

# Ruach רוּחַ

The Magazine of Bournemouth Hebrew Congregation

2020 Pesach 5780



# HAPPY PESACH



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## Editorial

It feels as if we are living through an horrific nightmare - as if we are in a sci-fi film or perhaps a biblical epic. Perhaps over the years we have become sceptical as we drip drops of wine from our cups, and the recital of the ten plagues has lost its impetus, but recent occurrences, Covid 19, swarms of locusts in Africa, floods, drought and famine have made us more aware of how little control there is over the forces of Nature.

On Seder night we read "Why is this night different?" This year, for all of us it will be different, but not in a way any of us could have imagined. The usual concerns about Pesach, have been overwhelmed by concerns regarding the world pandemic. Perhaps this year, by focussing on the truly important aspects of Pesach rather than the minutiae, recounting the Haggadah, we will find a deeper meaning within its pages.

At time of writing, Covid 19 is presenting huge challenges to our well- being. We can only hope that members of our community and their families will remain in good health. Our newly elected Board of Management, to whom we offer our congratulations, will have different demands put on them than they anticipated. Let us hope, with the help of other organisations and volunteers within the community that these demands will be met.

*Wishing Rabbi and Rebbetzen Jesner, and the Community, Pesach Kosher V'Sameach.*

CORINNE REIN - Editor

RICHARD SAUNDERS, CHRIS WOODWARD - Assistant Editors

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*Front Cover illustration by local artist Di Roberts  
after a painting by James Tissot on display at the Jewish Museum in New York*

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# A MESSAGE FROM THE PRESIDENT PESACH 2020



I had thought my first Ruach message would be simple to write: I would tell you all how delighted I was to be the President of Bournemouth Hebrew Congregation - the first woman in its 115-year history to have this honour and, I hope, the first of many. I might share with you the excitement I felt at working with such a great team; trustees who have a wealth of knowledge and deep love of our shul, a Vice President and an Executive Committee who couldn't be better chosen, and how all were looking forward to the challenge of the coming year. I would thank Rabbi Jesner and Rebbetzen Pamela for all that they do, for their spiritual guidance and the support they have shown so many of us over the years.

I would talk about the first few weeks of my presidency: our first Executive Committee meeting, the Chevra Kadisha Supper, as ever so generously sponsored by the Marks family, and thank our Ladies' and Gents' Tahara teams, led so ably by Megan Cosky and Michael Grant respectively.

Recalling our wonderful Purim, I might comment on Rabbi Jesner's attempt at breaking all records for the number of times he read the Megillah, not only in shul and Hannah Levy House, but to many of our housebound members too.

I would remind you of our Purim seudah, so wonderfully catered for by our amazing Ladies' Guild, and how the Klezmer music provided by "Hava Nagilla" touched our soul, and how Lenny Segal brought the house down with his rendition of "If I Were a Rich Man."

I would certainly go on to mention the Security Team meeting I attended under Melvin Millen's guidance, and talk of their outstanding professionalism and dedication to the (often unacknowledged) task of keeping us all safe.

Thanking our Warden, Bernie Dexter, and the Religious Services team for the way in which they keep our services running seamlessly. I'd also thank the Choir, led by Frank Morris, for enhancing our services, and pay tribute to the minyan men for providing a minyan, especially when there are those who have Yahrzeit, and probably hint at how it might be nice to see more of you at these services.

I might mention the Strategy and Membership Committee meeting I attended, led by Paul Solomons, where the energy was palpable and the ideas flowed and which I left feeling uplifted and excited about the future of Bournemouth Hebrew Congregation.

I would marvel at our Shul Shop run by Jane and her volunteers, and at our team of chefs headed by Stuart Samuels and Lorraine Stein, who are in the kitchen every Thursday preparing wonderful cooked food for the congregation and who are absolutely on their knees at the end of it all.

I'd be certain to thank Brian and Katrina Webb and their helpers for the continued success story that is our "Meet and Munch" Club providing home cooked meals and entertainment for our elderly. Not to mention Tony Miller for our revitalised Adult Education Programme.

How could I fail to mention Richard Saunders, who is helpful in so many ways and has for some years taken on the daunting responsibility for the management and maintenance of our beautiful Throop Cemetery?

Bidding goodbye to our bookkeeper, Barbara Lincoln, and thanking her for her loyal service over 16 years, keeping a succession of treasurers and Vice Presidents on the straight and narrow, I would welcome her replacement Angela Ohren-Bird, who received Barbara's and my approval during the lengthy interview process.

Expressing my gratitude to our office staff, led by Loraine Berlyn, and marvelling at her energy, I'd also extend thanks to Bob Nixon our caretaker and Pat his wife for all that they do.

I would comment on how I was humbled to see how many of members of our community volunteer to do so much to help and support us all - without seeking thanks, without wanting recognition, and without fuss - and express to you all how honoured I feel to be part of such a caring Kehilla.

I always knew how caring our community was. But somehow in those first few short weeks of my presidency, I was moved by how passionately involved so many of our members are with the wellbeing of our community. I saw at first-hand how the power of individuals working and caring together produces a strong community.

At the same time as I was settling into my new post, we were seeing news reports of Covid 19 spreading in China, too far away to focus on, but then slowly it came closer to home with reports of deaths in Italy and Spain. The speed of its arrival in the UK, along with the devastating impact of coronavirus on our country, took centre stage and made all our communal concerns seem trivial, insignificant even.

But it is only as I write this that I can appreciate that it is our communal spirit, our strength, which will sustain us in these difficult times, each of us caring, supporting and doing what is best for us individually and as community.

Our beloved shul has had to close. We are devastated that we can no longer pray together, or say kaddish for loved ones, but we all have a duty to protect ourselves and share an even greater duty to protect others; saving lives is of greater importance.

It is an halachic imperative that we act responsibly and adhere to medical authorities' guidelines, carrying them out meticulously.

There are difficult times ahead. We may be isolated but we are not alone: and we are working together to support each other; from phone calls, to preparing food for someone, shopping, or collecting medicines, to finding different ways of using modern technology to link our community. Together we are stronger.

This year, most of us will be having a Seder without our family members around us. Rather than feel sadness, we should feel uplifted that throughout Israel and the diaspora, together we are maintaining a tradition that continues to survive, despite the tragedies that have befallen our people.

We pray that our community remains safe and wish those of you who may become unwell refuah shlema and a speedy recovery.

*Harvey joins me in wishing you all Pesach Sameach V' Maleh B'reeut, a happy and healthy Pesach.*

Dr Josie Lipsith

# CHIEF RABBI MIRVIS' PESACH MESSAGE



## The Chief Rabbi's Pesach Message 5780

A recent BBC News item reported that more than a quarter of people engage in monthly domestic disputes about which types of plastic can be recycled. Research carried out in London last year found that nearly 90% of drivers were still grappling with what the new Ultra Low Emissions Zone would mean for them. A report issued in January by a cross-party Parliamentary group suggested that, in efforts to reduce plastic waste, many are using materials which can actually cause greater damage to the environment. When it comes to responding to climate change, I fear that too many of us are failing to see the wood for the trees.

It is told of the apocryphal 'wise elders of Chelm' that they were becoming increasingly concerned about the town's only bridge. A small cavity in the bridge quickly became a dangerous gap. Every day brought more incidents of people falling into the valley below and injuring themselves. An emergency meeting of the elders was called. After a full day of intense discussion and debate, the unanimous solution was finally announced: they would urgently build a hospital in the valley below!

I wonder what the reaction of the elders of Chelm would be to the problem of climate change and, indeed, whether it would be different at all to the way many people actually view the issue today.

On Pesach, we recall how Aaron, not Moses, was instructed to instigate the first three of the ten plagues – blood and frogs, which emerged from water, and lice, which emerged from the earth. Rashi explains that Moses owed both water and the earth a personal debt of gratitude. The waters of the Nile had protected his life when, as a baby, he was set afloat in a basket, while the earth provided the hiding place for the body of the Egyptian taskmaster whom Moses had killed in order to save a Hebrew slave.

This anthropomorphism is surprising. Can one really feel a sense of respect or deference for a river or the earth?

I believe that there is a powerful message here about our attitude to the environment. We tend to measure the impact of climate change by sea level, temperature increase or the amount of carbon in the air. These are of course all crucial in their own right but what if we measured the impact of climate change by the number of human lives it has already destroyed? Might that help focus our minds?

Accurate figures would be difficult to produce, but there is no question that millions of lives are lost every year to air pollution, natural disasters, pandemics and extreme water or food shortages related to climate change.

More than anything, Pesach is about responsibility. Slaves are merely an instrument, acting purely upon instruction. As we celebrate our freedom from Egypt and its accompanying responsibility – to Torah, to Hashem and to living in His service – we must not forget our responsibility to protect the fragile world that He created for us.

Consequently, our response to climate change should not only be about this type of plastic or that; this type of car or that. It should be a far more fundamental shift in the way that we think about the natural environment. Planet earth has sustained humanity for millennia just as it sustained Moses in Egypt. In return, we are failing to offer it the respect that it deserves.

Valerie and I wish you a Chag Kasher Vesameach.

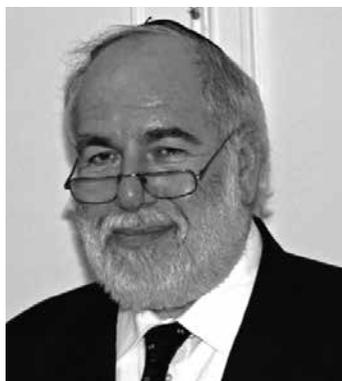
A handwritten signature in black ink, appearing to read 'Ephraim Mirvis'.

Chief Rabbi Ephraim Mirvis  
March 2020 • Nisan 5780



# RABBI ADRIAN JESNER'S PESACH MESSAGE

## Z'MAN CHAYRUSAYNU; TIME OF OUR FREEDOM - DIFFERENT TYPES OF FREEDOM



**H**aving never visited the Czech Republic, and with Ryanair offering direct flights from Bournemouth Airport, Pam and I decided to spend a few days in Prague.

We stayed close in the historic Jewish Quarter which was the old Jewish ghetto and on Monday morning we took full advantage of the 'Hop-On Hop-Off' bus tour to reconnoitre the beautiful city of Prague. Then we travelled to the old town square and walked down Maiselova to the famous Maisel Shul; a most beautiful synagogue with displays of the history of the Jews and their persecution during Medieval times in Czechoslovakia.

A few doors away is the old Jewish Town Hall, complete with its clock with Hebrew lettering. From there we visited the old Jewish cemetery, behind the Pinkas Shul, with headstones dating back to the 1600's, including that of the famous Maharal (the Hebrew acronym of "Moreinu Ha-Rav Loew") of Prague, who died in 1609.

On Tuesday we took another bus tour around the outer part of the city and we passed the church where the resistance fighters who assassinated Heydrich hid until they were betrayed; the bullet holes from the ensuing firefight are still visible. The ticket also included a boat trip on the Vlatva River. It was the flow of this river that inspired the composer Smetana to write his symphony from which a melody was later taken that forms the basis of our beloved HaTikva.

On Wednesday morning, returning to the Pinkas Shul, we saw the Shoah Memorial, listing the names of everybody from the Jewish community who was deported from Czechoslovakia. Pamela then visited the grave of the Maharal to recite T'hilim. From there we walked to the famous Charles Bridge that crosses the Vltava River. We also visited the memorial to the Czech Resistance who were involved in Operation Anthropoid; the assassination of Heydrich.

From there, we were on to the Wilson Street Railway Station, where, on Platform one, Pamela found somebody who told us how to find the memorial to the Kindertransport organised by Sir Nicholas Winton from

Czechoslovakia. I was even more eager to see this having had the honour of meeting this inspirational man during my time at Reading Shul. The memorial, a sculpture capturing the heart-breaking and poignant scene of a little boy being carried by the 30 year old stockbroker,



with his little sister standing next to them, with a suitcase alongside, signified to me a different kind of 'freedom' to that which we normally think about at the Seder Table.

Freedom for these 669 children meant leaving all that was familiar to them, saying goodbye to their parents whom most would never see again, and travelling into the unknown, to a foreign country with a foreign language. It grieves me to say that if it wasn't for the Quakers, these children would have been abandoned completely; unfortunately, there was not the expression of Chesed and Ahava (love) that one would have hoped to find throughout Anglo-Jewry towards these children fleeing Nazi persecution.

