



EtzChaim

The movement for
REFORM JUDAISM

Volume 30
Issue 1

Spring 2012
5772



Hanukah Party 2011 (and on page 7)



Community Rabbi
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Vice Chairman
Honorary Secretary
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President

Rabbi Cliff Cohen
Ian Smiler
David Fox
Simon Wolfe
Hélène Cohen, Sam Holden, Sally Roth
David Mirsky
Godfrey Fischer



Thanet & District Reform Synagogue, 293A Margate Rd, Ramsgate, CT12 6TE
Tel. 01843 851164

A constituent member of the Movement for Reform Judaism

Chag Pesach Sameach!

Shabbat and festivals at the Thanet & District Reform Synagogue

We hold services every Friday evening at 7.30pm, first and third Saturday mornings at 10.30am and for festivals (7pm & with familiar prayers using traditional combination of Hebrew (also and refreshments follow each way to connect with your Jewish (However, call the synagogue first in



10am). The atmosphere is relaxed and modern melodies. We use a transliterated) and English. Kiddush service. There couldn't be a better heritage – and no strings attached! case times have been changed)

Friday 6th April – Friday 10th August 2012, Nisan 14 – Av 22, 5772



APRIL

Fri 6 Apr, Nisan 14, 6.30pm APRIL Communal Seder

Sat 7 Apr, Nisan 15, 10am Pesach first day service

Fri 13 Apr, Nisan 21, 7.30pm

Wed 18 Apr, Nisan 26, 7pm Erev Yom Hashoah/Holocaust Day service

Thu 19 Apr, Nisan 27
Yom Hashoah (no service)

Fri 20 Apr, Nisan 28, 7.30pm
Sat 21 Apr, Nisan 29, 10.30am

Thu 26 Apr, Iyar 4, 7pm Yom Ha'atzma'ut – Israel Independence Day service and celebration

Fri 27 Apr, Iyar 5, 7.30pm

MAY

Fri 4 May, Iyar 12, 7.30pm
Sat 5 May, Iyar 13, 10.30am

Fri 11 May, Iyar 19, 7.30pm

Fri 18 May, Iyar 26, 7.30pm
Sat 19 May, Iyar 27, 10.30am

Fri 25 May, Sivan 4, 7.30pm

Sat 26 May, Sivan 5, 7pm Erev Shavuot
Sun 27 May, Sivan 6, 10am Shavuot

JUNE

Fri 1 Jun, Sivan 11, 7.30pm
Sat 2 Jun, Sivan 12

Torah Breakfast, 9.15am Service 10.30am

Fri 8 Jun, Sivan 18, 7.30pm

Fri 15 Jun, Sivan 25, 7.30pm
Sat 16 Jun, Sivan 26, 10.30am

Fri 22 Jun, Tammuz 2, 7.30pm

Fri 29 Jun, Tammuz 9

JULY

Fri 6 Jul, Tammuz 16, 7.
Sat 7 Jul Tammuz 17, 10.30am

Fri 13 Jul, Tammuz 23, 7.30pm
Shabbat Supper, 6.30pm for 6.45
Followed by a short service at 8pm

Fri 20 Jul, Av 1, 7.30pm
Sat 21 Jul, Av 2, 10.30am

Fri 27 Jul, Av 8, 7.30pm

Sun 29 Jul, Av 9, 3pm
Tisha b'Av service

AUGUST

Fri 3 Aug, Av 15, 7.30pm
Sat 4 Aug, Av 16, 10.30am

Outdoor picnic service
Fri 10 Aug, Av 22, 7.30pm

Shalom and welcome to Etz Chaim, spring 2012

Message from Chairman, *Ian Smiler*

Welcome to this Pesach edition of our community newsletter. Once again we have a bumper edition with lots to read, laugh about and learn from, and I hope you enjoy reading it. It's great to have such a wide range of contributors. We also want to hear from you so please contact the Editor, with matters great or small.

Thank you to everyone who came to the recent AGM. I'm very pleased to say that almost one third of members attended. While I'm not going to repeat everything said, I do want to highlight briefly one very important matter concluded on the day.

We all know of the Board of Deputies (BOD) and its excellent work representing the UK Jewish Community. The Deputies are democratically elected by Jewish communities all over the UK, irrespective of size or religious allegiance. Our community is entitled to send a Deputy but until now have never done so. However, I'm delighted to say that now David Fox has agreed to act as our Deputy and I'm sure you will all join me in wishing him the very best in this role!

We were pleased to welcome Ben Rich, the new Chief Executive of the Movement for Reform Judaism in March and you can read all about his visit on page 8. Looking forward, I am very happy to announce that we will be welcoming Rabbi Laura Janner-Klausner, the new Movement Rabbi as part of her tour of MRJ communities (see page 9).

