



EtzChaim

The movement for
REFORM JUDAISM

Volume 31, Issue 4

Winter 2013/5774



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

A constituent member of the Movement for Reform Judaism

Shabbat and festivals at the Thanet & District Reform Synagogue



Join us for Shabbat. The atmosphere is relaxed with familiar prayers using traditional and modern melodies. We use both Hebrew and English and the Hebrew is also transliterated. Kiddush and refreshments follow each service. There couldn't be a better way to connect with your Jewish heritage – no strings attached! (However, phone the synagogue beforehand in case of a change of times.)



Shabbat services are held every Friday evening at 7.30 and on the first and third Saturday mornings at 10.30. Festival evening services commence at 7pm and morning services at 10am, unless otherwise noted below or in the monthly *What's On*

DECEMBER 2013

Sat 7 Dec, 4 Tevet
Torah breakfast, 9.15am
Service, 10.30am

[Thu 5 Dec (2 Tevet) is the last day of Chanukkah, i.e., the evening of Wed 4 (1 Tevet) is the eighth candle]

JANUARY 2014

Wed 16 Jan, 15 Shevat, 8pm
Tu Bish'vat
Our annual Tu Bish'vat Seder for the New Year for Trees will be held, as usual, in the synagogue

Mon 27 Jan, 26 Shevat, 11am
National Holocaust Memorial Day
Albion Gardens and other East Kent locations to be advised

FEBRUARY

Sat 1 Feb, 1 Adar I
Torah breakfast, 9.15am
Service 10.30am

Fri 28 Feb, 28 Adar I
Shabbat supper, 6.30pm for 6.45pm
followed by a short service at 8pm

MARCH

Sun 16 Mar, 14 Adar II, 3pm
Purim service and party

APRIL

Mon 14 Apr, 14 Nisan
Erev Pesach, First Seder

Tue 15 Apr, 15 Nisan 10am
Pesach first day service

Sun 27 Apr, 27 Nisan, 3pm
Yom Hashoah

MAY

Sun 5 May, 5 Iyar, 7pm
Yom Hazikaron/Yom Ha'atzma'ut
Remembrance Day and Israel
Independence Day service and
celebration

Sat 17 May, 17 Iyar, 9.15am
Torah breakfast
Service 10.30am

JUNE

Mon 3 Jun, 5 Sivan, 7pm
Erev Shavuot

Tue 4 Jun, 6 Sivan, 10am
Shavuot

Shalom and welcome to Etz Chaim, Chanukkah 2013/5774

Message from Chairman, *Ian Smiler*

Welcome to this Chanukkah edition of our newsletter. As we know, Chanukkah is a winter festival and winter also brings the cold, and sometimes snow and ice, which can make getting about difficult. Therefore please take a moment to consider members and friends and make sure they are comfortable. If anyone does need of assistance, please call the synagogue office. Our care in the community programme includes helping in such situations.

Chanukkah also coincides with the change to the new secular year. This means that I shall soon be issuing the 2014 membership bills, which as always are payable on presentation. However, I appreciate how tight finances are for many members and am very supportive of quarterly or monthly payments by standing order to spread the cost. Please contact me if you need a standing order mandate form.

Enjoy reading this newsletter and I look forward to meeting many of you at our forthcoming Chanukkah party.

**Don't forget the shul's
Tzedakah box in the lobby!**



**Nor the Porchlight Box also in
the lobby – and see page 4**



**And see page 10 re the
Phillipines Appeal**

Message from Editor, *Alison R Noyes*

The writings of the late, great Rabbi Abraham Heschel are not only an excellent antidote to the winter chill and rain but a timely reminder to celebrate God's world properly!

"People of our time are losing the power of celebration. Instead of celebrating we seek to be amused or entertained. Celebration is an active state, an act of expressing reverence or appreciation. To be entertained is a passive state -- it is to receive pleasure afforded by an amusing act or a spectacle ... Celebration is a confrontation, giving attention to the transcendent meaning of one's actions."

"Never once in my life did I ask God for success or wisdom or power or fame. I asked for wonder, and he gave it to me."

"The primary purpose of prayer is not to make requests. The primary purpose is to praise, to sing, to chant. Because the essence of prayer is a song, and man cannot live without a song. Prayer may not save us. But prayer may make us worthy of being saved."