On the concourse we also saw the beautiful 'Valediction'



plaque designed to look like a train window and engraved with handprints; the palms of adults on the outside of the 'window' and those of children on the inside, trying to touch for the last time through the glass.

It was funded by public donations organised by Lady Grenfell-Baines MBE, herself on the Kindertransport and one of 'Winton's children' saved by Sir Nicholas; she was one of the lucky ones, reunited with both parents after the War. She dedicated the memorial as a symbol of courage and love, by people regardless of their own fate, sending the children away to save them, with most parents perishing in the Holocaust.

We also visited the Spanish Synagogue, but unfortunately it was closed for renovations, however, outside the Shul, we did see the statue of Franz Kafka. It was easy to keep Kosher during our time in Prague; there are 2 milchik and 4 fleishik restaurants under Hashgachah.

It is sad to see how little remains of what was, once upon a time, a vibrant Jewish community; what remains is well maintained through donations and tourist interest, from those of the faith and not of the faith.

As we count down towards the month of Nissan, the

standout message for myself and Pamela, was the visit to Platform one, to see the statue of the little boy and girl and suitcase. It poignantly reminded me of the different meanings of 'Z'man Chayrusaynu'.

Here we had Jews fleeing Nazi persecution, heads bowed, heading into the unknown, traumatised, not knowing the future. Compare to this, on Seder night, recounting the story of the Jews fleeing Egypt with their 'pekalach', traveling to the unknown, but with the blessing of the Almighty being the 'clouds of glory' protecting them by day and the 'pillar of fire' protecting them at night, giving them a total and complete insurance policy.

As we sit together at the Seder table commemorating our departure from Egypt we reflect on the world that was, and our world today, with a State of Israel, vibrant and prosperous. We should be grateful to the Almighty and His blessings that we are free to sit with our families, friends and community, to celebrate.

*Pamela and I join together in wishing the new President, Vice President and members of the Executive Committee and all at B.H.C. a happy, meaningful and uplifting Pesach.*

Rabbi Adrian Jesner

## **Please support your Shul – Gift Aid your donations**

### **How does Gift Aid work?**

Gift Aid is one of the easiest ways to make your donation tax effective. By supporting the Shul you are supporting reclaims of the basic rate tax from HM Revenue and Customs. There is no extra cost to you and the process is simple – all you have to do is make a Gift Aid declaration. The congregation benefits by obtaining the tax back from the Revenue which of course benefits the Congregation's funds.



As the Congregation is a charity, the contributions you make will be tax deductible if you are a higher rate tax payer, and claimable by you from the Inland Revenue as a charitable gift.

Many of you have already completed gift aid declarations, for which we are very grateful. These are held in the office and, half yearly, we collect Gift Aid back from HMRC on the contributions made for offerings, donations, subscriptions, Yahrzeit donations etc.

### **What is a Gift Aid declaration?**

It is simply a statement by an individual taxpayer that they want a charity to claim from HM Revenue & Customs the tax paid on their donation. This is the way to add 25% to the value of your gift to Bournemouth Hebrew Congregation without it costing you a penny more!

### **Gift Aid – do I qualify?**

You must pay an amount in Income Tax and/or Capital Gains Tax to cover the amount Bournemouth Hebrew Congregation will reclaim in the tax year (from 6 April to 5 April of the following year).

### **Please complete the form and return it to us!**

Please complete a Gift Aid declaration form and return it to the Shul office. It won't matter if you think you may have completed a declaration form some years ago – we are happy to update our records and claim as far back as April 2000.

**Thank you!**

# PESACH MESSAGE

## PRESIDENT MARIE VAN DER ZYL

### NISSAN 5780

Pesach is a poignant time of year for all of us. It is the moment when we reflect both on the suffering of our ancestors in Egypt and also celebrate their freedom from Pharaoh.

For many years, we have lived free and safe lives as Jews in the UK. However, the antisemitism crisis in Labour has given Pesach an extra level of significance. For the first time I can remember, anti-Jewish racism has been at the front and centre of British politics. Heading into a General Election last December, it is not overstating matters to say that many in our community were feeling real anxiety, and, in some cases, even fear, over our future.

The Labour leadership election will be decided shortly before the start of Pesach. We are hoping that this moment will be a turning point for the party. This is the reason that, in January, we produced our Ten Pledges for Labour Leadership and Deputy Leadership candidates. The pledges identify the ten key points we believe Labour needs to sign up to in order to begin healing its relationship with the Jewish community.

This relationship, once rock solid, has been all but destroyed. It will take leadership, commitment and, most importantly, action. We expect that those seeking to move the party forward will openly and unequivocally endorse these Ten Pledges in full, making it clear that if elected as leader, or deputy leader, they will commit themselves to their full implementation.

We have been encouraged that all the leadership candidates have signed up to the pledges (although, disgracefully, deputy leadership candidates Richard Burgon and Dawn Butler refused to accept them). We are also hugely encouraged by the massive media coverage the pledges have received and the way they have compelled candidates to confront the antisemitism in their party.

Of course, antisemitism is not just a problem for Labour. We engaged with all the major parties during the election campaign when candidates made antisemitic statements or posts. We will continue to call out racism, wherever it comes from and whenever it happens, in a completely even-handed way.

Those who know the Board of Deputies will understand we are not a single-issue organisation. We exist to ensure that the UK's Jewish community can live freely, happily and continue to practise our traditions.

We are working to ensure that the Jewish community's interests are protected after Brexit, whether that is safeguarding UK-Israel trade, carrying over to UK law EU sanctions on groups like Hamas, or guaranteeing the same or better access to Kosher meat.

We are passionate about protecting our religious freedoms, whether the right to circumcise our baby boys in accordance with our tradition or to ensure that employees are able to take time off for Jewish festivals and follow their Jewish traditions within the law.

Through Pikuach, we supervise religious education in Jewish schools, and we travel the country with the Jewish Living Experience exhibition, educating non-Jewish children and adults about our way of life.

We engage with Government ministers, MPs, local councillors, diplomats, faith leaders and with a huge variety of public bodies on behalf of the community we represent.

This festival of freedom reminds us how our ancestors suffered. It is our aim to ensure that our generation of Jews continues to live safely and happily.

Wishing you all a Chag Kasher ve-Sameach,

# OUR NEW BOARD OF MANAGEMENT 2020-2021

Congratulations to our new Board who took office following elections at the AGM of the Synagogue, held at 10.30am on Sunday 23rd February 2020. An especial mazal tov to Josie Lipsith – our first female President, a milestone for the Community. Sub Committee responsibilities are indicated on the list below.

**HON LIFE PRESIDENT  
& TRUSTEE**

**Stephen H White**

**PRESIDENT**

**Josie Lipsith**

**HON LIFE PRESIDENT  
& TRUSTEE**

**Ivor Weintroub**

**VICE PRESIDENT**

**Eric Kurt – Finance**

**TRUSTEE**

**Mahir Ozdamar**

**WARDEN**

**Bernie Dexter**

**EX OFFICIO**

**Mahir Ozdamar**

**HON LIFE PRESIDENT**

**Geoffrey Feld**

## *Executive Committee*

**Jonathan Menton**

**Functions**

**Paul Solomons**

**Fund raising/  
Strategy**

**Tony Miller**

**Education**

**Geoff Waldman**

**Health and Safety**

**Anne Ozdamar**

**House**

### *Board of Deputies Representatives*

**Corinne Rein**

**Chessed**

**Marilyn Keen**

**Tony Rose**

**Religious Services**

**Nadine Woodward**

**Stuart Samuels**

**Kashrut**



Stephen H White



Ivor Weintroub



Mahir Ozdamar



Geoffrey Feld



Josie Lipsith



Eric Kurt



Bernie Dexter



Jonathan Menton



Tony Miller



Anne Ozdamar



Corinne Rein



Tony Rose



Stuart Samuels



Paul Solomons



Geoff Waldman



Marilyn Keen



Nadine Woodward

# WELCOME TO OUR NEW MEMBERS

WHO HAVE JOINED SINCE 114TH AGM (24 FEBRUARY 2019)

## *Full Members*

Mr Laurie and Mrs Martine  
KAUFMAN

Mme Jocelyne KIMMOUN

Mrs Lesley SPECTERMAN

Mr Alan and Mrs Sandra  
MILESTONE

## *Non Resident*

Mr Shmuel and Mrs Sarah BENARROCH

Mr Alan and Mrs Karen BLUMENTHAL

Mr Baron COLE

Mr Eddie and Mrs Lisa LAST

Mr Paul and Mrs Gila ROSE

Mrs Trudi SHOVEL

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✉ [mms@shaya-assoc.fsnet.co.uk](mailto:mms@shaya-assoc.fsnet.co.uk)

# A FAREWELL MESSAGE FROM REVEREND BARRY SKLAN

It is now almost six months since I left employment with BHC, and during that period I have had time to reflect on my career with much happiness and some sadness of the job that I loved to do.

I came to live in Bournemouth in December 1980 soon after Angela and I got married and we initially lived in Westbourne with Angela's grandfather.

We moved to our own home in 1982 near what was The Hampshire Centre, which is now Castlepoint shopping centre.

My involvement with the shul began with Rabbi Simon Harris who I used to drive around on his pastoral visits as he did not drive at that time. We also shomered Pesach milk at United Dairies in Chesildene Drive bottling plant (yes, real glass bottles) for both Bournemouth and Brighton communities.

When our daughter Abbie started attending the thriving shul cheder, I became involved with the cheder PTA and looked after both the Sunday and midweek security for the cheder.

Angela was working during the week at Yavneh kindergarten and on Sunday's taught, along with Anne Ozdamar, the reception class in cheder.

I became honorary shammash when Stephen H White became shul President, along with Larry Kaye as Treasurer, in February 1994. Rabbi Shisler was the Minister and Reverend Cohen was the shul's Chazzan.

In November of that year the Executive offered me part time employment as Shammash and accommodation in the shul flat, with the agreement that I could seek part time employment elsewhere along with shul duties.

I began shomering cheese production for the joint kashrut authorities of the Sephardi Beth Din and Machzikei Adath at Ashley Chase farm in Dorchester, which was, at that time, owned by our member Cedric Littman.

Shomering included being at the seven dairies on the estate in and around the farm for milking which began at 4am. This included checking milking equipment, supervision of the milking, sealing the milk tankers and supervising the delivery of the milk to the cheese production plant.

I then supervised the making of the cheese and then the packing of the cheese blocks for the retail and wholesale markets.

I was also responsible for the kashrut at the local Louise's deli, which had its own in house butcher and bakery.

I was offered full time employment with the shul in November 1995.

During my twenty five years with BHC, I have worked with nine Shul Presidents and four Rabbanim.

Over the years I have been involved with numerous aspects of the community, including assisting in the shul office, ensuring the kashrut of the mikveh and maintaining it's cleanliness, the kashrut of both shul kitchens throughout the year as well as the kashering each Pesach, and the kashrut of the shul shop.

I have cleaned toilets, hoovered the Menorah Suite and shul foyer after functions on many occasions, and looked after the twenty four hour security of the shul building.

I have fried hundreds of pieces of fish and rolled and fried thousands of fish balls for the shul shop!

I was responsible for ensuring that the Sifrei Torah were rolled to the correct place for the relevant midweek, Shabbat, fast day and Yom Tov services and was responsible for keeping the shul tidy, the washing and ironing and replacing the tzitzit of the shul talitot, the upkeep and cleaning of the silver that adorns the Sefarim, and the changing of the curtains at the Aron HaKodesh at the appropriate times.

For several years I used to cut the willow locally for the Arba Mininim and make up the lulavim and hoshanas bunches for congregants at Succoth.

I have assisted Rabbanim at weddings in the shul and officiated at funerals, stonettings and shivah houses, as well as leading services from the bimah on weekdays, Shabbatot and yom tovim. I have also spoken from the pulpit on many occasions.

On one occasion I assisted with the digging of a grave at Throop cemetery, together with the then shul President and his son, when the then gravedigger arrived totally inebriated!!