Message from Editor, *Alison R Noyes*

My news from the shingle is that I took my first sea swim, at Dungeness, on Wednesday 28th March! It was 9 deg.

Next, I recently read William Wordsworth's Immortality Ode again and quote from it:

"Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home ..."

On a deeply sombre note, let us remember and pray for the souls of Rabbi Yonatan Sandler, 30, his two young sons Aryeh, six, and Gavriel, three, and eight-year-old Miriam Monsonogo - and all the others who were murdered by the gunman in the recent Toulouse shootings -

Last, however, I wish everyone joy and peace over Pesach.

The deadline for the next issue is Friday 15th June 2012.

The editor reserves the right to edit, refuse, or postpone any material submitted for publication.

The articles, letters, advertising, and content do not necessarily reflect the views of the TDRS or the Movement for Reform Judaism.

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Tel. 01843 851164

A Pesach Story (or two) from Rabbi Cliff Cohen

It was a glorious day in Pesach, and Solly decided to take his lunch to the park. A blind man stumbled his way along and sat down on the bench next to him. "Let all who are hungry come and eat" thought Solly as he quietly handed him a piece of matzo. The blind man gently accepted it with a nod of thanks and, after a few seconds, said "Who wrote this rubbish?"



Yitzi was an aeronautical engineer with the Israeli Air Force. One Shabbat he was in shul looking downcast. "What's up?" asked the Rabbi.

"Oh Rabbi" said Yitzi "I'm having such a bad time. We designed a new plane, state of the art, the latest technology, everything. We made models, a prototype, we tested it in a wind tunnel, and it was perfect. The world has never seen such a plane as this. But when we tried to fly it, the wings broke off at the joints. We went back to the drawing board, we built new, stronger joints, it passed all the tests but, as soon as we tried to fly it, it happened again, the wings broke off at the joints. We just don't know what to do".

"Easy" said the Rabbi. "what you do is drill a row of small holes along each joint. That will fix it."

"But surely that will make it weaker" said Yitzi "how can that help?"

"Trust me" said the Rabbi "a row of holes along each joint".

"Well" thought Yitzi "what can we lose? We've tried everything else".

Next Shabbat Yitzi was in shul beaming from ear to ear. "You're a

genius Rabbi" he said, "I still can't believe it but it worked. I've been an engineer for 30 years and I've never seen anything like it."

"Well I've been a Jew for 60 years" said the Rabbi "and I can tell you, the matzo never breaks at the perforations."



The Pharaoh Syndrome by Tzvi Freeman

We knock educational psychologists and their euphemisms but I often wonder if we wouldn't be better off borrowing some of their political correctness when dealing with Torah issues. The four sons for example might be better understood as the *Gifted Child*, the *Difficult Child*, the *Well-Balanced Child* and the *Inquisitively Challenged Child*. Those intolerant of the *Desecrators of the Holy Shabbos* might be more open to meaningful dialogue if they modified their terminology to the *Sabbatically Challenged*. I'm sure you can think of other examples yourself - *the Tactfully Challenged*, *Respectfully Challenged*, *Open-Mindedly Challenged*, etcetera.

There are also major aspects of the Exodus Story that could be better understood if we would just use the right terminology. Take the parting of the Red Sea on the seventh day of Passover. It's easy to denigrate Pharaoh when you consider matters superficially.



Here he sees a whole nation being led by a pillar of fire over the sea floor on dry land between two pillars of water - even Indiana Jones would have thought twice - and like a madman rushes in with his entire army. And it

wasn't as if he had no precedent to learn from.

We might be tempted to describe Pharaoh in this situation as a little lacking up there (to be polite). But here is a case where one of those PC terminologies comes in useful. You see Pharaoh was actually quite intellectually capable. It was just that he was *Monotheistically Challenged*.

To be more specific Pharaoh belonged to a sub-set of the *Monotheistically Challenged*, with its fixation on a perceived natural order (*Ma'at* in Ancient Egyptian, similar to Buddhist *Karma*; in Modernese *Physics*.) When a conflict arises between natural order and perceived reality (i.e. a miracle) we experience anxiety. While this anxiety could be easily resolved by assuming an Omnipotent Force beyond Nature, we prefer to ignore the reality of our eyes in favour of the world concept of natural order previously internalised. But this could result in extreme drowning under the crashing waves of the Red Sea.

Now I've provided a more sympathetic view of Pharaoh's personal difficulties, he becomes much easier to relate to. After all we do the same thing all the time. At least I do. It's called "worry".

Worry occurs when we ignore obvious reality in favour of a warped, unsubstantiated view of how we imagine things to be. We imagine our life as a struggle between our own competency and the laws of physics, commerce and social acceptance. That means I have a great deal to worry about!

The obvious reality is that our daily life is full of miracles straight from Above. We have very little control over where we end up and what we must do there.

