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Maimonides

Philosopher

Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime.

The risk of a wrong decision is preferable to the terror of indecision.

No disease that can be treated by diet should be treated with any other means.

Born: 1138, Córdoba, Spain

Died: 13 December 1204, Fustat, Egypt

Place of burial: Tomb of Maimonides, the Tana'im, The Emora'im, and the Shlah Hakadosh, Tiberias, Israel

Moses ben Maimon, commonly known as Maimonides and also referred to by the acronym Rambam

is the greatest Jewish philosopher of the medieval period and is still widely read today. The *Mishneh Torah*, his 14-volume compendium of Jewish law, established him as the leading rabbinic authority of his time and quite possibly of all time. His philosophic masterpiece, the *Guide of the Perplexed*, is a sustained treatment of Jewish thought and practice that seeks to

resolve the conflict between religious knowledge and secular.

Maimonides also achieved fame as a physician and wrote medical treatises on a number of diseases and their cures. Succeeding generations of philosophers wrote extensive commentaries on his works.

Life and Works

Maimonides was born to a distinguished family in Cordova, Spain in 1138. At that point, Cordova was under Muslim rule and stood as one of the great intellectual centers of the world. The young Moses studied with his learned father, Maimon, and other masters and at an early age astonished his teachers by his remarkable depth and versatility. Before Moses reached his 13th birthday, his peaceful world was suddenly disturbed by the ravages of war and persecution.

But events took a turn for the worse when the Almohads invaded in 1148 and offered all non-Muslims the choice of conversion, exile or death.

Maimonides' family was forced to leave Cordova and travel through southern Spain and arrived in Fez, Morocco in 1160. His first philosophic work of note was the *Treatise on the Art of Logic*. Around this time, he began work on his first religious masterpiece, the *Commentary on the Mishnah*, which was finished in 1168. It is noteworthy for the emphasis Maimonides places on Oral Torah, by which he means the

details, specifications and interpretations derived from the Written Torah, which was revealed to Moses at Sinai.

Maimonides lists 13 principles that he considers binding on every Jew: the existence of God, the absolute unity of God, the incorporeality of God, the eternity of God, that God alone is to be worshipped, that God communicates to prophets, that Moses is the greatest prophet, that the Torah was given by God, that the Torah is immutable, that there is divine providence, that there is divine punishment and reward, that there will be a Messiah, that the dead will be resurrected. This was the first attempt to introduce articles of faith to Judaism and set off a controversy that persists to this day.

Given 613 original commandments, he argues that all are means to the fulfillment of the first two, which he interprets as belief in the existence of God and rejection of idolatry. Together these commandments make up what we call *monotheism*. From Maimonides' perspective, however, there is more to monotheism than belief in a single deity. To satisfy the first two commandments, one must believe in a timeless, changeless, immaterial deity who is one in every respect and unlike anything in the created order. A person who fails to recognize such a deity is accorded the status of an idolater no matter how many other commandments he or she may fulfill or how fervently he or she may fulfill

them. Simply put, to worship God under a false description is not to worship God at all. Not only is this true at present, as Maimonides sees it, it has been true since God first spoke to Adam.

Maimonides offers several proofs for the existence of God, all of which are versions of the cosmological argument. Rather than begin with a definition of God and try to show that God's essence implies existence, he begins with a description of the world as we know it and tries to show that it implies the existence of God.

Although Maimonides thinks this argument gives us sufficient grounds for saying *that* God is, he does not think it provides any grounds for saying *what* God is. To see why not, we have to recognize that God is not one in a way comparable to anything else: one person, one number, one idea. According to *Guide*:

There is no oneness at all except in believing that there is one simple essence in which there is no complexity or multiplicity of notions, but one notion only; so that from whatever angle you regard it and from whatever point of view you consider it, you will find that it is one, not divided in any way and by any cause into two notions ...