For almost twenty I years welcomed visitors to the shul from local secondary schools, colleges and adult groups, and these amounted to more than thirty sessions each year. I also welcomed Jewish students who visited the shul.

I taught in the shul cheder for many years and had the privilege of preparing more than twelve boys for their Barmitzvah's and one French girl, via facetime, for her Batmitzvah at BHC.

I have also had the pleasure of working with several gentlemen of our congregation, preparing haftaratot for their second Barmitzvah's and special birthdays.

For over ten years years I was Assistant Minister of the

*Continued on next page*





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## A REMARKABLE REUNION

**W**hen my grandparents came to the UK from Ukraine at the beginning of the last century, my grandmother left behind her parents, sisters and her cherished baby brother.

She never found out what happened to them and for the whole of her life, she never got over the loss and the tragedy of not knowing. In our era, the disappearance of Madeline McCann was such a national tragedy, in that context, we can begin to understand how hard it must have been for her to not know what had happened to her entire family.

It wasn't until I was born in 1952 that she finally acknowledged that they must have died and she allowed my parents to name me after her favourite sister Miriam. But she never wanted to believe that her baby brother did not survive, and she used to look wistfully at American TV stars who looked as if they could be related to her. All Jews had wanted to go to America at that time, so this was her way of believing that he had managed to escape and reach the 'goldener medina'.

Imagine how it would have been for her if she was searching for her family today? We have two international websites, My Heritage and ancestry.com that are dedicated to putting families together. I feel sure that, with determined investigation today, she would have been able to trace her family should any of them have survived.

My brother did a DNA test a few years ago. Besides telling us that we are 98% Ashkenazi Jews, and 2% Greek, it hasn't really sent us any interesting leads. Bernie did his DNA test last year, and he is 100% Ashkenazi Jew. He started to receive the names of people with whom he shared some DNA. One of them was Malcolm Rifkind who is his second cousin on his mother's side, so we knew that it was correct.

A few months ago, he received a match with a Ziggi Quastler. Ziggi is a family name. Bernie had an uncle Ziggi, and Ziggi is Brett's middle name. Quastler was Bernie's paternal grandmother's maiden name. Bernie emailed Ziggi and it transpired that he lived in Boca Raton which is near where our daughter lives. We were going to Florida in January, so we arranged to meet him.

We heard Ziggi's story. He was born in Vienna and was brought up there as a child. His father, Mishi, was a car mechanic, a profession which was later to save his life. Ziggi's mother realised that Jews in Vienna were no longer safe, and she wished to leave. Her husband wanted to stay, saying that they had a home and a job, why should they leave? There was a dispute, and his mother decided that she was leaving with her only child.

The marriage broke up and Ziggi and his mother went to the UK. His mother saved his life. His father's profession was necessary to the Nazi war effort, so he

was safe. But his wife and son would have been expendable.

They lost touch with his father's family, although, after the war, they did visit him a few times in Vienna. He had spent most of the war in Budapest keeping the Nazi cars on the road. When the Nazis decided to round up the Hungarian Jews in 1944, somebody tipped Mishi off and he escaped deportation.

Mishi had many siblings, one of whom was called Shoni who was also a mechanic and they spent the war years working together. Bernie had always known about his father Fred's two uncles Shoni and Mishi, and he knew that they had survived the war. However, they had never met up. Fred never wanted to return to Vienna after having escaped in 1938. His escape was aided by the fact that his father had died during WW1. Not only did he have a J in his passport, but also a note that he was a war orphan. When the soldiers examined his documents on the train as he left, they decided to let him go because of his father.

Fred's mother and brother Ziggi managed to escape with the help of Sir Oscar Deutsch, the founder of the Odeon cinemas (Oscar Deutsch Entertains our Nation). He was a relation and he sent his secretary to Vienna to get them out. Fred was already a doctor when he left Vienna, but he had to do his medical degree all over again at Edinburgh University in a foreign language. He married the local butcher's daughter and stayed in the UK.

Ziggi told us that he was aware that he had some cousins in the north, but they were his father's family and his mother didn't keep in touch with them. Fred, however, didn't know that he had any relations in the UK, and he believed all his life that his only surviving extended family were Shoni and Mishi.

Meeting Ziggi was quite an experience. It was family history coming to life. To see him and to see what a strong family resemblance there was between him and Bernie was just amazing. They are first cousins once removed. We are so lucky to live in a time where we benefit from such sophisticated science and technology. Bernie and Ziggi are now in touch with each other by email. They would never have known of each other's existence without DNA. What a fantastic discovery!



Marilyn Dexter

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Guy, aged 5, lives in the UJIA Carmiel Children's Village thanks to...

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... Gerald (1920 - 2014)

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In 2019, Guy moved into Carmiel Children's Village, giving him a new start in life away from a life of abuse and poverty. This was made possible in no small part thanks to the legacy gift left by Gerald to UJIA in his Will.

To find out more about the huge difference a legacy gift to Israel through UJIA can make, call Harvey Bratt on **020 7424 6431** or email [harvey.bratt@ujia.org](mailto:harvey.bratt@ujia.org)

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# PURIM

Following the reading of the Megillah by Rabbi Jesner a Purim Seudah catered by the Ladies Guild was held in the Menorah Suite.

Soup, fish n chips and hamantaschen were on the menu to enjoy. The guests then sat back and relaxed to watch the cabaret. The programme included Lenny Segal singing "If I were a Rich Man", with Jan Keyne as Golda, Ivor Weintroub telling a humorous tale, Marilyn Dexter and Irene Weintroub giving a demonstration of Israeli dancing and a selection of music by a local Klezmer Ensemble, with violinist Jack (Maguire) and accordion player Jill.

Quite a number of guests came in fancy dress based on a film/tv characters theme. First prize went to Loraine Berlyn - Snow White, runners up were Elfrida Strom, Lenny Segal and Bernie Dexter.

The following day Rabbi Jesner took part in his Megillah Marathon starting at Shacharit in Shul, then to Hannah Levy House mid-morning and finally midday in the Gertrude Preston Hall.



Snow White -  
Lorraine Berlyn



Lennie Segal -  
Topol/Teveye



# TREE PLANTING CEREMONY IN HONOUR OF LEON TAYLOR

A large group of our members braved the squally weather conditions on Tu b'Shevat to attend the tree planting ceremony at Throop, in honour of Leon Taylor. The first part of the ceremony was held in the Ohel and our President, Mahir Ozdamar, spoke of the history of the Jewish cemeteries in Bournemouth, and how it had become necessary for the community to acquire its own cemetery.

In 1991, Sam Marks z"l, began to actively pursue his dream of finding land in the Bournemouth area for the community to finally have its own cemetery.

Sam and Stephen R White, BHC's then honorary solicitor, spent much time looking at various sites, and finally hit upon some agricultural land owned by Dorset County Council in the village of Throop. The land was bought by Sam and Hilda Marks, without the benefit of planning permission, and donated to the congregation.

Stephen R White and Ivor Weintraub spent much time and effort on the planning application, which was initially rejected by the Council, but succeeded on appeal and permission was granted in 1994 subject to certain conditions.

One of those conditions was the submission of a landscaping scheme. The then Executive invited quotations from professional landscape contractors but decided to reject all of them, choosing instead to follow another route, and it was Geoffrey Feld, then Treasurer and one of the Trustees of the Congregation, who invited Leon to undertake the enormous task, with a budget of £10,000.

Leon readily accepted the challenge, and with his renowned horticultural skills, enthusiastic drive and desire for perfection, he developed the land into what has been called one of the most aesthetically pleasing

cemeteries in the country. Mahir said that for the past few years, he had felt that the Congregation should honour Leon and thank him for his service in an appropriate way.

Vice President Josie Lipsith and Geoffrey Feld were unable to attend the ceremony, but their warm and heartfelt tributes to Leon were read respectively by Anne Ozdamar and Ivor Weintraub.

Rabbi Jesner then paid his own personal tributes to Leon and his wife Rhona, highlighting their immense contribution to the wellbeing of the community, and their hard work and involvement in the affairs of the community over many years.

In addition, the Rabbi spoke of the importance of the festival of Tu b'Shevat, remarking that this event was the very first time that he had been able to state in his opening remarks that our gathering in the Ohel was for a happy occasion.

It was then time to go out (unfortunately in the rain) to inspect the tree and plaque that had been selected to honour Leon.

Rhona unveiled the plaque and Rabbi Jesner read out the inscription, the wording being:-

This tree was planted in honour of  
**Leon Taylor**

in recognition of his outstanding skill and dedication in planning the landscaping and planting of these grounds in 1995 and in overseeing their subsequent maintenance.

Tu b'Shevat 5780 (10th February 2020)

Leon then put the finishing touches to the planting of the tree, which is a Parrotia Persica Vanessa (Persian Ironwood). The RHS website describes the Vanessa variety as "a small, upright tree with attractive, flaking bark and small red flowers on bare stems in late winter and early spring.

The young foliage is red and bronze turning green for summer then producing spectacular autumn colour with shades of red, orange and purple."

Please do take the opportunity to go to see the tree and to read the plaque – both are worthy tributes to Leon.

**RICHARD SAUNDERS**



*Rhona & Leon at  
the tree planting  
ceremony*



## TU B' SHEVAT TEA

Following the ceremonial tree planting at Throop cemetery, an afternoon tea celebrating Tu B'Shevah at which Leon and Rhona Taylor were guests of honour, was held in the Menorah Suite.

Around eighty five people attended the event, which was organised by Tony Miller, Executive Committee member with responsibility for Education and catered by the Ladies Guild.

As the weather was so appalling many people felt unable to brave the elements to attend the tree planting, and so Rabbi Jesner repeated his praise of Leon's talents in developing the site, which he had spoken of at Throop cemetery, also thanking Rhona for giving time to secretarial and other matters when needed, to help Leon.

The theme of the event was "Roots", developing from the tree planting ceremony as several speakers, with diverse backgrounds, spoke of their own roots.

Before speaking of their family's history, Leon said how emotional he felt with the planting of the sapling, as its roots would eventually establish themselves with the roots of the established trees and bushes growing there, in the way their own family had grown here over the years.

Leon and Rhona, whose families both were amongst the founding members of the fledgling Bournemouth Hebrew Congregation, with grandparent's names appearing on the foundation stones in the foyer, spoke of their history in the town giving a remarkable insight into this community. Having grown up in Bournemouth as the Jewish community expanded, they have witnessed many changes over the years. They also had laid out a presentation of photos and memorabilia, not just of their family, but also of their store, Madame Campbell's, which was on Westover Road, then the foremost shopping street in Bournemouth, and of past events



*Rhona and Leon speaking at the Tea*

which have taken place at BHC. They were also delighted to say that the next generation of their family, their grandchildren live in the area.

Moving on from a couple who were born and raised in Bournemouth, we then heard from Ken Cohen. He was born in Kingsbury, North West London, went to school there, and aside from four years away as a student in Brighton where he graduated with a B.Ed (Hons) from Sussex University he remained at one end of Kingsbury before moving all the way to the other until 1992. He taught English at JFS for a number of years, which he thoroughly enjoyed but realised he couldn't do for another forty!

Ken changed not just jobs but careers several times, working first for the Construction Industry Training Board, then Sainsburys, where he worked in buying, marketing and business improvement roles before moving into management consultancy. In 1992, becoming a little more adventurous, Ken moved slightly further afield, settling in Belmont where he lived for 20 years.

His parents bought their flat in Albany in 1977, initially as a weekend/holiday home, finally making Bournemouth their home in 1991. Ken's weekend and holiday visits spanned 35 years, and were always a respite from the hustle and bustle of London.

Towards the end of 2011, Ken began to wonder where he would live in retirement. In a flash, it became blindingly obvious that Bournemouth was the place to be! By this time, he was an independent consultant and required only a laptop and a smartphone to work anywhere in the world, (which proved literally to be the case, from Orlando to Kazakhstan and from Krakow to Lausanne). In January 2012 Ken put his Belmont house on the market and the sale completed just five months later.