**The deadline for the next issue is
Friday 14th March 2014.**

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.

Please write to Alison R Noyes at newsletter@tdrs.org.uk or c/o 293A Margate Road. Ramsgate, CT12 6TE
Tel. 01843 851164

Keep the tolerance burning!

What can I say about Chanukkah that I haven't said before? On one hand it's a pagan idea, hijacked by a bunch of Jewish heroes to glorify their own achievements. On the other it's a time to have fun and to remember our duty to oppose religious persecution while keeping the flame of Judaism alight. What's more it's 2,000 years old and here to stay.

Clearly none of us would welcome a zealous imposition of religious ultra-orthodoxy, which is what the Maccabees fought for. But then we are not being asked to. Freedom of religious expression, including the freedom not to, is an essential element of our concept of democracy. As Jews, and especially as Reform Jews, we are called upon to uphold and promote that freedom and, if we are not personally attracted to choices made by others, well that is irrelevant. Opposing religious persecution is about allowing others to follow their conscience. Speaking out for Christians in Egypt or Bahai in the Arab world does not imply that we are thinking of becoming Christian or Bahai, and celebrating Chanukkah does not imply that Maccabean Judaism is what we want in Thanet. What we do want is a tolerant world, and that will not happen without our effort.

So what will we do about that? TDRS offers a number of ways. Our Tzedakah box, our Bagel brunches, our Fair Trade status, our openness to visiting groups and individuals all show our commitment to Tikkun Olam, the building of a better world. So what about buying an extra Chanukkah gift and putting it in the Tzedakah box? Or

ensuring that all our Chanukkah purchases are ethically sourced?

This would not be what the Maccabees wanted but 2,000 years on it would be a good example of what we have done with the freedom they fought for. Think about it. And, then, **don't just think about it!**

Rabbi Cliff Cohen



Mazeltov!

***To Kat Richberg and
Andy Fisher on the
occasion of their
engagement!***



Mazeltov!

***We are all very
pleased to hear that
Rivka Dodds'
operation was a
success!***



Havdallah Club

As our children continue to grow, so do the challenges we set them at the Club. The display board reflects how well they have risen to these. Just read their thoughts on the Shema! They have also reflected maturely on various aspects of Chanukkah, and their discussions show how carefully they explore Judaism. I am, as ever, proud of their love of learning and would also like to thank Benjy and Zak for their continued support with planning and running programmes of study. Enjoy Hanukkah!

Hélène Cohen



Nature in all its glory!

Bumblebees! The article by the editor in the summer issue of Etz Chaim really caught my eye.

I had just taken a nice picture of a butterfly and decided this year that, instead of a neat orderly garden, part of it would be organised (or disorganised) to attract birds, butterflies and bees.



I had randomly scattered various packet of seeds and was looking forward to the results.

As usual I was inundated with poppies and when in colour they did look splendid. I had globe thistles, teasels, oats, sweet peas - some were everlasting, aquilegia, cornflowers, tansy and



many more too numerous to name. How the bees and butterflies multiplied.



In a different part of the garden I was amazed to see sunflowers appearing. As they were dying off it was great to see a green finch enjoying the seeds. The sparrows loved the oats too.

The only problem with this new venture was that it stopped me getting on with my daily tasks. I wanted to be taking pictures of all the wildlife!

The hot summer brought them all into my garden and it has been most delightful. I only hope next year we have another summer like it.



Over my shed I had a huge display of blackberries and runner beans too in my plot with the poppies and so on.



Like other synagogue members, I am also involved with the organisation known as the Montefiore Woodland (they have a most interesting website - see www.montefiorewoodland.org.uk).

They are doing a grand job of clearing the overgrown ground, cutting down trees, making benches and paths for a nature trail, and planting various things to attract wildlife. More helpers are always wanted and it is

such a worthwhile job that, if you have a couple of hours to spare, please join in!



Earlier this year they held a Bat Talk, Walk and Moth Evening and were able to get the relevant speakers for the night who had set up detectors around the Montefiore Woodland and King George V1 Park. This was very well attended by as many as 70 people. Much to my regret I was unable to be there as I was in London at the time.

Every time we are in the Park we take photos of interest and record



everything, especially if something rather rare appears. I took all the photos for this article in my garden during 2013.