According to Maimonides, all of Jewish law aims at two things: the

improvement of the body and the improvement of the soul. The former is in every case a means to the latter. The soul is improved by acquiring correct opinions and eventually knowledge on everything humans are capable of knowing. The more knowledge the soul acquires, the more it is able to fulfill the commandment (Deuteronomy 6:5) to love God.

Maimonides arrived in Egypt in 1166 and eventually settled in Fustat, a section of Cairo. There Jews were free to practise their faith openly. Though Egypt was a haven from harassment and persecution, Moses was soon assailed by personal problems. His father died shortly after the family's arrival in Egypt. His younger brother, David, a prosperous jewellery merchant on whom Moses leaned for support, died in a shipwreck, taking the entire family fortune with him, and Moses was left as the sole support of his family. He could not turn to the rabbinate because in those days the rabbinate was conceived of as a public service that did not offer its practitioners any remuneration. Pressed by economic necessity, Moses took advantage of his medical studies and became a practicing physician. His fame as a physician spread rapidly, and he soon became the court physician to the sultan Saladin, the famous Muslim military leader, and to his son al-Afdal. He also continued a private practice and lectured before his fellow physicians at the state hospital. At the same time he became the leading member of the Jewish

community, teaching in public and helping his people with various personal and communal problems.

With the publication of the *Mishneh Torah*, he established himself as a thinker for the ages. Not only does this work systematize all the commandments of the Torah, it tries to show that every part of Jewish law serves a rational purpose and nothing is given for the sake of mere obedience.

Facing ever-growing demands on his time, Maimonides worked himself into a state of exhaustion and died in Fustat in 1204. An old saying has it that from Moses to Moses, there was none like Moses.

Notes from the Editor

Recently, after what I call my wish to return to my ancestors' religion, my dream was to visit Córdoba. Alas, the recent events prevented my trip, which I had thought would become my personal pilgrimage. Therefore, I did, what most of us would do ... a virtual travel online. I will share my experience of that trip.

Córdoba Juderia - Jewish Quarter

Córdoba's old Jewish quarter consists of a fascinating network of narrow

lanes, more atmospheric and less commercialised than in Seville although souvenir shops have emerged.

Synagogue

At the centre of the quarter is the Synagogue in Calle de los Judios, one of only three originals remaining in Spain. It is a Mudéjar construction dating from 1315. It was converted to a church in the 16th century and then held the Guild of Shoemakers until it was rediscovered in the 19th Century. The interior includes a gallery for women and plaster work with inscriptions from Hebrew psalms and others with plant motifs on the upper part. Its main beautifully restored wall has a semi-circular arch where a chest with the Holy Scrolls of Law used to be kept.

Casa Sefarad

This Sephardic house in the Juderia has been restored to how it would have been in the 14th century, before the Spanish Jews (known as Sephardi) were expelled from Spain by the Catholic Kings.

It has five themed rooms: you can see objects connected with important stages and events in life - birth, circumcision and marriage, as well as metal and clothing embroidered with gold thread and household items; you can learn about Sephardic language

and culture and see musical instruments; there's also a display on important Córdoba Jews from history.

Students of the subject can visit the library, sound archive and document centre. The shop sells Sephardic music and ceramics, and occasionally events are held here: concerts, seminars, conferences and musical workshops.

La Puerta De Almodavar

La Puerta de Almodavar, is an entrance gate with a statue of Seneca which, together with the streets La Muralla and Averroes, form the western boundary of the Juderia. The Juderia reaches as far as Calle El Rey Heredia to the north east and the Mosque to the south.

The Jews were established in Córdoba in Roman and Visigothic times and formed a brilliant intellectual group when Hasdai Ibn Shaprut, a Jewish councillor and physician to Abdul al Rahmm III, attracted intellectuals to the court. The Juderia is now known for the jewellers and silversmiths shops.

I wandered in my mind many times over what I should see and do ... my dreams are still to be fulfilled, hopefully next April. The question is where do I want to put my head to sleep and I found this jewel ... so here I come ...