Physics doesn't have much say either. We just have to do our best with what we're given and have confidence that the Director Of It All is actually directing. But instead we worry.

Why do we worry? Because we don't perceive the miracles. Why don't we perceive the miracles? Because we see natural order all around us and if there's natural order then miracles couldn't happen, right? After all, don't miracles mean nature's laws are temporarily trashed, life becomes totally weird, and the voice of the Almighty is heard bellowing "Take note! This is a miracle!"?

Wrong. That's just Pharaoh all over again. Perhaps somewhat more subtle but Pharaoh nonetheless.

Monotheism means the natural order is not an absolute set of rules. Believing there is One Infinite Force behind all things means acknowledging that God can be found doing anything anywhere, by the rules or not by the rules. Nothing stops the Director from directing - no supervising committee, no appeal board, no shareholders, no mother-in-law.

The prognosis? According to the prophets, we eventually grow out of this. Like we read in the traditional haftara for the last day of Passover: "As the days when you left Egypt, so I will make you see miracles."

The Tzemach Tzedek explained, "As the days when you pointed at the Red Sea splitting and said, "This is my God doing this!" so then, in those times, I will let you see the even more wondrous miracles that are happening in your daily life."

We can open our minds and try to start now!

Four Cups and Four Mothers Adapted from article by Chana Bracha Siegelbaum

Participating in the Passover Seder is an important *mitzvah* for women, given that the Exodus took place “*in the merit of the righteous women*” (*Babylonian Talmud, Sota 11b*). Maybe also the reason we read most of the *Hagadah* before the meal is to keep the women at the table, free from their kitchen chores for a while.

Whereas Passover *Matzo* and *Maror* are in honour of the Fathers, the Four Cups correspond respectively to our Four Mothers. We open the Seder with the Cup of *Kiddush*. Likewise women are the initiators who bring holiness and, after the meal, wisdom into the home.

The First Cup corresponds to Sarah and the first of the four languages of redemption - “*I will bring you out from under the burdens of Egypt*” (*Shemot 6:6-7*). When we drink the First Cup we should pray for the end of our physical suffering, such as pain, illness, anti-Semitism, and terrorism. Sarah was the first woman who integrated the *pure faith* of God into the very fibre of her body.

The Second Cup corresponds to the second language - “*I will deliver you out of their bondage*”. This promise includes delivery from both physical and spiritual enslavement. Many of our actions are prompted by childhood wounds and traumas. Albeit Rivka came from a difficult home she managed to develop by attaching herself to *holiness* and detaching herself from her family. When we drink the Second Cup we should pray for the end of our attachments and

yearnings. Just as the *Hagadah* begins with disgrace but concludes with praise (*Babylonian Talmud, Passoverim 116a*) so did Rivka grow from her early thorns to become an everlasting rose (*Vayikra Rabah 23:1*).

The Third Cup corresponds to the third language - “*I will redeem you with an outstretched arm*”. God promised *redemption* in honour of Rachel’s ultimate *love of the Jewish people*. In her selfless mercy she overcame her jealousy and allowed her sister to marry her beloved (*Eicha Rabah Introduction 24*). Likewise Israel will merit redemption when we overcome our conflicts and jealousies and learn truly to unite. When we drink the Third Cup we should pray for tolerance and acceptance. May we learn from Rachel to go beyond ourselves for the sake of the Jewish people.



The Fourth Cup corresponds to the fourth language - “*I will take you to me for a people*”. The Fourth Cup concludes the *Hallel* (prayer of praise) at the end of the Seder. Leah was the first person truly to thank and praise God when at the birth of her fourth son Yehuda she exclaimed - “*This time I will thank God*” (*Bereishit 29:35*) (*Babylonian Talmud, Berachot 7b*). Leah even thanked God for her hardships. When we drink the Fourth Cup we should pray for the strengthening of our relationship with God so that we may experience God both in prayer and everyday life. May we learn from Leah always to recognise, thank and praise God.

Chana Bracha Siegelbaum is Founder and Director of Midreshet B'erot Bat Ayin, Holistic Torah Study for Women.

How NOT to clean for Passover

I had 12 bottles of whiskey in my cellar and was instructed by my wife to empty each and every bottle down the sink. So I proceeded with the task.

I pulled the cork from the first bottle and poured the contents down the sink, save for one glass which I drank.



I pulled the cork from the second bottle and did likewise save for one glass which I drank.

I pulled the cork from the third bottle and poured the contents down the sink, save for one glass which I drank.

I pulled the cork from the fourth sink and poured the bottle down the glass which I drank. I pulled the bottle from the cork of the next one and drank one sink out of it and threw the rest down the glass. I pulled the sink out of the glass and poured the cork from the bottle.

Thin I corked the sink with the glass, bottled the drink and drank the pour.

When I had everything emptied I steadied the with one counted the bottles, corks, glasses and sinks with the other which were 29 and put the houses in the bottle which I drank.



