

ETZ CHAIM The movement for REFORM JUDAISM

The Newsletter for the Thanet & District Reform Synagogue



High Holy Days Edition

On the eve of Yom Kippur (Prayer) by Jakub Weinies

National Museum in Warsaw

Shabbat



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.

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Services and Festivals Calendar 2019; 5779/80

Our Shabbat services are held every Friday at 7.30pm and the first and third Saturday of the month at 10.30am and are not, therefore, listed below unless there is a variation such as occasional Mincha services, Torah Breakfasts, Shabbat Suppers, etc.

SEPTEMBER 5780

Sun 29 Sep, 29 Elul, 7pm

Erev Rosh Hashanah service

Mon 30 Sep, 1 Tishri 5777, 10am

Rosh Hashanah service

OCTOBER

Tue 8 Oct, 9 Tishri , 7pm

Kol Nidre service (Fast commences 6.02pm)

Wed 9 Oct, 10 Tishri, 10am

Yom Kippur service (Fast ends 7.05pm)

Sun 13 Oct, 14 Tishri, 7pm

Erev Sukkot service

Mon 14 Oct, 15 Tishri, 10am

Sukkot service

Sun 20 Oct, 21 Tishri, 7pm

Erev Simchat Torah/Shemini Atzeret Torah service and celebration

Mon 21 Oct, 22 Tishri, 10am

Simchat Torah/Shemini Atzeret service

NOVEMBER

Fri 8 Nov, 3 Cheshvan,

Shabbat Supper, 6pm for 6.15pm

followed by a shorter service at 8pm

Sat 30 Nov, 2 Tevet 3.30pm

Mincha service

DECEMBER

Sat 7 Dec, 9 Kislev

Torah Breakfast, 9.15am

Service, 11am

Sun 22 Dec, 24 Kislev

Erev Chanukah - first candle (No Service)

Sun 29 Dec, 29 Kislev 4pm

Chanukah Party - eighth candle

TDRS Chessed

Need a chat?

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Newsletter

If you have anything you would like to put into the newsletter please contact Tim Spurrier at:
Post - c/o 293a Margate Road, Ramsgate CT12 6TE

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Email - newsletter@tdrs.org.uk

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Editor's Notes

Welcome to the High Holy Days edition of **Etz Chaim**.

As always I would like to thank all those who have taken the time to contribute not only to the newsletter but also to all those who contribute to the running and vibrancy of our community.

As we enter the High Holy Days period please keep an eye on what is happening in our community and in particular the different times for services on Festival days. We look forward to seeing as many of you as possible.

Again we have a real mixture of articles, news and thoughts that continue to show what an interesting community we are and long may it be so. We look forward to continue receiving your contributions as without them we have no newsletter.

Tim Spurrier
Editor

A message from Rabbi Cliff Cohen

On the morning of Rosh Hashanah, the second Torah reading begins with the words "On this day you are standing, all of you, before your Eternal God" (Deut 29:10). We are, of course, seated when these words are read to us, so we have to assume that the Torah is telling us that we are in God's presence. On this special day, the start of the most solemn period in our Jewish year, we are asked to remember that we are in the presence of God. This sounds like a very simple expectation, but in reality is, for most of us, highly problematic.

For starters, it assumes that we all 'believe in God'. But we are not really sure that we do. We live in a world where belief in God is not fashionable, has become something slightly embarrassing, so we rarely talk about it, and when we do, we struggle to find words that truly reflect either our beliefs or our doubts. We come to synagogue services for a variety of reasons, but belief in God is surely not the main one, at least, not constantly.

Furthermore, at those times when we think we believe in God, most of us do not know what we mean by 'God'. It is hard enough to think of ourselves as believers, let alone have any understanding of what God is, or is like. We are not sure how we are supposed to conceive of the Divine, and the answers suggested in our liturgy lead only to further questions. If we are in God's presence, should we be glad to

encounter our dear friend, or afraid of the stern judge?