Las Casas de la Juderia Hotel Córdoba

Las Casas de la Judería de Córdoba Hotel **** Boutique boasts an excellent location. Its doors open out to the Jewish Quarter, within the vicinity of the Alcázar de los Reyes Cristianos, the Royal Stables, the 10th century Caliphate Baths and the synagogue. The establishment is just 200 metres from Cordoba's Mosque-Cathedral and the city's conference centre.

The hotel encompasses 5 noble houses and its repurposing was carried out while showing maximum respect for the building's architecture and history, resulting in a uniquely charming hotel with all the services and facilities any guest could need in a beautiful setting where visitors will enjoy peace and quiet.



Here is the plan of the hotel – just in case I get lost.


Notes from the Members

Philip Flaum

Here are some of my thoughts on what I know about Maimonides and associate him with. When I went to the JFS school in London I recall the teacher in my religious knowledge class talking about him and saying what a famous Rabbi he was. That was the first time I had heard of him. I have since associated him with writing "*The Guide for the Perplexed*" and also "*The Thirteen Articles of Faith*" found in the siddur. When Lorraine and I were in Israel we attended the Rambam Synagogue in Beersheva with my sister Beverly for Succot & Simchat Torah. (I think a nearby school was also named Rambam.) We also visited the Recanati Ralli Museum in Caesarea with my sister Lynda which has a statue of Maimonides in one of the gardens. I have a photo of me standing next to it in my Israel album on Facebook. I have read that he was a physician and philosopher with thoughts on different subjects. However, I recall reading an article in the *Jewish Chronicle* about his views on dogs, which I disagreed with: regarding his views ostensibly that Jews should not keep dogs as pets or, if they did, to chain them up.

Although I agree that there are dangerous breeds of dog and some need to be restrained, I feel that you

can't generalise and that there are lots of friendly dogs and many Jewish people in Israel own dogs including some of my family. The article said that some religious Jews in Israel who were against Israelis keeping dogs were quoting Maimonides in their arguments. But as I said, a high percentage do have pet dogs.

Despite this I feel that the Rambam is one of Judaism's  most famous Rabbi's.

Philip and Lorraine

Sarah Friedman

Sarah was the lucky one who visited Cordoba and she kindly sent some photos taken during her trip.





High Holidays Days message from Robert Wiltshire, Chair of The Movement for Reform Judaism

There is a well-known Rabbi who says that the first time you do something it is an innovation, the second time it becomes normal and the third time you do it, it is a tradition.

Let us hope therefore that the act of praying alone, praying on zoom, or in a drive-in and wearing masks, never becomes a tradition. The various ways we celebrated the high holidays last year were a tribute to the innovative ideas of our clergy and our communities and this year may we

return in part to our old traditions: greeting each other in person, laughing together, praying together, singing together, albeit quietly according to the new rules, and talking together about our year just gone and our hopes for the year to come.

We are a religion of community which prays together and rejoices together and sadly too often over the last year mourns together. But with the use of technology, we have adapted to this remote world that few of us even knew existed 18 months ago. Yet we must hope that we can tentatively look forward to returning to the comfort and joy that being together in person brings to us.

As we approach the high holidays we not only hope for that physical return but also a return, teshuva, in a spiritual sense. This is a time when we can reflect, on the past and look forward to the future – it is an important part of our tradition to do so. This new year in particular I hope we can continue to work to help the healing process from this Covid era and heal our souls, our bodies, and heal the planet as well.

We are blessed with an ability to make choices and hopefully find ways to improve how we behave with each other and how we go about our daily lives. We have a choice to forgive and to be forgiven.

Reform Judaism adapts to changing circumstances in order to maintain our

tradition, not to dilute it. We modify to keep those traditions alive and now let us hope and pray that the restrictions will continue to ease and our shuls can once again be filled with the sounds of prayer, rejoicing, and togetherness.