I hope this will encourage you all to act in the same vein!!! **Jacqui Rose**

I think all of you will agree that Jacqui has done something amazing! Ed.

And see page 13



Obelisk dedication service

The weather on 13th October 2013, 9 Cheshvan 5774 was, not to mince words, foul - dark, windy, rainy. But at 3 o'clock, the time for the dedication of our new Memorial Gardens, a mini-miracle occurred. The sun shone and the weather stayed fine for the whole service, conducted by Rabbi Cliff Cohen, and until everyone was safely indoors at the synagogue for refreshments and a

chance to talk to our special guest, Barbara Pollard, whose family's donation enabled us to have the memorial plinth sculpted and ground prepared. It is now possible to have memorial stones after cremations.

In addition to the plinth there is a special plaque that reads "*This Memorial Garden is dedicated to Margot Pollard (1936-2012) and her family, whose generosity made this possible*". Margot and her family before her were members of the Reform West London Synagogue. She was married twice and her second husband, Canon Clifford Pollard, officiated in Canterbury Cathedral and used to broadcast on Radio Kent's "*Sunday*".



Margot was very clear about her funeral arrangements, specifying cremation and the service to be in the Reform Jewish tradition. She said she "particularly wished that any address should be based on the story of Ruth the Moabitess who became the wife of Boaz and the great-grandmother of King David". The funeral took place at Barham Crematorium on 19th January 2012 and was conducted by our Senior Warden, Godfrey Fischer.

We are indebted to Canon Pollard and Barbara for making the donation possible. Canon Pollard, now retired, was not well enough to attend the consecration ceremony so a video recording was made especially for him. In due course it will be available for those members who also were unable to come to the service.

Members wishing to make arrangements for a memorial stone in the Garden should contact David Mirsky.

Visit to Auschwitz, October 2013 *Ian Smiler*

We all have places we dearly want to visit, be it for holiday, see family or friends or just on a whim. This was different. I did not want to visit Auschwitz but felt drawn to it, almost as a pilgrimage. My father was aghast. His parents were from Poland, having come to England in their childhood, leaving siblings or other family members behind. They never heard from them again.

I joined a small group on a day trip organised by a travel agent I'd met at Limmud in 2012. I had visited the UK National Holocaust Museum in Nottinghamshire, and similar museums including Yad V'Shem in Jerusalem, but this would be my first visit to a concentration camp, and Poland too.

As I travelled on the train to Stansted airport I found myself comparing my own journey to Auschwitz with the journeys in the 1940s. Those people were on their



way to an unknown place, through no choice of their own, scared witless, freezing cold in winter or baking in summer,

standing in a cramped cattle truck for days on end, without food, drink or sanitation. I would be spending seven hours in a place I had chosen to visit, travelling in comfort, and afterwards returning home to my normal life.

On arrival in Krakow it was raining. Indeed the rain continued to fall for most of the time, only stopping in time for the return flight home. **I felt tears from heaven accompanied me all day.**

Auschwitz has two camps, Auschwitz I and Auschwitz II, Birkenau. I went to Auschwitz I first, the original camp. Prior

to WWII it was a Polish army garrison with 20 one-storey buildings or blocks. As the inmates increased the SS forced the inmates to build additional blocks as well as adding second floors to others. For prisoners, life was a torment from the moment they entered the camp. All vestiges of dignity were extinguished, stripped naked, shaved, tattooed and forced to wear flimsy clothing, they slept either cramped on the floor or sharing wooden bunks three-high. The sanitation, such as it was, was rudimentary and for women there was the added torment of male guards. A daily roll call took place in all



weathers whereby prisoners had to stand to attention, sometimes for hours on end. Savage beatings by the SS guards, or prisoner overseers were commonplace, as well as many other heinous deprivations. Disease was rife, food below subsistence levels, and conditions in winter bitter cold. Prisoners worked 11 hours a day and most died after a few months of detention. Apart from Jews there were other classes of prisoner including political, criminal, homosexual, and gypsy, and each had a different identification mark on their clothing.