Ken remembered wandering around his empty house on the day of the move as the removal vans disappeared down the road. He checked the cupboards



*Leon in Madame Campbell's with a customer*



# ORGAN DONATION

## FROM SPRING 2020, ORGAN DONATION IN ENGLAND WILL CHANGE TO AN 'OPT OUT' SYSTEM. FIND OUT WHAT THIS MEANS FOR YOU.

From spring 2020, organ donation in England will become an 'opt out' system. The legislative change, often referred to as Max and Keira's Law, will come into effect on 20 May 2020, subject to parliamentary approval. This means that all adults in England will be considered to have agreed to be an organ donor when they die unless they have recorded a decision not to donate or are excluded from organ donation due to being under the age of 18 or due to a lack of mental capacity or those who are visitors to England.

You still have a choice if you want to be an organ donor or not when you die. It is important that everyone does the following two things:

1. Record your organ donation decision on the NHS Organ Donor Register
2. Tell your family and friends what you have decided

To record your decision on the NHS Organ Donor Register go to the following website (<https://www.organdonation.nhs.uk/register-your-decision/>) and follow the instructions. If you do not have access to a computer and wish to register your decision you should ask help from a friend or come into the Shul office for their assistance.

Recording your decision on the NHS Organ Donor Register is especially important for those who wish to opt out of organ donation. After you have opted out, you should receive a document from NHS within 10 days which records your decision and provides a Register Number. You should keep this document safe and inform your friends and family of your decision.

Registering with the NHS Organ Donor Register is not fool proof. There are some major problems with the way the system has been implemented. Here are some of the major drawbacks that you should be aware of:

- Anyone who knows someone else's name, address and date of birth can record or change a decision on the register. There is no requirement to present an ID or to answer any security questions.
- One can enter first, middle and surname onto the register but the middle name will not be recorded on the certificate.
- In the event of NHS's computer system being down, there is no external backup register to consult.
- The most important unique identification details such as National Health Number or National Insurance Number cannot be entered onto the register.

For the reasons given above, the system is far from perfect and it is very important that you keep your friends and family informed of your wishes.

Mr Mahir Ozdamar  
Bath Road  
Boumemouth

NHS Blood and Transplant  
Fox Den Road  
Stoke Gifford  
Bristol  
BS34 8RR

10/02/2020

Dear Mr Ozdamar

Thank you for contacting us through the NHSBT Website to record your decision about organ donation. We have recorded your decision not to donate your organs/tissue on the NHS Organ Donor Register. Please make sure you let your family and next of kin know of your decision not to donate. Should you need them, a number of frequently asked questions about organ and tissue donation are contained on our website, [www.organdonation.nhs.uk](http://www.organdonation.nhs.uk).

**ORGAN DONOR REGISTER**  
**Confirmation of your Personal Details and Organ Decision**

Your details, as recorded on the NHS Organ Donor Register as of 10/02/2020 are:

Register Number:	4200188		
First name:	Mahir	Last name:	Ozdamar
Date of Birth:	[redacted]	Address:	As above

Your decision to donate is: Not to donate organs/tissue

If you ever change your mind you can contact us again by visiting our website [www.organdonation.nhs.uk](http://www.organdonation.nhs.uk), or alternatively please phone 0300 123 23 23 and one of our team will be pleased to update your entry on the NHS Organ Donor Register.

Yours sincerely  
Betsy Bassis  
Chief Executive

Thank you

Please note: if any of the information you have supplied to us changes, please remember to let us know so that the details we hold are always up to date. Unfortunately we cannot accept responsibility for inaccuracies where we are not made aware of changes in your organ donation decision or circumstances.

NHS Blood and Transplant is a Special Health Authority within the NHS

It is not uncommon for people to change their mind about organ donation. If you decide to change your mind you can use the same website mentioned above to do so. Again, it is important to keep your friends and family informed if and when you change your mind.

Mahir Ozdamar

*Editor's Note. We have received confirmation from the Office of the Chief Rabbi that, in view of the new legislation, it will soon be publishing fresh guidelines for organ donation.*

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*The Mayor of Bournemouth with Lynda Ford-Horne*

*The Life Time Achievement award*



## MAZALTOV

Joe Shear, who will be 84 years old this coming June, has proved it's never too late to learn.

He left school at fifteen, did various jobs, National Service, married, then with a family of two children to provide for, his dreams of returning to study had to be set aside. However he enrolled at the Open University and, after 5 years, last July was awarded a BA Hons in History. Mazaltov Joe! Your family must be so proud of you, and so are we at BHC.



## BATMITZVAH FRENCH STYLE

At the beginning of February, Mark and I were delighted to travel to Toulouse to join Katarina and Brian Webb, and younger daughter Michelle, at the Bat Mitzvah of their grand-daughter Dalia, daughter of Natalie and Olivier Godet. Our close relationship with the Webbs for many years is more like family than just friends, and our three daughters were bridesmaids at Natalie's wedding 13 years ago.

Shabbat morning service was in the Shul at the Jewish primary school attended by Dalia and her brother Raphael. It was a relaxed and informal atmosphere, a Sephardi service, led by a Chabad Rabbi, who ably translated his sermon from French into English. Dalia delivered a thoughtful and insightful D'var Torah on the upcoming festival of Tu B'Shevat, both in French and English. Brian spoke with pride about his grand-daughter and blessed her, and younger brother Raphael reduced the congregation to tears with his moving words about his sister and playmate. A delicious kiddush in Shul was followed by a relaxed lunch at home for family and out of towners. Katarina was particularly delighted that her American cousin, whom she hadn't seen in 10 years, had flown over to join the simcha.

The following day saw 22 degree bright sunshine. The Bat Mitzvah party was at a beautiful venue with large



gardens and the entire reception was able to be held outside, much to the joy of the many children who were running around there. The venue was decorated with balloons in Dalia's theme of black and gold, the Israeli dancing was energetic and plentiful and followed by a delicious buffet, with an array of interesting dishes.

Although we left early to fly home, the party continued with speeches, more dancing and fun. The atmosphere throughout the weekend was warm and filled with love and pride. It was such a pleasure to join the delightful Dalia and all the family on this special occasion.

**Mandy Glazer**

# MAZALTOV

Lynda Ford-Horne, a member of BHC, was presented by the Mayor of Bournemouth, Councillor Susan Phillips, with a Life Time Achievement award at the local celebration of International Women's Day run by the Women's Community Impact Awards, at Talbot Heath School.

*Part of the citation for Lynda's award read:*

"Lynda is the chair of Bournemouth and Poole Holocaust Memorial Day Committee, the Jewish co-chair of Nisa-Nashim Wessex, vice chair of Faith Links, chair of the newly formed Bournemouth, Christchurch and Poole SACRE and

runs worships for children and teachers about Judaism.

She has helped to break down barriers between the Jewish and Muslim communities through Nisa-Nashim Wessex.

Through her work in schools she has tried to ensure that children see the links between the Abrahamic religions and to understand that she respects the beliefs of people of other faiths and none. She also carries this on through her work on the three SACRES that she is on as the Jewish representative."

## Personal

**BERLYN** - Loraine, Sarah and Dina would like to thank Rabbi Adrian and Pamela Jesner, Josie Lipsith, Mahir Ozdamar and all members of the community for their kindness, messages of condolence and continued support following the death of Barry z"l.

**VICKY COHEN** o"h - On behalf of my three daughters, Daniella, Stephanie and Joanne and myself, I should like to thank Rabbi Jesner and Pamela and all our very many good friends in Bournemouth for all your

help and condolences we received both at the Shiva and afterwards which helped us all get through a very difficult time. Jeffrey Cohen

**FRANSES** - Jeff, Beverly, James and Jemma. We would like to thank everyone for their kind messages of condolence on the passing of our mum and grandmother, Becky Franses o"h, in Istanbul. We really appreciate everyone's kindness and are grateful for all the letters and emails we received.

## BOURNEMOUTH HEBREW LADIES' GUILD

The Bournemouth Hebrew Ladies Guild held their Annual General Meeting on the 26th February 2020 at the Menorah Suite, Glen Fern Road, Bournemouth. It was very well attended.

Our chairman, Thelma Cowan, reported on the activities undertaken by the Guild during the past year including catering the Purim Seudah, the Tikun Leil, a dinner first night in the succah, the celebratory lunch for the chatanim and neshei chayil as well as kiddushim for the Yom Tovim and simchot throughout the year. The Guild also carries out welfare work throughout the community and visits and assists those in need.

The Financial Report of the Guild was then given by Katarina Webb, our Treasurer.

The election of officers of the Guild took place after which there was a very enjoyable and interesting talk given by our Guest Speaker, Ken Cohen which he called "Two Mothers", and was very well received.

A Ploughmans Lunch, followed by biscuits with tea/coffee was then served.

### Election of Executive & Committee:

**Hon Life Presidents:** Rhona Taylor and Evelyn Grant

**Trustees:** Evelyn Grant, Thelma Cowan and Katarina Webb

**Chairman** Thelma Cowan

**Vice-Chairman** Lorraine Stein

**Treasurer and Membership Secretary:** Katarina Webb

**Secretary & Minutes Secretary:** Audrey Kneller

**Honorary Committee Member:** Rebbetzin Pamela Jesner

**Committee:** Judy Lassman, Cyndy Miller, Ros Nairn, Audrey Samuels, Hilary Waldman

**Newly Elected Committee Members** Lorraine Segal and Jan Keyne

Audrey Samuels

# RABBI NACHMAN OF BRESLOV: THE INEXTINGUISHABLE FIRE

**M**ost Jews do not go in for saints, sages, cults or even rabbis; we are not that keen on displaying reverence to fellow mortals.

In some respects this healthy scepticism about assumed importance is a good thing, promoting free-thinking, but on the other hand it can lead to a closed mind and therefore a loss of opportunity to share experiences and insights of others. But, occasionally, one encounters, either in reading or in person, an individual who makes a lasting impression; this could be an outstanding scholar or a person of enormous moral authority. One such man, in my opinion, stands out as worthy of our admiration, and that is the mystic, Rabbi Nachman of Breslov.

He was born in 1772, was the founder of the Breslov Hasidic Movement, a revivalist sect that en-gendered hope and excitement at the prospect of the Messianic Age; a counter to despair and per-secution that was experienced by many Jews living in Eastern Europe. He was a great grandson of Israel Baal Shem Tov, who founded the Hasidic Movement in the Ukraine, but by the time Nachman was born Hasidism was in danger of become too rigid, lacking spontaneity; this was his impetus to breathe "fire" into a life-affirming variety of Judaism. His words of wisdom, the joy for life he spread among his followers and his emphasis on meditation and extemporised prayer have had a profound influence on all branches of Judaism - his insights into man's relationship with G-d transcends sectarian differences. He made no claims to be superior to others, believing that any man could strive to become closer to G-d. Nachman, unlike many other prayer leaders, had the ability to communicate with ordinary people, to talk with peasants about spiritual matters without condescension. The core of his teaching (hitbodedut) centred on getting closer to G-d through a process of purging oneself of negative thoughts and emotions and entering into a dialogue with the Infinite. Many of his aphorisms read like a conversation between good friends, and that in essence is how Nachman viewed G-d, as one's best friend! It is through mitzvot that we gain greater access to G-d's presence and love. Nachman's theology was simple but exacting: To reach for the skies, to gain dominion over the angels, to continue to rise higher and higher through devotion to G-d and realise His presence in the world, and to be aware of how easy it is to lose sight of one's responsibility on Earth. He sums it up thus: "For the sake of one small pleasure lasting a mere quarter of an hour, a person can lose the whole of this world together with the world to come!" How often have we heard and read of those who squandered their talents on materialism, losing not just positions of influence that gave the potential for changes that would benefit many people, but also loss of self-respect and public esteem.

The name Nachman means comforter, and throughout his life he showed considerable understanding of human frailty and how easy it was for any of us to fall short of our full spiritual potential. He was a dedicated Kabbalist, observing the rigours of ablutions and fasting, and by the time he was thirteen he was married, not unusual for this period, had one disciple and was predicted to become the greatest of the tzaddikim. The fully developed tzaddik, it is believed, has worked out his relationship with the Divine and is empowered, through teaching and example, to help others to find their way to G-d; it is a mystical partnership between G-d, tzaddik and followers. Tzaddikim means more than just righteous men; their merits support the world, and Creation was undertaken for their sake; this partnership between G-d and the righteous is an important concept in Hasidism. It is believed that such men have an element of the soul of Moses. This claim gave the leaders of communities in Eastern Europe great power and influence; questioning their authority was regarded as tantamount to rebellion. Nachman was different: he actively encouraged his followers to question and challenge not just himself but G-d.