In 'Fiddler on the Roof', Tevya says: "We cover our heads and wear a prayer shawl in order to show our devotion to God. And you may ask how did this start? Well, I'll tell you - I don't know - but it's a tradition!"

Let us hope that no one in the future says: "We wear a mask outside our homes, always keep two steps apart, and our phones ping once a week - and you may ask how did this start? Well, I'll tell you"

On behalf of all of the Board of Trustees and the Team at MRJ we wish you a communal, joyful 5782.

From your Chair Priscilla Dorrance

Thank you to everyone who took the time to respond to our survey about opening up. The survey showed is that there is a wide range of opinions amongst members. As the old saying goes, ask 3 Jews their opinion and you'll get 5 answers! Some people are very keen to get back to the synagogue whereas others want to be more cautious. Some people like the convenience of being able to join

services from home, while others were unable to get on with Zoom.

As a result of this we will be taking a very hybrid approach to services over the coming months. At least initially our in-person services will also be aired on Zoom, so that people can join either in person or via Zoom. The first in-person service will be an Erev Shabbat Service on Friday, 24th September.

The service might look a bit different to how they were prior to the pandemic. We will have a big monitor so that people in the building will be able to see everyone joining in from home. The choir might not be singing, so we might have some of Malcolm's excellent recorded music. There might be some other differences as well. However, we adapted very successfully to Zoom services, so I'm sure we'll be able to successfully adapt to hybrid ones!

Hybrid services add additional complications for our wardens and service takers, especially for a small community such as ours. We will need to have wardens in the shul as well online, someone to set up the microphones and large monitor, not to mention people to do security and 'meet and greet'. If you are able to help, please do not be shy in coming forward!

Over 64% of people didn't like the idea of having to book in advance to attend

services (which lots of other synagogues are doing). I'm pleased to say that we have decided not to go down that road.

We will have a mixture of Zoom only and hybrid services over the next few months – so please read your e-newsletters carefully. Looking further ahead, there was a general consensus that during the dark winter months people preferred Zoom services, so Erev Shabbat Services are likely to be held on Zoom.

On the other hand, the survey showed that people are keen to come back to the shul for special kiddushim (e.g. to celebrate someone's birthday/anniversary), community meals and for services with visiting rabbis/student rabbis. We will be organising special kiddushim and meals and look forward seeing you all again in person soon!

L'Shanah Tova Tikatevu!

Notes from Malcolm Pruskin - Senior Warden

The New Year of 5782 is fast approaching.

The Day of the Sounding of the Shofar

However, you will get the chance to hear the Shofar blown before Rosh

Hashanah. The Shofar will be sounded at all services during the month of Elul, and at the Selichot Service on Saturday August 28th.

The Shofar

The Shofar is the ritual instrument of the ancient and modern Hebrews, the only cultural instrument to have survived until now. It is made from the horn of a ram. It was used in ancient Israel to announce the New Moon and to call the people to prayer. It is also blown on Rosh Hashanah, marking the beginning of the New Year, signifying both the need to wake up to the call to repentance and its connection with the binding of Isaac (Genesis 22) in which Abraham sacrifices a ram in place of his son, Isaac.

Today, the Shofar features prominently during the Rosh Hashanah service. It is considered a commandment to hear the Shofar being blown. There is a great deal of symbolism tied in with the legal requirements for what constitutes a "proper" Shofar. The minimum permissible length of a ritually approved horn is 3 handbreadths.

The Shofar of Rosh Hashanah whose purpose is to arouse the Divine in the listener, may not be constructed of an artificial instrument. It must be an instrument in its natural form and naturally hollow, through which sound is produced by human breath,

which God breathes into human beings.

This pure and natural sound symbolises the lives it calls Jews to lead. The ram reminds us of Abraham's willing sacrifice of that which was most precious to him. The curve in the horn mirrors the contrition of the one who repents.