I'm not under the affluence of incahol, but thinkle peep I am. I'm not half so thunk as you might drink. I fool so feelich I don't know who is me and the drinker I sctand here the longer I get.



Havdallah Club

This fantastic sonnet by Elliot Fox sums up what the Club is all about! And of course we're now looking forward to the summer term!

Hélène Cohen

The Four Son Sonnet

On Seder night, the wise son asked of them
"What does G-d mean by all his laws and rules?"
The self-same time the bad son said "Golem!
What does this mean to you, complete sad fools?"
Meanwhile the dull son asked his hero dad
"What is this all about?" without a clue.
The youngest son, too young to ask, the lad
Should still be told that he was with them too.
Despite the fact not all asked how and why
They all deserve to hear we are now free,
How G-d gave us the law on Mount Sinai
And Jews we are now for eternity.
So now we mark our holy liberation
Each year we have the Seder celebration.



Another pic of the Hannukah party



Ben Rich - Have tallit, will travel

Since taking over the mantle of Chief Executive of the Movement for Reform Judaism last May, Ben Rich has been making his way around the 42 communities that make up MRJ. With a number still to go, his visit to us for the Shabbat service on 3rd March came with a plea, not to let him leave without his tallit. He has a record of leaving them behind and is now on his last one (or was it his wife's?).



He had great pleasure seeing so many of our lady congregants wearing tallits; a true sign he felt of a major Reform principle, equality of the sexes.

His visit to the Isle of Thanet was also a trip down memory lane. An old family photograph reminded him of one of the many holidays he spent here as a child. He was no stranger to the delights of our coastal towns.

Ben's visit and talk were very upbeat. MRJ is level-pegging in size with the mainstream UK Orthodox movement and may soon overtake it: a positive intake of new rabbinical students at the Leo Baeck College; more youth trips to Israel than ever - and all full; the first Reform haggadah hot off the press (we have a draft copy to use and give feedback on in time for Pesach), a new songbook which will enable us to put new and old melodies to much of our liturgy in the new siddur.

He reiterated the five 'r's – renewing, revitalising, rethinking, representing reform Judaism. You can read more about this in the latest MRJ brochure in the synagogue lobby.

Ben's enthusiasm for MRJ was contagious and likewise for the superb buffet lunch served in his honour. We look forward to his renewing coastal holidays with his family and joining us for Shabbat once more.

Godfrey Fischer



Ben's 10 Resolutions

1. Complete and start to implement the Movement's strategic review.
2. Launch a Reform Haggadah in time for this year's Pesach
3. Develop the profile of Reform Judaism with our new Movement Rabbi
4. Continue to grow our youth movement
5. Support our young adults and students
6. Take seriously cross-communal organisations such as the Board of Deputies
7. Be effective advocates for Progressive Zionism
8. Make a difference in the wider community
9. Remember why the MRJ exists
10. Remember for whom we toil

Equality exemplified



Rabbi Laura Janner-Klausner is, as we know, now Movement Rabbi of Reform Judaism. Like Ben Rich, she too is travelling from synagogue to synagogue to meet us all.

These are some examples of what she has been saying:

“Reform Judaism is about **doing** things. We are Jews and choose a Jewish life that expresses itself in different ways.”

She is pleased that we all have our own *minhag* and that some Reform shuls insist on women covering their heads on the bimah and some don't.

“I love the language of debate. Let's value diversity and local customs.”

“I intend to be a voice ... for Reform Judaism and I intend to keep on talking [apparently very fast!] ... on Thought for the Day, the Sunday religious programme, even on Today.”

“We must claim our inheritance, just as Jews, not Reform Jews or Progressive Jews or British Jews or Mancunian Jews or North West London Jews; just Jews who identify with one of the streams of Judaism. I don't want us to

be pigeon-holed, to be restricted or to restrict ourselves by a title, “Reform Jews”.

“Our Judaism is a balanced Judaism, where we welcome in, where we continually develop as Judaism has always done but we hold onto tradition with passion and love. We can say ‘yes’ and also ‘no’”.



Sar-El madrichot

Kat Richberg received an email from Shachar, her co-madricha (volunteer) in Israel.

“I am writing to you because I need some help in the other side of the planet. I am currently working as a “madricha” ... in a program called “Mechina”. It is a very unique educational program for young Israelis before their army service.”

In *Mechina* teenagers take a gap year between school and military service to learn more about Zionism, Jewish Identity, history, and Israeli society. They teach children English, document Holocaust survivors, pack food for the needy, and so on. They live together as a group, speaking Hebrew (compulsory), and experience the difficulties of sharing and making joint decisions.