Then there is the problem of communication with God. Even if we, for now, believe, how do we communicate with what we cannot see, hear or even imagine? How do we know whether our attempts achieve anything at all? What if we say what we think God wants to hear, but can't say it with absolute commitment? Can we really believe in a God like this, God that confuses us?

Nor do the problems stop with our fragile belief. If we are 'all' in God's presence, that must include those of us who, even on Rosh Hashanah, have not come to shul. So what difference does it make that we have come? And anyway, Jewish teaching is surely that all of us are always in God's presence, so why now?

I cannot answer these questions for you, but as Rosh Hashanah approaches, I can give you some reassurance:

The questions do not matter!

Whatever the reasons that bring you to shul, they are good reasons. Whether or not God exists, act as if there is a God. Whatever confusion about what God is like, that is God's problem, not yours. All that matters is that we are a community, supporting and needing each other, and if we are brought together more by our doubts than by our faith, so what? The High Holydays are coming. Come and doubt with us.

I wish you all a very happy and prosperous year.
Rabbi Cliff Cohen

MRJ Movement Updates

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High Holy Days Message 5780

Rabbi Laura Janner-Klausner

Is the earth orbiting more quickly, time passing us by at an ever more rapid pace? Or is it just a perception we are left with by the seemingly increasing rate of change in the world around us? Certainly it feels as though we are living through some of the most rapid developments in human history. Compared with even ten or twenty years ago, our experience is so

fundamentally different in terms of our technology, our politics and our understanding of the world around us including the real and tangible threat of climate change. The pace can be disorientating.



Judaism's hardwired for change. This year we've seen change due to the rise of Artificial Intelligence (AI) and the increasing influence of global technology companies. Important elements of our lives are augmented by computerised helpers. We may feel controlled by what our phones and computers indicate that we should be doing at any given moment.

The task for this coming year is to reaffirm the mitzvot, values and actions which are important to us when there is so much to draw our attention away from them. We've had enormous changes before - industrialisation, immigrations, world wars and we have kept Judaism vibrant and relevant. This is not a coincidence - Judaism is built exactly to adapt to changing situations. We've morphed from tribe to nation, from scattered to independent State, from priesthood to rabbis. There's no question in my mind as to our capacity to embrace what is good about new technologies and to use our Judaism to challenge and adapt ourselves in response to opportunities evoking a vast mixture of emotions.

The High Holiday period offers us the moment in time to step away from the pressures of this rapidly moving world and focus back on these questions of what really matters to us. We must account for ourselves - take responsibility back - and plan ahead for a year where we remain true to the values we reflect on at this moment. It's our annual reboot which refreshes our identity, our memories, our capacities and our plans.

When the Enlightenment arrived a couple of centuries ago, it also raised questions of how to maintain the connection between Jews and the values behind our practices.

One response to this challenge was the Mussar (ethics) movement - one which focussed on moral and ethical underpinnings of a Jewish life. Some have seen the revival of this focus on values and ethics as an answer to our own modern context. Perhaps we do indeed need an updating of Pirkei Avot - the Ethics of our Fathers - for ourselves today. Maybe even a Pirkei Imahot - the Ethics of our Mothers; to add the voices that were not heard in the past, that we need more and more today. I want to suggest three foundational values for us as we enter 5780 and beyond.

The first value is Arevut - Kol Yisrael Aravim zeh b'zeh - all of us are arevim for each other. This does not just mean that we are "responsible" for one another, but much more. We must be each other's "guarantors". Within our community, we not only have a stake in the success of one another, but our behaviour guarantees the behaviour of others, setting a constant example. Within the Reform Judaism community, we take this commitment to each other seriously at all stages of life. For the older members of our communities, we have focussed on tackling the crisis of loneliness - which harms the quality of life and health of so many - through our Communities that Care initiatives. For the youngest members of our communities, we have ensured the maximum number of young people can gain positive Jewish experiences through our youth movement RSY-Netzer. Approximately one-fifth of the young people engaged with RSY-Netzer would not be able to participate because of physical disabilities, welfare needs or mental health challenges were it not for the specific support our professional welfare structures can provide.