Apart from its liturgical uses the Shofar was connected with magical symbolism. Its blasts allegedly destroyed the walls of Jericho, and in the Dead Sea Scrolls we read that during battles Shofar blowers sounded a powerful war-cry to instil fear into the hearts of the enemy.

In our times, its use is restricted to Rosh Hashanah when it is blown a total of 42 times, comprising 3 different calls and combination of calls, culminating in a long blast. It is also sounded on Yom Kippur to signify the end of the fast.

There are 3 Sounds **The Tekiah Sound**. A single blast. **The Shevarim Sound** Three wailing blasts. **The Teruah Sound**. Nine quick blasts.

Finally, **Tekiah Gedolah**. A long Tekiah Blast.

AWAKE YE SLEEPERS

Sadly this year, 2021, just after the celebration of Rosh Hashanah, we

will be remembering one of the saddest days so far of our recent times.

Nine Eleven

It was a bright autumn morning on Tuesday 11th of September 2001 and the people of New York were going about their business as usual.

Terrorists who hijacked 4 passenger aircraft, each with a full payload of fuel, flew 2 of them into the twin towers of the World Trade Center in New York, killing all on board.

AA11 which flew into the North Tower at 0846 had a crew of 11 and 76 passengers and UA175, with a crew of 9 and 51, passengers flew into the South Tower at 0903.

A third, AA77, was flown into the Pentagon, destroying part of the west wing, killing 125 people on the ground,; it carried a crew of 6 and 53 passengers, who also died.

All 3 aircraft had 5 hijackers on board.

A fourth aircraft, UA93, with a crew of 7 and 33 passengers who revolted and overpowered the 4 terrorists on board caused it to miss its objective and crash land in a field, but there were no survivors.

In all 2977 people from 90 countries, not including the 19 terrorists, from the WTC, the 4 aircraft and the Pentagon were killed on that day,

hundreds of them Jews. The majority of those killed had no burial, no grave and no closure for their relatives. They share a common memorial at Ground Zero. A total of 411 emergency workers also died that day, 340 from FDNY, 23 NYPD and a further 37 from the Port Authority Police and 11 emergency paramedics.

It took just under 2 hours for these structures to collapse into a pile of rubble.

The ash cloud covered the city for weeks afterward causing hundreds of people to suffer respiratory problems. Hundreds of thousands of tons of toxic debris containing 2,500 contaminants, including known carcinogens were spread over Lower Manhattan and Chinatown. Exposure to the toxins is estimated to have affected more than 18,000 people who have developed long term health problems and is said to have contributed to birth defects in children whose mothers were exposed to the toxins whilst pregnant up to a year after the attacks.

All in all, and weeks after the attacks, it was estimated that the death toll was well over 6000, more than twice the number officially confirmed.

Life changed in an instant for the people of New York on that Tuesday morning of September 11th 2001. Not just for them, for us all.

This September 11th marks the 20th Anniversary of the attacks and I remember it like it was yesterday.

We will be holding a special Shabbat Morning Service on that day, paying tribute to all those who lost their lives on that fateful day.

It is also Shabbat Shuvah, the Sabbath of Return & Repentance.

Let us remember September

Personal Notes

Life in Lockdown

Sarah Friedman

Being confined to quarters was an unusual event but, for me, not an unpleasant one, being a person generally happy with her own company and besides I was not totally alone. I am lucky enough to have hobbies, so what with sewing, in its various forms, patchwork and quilting, cross stitch and latterly blackwork embroidery, plus the need to sort out the photos – all 23,000 or so on my computer - I had plenty to occupy my time. Thanks to Skype our violin lessons continued, so definitely no excuse not to practise, and indeed my teacher persuaded me to move to weekly sessions. I also discovered Netflix and sad to say have binge watched rather a lot of programmes I

would never normally have heard about.