Nachman used parables and allegories to illustrate mystical ideas. One example is of a great treasure one wishes to reach but the way is blocked by a mountain of fire. You have no choice but to reach the treasure. In many ways the challenge of doing something holy is like passing through a fire; you are uncertain what to do, trying to decide the right course of action. Barriers appear to spring up, preventing you from doing what your soul commands. Nachman's answer to this dilemma was to cry out to G-d, indeed to "silently scream", to our Father, as a child does to his parent, pouring out thoughts, fears and complaints. G-d, like any loving parent, will listen. Speak to G-d, argue with Him, allow time each day for conversation with G-d; you will surely be worthy of finding Him. The language one uses is not prescriptive; Nachman used Yiddish, your native tongue will do, the idiot may babble - all the same to G-d!

Nachman was not a conventional rebbe, preferring to walk with his followers in the fields and hills. He taught his followers to meditate, to be at one with Nature: "When summer approaches seclude yourself and meditate in the meadow, outside the city. Prayer and the revival of life in the fields after winter are partners, both feeding on each other to proclaim G-d's love for His Creation. Nature, whether it be a blade of grass or Man himself, sings out to G-d". But Nachman proclaimed you don't need to be in the open; spending time in a quiet room to pray and study is equally beneficial. I remember the late David Jacobs, broadcaster, saying how he found respite from the demands of his job, travelling and preparing to go on air, by finding a Friends Meeting house where he could sit quietly and meditate. Nachman

urged his followers and those seeking answers to the great questions of existence to ask "what?". To every condition of life, ask "what?" ...

In 1798, in a state of near poverty, Rabbi Nachman, accompanied by a single companion, went to Eretz Yisrael. It took five months to get there. He felt that he imbibed holiness from his visit but within a year he was back in Russia. In 1802 he settled in Breslov where he spent most of the remainder of his life. From 1806 he began to tell his wonderful stories, thirteen of his long stories are extant. The telling of stories was, as he stated, an acknowledgement that conventional teaching had failed to communicate his message, so through using parables he sought to share with his followers the wisdom he had accumulated; but also stories were a vehicle to express truths that ordinary, functional language was inadequate to convey.

These stories or allegories are rich in symbolism, and many of us are familiar with the representation of G-d as King, and a different aspect of the Divine as His daughter; it is She, the beautiful princess, who lives in the world. This essay is not the place to recount these stories but I recommend them to the reader. In 1802 Nachman went to Uman where, 30 years before, thousands of Jews had been massacred. He visited the cemetery where the

dead had been laid to rest and commented he wished to be buried there. Five years later Nachman contracted TB, and in 1810 he relocated to Uman, dying in the autumn of the same year, at the age of thirty-eight.

What is his legacy? Whether Rabbi Nachman would approve of the Hasidic cult that has developed over the last two hundred and fifty years and the vast number of pilgrims who visit his graveside each year, I would not venture an answer; but his life, wisdom and writings have inspired many generations of Jews to look more deeply into themselves and to the world that is part of their inheritance. Nachman's teachings transcend definable movements within Judaism, whether you be Hasid, mainstream Orthodox, or Progressive there is something about the man that touches a deep well of ancestral longing in all of us. The non-Jewish world may dabble in Kabbala, al la Madonna, in search of answers to esoteric questions, but, ultimately, Nachman's message was look in, look out; see G-d's presence in all creation; make time to find that divine spark in yourself and fulfil your purpose in this world by rescuing "the lost Princess" - what we call tikkun olam; and the fire that lit up the world two and a half centuries ago still burns brightly, as a beacon for all humanity.

Peter Beyfus

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# PLOVDIV

*A remarkable account written by Millie Walker, youngest granddaughter of Brian and Helene Samuels.  
This article was first published in the Times of Israel and reappears here with their consent.*

## **P**lovdiv – the second largest city in Bulgaria, and yet relatively unknown internationally.

I hadn't heard of it until a recent visit, but to my surprise Plovdiv has a rich history dating all the way back to the Neolithic period, with remains practically on the streets of the city. An even bigger surprise was the amount of interesting Jewish history in this obscure city... What I discovered there was a story that was totally new to me - one that inspired me like nothing else I had heard before.

The Jewish presence in Plovdiv dates back to the 3rd century CE, wherein the only known ancient synagogue in Bulgaria was built. The Jewish community thrived throughout the centuries, allowing them to build a relationship with their non-Jewish neighbours. Even today the Jews in Plovdiv have a good rapport with the other religious communities. They have astoundingly been able to maintain their bond throughout Ottoman rule, Nazi occupation, and Communist control by the Soviet Union.

Not much is known about what happened to the Jews in Bulgaria during the Holocaust. It is generally assumed that, as in most other Eastern European countries, the Jews were persecuted and sent to the concentration camps. However, the story of the continual survival of the Jews in Bulgaria is a marvellous one that dates back to the times of the Ottomans.

After an uprising in Srednogorie in 1876, the Ottomans tightened their grip on Bulgarian cities and persecuted anyone they viewed as a potential threat. They threatened these individuals with being sent to work camps, where they would surely die. While this was happening, the president of the Jewish community in Plovdiv who was also the first banker in the city, Eliezer Kalev, received a large donation to build a new synagogue. Instead of doing this, however, Kalev spent the money on a plot of land outside the city bounds and informed the authorities that he needed people to work the land – specifically, those who were to be sent off to work camps. This provided a sanctuary from the Ottomans and saved these men. The street where the synagogue is located is even named after Kalev.

This kindness was later repaid when the grandchildren of these men saved the Jews in Plovdiv from the Nazis during World War Two. When the Nazis issued an edict declaring that all Jews had to either be sent to concentration camps or killed, the locals in Plovdiv stepped in and prevented the Nazis from taking the Jewish community. In gratitude, the Jewish community in Plovdiv built a statue to thank the city for saving them during the Holocaust.

The story goes beyond Plovdiv, however, as the High Priest

of Bulgaria also refused to allow any harm to come to the Jewish citizens of Bulgaria. He even arranged for Jewish children to be sent by train to other countries to escape the Nazis in the Balkans. When told by the Nazi authorities that he had to take the children off the trains, the High Priest said that he would lay on the tracks in order to prevent these Jewish children from coming to harm. The Bulgarian King Boris III, likewise stepped in to end the persecution and murder of the Jews and redacted the edict by the Nazis ordering Bulgarian Jews to be killed. In total, the efforts of the wider society in Bulgaria saved around 50,000 Jews during the Holocaust.

After the war many Bulgarian Jews emigrated to Israel, leaving behind a smaller Jewish community in the city of Plovdiv, which remains quite active today. Plovdiv is known both as the centre of tolerance (the city's slogan is 'Together' and there is a big sign affirming this) as well as a centre of Zionism, since the local Jewish community has always been very Zionist.

Zionism in Bulgaria started developing alongside Bulgarian nationalism. In 1944 David Ben Gurion flew to Sofia (the capital city of Bulgaria) to lobby the new Soviet government for Jewish emigration to Israel, allowing 7,000 Jews to emigrate to Israel from Bulgaria between 1944 and 1948. The scope of Zionism in Bulgaria increases as it is learnt

how many Bulgarians fought in the Haganah (the IDF's predecessor) to protect Israel's legacy.

When looking at British politics as a model, it would be easy to assume that a city where Zionism is prevalent would also suffer a lot of antisemitism. However, the tradition of the different religious communities supporting each other has continued throughout history. There are many interfaith events held in Plovdiv, with Jews celebrating Iftar during Ramadan with the Muslim community, as well as Muslims and Christians marking the end of Yom Kippur with the Jewish community. The synagogue in Plovdiv is even creating an exhibition to solidify the city's incredible history of tolerance and togetherness.

It is far too common that we see antisemitism masked as anti-Zionism, particularly in the UK's Labour Party under Jeremy Corbyn, who has claimed in his plight for Palestinian rights that Hamas and Hezbollah are his friends, despite their illicit aim to wipe out the Jewish population from the face of the earth. Considering the divisions that were made during the election, I believe that Britain should take note of the religious communities in Plovdiv, where instead of opposing one another they come together and discuss their differences and similarities and try to live in a state of peace instead of aggravating tensions with one another.



## Remember the Plotniks?

Remember how last year they drove to London for their Pesach shopping?

Remember how they drove up early on a Thursday morning, how they pluzed on the M3, were caught in traffic, then pluzed even more on the M25 when it became gridlocked?

Remember how they had difficulty parking in Golders Green and struggled to shlep their groceries, fresh and frozen foods and non-food Pesach purchases from the shops to their car, which by mid-morning was bulging at the seams?

Remember how they ran so late they missed their planned lunch at Met Su Yan and had to make do with a packet of crisps and a bottle of warm water?

Remember how their car was so heavily laden it broke down on the M3 and they waited nearly 4 hours for the emergency service to arrive?

Remember how they didn't arrive home in Bournemouth until 11pm tired, irritable and not speaking to each other? And they still had the car to unload ...!! Oy vei!!! They're still trying to forget, already!!!



## Now remember the Klopmans?

They just sat back and relaxed with their feet up in their living room.

They drank coffee and enjoyed a biscuit, or maybe some cake from the SHUL SHOP as they flicked through the pages of the JC or listened to the radio.

From the armchair, they gently reached out for the 'phone, or grabbed their iPad or laptop and placed their entire Pesach order with Jane at the SHUL SHOP. Whether for matzos, ground almonds, butter, eggs sugar, crisps, soft drinks, deli, meat, poultry, confectionery, dairy, cakes, biscuits or frozen foods, the SHUL SHOP had it all in abundance!

And the SHUL SHOP cooked all their favourite foods to order, including fried fish, fish balls, goujons, chicken schnitzels, roast chickens and more, all, of course, strictly kosher for Pesach ...!

... leaving the Klopmans strolling along the seafront, or maybe playing table tennis or bridge in the Gertrude Preston Hall!

**Only the Klopmans reached Pesach relaxed, content and with plenty of time to spare!**



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# HOWARD REIN THIRD MEMORIAL LECTURE

**O**n a bitterly cold but bright afternoon, a group of 46 of our members met up with Corinne Rein on Tuesday 21st January to board a coach bound for Southampton, to attend the Third Annual Howard Rein Memorial Lecture, arranged by the Parkes Institute of the University of Southampton.

The group and the coach transport had been very efficiently organised by Josie Lipsith.

Before the coach left Glenferness Avenue, we were able to daven Mincha "on board", Rabbi Jesner having thoughtfully brought with him sufficient siddurim, and despite meeting heavy rush hour traffic in Southampton, we arrived in time for welcoming cups of tea and coffee.

Laid out on tables in front of the lecture hall were numerous books from Howard's extensive Jewish studies book collection, Corinne having generously arranged for those attending the lecture to choose and take however many books they wished.

The collection covers topics such as Salo Baron's history of the Jews and Dubnow, volumes on British and American Jewish history, Israel and Zionism, antisemitism, Holocaust related, including Judaica.

The lecture entitled "Medical Authority in the Babylonian Talmud" was to be delivered by Professor Mark Geller, Director of the Institute of Jewish Studies at University College London, but before Professor Geller was introduced, Professor Tony Kushner of the Parkes Institute spoke movingly of the pleasure that he had enjoyed in supervising Howard's thesis for his PhD and described Howard as being equally brilliant as a doctor and as an historian, and that when Howard tragically died, the Parkes Institute wanted to mark Howard and Corinne's contribution to the Institute by setting up a series of lectures on Jewish Medical History, adding that the Institute was hoping to arrange for Howard's thesis to be published.

Professor Geller explored the image of the Babylonian Talmud being an encyclopaedia of all known knowledge on all known topics, with one of those topics being medicine. Did the rabbis of the time invent the medicine or do the teachings in the Talmud reflect best medical practices of the day (2nd – 4th Century CE)?