Every year a number of teenagers from abroad also participate, experiencing a real Israeli experience from the inside. **So, please spread the word among families and teenagers you know!**

<http://www.sar-el.org/index.asp>

Program Coordinator, Pamela Lazarus
Tel. 00972-3-526-7513

What TDRS members do

This edition Jon Leigh and Kat Richberg



Jon Leigh, Osteopath



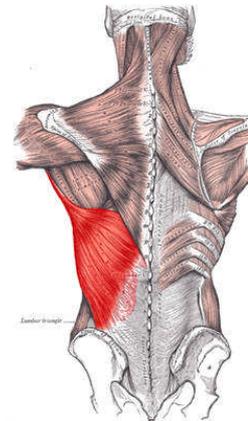
Osteopathy is not just a way treating back, neck and other joint pain. It forms part of an integrated medical approach. Also preventative, it ensures that the whole of the spine is functioning as well as it can, allowing the rest of the body to work efficiently.

Instigated by Dr Andrew Taylor Still over 130 years ago in America, it was developed as a method of treating illness in its totality. In the US today Osteopathic Physicians are the full equals of Medical Physicians and most Dos, as opposed to MDs, specialise in orthopaedic surgery.

The situation is different in the UK. In 1993 the Registration of Osteopaths Bill became law and all those who wish to call themselves Osteopaths and practise Osteopathy must be registered with the General Osteopathic Council, equivalent to the general Medical Council.

Osteopathy looks at the body from its mechanical perspective and it is clear that, if the mechanics of the spine and

the rest of the body are not functioning properly, then overall physiology also won't function properly. Thus, where there is a problem with one of the joints in the spine, there may well be a problem with any of the organs at that level of the spine. If you injure a low back joint, you may have pain down the leg, a condition commonly known as sciatica or, more accurately, pain with a sciatic distribution – and irritation of nerves in the neck may lead to pain or pins and needles in the shoulder, arm and hand.



When any pain-carrying nerve is irritated it may extend the irritation to and from an internal organ. This is the basis on which osteopaths treat diseases of the internal organs. Of course not all conditions are treatable by osteopathy any more than all conditions by medicine. Some require surgical intervention.

For more information please telephone 01634 576 292 or the General Osteopathic Council 0207 357 6655 - www.osteopathy.org.uk

Kat Richberg

As requested by the Editor, here is a little introduction of myself. The photo already says quite a lot about me: I like sun, horses, and Israel. However, most of the time, I get rain, work and Kent!



I moved to the UK from Germany (well, Italy actually, where I lived for a couple of years) nearly 18 years ago now, spent some time in London and then exchanged city life for the greener pastures of Kent. Pastures” was indeed the operative word since horses were part of the reason I moved; I worked with them for a while.

Now in my working life, I’m part of a team who tries to mend the broken hearts of the population of Kent – literally since I work as a nurse on the Cardiac Care Unit at the William Harvey Hospital in Ashford.

I live in the lovely village of Wye, and both shift work and distance (a 60-mile round trip) are the reasons you might not see me in Ramsgate as often as I would like but I take the opportunity here to say a very big “thank you” to all of you who have made me feel so welcome and at home since the day about four years ago now when I first appeared in shul!

Love from Kat



There was no significance in choosing these two members first. They were just who the Editor happened to be talking to in shul.

We really want to hear what you do, so please write to the Editor. Notes will do as the Editor can write your story from these. Please include a photo, by email if possible!

And now some words from Marc StClare



Oy Vay

In a relatively small and scattered Jewish community there is usually little opportunity to speak Yiddish.

My parents were not fluent in it but used many words and sentences in Yiddish that seemed to sum up the situation rather aptly, whereas my grandparents coming from Germany and Russia were fluent.

Yiddish originated many 100s of years ago, initially from German but then incorporating words from Poland, Russia, and the Slavic states as well.

It was a very necessary tool for Jews travelling generally, not to mention fleeing to and from various countries in Europe. Yiddish was a universal language across communities.

Many words have since entered mainstream use in the UK. *Nosh*, *schlepp*, *chutzpah*, and *schmaltz* for

example are often used – and recently I heard a film described by a critic as *schmaltzy*. Everyone understands the sentiment expressed, though in my childhood it was an adjective relating to herrings!

Many words were either terms of endearment: *bubula*, *scheine*, *buba*, *zaide*, *mensch* - or insults: *schmo*, *schnorrer*, *schmendrick*, *schlemeil*, and *schmock* (not what a shepherd wears). Therefore lots of sch's (though Schweppes doesn't count).

We have all known a *schnorrer* or *schmock* in our time. My ambition is to meet someone who is all of the above things!

The words were so apt and descriptive: *meshugga/crazy*, *bisell*/tiny, *farklempt/overwhelmed*, *klutz*/clumsy, *krenk/sick*, *knadle/dumpling* (also or a person - perhaps Miriam Margolies), *naches/joy*, and so on.