The tour started in the open area in front of the famous sign "*Arbeit Macht Frei*", "*work makes free*". Passing under that sign one also passes through a break in the twin-electrified fences that surrounded the camp. There were frequent watchtowers overlooking the perimeter, from which any would-be escapees could be spotted and shot. Throughout the camp at various locations I saw many notice boards in three languages, Polish, English and Hebrew, indicating what had taken place at those points. For instance, where the families of escaped Polish prisoners

were detained as an example to others; the booth used for protection from the weather by the SS guards while the daily roll call took place; or where hangings, shooting and interrogations took place. There was also a special place for the camp orchestra to assemble and play music while prisoners filed past.



In 1940 the former munitions bunker was transformed into a crematorium and in 1941 the first gas chamber was opened. After Birkenau was opened these facilities became an air-raid shelter for the SS. After the war, the gas chamber and crematorium were rebuilt using original components.

Blocks 19-21 and 28 were designated the infirmary. Patients too ill to return to work were murdered and many others became victims for medical or pharmacological research. Block 11, known as the "*Death Block*", was the camp gaol. Prisoners were held in the 28 basement cells, and the Gestapo court tried prisoners on the ground floor, with the rooms next door being used to prepare male and female prisoners sentenced for execution. Outside in a courtyard was the 'Death Wall', where the SS administered brutal punishments. Prisoners were shot, flogged or sometimes suspended by their wrists with their arms twisted behind their backs.

Nowadays many of the blocks house exhibits about a range of topics, for instance about the persecution and deportation of Jews from a specific country. In one barrack there were belongings on display plundered from victims. The displays included shoes, suitcases, prosthetic limbs, and tins of shoe polish. In another block the walls were filled with photos of prisoners, and uniforms were on display.

Birkenau measured 2km x 1km, much larger than Auschwitz I. It had been a village, destroyed to make way. This site was also fenced with watchtowers but had a railway line and platform running through the centre. This is where

the selection for life (so-called) or death was made. In a separate compound at the top end of the platform were larger gas chambers and crematoria facilities, designed and purpose-built to facilitate the production line processing murder, including the burning of personal documents and burying of ashes. It was usual for victims to be dead within hours of arrival, mostly Jews. In addition, also at the end of the platform, were the remains of the buildings where Mengele worked. I specifically asked about this as; being an identical twin, I am mindful of what might have been my fate.

The various buildings and prisoner accommodation huts were destroyed as the Russian army advanced. However some were rebuilt after the war using original materials. I looked into one and also one of the washrooms.

After leaving the camps, I visited the only synagogue in Oswiecim. There used to be a thriving Jewish community here but the last Jewish man died a few years ago and now there is none.

On return to Stansted I stopped to watch travellers arriving, being greeted by loved ones, smiling happy faces, kissing and hugging. I cast my thoughts back to where I had just left, people arriving at a place where they were tormented, brutalised, mutilated, their humanity extinguished, usually for no reason other than because of being Jewish. I returned home thinking that places in themselves are not bad but what people make of them. **Auschwitz was made into hell on earth.**

Judaism speaks to the wider community

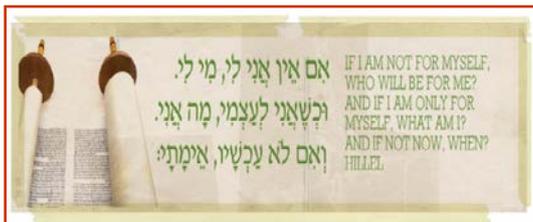
Five hours on your feet and still smiling! The verdict of the volunteers who acted as the TDRS ambassadors, refreshment wallahs, and clean-up team after a very successful European Day of Jewish Culture and Heritage in September - *Judaism and the Natural World*. Not forgetting those who helped produce the excellent material on display,



Over 60 visitors from the non-Jewish community visited the synagogue to find out what our religion has to say about the natural world, our attitude to the environment, and care towards the animal world, and to visit the Sukkah. Especially popular was the stand provided by the



the Short-haired Bumblebee Project (<http://www.bumblebeereintroduction.org>) manned mainly by Roger Thompson, Thanet Beekeepers' Association. Many purchased honey - a product very close to our festival traditions. The Project sends many grateful thanks for the opportunity and a very successful day.



Our own displays explained kosher food as well as attitude to Kashrut in today's Green Jewish Website, What's Jewish about Fair TDRS' support of Porchlight of course numerous relevant and other biblical sources –



the rules behind modern Judaism's environment, the Big Judaism and ecology, Trade, Tzedakah and and the homeless and quotations from Torah and see next page.