Mark Geller explained that whilst rabbis living in ancient Israel in the Greco Roman World knew

the Greek language and were educated in Greek philosophy and medicine, their counterparts in Babylonia possessed no such knowledge. That raises the question of where does the medicine in the Babylonian Talmud come from? The Babylonian Talmud is a mixture of Hebrew and Aramaic – it consists of the Mishnah and the Tosephta (addendum) written in Hebrew, whilst the Gemara is in Aramaic – when one looks at the medicine written in Hebrew, it is coming from ancient Israel (Greco Roman Medicine) and the medicine which is written in Aramaic seems to be coming from Babylonia.

Hebrew, and also Arcadia, remained important classical and academic languages, but for conversational purposes, the rabbis in Babylonia spoke in Aramaic, not in Hebrew. Aramaic was the main and official language of the whole region at that time and evidence of this fact can be found in the discovery of hundreds of 5th century ceramic bowls, inscribed by Jewish experts in magic. It is thought that these "magic bowls" were used for healing purposes, or sometimes to make a curse. Not one of them is written in Hebrew- they are all in Aramaic.

Professor Geller then demonstrated how the Babylonian Talmud contains an anonymous, very highly organised medical handbook with lists of diseases and pharmaceutical substances, and that the lists of ingredients have equivalent similar terms in ancient Arcadian which have shown up in ancient Babylonian recipes written on canvas.

We heard in particular about the famous Babylonian scholar, Rabbi Abbaye, who is mentioned many times in the Talmud and that his interest in and knowledge of medicine and medical recipes undoubtedly stemmed from ancient Babylonian practice.

The conclusion was that the medicine in the Talmud is not Jewish nor invented, but it is real and it reflected the medicine of the day.

Professor Geller then took time to answer questions from the audience; it was an excellent and fascinating lecture delivered with humour and authority and pitched perfectly for the appreciative audience, and a fitting and distinguished tribute to Howard's memory.

There was then just enough time to enjoy some refreshments and to daven Ma'ariv before joining the coach for the return journey to Bournemouth.

**Richard Saunders**

## OUR TRIP TO VIENNA

**B**ecause my mother's parents lived in Vienna before the war and perished in the Holocaust I have never wished to visit the city.

However events overtook me as I planned a proposed trip to visit a world famous modernist house in Brno in the Czech Republic as a birthday treat for Linda. I discovered that Brno was a relatively short train ride away from Vienna and so reluctantly, and, so far as I was concerned, for the one and only time in my life, Linda and I decided we would visit Vienna to see where my family lived and the Shul in which my grandparents had married.

My late mother, Bianca White (family name Horowitz) was born in Vienna in October 1919.

Her parents were Saul and Clara Horowitz who had moved to Vienna from a small town in what is now Poland after the First World War.

According to my Israeli-born cousin, Dorit, our grandparents were married in the only Shul in Vienna that survived Kristalnacht. My family lived in an apartment at number 10 Hochedlinger Strasse in the Second District, a predominantly Jewish neighbourhood. My grandfather, Saul (after whom our son, Oli is named) owned a small paper manufacturing business.



My mother and her younger sister Ilse grew up in a comfortable, nurturing environment. My grandmother was devout and so she kept a strictly kosher home, but my grandfather was much less observant but happily deferred to my grandmother in the home. Both my mother and her sister attended the local Gymnasium (grammar school) where the pupils were almost entirely Jewish.

My mother and her sister excelled academically. Additionally, my mother became an accomplished pianist, her teacher being Erich Korngold, who was considered a child prodigy both as a pianist and as a classical composer. Having fled to America in 1938, Korngold became a renowned composer of Hollywood movie soundtracks including the scores for Robin Hood and Seahawk.

After the Anschluss, when Hitler essentially annexed a compliant Austria, life for the Jewish community became increasingly precarious. Eventually, my grandfather managed to obtain two exit visas and in the October of 1938, eighteen years old Bianca and a spinster aunt (my Aunt Fritzy who lived with us throughout my childhood) left for England having been sponsored by a Jewish

couple living in London, Henry and Marie Magar, who were very kind and loving to my mum and became my extended family.

Incidentally, my mother's younger sister Ilse who, unlike my mother was an ardent Zionist, left Vienna at about the same time, travelling in a small flotilla of barges carrying 1200 Jews east along the Danube. They were heading for Palestine. The barges were intercepted by pro-Nazi Yugoslavian troops and were forced to moor in the middle of the Danube for months on end in increasingly appalling conditions.

Eventually, after more than a year, about a thousand of the refugees were taken off the barges and went to their deaths. The remainder were allowed to continue. Of the 1200 only 200 (including my fourteen years old future Aunt Ilse) made it. Ilse settled in Talpiot, Jerusalem and became a politically active socialist and, to my disappointment, turned down a proposal of marriage from a young and besotted Shimon Peres in favour of my Uncle Ephraim who eventually left my beautiful aunt and ran off with his much younger secretary.

Meanwhile back in Vienna life for the Jews became unbearable. Eventually, on the 31st August 1942 my grandparents and 57 other residents in their apartment block including only two children (which suggests that, like my grandparents, other families in the building had sent their children away, hopefully to safety) were taken away by the Nazis and transported to a concentration camp near Minsk called Maly Trostinec where "only" 60,000 Jews perished. The 31st was a Thursday and my grandparents were dead by the following Monday, such was the grim efficiency of the Nazi killing machine. Apparently, of the 59 souls taken from the building only two survived.

Back to the present: we took a taxi to the street where my family had lived. Ironically, the only building which had been destroyed in the war in this pleasant street, which is lined with "Bath Hill Court" style buildings, was my grandparents' old building, which had been rebuilt in the 1960's as a joyless piece of architecture housing the Austrian Patent Office. I said Kaddish and we had a little wander around the quiet neighbourhood trying to imagine what it had been like living here before the war.

The local council in Vienna has followed Berlin's lead and allows Stolpersteine - memorial plaques (known in translation as "stumbling stones") to be placed in the ground outside former Jewish homes or places of Jewish



interest. My cousin arranged for one to be commissioned for our grandparents. Once a month, Lillian, a granddaughter of a Nazi, comes to the building and in an astonishing act of tzeshuvah gets down on her hands and knees to clean the memorial plaque.

Linda and I were surprised to learn that there are now 9000 Jews living in Vienna, many of them having immigrated from Israel! There are four Jewish schools, twenty seven daily minyanim (all orthodox) and nine kosher restaraunts.

The next day we visited the Shul in which my grandparents had wed. Known as the Stadt-Temple, we had arranged to meet Rabbi Hoffmeister who gave us a brief tour of the beautiful, circular Shul, built in 1806. The only reason it didn't suffer the same fate as that of all the other Synagogues on Kristalnacht was that it was attached to Nazi-occupied buildings and they couldn't figure out how to destroy it without collateral damage. This didn't prevent them ransacking the interior, however. After our tour, Linda asked the Rabbi if there was any way we could get a copy of my grandparents' wedding certificate. He rang through to the registrar's office a few buildings down on the same street and told us they were expecting us.

We were met by Frau Irma Wulz, the Registrar, a charming lady who promptly located and printed out a copy of their certificate and a copy of my mother's birth certificate. For the first time in my life I saw my grandparents' handwriting or at least their signatures. From the marriage certificate I also learnt the names of my four great grandparents, Levy and Hudic (nee Samet) Horowitz and Lieblein and Berta (nee Wagenberg) Hausknecht.

Much more worrying was the date of my grandparents' wedding relative to the date of my mother's birth. According to the certificate, my grandparents were married on the 29th February 1920 and my mother was born on the 29th October 1919! Fortunately Frau Wulz was able to decipher a spidery marginal note on the

certificate in tiny handwriting which explained that my grandparents had married earlier in Poland but for some reason there must have been a query about that ceremony, so they had a "quicky" confirmatory ceremony in the Stadt-Temple Shul. Phew!

Objectively, Vienna is a beautiful city with wonderful baroque buildings, particularly on the Ring-Strasse, Vienna's much grander equivalent of the North and South Circular roads. Having done the "who do you think you are," family history, Linda and I visited some wonderful art galleries and went to the opera. In one of the galleries there was a portrait of a wealthy Jewish lady who lived in one of the grand mansions on the Ring-Strasse and was a noted philanthropist to both Jewish and non-Jewish causes. The portrait was by Oscar Kokoshka, a famous Jewish artist at the time.

A note on the wall beneath the painting said that she had been arrested by the Nazis one week before my grandparents and just like my grandparents, she too had perished just four days later in the same Maly Trostinec Camp. Clearly wealth, privilege and substantial donations to good causes counted for nothing.

Whilst eating an excellent dinner in one of the kosher restaurants, I asked the owner, who had come to Vienna from Israel, why on earth he and so many others like him had decided, of all places, to settle there. He replied to the effect that Vienna was a beautiful city, clean and safe for the Jews. I asked him about the resurgence of the far right and he replied that the Jewish community didn't experience any trouble from them as they were busy fighting the much larger Muslim community. I have to say I found this to be a complacent and naive attitude.

Whilst the visit had been deeply moving, I couldn't wait to leave Vienna and have no intention of ever returning. Still in my heart I know that my darling mum Bianca (Bayla bat Shaul) would be pleased that I went to see the street where she lived.

Stephen White

## BOURNEMOUTH GOLDA EMUNAH

Our next function will be a talk by Professor Irving Taylor based on his novel ' From Moses to Moses', followed by afternoon tea. This was due to be held on Sunday 3 May but because of Covid 19 it will be rescheduled.

Irving Taylor is Emeritus Professor of Surgery and a clinical teacher at University College London. He is chair of the Senior Fellows Society of the Royal College of Surgeons. "From Moses to Moses" is his first novel.

Money raised from the function will go towards Emunah's Sara Ronson Crisis and Intervention Centre in Sderot, which provides support, therapists and counsellors for the many families living with trauma.

As rockets continue to rain down from Gaza, a fact which receives little publicity in the Press, there is an ever increasing demand for the Centre's services. It is hoped that new larger premises will be established to fulfil this need.

Corinne Rein

# THE UNITED SYNAGOGUE AT 150

## FROM CANONICALS AND TOP HATS TO LIVING, LEARNING AND CARING.

**W**hen I was a young child in the 1960s/70s, I attended a large cathedral style United Synagogue in north-west London. The Rabbi and Chazan wore ornate canonicals and the wardens wore silk top hats.

The solemnity and formality of the setting (which one might describe as high church style) is my abiding memory, particularly on the high holydays. It was traditional rather than overtly religious and regarded as very “middle of the road”. At that time, many people were saying that due to the polarisation of Anglo Jewry, it would cease to exist within 20-30 years.

However, it has not only survived, but today is thriving, having been transformed and modernised, with the emphasis on canonicals and top hats being replaced by a focus on community and people, and engaging with members in the areas of Living, Learning and Caring.

In 2020, the US is celebrating its 150th birthday and a large number of events are taking place over the course of the year to commemorate this milestone. It all started back on the 24th September 1866, when the leaders of five Ashkenazi synagogues in London (the Great Synagogue, Hambro Synagogue, the New Synagogue, Bayswater Synagogue and the Central Synagogue) held a meeting in Chief Rabbi Adler's succah, at which they decided that their interests would be best served by joining forces, culminating in the creation of the US by statute, when the Jewish United Synagogue Act received royal assent on 14 July 1870, after being approved by Parliament.

Today, there are over 40,000 members, belonging to 63 constituent synagogues, each of which is unique. Some are large and some are small. Some are more observant, some less so. Some have an older age profile, some a younger one. But they all come together under the same umbrella, as they have done now for 150 years.

In more recent times, in order to survive, the US has necessarily become far more professionally run and relevant to its members. It delivers a diverse array of services and resources from the centre at head office to its communities, including religious, educational, social, welfare and financial/administrative functions that provide advice and support in a multitude of areas, including property, HR and health & safety.

By providing an infrastructure for its member communities, the US is the envy of other countries that do not have a similar centralised body to provide support and exchange ideas. This particularly benefits our smaller communities, for whom visiting rabbis can be arranged, programmes provided, help given with premises and even suitcases full of siddurim delivered on a Friday afternoon when needed.

On a macro scale, the US is the fulcrum for the infrastructure of orthodox Jewish life in this country, including the Office of the Chief Rabbi, the London Beth Din (which co-ordinates conversion, divorce, dispute resolution etc), burial, kashrut (with increasing numbers of brands receiving KLBD certification), prison and hospital chaplaincy and supporting Jewish students on campus.