The second value we should focus on is chachnasat orchim - welcoming and hosting others. When it seems in person connections between people are being severed in favour of a digital life, forming in person bonds through hospitality becomes ever more important. Up and down the country, Reform Jewish communities are hosting Friday night dinners, lunches and events in homes - showing how real Judaism lives in the whole world, not just inside the confines of the synagogue. We must not just welcome each other, though. At a time where our concerns about anti-Semitism remain significant, the correct response to our feelings of vulnerability is davka, particularly, to open the door and show the world what our community is really all about. Our synagogues welcome in countless school visits every year, letting children and teachers experience our community first-hand, not to mention the amazing interfaith projects so many Reform synagogues are creating with our neighbours. We extend our support to those in need of safety, with Reform Jews being some of the loudest voices in support of refugees in recent years.

The final value which seems so critical right now is the correct use of our power of speech, of avoiding lashon ha'ra - negative and hateful speech. Right now, social media has provided the platform for anonymous hate to spread at turbo-charged virus pace. Individuals feel emboldened to say things they would never say in person. When you're surprised, shocked by the language try asking one simple question: "would you

say it to my face?" Even more importantly, we must face up to those who feel emboldened to bring such hateful speech into our societal discourse - especially when those people are in positions of power and use those positions to amplify hatred, rather than do good. We must not enter the fray of division and intolerance which has spread, sometimes with violent consequences. Reform Judaism will continue to set high standards for engaging respectfully, responding constructively and calling out hate wherever we see it. Within our communities, the value of constructive engagement is a value which is alive and real; perceptible to any person entering the doors.

The precious period of time around Rosh Hashanah and Yom Kippur gives us a rare chance to pause the rapid pace of our lives and take back control for ourselves. We must identify the values which matter to us, and ensure we are reminded of those every day. The judgement our liturgy discusses is as much about whether we take responsibility for ourselves and not get swept away by life, as it is the specifics of what we may do. May the coming year be one of intention and thoughtfulness, where we write the story of our lives with deliberation. May we all as Reform Jews bring to life the values we all hold dear.

Rabbi Laure Janner-Klaerner

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A Poem for Tish b'Av

Lynn

Tisha b'Av

Silent in awe we bow
Steady as rocks we stand
Your hand holds us
Inscribes us
Frees us

Silently we remember
We weep we wonder we cry
Shrouded in light we see our plight
Nestle in the might of Your light dear God and fight

Fight for the right
To be
Fight for injustice to Thee
To be responsible for he for she for they
Whoever they be

Silent in awe we bow
Steady as rocks we stand
Together as one we come
Your Community

Thank You ...

Lynn

Interfaith Week

This year Interfaith Week will be taking place from 10th - 17th November. The week is dedicated to strengthening interfaith relations and increasing awareness of different and distinct faith communities in the UK. Once again, TDRS will be participating with an open day on Sunday 17th November.

The organisers said they were delighted with the positive response to last year's Diverse Open Doors events which saw a range of places of worship opening their doors to allow members of the public to discover the different faith groups in Kent and deepen their understanding of their beliefs. Last year, in addition, an evening celebration was held at County Hall, Maidstone, attended by over 70 people. The keynote speaker was Jatinder Birdi, co-chair of the National Interfaith Network. The evening included contributions from Kent residents on their experiences of practicing their faith and provided an opportunity for attendees to expand their knowledge of other faiths and network with one another.

For more information see www.interfaithweek.org

Havdallah Club / Cheder

As our Cheder Club grows we were delighted that some of the children wrote contributions to the annual outdoor service. These were read out and enjoyed by all who were there. It reflects our children's growing ideas about tikkun olam, as they all had thoughts about nature. We look forward to another year of fun and learning together. Shannah Tova.



As part of the Cheder Club the children were asked to put their thoughts down as a contributions to the synagogue's outdoor service this summer. Here are there wonderful contributions:

Please God, look after all the little animals, all the big animals and all the people too.
(Naphtali)

Thank you G-d for the animals, especially our pets like dogs and cats. I love them.

Thank you for the horses, who we can ride to save our energy.