Thanks to WhatsApp and Zoom contact with friends became more frequent than normal and it was great to share photos, jokes and chit chat and even the occasional meal. If this pandemic had to happen then thank goodness it did at a time when we had technology to hand.

However, it has made me count my blessings and realise just how lucky I am to have no known major health issues and not to be living in a small flat on the tenth floor in a big city.

Note from Lou Tribus MK Abrahamic Women's Network

In October 2021, the group *Milton Keynes Muslim and Jewish Women's Network* (MKMJ for short) will be three years old. There are currently 61 Jewish and Muslim women on our mailing list. We have had a series of events covering different topics, including one Zoom event about our experiences of lockdown. Our first "in person" event since the beginning of 2020 will be a social gathering, a picnic in Campbell Park on 1 September at 2pm. We are meeting at the Cricket Pavilion. If you aren't on the mailing list and would like to come, please contact mkmjwomen@gmail.com for more details.

We've recently decided to change the scope of the group. Islam, Judaism and Christianity form three sides of a triangle – the Abrahamic faiths. It felt unbalanced not to invite Christian women to join us. So, we have renamed the group the *MK Abrahamic Women's Network* (MK AW). The picnic will be the launch of MK AW and several Christian women have already expressed their interest. We don't anticipate that the inclusion of Christian women will change the nature of the group very much. We will have new friends to meet and learn from and the same fantastic variety of delicious food from our various traditions.

Forthcoming dates for your diary

It was decided to carry on with the previous column of forthcoming events but in a shorter version. For details, please refer to our Chairman's weekly emails.

Forthcoming events,

August – December 2021

August

**August 21st - Shabbat Morning
Service led by Trainee Student
Rabbi Shulamit Morris Evans.**

Parasha. Ki Teitzei. Deuteronomy
24:10-25:4. Miscellaneous Laws.

**August 24th - Quiz evening on
Zoom, 8pm.**

**August 28th - Selichot Service led
by Stan Cohen. Note: 8pm start.**

Parasha. Ki Tavo. Deuteronomy
28:25-29:5. Penalties for disobedience

September

**September 3rd - Erev Shabbat
Service led by Michael Lindsey.**

Parasha. Ki Nitzavim.
Deuteronomy 30:1-14. Value of
Repentance.

September 5th

Cheder, 10am

**The Great MKDRS Rosh
Hashanah Bake Off - 3pm**

**September 6th - Erev Rosh
Hashanah Service, conducted by
the Wardens.**

**September 7th - Rosh Hashanah
Service, conducted by the
Wardens.**

**September 8th - Sewing and
Craft Day, 10am – 3.30pm**

**September 11th - Shabbat
Morning Service led by
Wardens and others**

Shabbat Shuvah. (The White
Sabbath) 20th Anniversary of 9/11.
Parasha. Va-Yiellech. Moses last
Days.

**September 12th - Reverse
Tashlich (TBC).**

**September 15th - Kol Nidre
Service. Led by Wardens.**

**September 16th - Yom Kippur
Services. Led by Wardens.**

**September 19th - Sukkah
Decorating Party. 3 - 5pm.**

**September 24th - Erev Shabbat
Service led by Priscilla
Dorrance.**

Shabbat Chol Ha-mo'ed Sukkot.
Deut. 8:1-18.

**THIS SERVICE WILL BE OUR
FIRST IN-PERSON/HYBRID
SERVICE!**

**October 2nd - Shabbat Service led
by Student Rabbi Eleanor Davis.**

Parasha. B'reishit. Genesis 2:4-25.
The Creation of Man & Woman.

October 3rd - Cheder, 10am.

**October 3rd - Adult Education
session. Astronomy lecture by
Howard Mann. This will be an
in-person event - 7.30pm.**

**October 6th - Sewing and Craft
Day - 10 am – 3.30pm**

**October 8th - Erev Shabbat
Service led by Lou Tribus.**

Parasha. Noach. Genesis 6:9-7:5.
Noah and the Flood.

