the half-shekel the second for Pureem money. On the Fasts of Guedaliah, Tebet, Esther, Tamuz and Ab, the senior administrator, or his representative shall go round the synagogues at Minha with a plate to collect contributions for the Sedaca.

28.3 Boxes in Synagogues for Donations

There shall be kept in each of the synagogues of the Congregation boxes available for donations, which shall be opened at least once annually when the amount found therein shall be paid into the Sedaca.

29 Marriages, Registers of Marriages, Burials

29.1 Solemnisation of Marriages

No marriage shall be solemnised in the Congregation (a) unless the husband is a Yahid or a Congregante Member; (b) without the leave of the Mahamad, who may delegate the duty of giving or withholding such leave to one of their number who may establish or continue a process approved by the Ecclesiastical Authority of the Congregation; and (c) save by its recognised officers. The Mahamad at their discretion shall fix the fee payable in respect of each marriage and may in exceptional circumstances forego the payment of any fee. All fees for marriages shall be payable before the celebration.

29.2 Registers of Marriages

There shall be kept in the Offices of the Synagogue two Registers of Marriages celebrated in the Congregation, one being a Hebrew Register consisting of copies of the Ketubot, the other being an English Register as required by Act of Parliament.

29.3 Register of Burials

There shall also be kept in the Offices of the Synagogue a Register of Burials, wherein the senior administrator shall enter the names of all persons buried in the burial grounds of the Congregation, with the Hebrew and English dates of burial, and the number of the grave for which purpose the Keepers of the Grounds shall every three months furnish the senior administrator with all relevant particulars.

30. Sundry Matters

30.1* Erection of Synagogues

No Synagogue shall be admitted to form part of the Congregation without the approval and consent of two-thirds of the Yehidim present at a meeting called for the purpose.

30.2 Distribution of Seats in Synagogues

The seats in the Synagogues of the Congregation shall be allotted by the respective Local Synagogue Committees in their unfettered discretion as to persons conditions and term to Yehidim, Yehidot, and Congregantes, preference

given to the two former classes. A Register book shall be kept by the senior administrator or the respective local committees of the names of the persons to whom seats are allotted.

30.3 Board of Deputies

The Congregation shall be represented on the Board of Deputies of British Jews by Yehidim to be chosen by the Yehidim from their body. The election shall be held in accordance with the constitution of the said Board. The provisions of Ascamot 15.7(a) and (b) shall apply with the necessary modifications, to all such elections, except that the Deputies of the Congregation shall be elected at an Annual Meeting by ballot of those Yehidim present and qualified to vote; no postal ballot shall be permitted for such elections.

The fees payable in respect of the Deputies elected by the Yehidim shall be paid out of the funds of the Congregation.

Whenever the said Deputies of the Congregation shall have occasion to deal with matters of a religious nature, they shall do so under the advice and direction of the Ecclesiastical Authority, and with whom alone rests the spiritual guidance of the Congregation. At meetings of Board any matters which a majority of the Deputies desire to propose relating to the business of the said Board of Deputies shall be submitted in advance to the Mahamad and brought forward immediately after the subjects proposed by the Mahamad; two Deputies may attend for that part of the meeting if they wish, and shall attend if so requested by the Mahamad; at all times when a majority of the Deputies of the Congregation shall so request, the Mahamad shall circulate to the Board information regarding the Board of Deputies or its proceedings.

30.4 Vesting of Property of the Congregation

The real and funded property and the chattels of all the Synagogues of the Congregation shall be vested in the London Sephardi Trust.

30.5 Disposal of Chattels of the Congregation

No part of the chattels of the Congregation except articles less than fifty years old shall be sold, given away, exchanged or destroyed, without the previous consent of the Chairman for the time being of the Advisory Committee on Congregational Records nor without the previous authority of the majority of the Board present at a meeting at which prior notice of such proposed transaction had been given.

30.6 Property Maintenance Fund

A Fund shall be maintained for the repair, improvement, extension and analogous purposes of the properties of the Congregation for which purpose the Board may from time to time appropriate any sums which may be available out of income or from any source other than capital funds.