Living, Learning and Caring are at the epicentre of the work done by the professional staff at our head office, implementing the strategy and direction provided by our President and Trustees. Some highlights include:

- Tribe – supporting our youth directors to provide exciting programmes for our children and teenagers and running summer camps, Israel trips, gap year programmes and leadership training courses.
- Providing guest speakers and resources for adult education classes and organizing community shabbatonim away and heritage trips abroad.
- Sourcing communities of potential where the Jewish population is moving and pro-actively setting up new communities such as Mill Hill East, Hatfield and East Borehamwood
- Producing the Shabbat Book with interesting features for every week, the new shiva house book and many other publications.
- Chesed – supporting those in need in our communities and beyond, including advice on welfare issues, cooking for homeless people, sourcing and packing Mishloach Manot boxes for Purim, and baking honey cakes for Rosh Hashanah for members
- Social responsibility - taking part in Tikun's light up a life winter projects, running two asylum seekers drop in centres.

All of these activities revolve around the dynamic between the centre, based at our head office and the local communities. The centre exists to serve the communities and its members and the mantra we adopt is “the centre facilitates and the local communities deliver”.

But in 2020, what does the US stand for? What are its underlying values and its vision? In many ways, the US has remained loyal to the principles of our founding forefathers in 1870 that we are stronger together than we are separate, and that we exist firstly, to preserve our Torah values, traditions and the institutions required for an orthodox Jewish community to exist and thrive; and secondly to enhance the Jewish identity and lives of our members and allow them to flourish and be enriched.

Today, we aim to engage our members in Jewish life in the broadest sense (religiously, socially, culturally, emotionally and intellectually), and inspire them with an authentic, dynamic and relevant brand of Judaism, fit for the 21st century, so that they can travel their Jewish journey and pass our traditions and heritage on to future generations.

It is argued that it is a virtue of the US that it is not ideological, as an ideology by definition excludes those who do not subscribe to it. The US has historically welcomed in a tolerant and non-judgmental manner all those who wish to belong to an orthodox synagogue organisation, regardless of their personal level of observance or knowledge,

This is undoubtedly a strength, but within the religious spectrum of Anglo Jewry, the US nevertheless stands for what I believe are important values in a modern yet orthodox world, namely:

- to be outward looking, rather than inward looking and embrace what the outside world has to offer and contribute to it;
- value secular studies and culture;
- support universal causes such as the environment and climate change;
- seek to increase the role of women in educational, religious and leadership roles within the boundaries of halacha; and
- very strong support for the state of Israel.

However, we must not be and are not complacent in facing the challenges of the 2020s. We need to be constantly imaginative and innovative to attract and retain members of all ages. We and our local rabbanim and lay leaders need to deliver inspiring synagogue services and community programmes.

We particularly need to attract and inspire young people in the 25-40 age group, offer something relevant

and interesting to graduates returning home from university and be welcoming to single people of all ages (whether or not newly single) and ensure they feel included and valued.

We need to reach out and move forward over the years to meet the needs of all our members, as for example smaller alternative minyanim have evolved within our larger synagogues and women have taken up leadership roles and organized megilla readings, hakafot and other women only prayer groups and study sessions.

Although BHC is not a member of the US, it is in regular contact and benefits from some of the community functions that I have described. It comes under the jurisdiction of the Chief Rabbi and perhaps most importantly, BHC shares the values of the US, in that it puts community and its members first, providing a warm, friendly and caring environment, in which Jewish life can flourish in Bournemouth.

The original pioneers who established the US in 1870 might find our synagogues and communities unrecognizable today, but I would hope they would agree we have retained their core values, while adapting over the last 150 years to achieve their original objectives when the US was established. I am optimistic that the US will still exist in another 150 years. I wonder what it will look like then.

**BARRY SHAW**  
Trustee, United Synagogue  
March 2020

## BJSS UPDATE

BJSS was established in 2012 and has made a significant contribution to the Community. Operated entirely by volunteers and under the umbrella of Jewish Care, we have provided a wide range of welfare and support services to over 200 individuals, couples and families, many on an on-going basis. Our active client base varies between 35 and 55 members of the community at any time, supported by over 40 fully trained and DBS checked volunteers.

We receive a modest amount of funding to finance our primary welfare activities, and are also able to contribute financially to the Community's educational, communal and social activities, enabling us to support the wider community beyond our immediate client base.

**We offer a range of services and support including:**

- Assistance with claims and form-filling, including Attendance Allowance and Blue Badge Applications,
- Ensuring clients received the State Benefits to which they are entitled,
- Providing guidance regarding housing issues,
- Obtaining grants for clients,
- Visiting clients at home, in hospital and in care homes,
- Providing or funding transport,

- Providing Pesach grants,
- Providing emergency grants,
- Providing financial support for group activities

We have also collaborated positively with other groups, such as BHC Ladies Guild, to provide financial support and grants.

The key to the success of BJSS is a group of dedicated and capable volunteers, effectively using their individual skills in a way that best suits both the client and the volunteer. To learn more, check out our article and retrospective in Wessex Jewish News.

In the meantime, we hope you will seriously consider becoming a volunteer, particularly if you are keen on providing welfare support to those in need. Full and on-going training and support is provided. You can contact us at [info@bjss.org.uk](mailto:info@bjss.org.uk) or on 01202 298817.

**Janet Gee**  
Team Leader & Treasurer

In association with  
**JEWISH CARE**  
Charity Reg No 802559





## CST wishes our whole community a safe and enjoyable Pesach

CST wishes all British Jews a safe and enjoyable Pesach.

At CST, our mission is to protect every shul and every community. We do this in partnership with you, because security depends upon everybody playing their part. Your local CST volunteer team needs you to sign up and join it; and everyone should be aware of their surroundings, knowing how to react should anything happen.

We wish that none of the security was necessary, but last year showed, yet again, that whilst terrorism is exceptionally rare, it sadly does happen and it can occur anywhere.

Last Yom Kippur, the synagogue in Halle, Germany, was attacked by a terrorist. He tried to shoot his way into the building but failed because the door had been closed. The rabbi and the congregation had followed the simple security instruction of shutting the door behind them. This saved many lives inside the shul service, but the terrorist killed a passer-by in the street outside, before then killing a customer in a nearby kebab shop.

On the last day of Pesach, a terrorist attacked the synagogue in Poway, California, killing one congregant and wounding others, including the rabbi.

Here in the UK, the most serious recent attack was in July 2018, against Britain's third oldest synagogue, in Exeter. A man attempted to burn it down, but was unable to break through windows that had been strengthened by the shul, using CST advice and CST funding.

The German, American and UK attacks were against relatively small Jewish communities, but the attackers knew them as being their nearest synagogues. The door being closed in Halle saved lives. In Exeter, the shul did not burn down, because the community and CST had worked together, exactly as CST does with hundreds of others across the country.

This is why CST wants every community and every shul to work with us, to be aware of security and to join local CST security teams.

We do this because we want our local communities and shuls throughout the country to thrive, leading a full and confident Jewish life.

Thank you and we wish you, your families and communities well over Pesach.

[www.cst.org.uk](http://www.cst.org.uk) Community Security Trust @CST\_UK

National Emergency Number (24-hour) **0800 032 3263**  
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Community Security Trust is a registered charity in England and Wales (1042391) and Scotland (SC043612)





## Bournemouth League of Jewish Women

At our first Afternoon Event this year held in February, we were superbly entertained by members of The Viva Voce Choir, who treated us to a concert including classical, popular and musical theatre numbers from their interesting and diverse repertoire.

Many thanks to the LJW members and supporters who attended, despite the attempts of Storm Ciara to sabotage the afternoon.



**We have two dates for your diaries** (*subject to medical and isolation guidance at the time*):

**Wednesday 20th May** – We will be holding our AGM and are delighted that Penny Conway will be our keynote speaker. Penny is half way through her four-year term as President of the International Council

of Jewish Women (ICJW), an umbrella organisation founded in 1912 representing Jewish women/women's organisations across 35 countries.

Penny is one of only three British women to have held the ICJW presidency during its 108-year history. The meeting will commence at 2.30pm. For venue details and to confirm your attendance, please contact Judith Henry at jahenry772@gmail.com or on 01202 294108.

**Wednesday 15th July** - Our Annual Outing will be a day trip by coach to Somerset, starting at Clarks Village, where there will be ample opportunity to browse and shop, and then on to our main destination: Wells, England's smallest City. At Wells it will be Market Day, and we will have the option to visit the Cathedral, the moated Bishop's Palace, beautiful gardens and quaint, medieval streets. We can look forward to a full day from 9.00am to 7.00pm. More details and confirmation of costs will follow nearer the date. To reserve your place(s) on the coach, please contact Zara Pinner at zara@ddildt.co.uk or on 07900 240710.

We thank all our members and supporters for their continued support for our communal, welfare and social activities, and look forward to welcoming new members this year.

Thelma Cowan BEM (Chair)

# Your shop needs you

**For just two hours a week (more if you wish) you can enjoy the delights of helping in the Shul Shop.**

***Of course this does not have to be a regular commitment.***

We are open on Thursdays, Friday mornings and Sunday mornings. We also need help at other times with stock, paperwork etc.

***What will you do?***

You can serve, stock shelves, price items (the pricing gun in great fun) or sit upstairs and man or woman the door. This is a warm and comfortable job during which you can read, sew, knit, drink coffee or do your own paperwork.

***Is there tea and coffee available? Of course!***

We already have a pool of volunteers who are greatly appreciated, but we do need more. So please if you have some time to spare we would love to hear from you. Please give your email address and/or phone number to either Celia Bradley on 01202 303866 or celiabradley@talktalk.net or Asher Grunis 01202 555291 at Ashersam@aol.com

***We look forward to hearing from you. Please help us to keep the shop open.***

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Please contact the  
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*Israeli  
Dancing*

Since 2001, a dedicated group of dancers have been meeting every week to enjoy beautiful Israeli music, exercise and socialise. Now, due to popular demand, we have now started an Israeli dancing session for absolute beginners. There is no age limit, and no fun limit. It's only for half an hour so why not come along on Tuesday nights at 7.00 in the Menorah Suite. See the shul notices for any changes of time or venue.

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WJGS would love to hear from you

Please call Jeffrey Cohen

**Tel: 01202 701117**

## **Your Guild Needs You!!!**

Last year the Bournemouth Hebrew Ladies Guild celebrated its Centenary. It was a time to reflect not only on those who had served before us but on all the many events we had been privileged to cater for our community.

Over the years the Guild have supported the Shul and Community by catering Shabbat lunches, fundraising events. Yom Tov meals and of course endless Kiddushim in celebration of members simchas etc. We cover the cost of the special Kiddushim at Shavuot, Succot and Simchat Torah.

Although sadly we are no longer often called upon to cater Kiddushim for Bar and Bat Mitzvahs or even Auff Ruffs (due to the make up of the Community), we are happy to organise them for special birthdays and anniversaries etc. All these Kiddushim are organised by a very dwindling small group of ladies who may be called upon on several consecutive weeks at a time.

We appreciate that you may not wish to serve on the Guild Committee but we would urge you to join our Kiddush rota by putting your name forward to assist (09.30 start) with a Kiddush when asked. Unless we are able to increase our number of helpers we may sadly not be able to continue to organise Kiddushim and may possibly have to employ help which would increase the cost.

So please ladies (and gentlemen) call Thelma, our Chairman, on 01202 290798 or myself, on 01202 552737, and add your name to the list of helpers.