I seem to recall that 2012 was to have been our last stint co-ordinating the annual European Day of Jewish Culture and Heritage. It was called *The Joys of Jewish Humour*. You might say that the laugh was on us because we had the lowest footfall since we started opening for EDJC&H! The fact was that all communities had lower than normal attendance. It seems the Olympic Games were a bigger draw! So, a year later, Hazel and I can go out on a high for what is, definitely, our last stint. Our thanks to all who helped and gave their support.

Godfrey Fischer

When you reap the harvest in your field, and have overlooked a sheaf in the field, you shall not go back to it; this shall be for the stranger, the fatherless and the widow. . .



When you beat your olive trees, you shall not go over the boughs again; this shall be for the stranger, the fatherless and the widow.



When you gather the grapes of your vineyard, you shall not glean it afterwards; this shall be for the stranger, the fatherless and the widow. . .

Remember you were a slave in the land of Egypt; that is why I command you to act in this way.

Deuteronomy 24:19-22

World Jewish Relief



Typhoon Haiyan Appeal: We urgently need your support

And it must be a specific commandment to give money to those in the Phillipines (and elsewhere). Ed.

Hundreds of thousands are now displaced and approximately 9.5 million have been affected. Your donation could provide emergency food and water, temporary shelter, medical healthcare, and emotional support for thousands of vulnerable children and families. See



Up.to&utm_medium=email&utm_campaign=1383-306650-Typhoon+Haiyan

Jewish population of Kent Source 2011 Census

Kent	1,777
South East	17,761
England & Wales	261,282

Diana da Costa emailed me the figures below with the proviso that not everyone might in fact be interested. I replied that it was of definite interest to me at least. I live in Shepway and believed there were no Jews here but, when I tried to buy matzos, ground almonds, and desiccated coconut for my first Pesach down here from either Sainsbury's or Waitrose, they'd sold out! Now I know the other 77 had bought them! **Ed.**

AREA	TOTAL
Ashford	116
Canterbury	267
Dartford	86
Dover	97
Gravesham	54
Maidstone	163
Sevenoaks	196
Shepway	78
Swale	93
Thanet	273
Tonbridge & Malling	122
Tunbridge Wells	232
Medway	208

Kent & Medway	1,985



CST: in partnership with you

CST is the Community Security Trust, a charity providing security for Jewish communities throughout Britain. CST ensures we can lead the Jewish life of our choice, with safety and confidence. CST is part and parcel of our communities, drawing upon a proud tradition of British-Jewish self-defence.

It is a sad fact that in Britain today there are those who seek to harm us. We may get used to the regularity of people being arrested for terrorism but when an attack actually succeeds the reality is shocking. .

It is CST's job to ensure British Jews are protected from such hatred and extremism but this requires a real partnership between CST, local communities, synagogues, and the Police. We are extremely fortunate that this partnership is in place and has been for many years.

Nevertheless it requires everyone to participate. Please, contact your local CST representative and ask what part you can play. CST is also available 24 hours a day - **07659 101 668** - for those of us who are unfortunate enough to suffer or witness anti-Semitism.

We need to share responsibility. This means understanding why we do security and co-operating with our local teams. CST can only be as strong as the communities we serve. Please play your part by reporting information, joining our local teams, or helping fund our work.

Sharing responsibility also means keeping a healthy sense of perspective. Physical and political threats do exist but that should not stop any of us from appreciating and celebrating the overall excellence of Jewish life in Britain today.



**Our email address is
enquiries@thecst.org.uk**

No to Boycotts, Divestment and Sanctions! There is a better way

The Board of Deputies has issued its response to the Methodist Church in Britain's Consultation about the tactic of Boycotts, Divestment and Sanctions (BDS) against Israel.