Along with many expressions of shock: *Oy Vay*, *Oya Broch*, *Oy Gevuldt*, and even *Oy Goy*, it seems Jews were either praising, insulting, or in dismay most of the time!

Yiddish is very definitely part of our Jewish heritage and so we should really try and use it whenever possible. Next time someone steps on your toe in a queue you might not say *schmock* out loud but you can certainly think it!

And if you're not terribly engaged by this article, well *kush mir in tuches*. *Zie gezunt*.

Marc StClare

The Further Joys of Jewish Humour

I'm sure you've heard the one about Mr Cohen, who was involved in an accident whilst out walking. An ambulance was called and Mr Cohen carefully lifted onto a stretcher. The paramedic looked down on him and asked "Mr Cohen, are you comfortable?" "I make a living" he replied.

It's not new but it really epitomises the core of Jewish humour. You can't really substitute Mr Cohen with Mr O'Connor. It just doesn't work, does it?

And so *The Joys of Jewish Humour* is the theme for this year's European Days of Jewish Culture and Thanet and District will be open once again Sunday 2nd September,

Throughout the ages and Jewish people have always self-deprecating humour, facing adversity, no matter situation. Woody Allen and examples of Jewish This theme can be many ways and across a from comic books, comedians, to cinema,



around the world been known for their especially when how harsh the Jackie Mason are humour at its finest. expressed in so myriad of platforms, cartoons, jokes, and theatre, and writers.

It's your turn to contribute! We got off to a grand start at our *Purimspiel* with a fine selection of very Jewish jokes, all of which met the nine o'clock watershed. So please let me have your contributions, suggestions, and ideas!

Godfrey Fischer



Mazeltov!

To Rivka and Tom Dodds on the following wonderful news!

Their elder son, Simon has been included in the Times Top 100 Lawyers in the UK. He is Global Head of Compliance at Deutsche Bank.

Their second son, Philip is a Managing Director of Equities for UBS Investment Bank

Last but by no means least is their daughter, Natalie who is a GP practising in Cheltenham.

Rivka and Tom also proudly announce the existence of two daughters-in-law, one son-in-law, and nine grandchildren ranging from 9 to 25 years old.

Book Reviews

The Hare with Amber Eyes by Edmund de Waal (pub. by Vintage in 2011, £8.99)

This book is the highly original and entrancing story of Edmund de Waal's Jewish forebears, the Ephrussi family. Himself a ceramic artist, de Waal tells the story through a collection passed down to him of 264 very tactile, netsuke (pronounced netskee), tiny, Japanese wood or ivory carvings, one of which is a hare with amber eyes. His great-grandfather, Charles Ephrussi began collecting them in the 1870s. De Waal, exercising careful detective work, uncovers the extraordinary story of a dynasty destroyed. The family Ephrussi was a European Jewish dynasty, virtually on a par with the Rothschilds. Very moving and highly recommended.

Alison R Noyes

Words of Wisdom by Rabbi Sonny Herman collected and introduced by his widow, Lena Herman ten Cate (pub. 2012). You may obtain a copy from *The Judaica Shop at the synagogue for £15 (plus p&p)*. Please make your cheque out to David Mirsky.

These are some quotes from sections in the book:

The Shoah – “People ask: ‘Why is it so important to remember the Shoah?’ Some suggest [this] has become almost a neurotic trait, something that stresses a negative event in our history that reminds us of pain and frustration, a chapter in time that opens wounds and brings us into a masochistic frame of being. I believe that our period of mourning has not yet been worked through, mainly because we are still unable to bear the full burden of the open wound and start the healing process that is waiting for us. We don't have to forget the past, but we have to integrate it.”

The Sabbath – “I sometimes think that our Jewish lives were planned by a magnificent IBM program. Everything is in it. You turn on the PC and out rolls ... details and instructions. However, there is one message that should come up as a warning: these institutions are serious and not simply for your entertainment. I can appreciate the concern of the psalmist who says: *Horeni Adonai d'rachecha, ahalech be'amitecha, yached levavi, leyir'ah schmecha*, show me your way God, the way of true worth, I want to walk on that road and not on the wrong one, grant me strength and courage so that my life will reflect honour to you in this your world”.

Festivals – “The Exodus from Egypt was the first, most important event in the life of the Jewish people. Freedom was given to the Hebrew slaves. To know what freedom is, we have to know what being a slave is. Only through comparison can we get any idea of what these more-than-words mean. For us Jews, freedom, *Cherut*, is more than just a word. One cliché goes ‘one person's freedom is another's slavery’ and of course, the other way around. We have the traces of our slave ancestors deeply engrained in our souls, our spiritual DNA. We feel in our bones that slavery is not for us and not the way of life for others. But freedom can be frightening, especially when you have no idea either what it is or what it can offer you as key to life. After the Exodus, out of slavery, what next?”.