Thank you  
Evelyn Grant (Senior Trustee)



## **HOSPITAL VISITING**

**PLEASE INFORM THE OFFICE IF YOU, A MEMBER OF YOUR FAMILY**

**OR A FRIEND IS IN HOSPITAL AND WOULD LIKE TO BE VISITED. BECAUSE OF DATA PROTECTION LAW, THIS INFORMATION IS NOT GIVEN TO THE SYNAGOGUE OR TO OUR TEAMS OF VISITORS TO THE HOSPITALS. TO ENSURE THAT EVERYONE HOSPITALISED IS VISITED PLEASE PASS ON DETAILS AS SOON AS POSSIBLE.**

# **Record Collection**

**After 25 years, Uncle Bernie's Children's Service is STILL my number ONE!**

**Shabbatot and Chagim**

**C U there!**



# Diary

Please note that listed services, kiddushim, Meet 'n Munch and Adult Education meetings and other listed events which involve social gathering may need to be cancelled or postponed as a result of restrictions imposed to contain the spread of the COVID- 19 virus

## April 2020 .....

Shabbat 3rd/4th	Tzav. <b>Shabbat Hagadol.</b> Coffee and Kichels Kiddush in the Gertrude Preston Hall.
Tuesday 7th	Search for Chametz not before 8.41 pm.
Wednesday 8th	<b>Fast of the Firstborn. Erev Pesach. Light candles and Festival commences at 7.31 pm.</b>
Thursday 9th	<b>First day Pesach.</b> Tal. Sephardi Service. Light candles for Second day after 8.44 pm.
Friday 10th	<b>Second day Pesach.</b> Festival ends 8.46 pm.
Shabbat 10th/11th	Shabbat Chol Hamoed.
Tuesday 14th	<b>Erev Yomtov. Festival commences at 7.41 pm.</b>
Wednesday 15th	<b>Seventh day Pesach.</b> Light candles for Eighth day after 8.55 pm.
Thursday 16th	<b>Eighth day Pesach.</b> Shir HaShirim. Yizkor. Festival ends 8.57 pm.
Shabbat 17th/18th	Shmini. Shabbat Mevorchim
Sunday 19th	Stone setting at Bushey New Cemetery. 11.00 am. The late David Sweetland.
Tuesday 21st	<b>Yom Hashoah. (Holocaust Memorial Day).</b>
Friday 24th	<b>First day Rosh Chodesh Iyar.</b>
Shabbat 24th/25th	<b>Second day Rosh Chodesh Iyar.</b> Tazria – Metzarah.
Tuesday 28th	<b>Yom Hazikaron. (Israel's Fallen Soldiers Day).</b>
Wednesday 29th	<b>Yom Ha'atzma'ut. (Israel's Independence Day).</b>

## May 2020 .....

Shabbat 1st /2nd	Acharei-Mot Kedoshim.
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Sunday 3rd	Stone Setting at Kinson. 2.00 pm. The late Betty Kenleigh.
Monday 4th	Adult Education. Showing of the film "The Juggler" starring Kirk Douglas. 2.30pm in the Menorah Suite. Tea and biscuits to be provided.

Friday 8th **Pesach Sheini.**

Shabbat 8th/9th Emor.

Sunday 10th Stone Settings at Throop. 2.00 pm. The late Monty Lee. 2.45 pm. The late Rhoda Lukover and the late Martin Lukover.

Tuesday 12th **Lag b'Omer.**

Shabbat 15th/16th Behar/Bechukotai.

Friday 22nd **Yom Yerushalayim (Jerusalem Day).**

Shabbat 22nd/23rd Bamidbar. Shabbat Mevorchim.

Sunday 24th **Rosh Chodesh Sivan.**

Thursday 28th **Erev Shavuot.**  
Light candles for First day Shavuot at 8.47 pm.

Friday 29th **First day Shavuot.**  
Light candles for Shabbat and Yomtov at 7.30 pm.

Shabbat 29th/30th **Second day Shavuot.** Book of Ruth. Yizkor. Festival ends at 10.17 pm.

## June 2020 .....

Monday 1st Adult Education. "Out of the Ashes". A talk about the start of the Laniado Hospital created by the Sanz Rebbe at the end of WW2 and how it is financed and run.  
Menorah Suite. 8pm.

Tuesday 2nd Meet 'n Munch 10.45 am.

Shabbat 5th/6th Naso. Coffee and Kichels Kiddush.

Sunday 7th Adult Education. K.L.B.D. Roadshow.  
Menorah Suite 2.30pm.

Shabbat 12th/13th Beha'lotcha. Lilmod.  
Coffee and Kichels Kiddush.

Sunday 14th Stone Setting at Bushey Old Cemetery. 11.00 am. The late Katharina Goldberger.

Monday 15th Adult Education. Geoffrey Feld will give a talk entitled "The Rise and Fall of Jewish Hotels". 8.00 pm. in the Menorah Suite.

Tuesday 16th Meet 'n Munch 10.45 am.

Continued on next page

**June 2020 (continued)**

Shabbat 19th/20th	Shelach Lecha. Shabbat Mevochim. Kiddush. Sephardi Service (to be confirmed).
Sunday 21st	Stone Setting at Boscombe 12.30 pm. The late Renee Levinson.  2.30pm. Ceremony of Dedication of the Garden of Contemplation at Throop Cemetery followed by a tea in the Menorah Suite
Monday 22nd	<b>First day Rosh Chodesh Tammuz.</b>
Tuesday 23rd	<b>Second day Rosh Chodesh Tammuz.</b>
Shabbat 26th/27th	Korach. Coffee and Kichels Kiddush. Sephardi Service (to be confirmed).
Monday 29th	Stone Setting at Kinson. 12.00 noon. The late Esther Stern.  Adult Education. Rabbi Jesner will give a talk on the month of Tammuz at 141 Albany, Manor Road, Bournemouth. 8pm.
Tuesday 30th	Meet 'n Munch 10.45 am.

**July 2020** .....

Shabbat 3rd/4th	Chukat/Balak. Coffee and Kichels Kiddush.
Sunday 5th	Stone Settings at Throop. 2.00 pm. The late A. Sylvester. 3.00pm. The late Rochelle Kurt.
Thursday 9th	<b>Fast of Tammuz.</b> Fast commences at 02.02 am. Fast terminates at 10.15 pm.
Shabbat 10th/11th	Pinchas. Kiddush. Group from Belmont Shul visiting. Sephardi Service (to be confirmed).
Tuesday 14th	Meet 'n Munch 10.45 am.
Shabbat 17th/18th	Matot-Masei. Shabbat Mevorchim. Lilmod. Kiddush. Sephardi Service (to be confirmed).
Monday 20th	Adult Education. Rabbi Jesner will give a talk on the month of Av at 141 Albany, Manor Road, Bournemouth. 8pm.
Wednesday 22nd	<b>Rosh Chodesh Menachem Av.</b>
Shabbat 24th/25th	Devarim. Shabbat Chazon. Coffee and Kichels Kiddush.
Tuesday 28th	Meet 'n Munch 10.45 am.

Wednesday 29th	<b>Erev Tisha b'Av.</b> Fast commences at 8.57 pm.
Thursday 30th	<b>Tisha b'Av.</b> Fast terminates at 9.45 pm.
Shabbat 31st / Aug 1st	Va'etchanan. Shabbat Nachamu. Coffee and Kichels Kiddush. Sephardi Service.

**August 2020** .....

Shabbat 7th/8th	Ekev. Lilmod. Coffee and Kichels Kiddush.
Sunday 9th	Stone Setting at Throop. 1.30 pm. The late David Gunstock.
Tuesday 11th	Meet 'n Munch 10.45 am.
Shabbat 14th/15th	Re'eh. Shabbat Mevorchim. Kiddush in the Menorah Suite. Sephardi Service, followed by Kiddush in the Gertrude Preston Hall to celebrate Theo Down's Bar Mitzvah.
Thursday 20th	<b>1st day Rosh Chodesh Elul.</b>
Friday 21st	<b>2nd day Rosh Chodesh Elul.</b>
Shabbat 21st/22nd	Shofetim. Kiddush sponsored by Trevor Berkley in honour of the memory of his late parents, Eddie and Ruth Berkley.

Sunday 23rd	Stone Settings at Throop. 1.15 pm. The late Sharon Polakoff. 2.00 pm. The late Ruth Berkley.
Tuesday 25th	Meet 'n Munch 10.45 am.
Shabbat 28th/29th	Ki Tetzei. Coffee and Kichels Kiddush.

**September 2020** .....

Shabbat 4th/5th	Ki Tavo. Coffee and Kichels Kiddush. Sephardi Service.
Tuesday 8th	Meet 'n Munch 10.45 am.
Shabbat 11th/12th	Nitzavim-Vayelech. Bar Mitzvah of Sascha Baldassarre (Grandson of Megan and Lewis Cosky). Kiddush sponsored by Megan and Lewis Cosky in celebration of their Grandson's Bar Mitzvah.
Saturday night September 12th	Selichot Service in the Main Shul at 11.30 p.m.
Sunday 13th	<b>First day Selichot.</b>
Friday 18th	<b>Erev Rosh Hashanah.</b>

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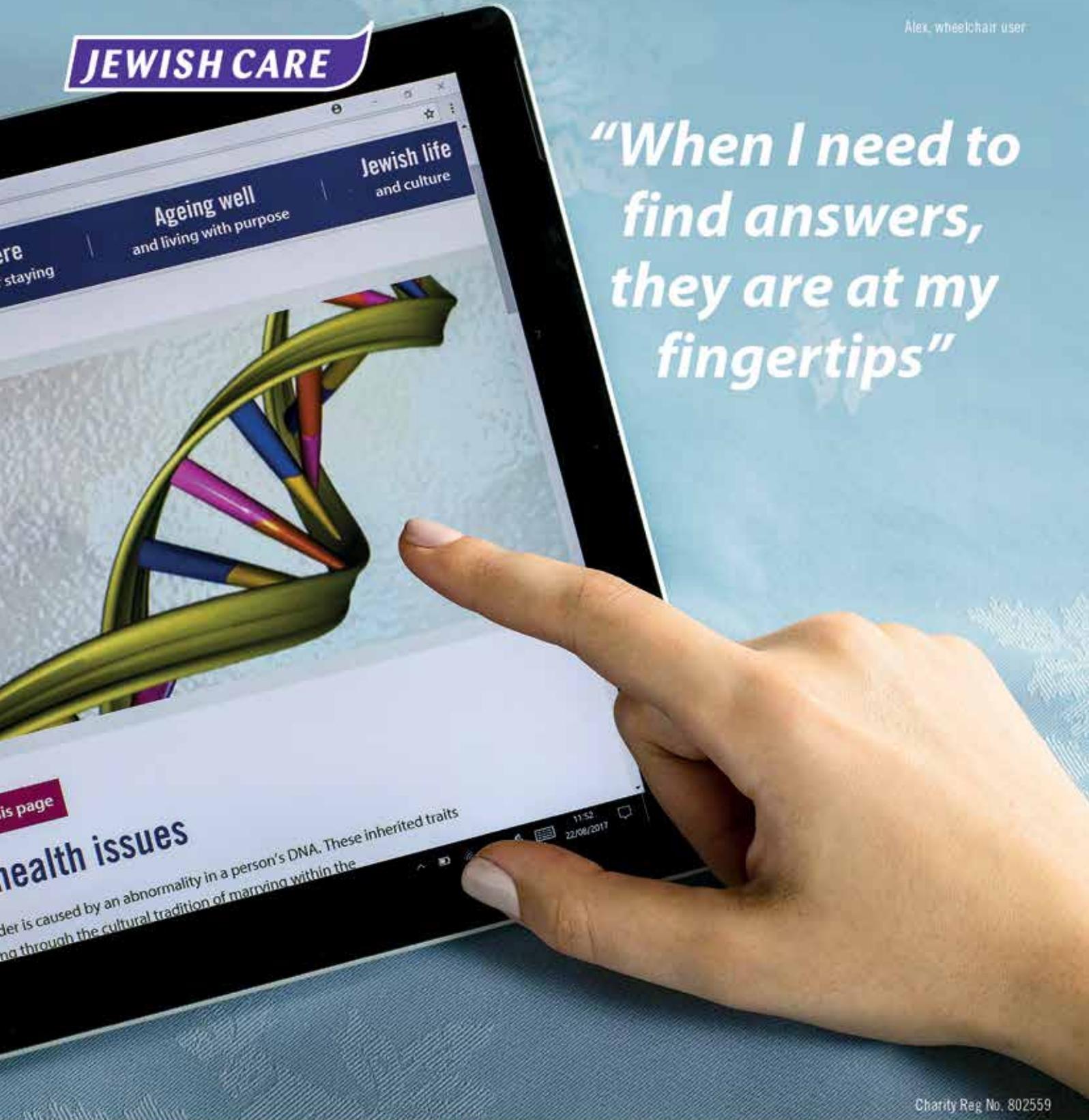
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