The Board's response (see <http://www.bod.org.uk/content/Board%20ResponseMethodistBDS.pdf>) emphasises that, rather than the destructive and divisive nature of BDS, those who want to have a positive impact on the Israel-Palestine conflict should actively invest in peace and reconciliation projects, as these build bridges rather than destroy them. The Board's document analyses each of the arguments used by the advocates

of BDS, deconstructs them and exposes their flaws. During the consultation period, the Board received a significant amount of correspondence from Jews, Methodists, and people of other faith backgrounds, expressing concern about BDS. Jonathan Arkush, Vice President said "*This is a robust response to BDS, which expresses the Jewish community's broad consensus that BDS has the unacceptable aim of delegitimising Israel, encourages the rejectionists of peace, hurts moderates and sows divisions.*"

We wanted to expose the harm caused by the boycotters and propose a positive alternative, a way that can bring faith communities and civil society in this country together as peacemakers, contributing as one to a better future for Israelis, Palestinians and the wider Middle East. While we work towards our contribution on the Israel-Palestine conflict, we continue to encourage Jews and Methodists to reach out to each other to build dialogue and understanding in this country. Rather than importing conflict through BDS campaigns, we should be seeking to export good relations".



70 Church leaders meet the Board to show solidarity with Israel and the Jewish people

Under the auspices of the Board and with the participation of the President, Vivian Wineman and Senior Vice President, Laura Marks, a remarkable gathering of over 70 church leaders met at the historic New West End Synagogue to pledge solidarity with the Jewish people and Israel.

A rich programme, organised by Rabbi Natan Levy and Oliver Manyamba,

was overseen by Edwin Shuker, International Division Vice Chair, who commented that *“the Jewish community needs to be aware of a vibrant sector of Christians, whose support is heart-warming and inspiring.”*



Learning about Israel's Christians

The Board hosted Dr Sarah Bernstein, Director of the Jerusalem Centre for Jewish-Christian Relations, at a breakfast event, attended by 15 Christian ministers and a smaller number of Jewish participants.

Dr Bernstein spoke about the work of her centre, which promotes peace through programmes designed to overcome ignorance and prejudice and to foster understanding and empathy between Jews and Christians in the Holy Land.

She told the audience of 30 about the challenges faced by Christians as a minority faith in the Jewish state and her hopes for improved education about Christianity in the Israeli school system.

Her talk, entitled *“The Star and the Cross: Israel and the Christians of the Holy Land”* also looked at issues of Christian identity. As well as there being many different Christian denominations in Israel, there are also complex ethnic, cultural and nationality differences among, and between, different groups.

The breakfast was opened by the Board’s President Vivian Wineman, who commended Dr Bernstein on the importance of her work, and ended with an address by Rev’d Patrick

Morrow, Programmes Manager of the Council of Christian Jews, who assisted the Board’s Interfaith Officer Rabbi Natan Levy in organising the event.

Rabbi Levy said *“The Torah tells us on many occasions to care for the stranger at our gates; in the Christian Arab community of the Holy Land, we are confronted by the true stranger, a minority within a minority. Dr Bernstein told us all that there is much work to do, and I hope and pray that we as Jews and Christians can now consider our next step together.”*

I included this last article as I understand that Christians celebrate a particular festival shortly after Channukah! Ed.

Let's have a poem! Ed.

A Poppy by Peter Howard

We went into a village where violets had just broken out.

Snipers were exchanging samphire, and there were scenes of carnation everywhere.

I saw someone running with a bunch of live geraniums.

Suddenly there was a burst of chrysanthemum,

and honeysuckle crackled along the hedgerows.

Children were covered in crocus and bluebells;

there were old men waving ancient ivy.

Those unable to arm themselves with daffodils

made do with tulips, cyclamen, anything they could lay their hands on. Then we heard that a buttercup had landed on the hospital.

We rushed to the scene: patients were emerging, dahlia and lilac,

some with periwinkle or lesser celandine.

It was jasmine. All I could think was ‘Is there no myrtle?’

When will common hawthorn prevail?’

But there was nothing we could do but willow and broom. By the end of

the day there were hundreds lying on makeshift beds of roses.

*Lamium, Pyracantha, Euphorbia gorgonis, Viola tricolor, Aconitum napellus, Amaranthus caudatus, Yucca aloifolia, Yucca gloriosa, Salix babylonica, Artemisia **

What TDRS members do outside the 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 afterwards the generals awarded themselves petals.

* Deadnettle, firethorn, gorgon's head, heartsease, helmet flower, love-lies-bleeding, Spanish bayonet, Spanish dagger, weeping willow, wormwood.



Advertising

Do you 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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