Ramsgate Montefiore Heritage

There can be few people in our community not aware of Sir Moses Montefiore or the lovely Victorian grade 2* synagogue he built in Ramsgate. Indeed many of us have taken the opportunity of visiting the synagogue on the annual European Day of Jewish Culture and Heritage. Since last year the 'day' has become 'days', covering the period of the national heritage open days as well. This means our TDRS Open Day and the Montefiore Open Day can now be at either end of the same week.



Sir Moses is also very highly regarded by the wider non-Jewish community. Locally he has never been forgotten. The solid gold chain made up of the Hebrew letter 'Mem' has been worn by mayors of Ramsgate since it was donated by him in 1884. An electoral ward is named after him, as is a pub. The annual Holocaust Day service is held by a tree named in his honour.

Under the auspices of the Mayor of Ramsgate, *Ramsgate Montefiore Heritage* has been created to raise public awareness of the Montefiore Heritage in Ramsgate, promoting the contribution made to the town by one of our most prominent citizens.

An illustrated brochure and membership details may be obtained from

Ramsgate Montefiore Heritage
The Custom House
Harbour Parade
Ramsgate CT11 8LP

Or by sending an email to RMHinfo@aol.com



Chagigah is the new name for the Movement for Reform Judaism's Biennial Conference. It means "celebration" and reflects the spirit of a joyful, fun, uplifting, spiritual, family-friendly gathering which Chagigah will be creating during its weekend at the Staverton Park Hotel in the Northamptonshire countryside. As well as wonderful, music-filled services, it will be hosting inspiring speakers and educators, offering learning opportunities for all ages and levels. There will also be plenty of innovative and practical ideas and resources for you to take back to your community.

22-24 June 2012. Register before 14 May. Price £215. Staverton Park Hotel

You can register online at http://news.reformjudaism.org.uk/component/option,com_eventbooking/Itemid,94/view,categy or by telephone on 020 8349 5642

We send our condolences and prayers to those who have lost loved ones since publication of our last newsletter

To Brian Abraham on the sad loss of his brother, Jimmy (James) Walker

To Warren, Rebecca and family on the sad loss of their mother, Rita Phillips

To Daphne Reed and family on the sad loss of her husband, Brian

*To Jacqui Rose and family on the sad loss of her cousin (and shul member),
Leon Shaw*

To Mick Vanbrook and family on the sad loss of his wife (and founder member), Rose

*Zichronam livrachah
May their memory be for a blessing*

Tributes to Rita Phillips from her brother and daughter-in-law

As time goes by
And the angels fly
We shall always remember
The love we shared
The way you cared
The warmth within your heart.

And as we cry
Angel tears will flow
And you will know
Our love is always there.

The moments seem too few
As we fly with butterflies
Into rainbow worlds
And think of you.

We hear the words
The angels say
Rita, our darling
You did it your way.

Gone now to your resting place
Our hearts are heavy, and eyes are wet
And in our memories we see her face
Her love we felt and lessons learnt -
We never will forget.

A strong and independent woman
A strong fighter 'til the end
Pure admiration, respect and honour
We hold for our darling mother, sister, Nan
and friend.

Each of us holds a memory
Invaluable to keep
And as we grieve, our hearts will break
And eyes will slowly weep.

But happy inside we will become
At how blessed we truly are
To have had her in our lives for years
She isn't gone, she's in our hearts,
She never will be far.