**October 16th - Shabbat Service
led by Stan Cohen.**

Parasha Lech L'cha. Genesis 12:
1-20. The call of Abraham.

October 17th - Cheder, 10am.

**October 21st - Women's Reading
Group - 1.45pm.**

**October 22nd - Erev Shabbat
Service led by Richard
Assenheim.**

Parasha Va-yeira. Genesis 18:1-19.
A promise of a Son for Abraham
and Sarah.

**October 29th - Erev Shabbat
"Alternative" Service conducted
by Choir.**

Parasha Chayyei Sarah. Genesis
23:1-23. The Death of Sarah.

November

**November 3rd - Sewing and
Craft Day 10 am – 3.30pm**

**November 5th - Erev Shabbat
Service led by Michael Lindsey.**

Parasha Tol'dot. Genesis
25:19-26:5. Jacob & Esau.

November 7th - Cheder, 10am.

**November 7th - Adult Education
session. Judith Silver talking
about Yiddish music. Time TBC.
This will be a Zoom event.**

**November 13th - Shabbat
Morning Service led by Priscilla
Dorrance.**

Parasha Va-yeitzei. Genesis 28:
10-29:11. Jacob's Dream.

**November 18th, Women's
Reading Group, 1.45pm**

**November 19th - Erev Shabbat
Service led by Stan Cohen.**

Parasha Va-yishlach. Genesis 32:4-
30. Jacob Wrestles with the Angel.

**November 26th - Erev Shabbat
Service led by Lou Tribus.**

Parasha Va-yeishev. Genesis 37:1-
22. Dreams of the Young Joseph.

December

**December 1st - Sewing and Craft
Day 10am-3.30pm.**

**December 4th - Shabbat
Chanukah Service led by Stan
Cohen.**

Parasha Mikketz. Genesis 41:25-
49. Joseph interprets Pharaoh's
dreams.

**December 5th - Chanukah Party
(8th Night) 3 - 6pm.**

**December 10th - Erev Shabbat
Service led by Michael Lindsey.**

Parasha Va-Yiggash. Genesis
44:18-45:7. Joseph reveals his real
identity.

December 12th - Cheder 10am.

**December 12th - Adult
Education session 5 - 6.30pm.
John Lourie talking about his
Route 66 motorcycle trip.**

**December 16th - Women's
Reading Group, 1.45pm.**

**December 17th - Erev Shabbat
Service led by Richard
Assenheim.**

Parasha Va-y'chi. Genesis 48:8-22.
Jacob's death-bed blessing.

**December 25 -31 - No services.
Services will resume on January
8th 2022.**

**All Erev Shabbat services will
begin at 7.30pm, all Shabbat
services will begin at 10.30am
unless otherwise stated.**

New Ideas

We would like to introduce some new chapters in our newsletter which would allow members of our congregation to share their family history, their journey very often hazardous to England from Central Europe and their struggles to survive and build a future for themselves and their children on these peaceful and welcoming shores. We all love "the rags to riches" stories ... when a Jewish boy or girl arrived bleary eyed and exhausted on a cold morning with one piece of luggage and a handful of crumpled notes and few words of English ...

Please share with us as these are very valuable pieces of history. They should not be forgotten - our descendants must know them. They're the Jewish family silver - let's cherish them.

A little bird told me that Martin Neville is a member of a dynasty of East End taxi drivers ... Martin - please share it with us all - you can leave the skeletons in the cupboard on this occasion.

The other one I would like to re-introduce is the recipe corner. Again, if your idea that Jewish food is bland and consists of chopped chicken liver and chicken soup - you would be wrong. Please share with us the long cherished family favourites.

We're delighted to say, the ...

Sukkah Decorating Party

...is back!

**Sunday, 19th September 2021
4–6.30pm**

- Help to decorate the Sukkah
- Eat delicious food
- Socialise with members and friends!