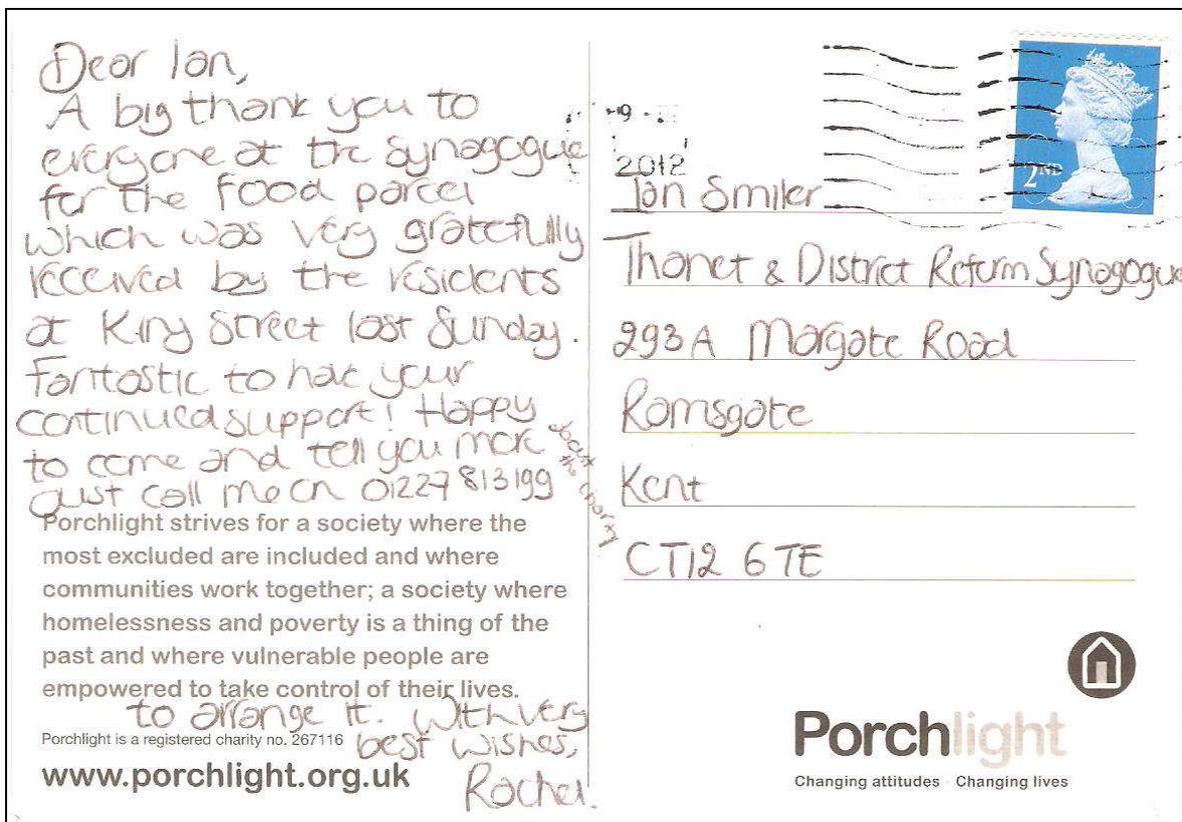
Now smile for her as she would wish
As her spirit has been set free
And remember her as she once was
As will her children, family and me.

Where do the contents of the Tzedakah box go? David Fox

Reaching out to those in need is central to Jewish being. Jews are commanded to give a proportion of their net income to charity. Filling the Tzedakah box with non-perishable shopping items is one way of fulfilling this commandment and, over the years, our community has responded to the call over and over again. In recent times we have been donating the collection to the local **Porchlight** hostel, just off King Street, Ramsgate. **Porchlight** is one of the foremost charities supporting vulnerable and homeless people in Kent. They provide a range of services, supporting people with complex needs such as serious lack of well-being and various problems. They provide specific services to young vulnerable and homeless people.

Last week, Nathan Fox joined his dad on a trip to the Porchlight hostel in Ramsgate to deliver the latest collection of donations. Here is Nathan's report:

"One Sunday afternoon when it was raining, Dad and I went to a hostel in Ramsgate to give people some food. When we got there someone called Dan came to meet us. He told us he does all the cooking and that one day he wants to be in the army. He also told us that there were 4 people there and most of them have been there since Christmas. He told us that people generally stay there for 9 months and they all come from around the area. There are only over 16s allowed there. Dan was really pleased to see all the fantastic things that our synagogue members have donated and wanted to make sure we thanked everyone on behalf of him and his friends at the hostel."



Information

Save the date - coming soon to a place near you!

Sunday 1st July - South London Limmud, near Victoria Station
Thursday 22 – Mon 27 August – Limmud Fest, Wrotham in Kent



For more information ... www.limmud.org/home/about



New MRJ Haggadah - Thanet Reform Synagogue in the Press

Very shortly we will celebrate Pesach and our community is one of three MRJ affiliated communities trialling the new MRJ Haggadah. It is called *Haggadateinu*, "Our Haggadah". Our copies have arrived and we will use them at the community Seder, as well as at several members' home Seder services.

As reported in a recent edition of the Jewish Chronicle

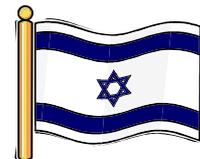


Yom Hashoah Memorial service
will be held on Wednesday 18th April at 7 pm
ולגבורה לשואה הזיכרון יום



Yom Ha'atzmaut

**יום עצמאות
שמה !**



Enjoy a fine selection of Mediterranean foods and good company for our annual Independence Day celebration

On Thursday 26th April at 7pm

There is no charge for members but a donation box will be on hand for a suggested donation of £1 per adult to help defray costs: guests £2, guest children under bar/bat mitzvah £1.

All are welcome but you must let us know by ringing the Synagogue as soon as possible.

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Advertising

Do have something to advertise? Why not place an advert in this newsletter? The rates are very competitive and you can be sure the community will see it!

Full Page Advert	£50.00 per annum
Half Page Advert	£30.00 per annum
Quarter Page Advert	£20.00 per annum

Prices are for four editions a year, colour or B&W. Please contact editor *Alison* for more details or to place an advert.



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