Thank you for the birds, I love them.

Thank you for the trees, for giving us oxygen.
(Charlotte and Elin)

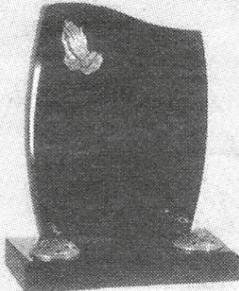
Thank you Adonai for the sunsets, thank you Adonai for the trees, thank you for the grass for insects to live in - and so it doesn't hurt when we fall over. And thank you for giving us all our animals. (Rufus)

Dear God, I love you and thank you Adonai for the trees and the bees, and please protect them. Thank you for the earth, and our life, and the seaside full of starfish and oysters (not to eat, obviously!), but please protect the baby oysters from the hungry starfish. Thank you for everyone. (Eva)

Dear God, please help us to look after the plants and the trees. (Lincoln)



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Synagogue Contacts

Chairman

chairman@tdrs.org.uk

Rabbi

rabbi@tdrs.org.uk

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warden@tdrs.org.uk

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newsletter@tdrs.org.uk

Message from the President of the Board of Deputies



Last year, my Rosh Hashanah message told of the way the Jewish community came together to proclaim in a loud and firm voice, “Enough is Enough” on antisemitism in the Labour Party.

Since then, the antisemitism crisis has not gone away. However, our campaign against those who pursue this most ancient form of racism has had great successes, notably the suspension of serial offenders including Chris Williamson and Peter Willsman and the expulsion of Jackie Walker.

There is understandable anxiety in our community about the way racists within Labour have been emboldened to express their disgraceful views by the indifference, and at times the collusion, of the party’s leadership. However, as I have been saying since I assumed the presidency of this great organisation in 2018, there is another story to be told.

This is the story of a longstanding community that has lived peacefully in the UK for centuries; a community which, since we were allowed back into this country by Oliver Cromwell, has had the freedom to practise our religion and live a truly Jewish life within a respectful society.

In return, our community has contributed great things, in the arts, in society, in business and in politics and science. We have produced major figures from Abba Eban to Amy Winehouse, from Isaiah Berlin to Mark Ronson. With the prevailing conditions of freedom and respect our community has flourished over the past centuries, and despite worries over the revival of mainstream antisemitism, most of us lead happy Jewish lives.

However, there is a reason that the Board of Deputies has existed since 1760; that is to protect those hard-won freedoms and to ensure that the Jewish community in all its forms and denominations, continues to flourish.

At the Board of Deputies, we are in constant campaign mode, challenging Labour antisemitism through advocacy in the media, and to those in Labour and outside who support us and can make a difference.

Of course, Labour’s antisemitism problem is not the only problem with which we are grappling. Brexit is an issue of enormous national significance, and it will impact on British Jews. We have been working with the Government to ensure that Jewish interests are safeguarded in all circumstances.

The Board of Deputies played a prominent role in campaigning for the terrorist group Hizballah to be banned in its entirety. The Government listened and responded last

autumn by ending the artificial distinction between Hizballah's political and military wings.

We continue to confront and challenge divisive and unhelpful boycotts of Israel. Through our Invest in Peace projects, where we bring Israelis and Palestinians to speak to interfaith audiences, we show that there are better ways to address and resolve differences over the conflict.

We made a significant intervention into the Government's legislation on organ donation. As we moved from an opt-in to an opt-out system, we acted to ensure that Jews of all denominations were protected. We also obtained compromises from the Department for Education on relationships and sex education that will allow all parts of our community to teach according to their ethos.

We work to educate non-Jewish children and adults throughout the UK on the Jewish way of life. One way we do this is through our mobile exhibition, the Jewish Living Experience which is visited by thousands of children and adults.

We ensure high standard of religious education in schools through our Pikuach inspection service - 'the Jewish Ofsted' which is accredited by the Department for Education.

Our honorary officers and staff reach out to local councillors at Local Councillors Seminars across the UK, to ensure that they understand and are sympathetic to Jewish concerns.

Through Milah UK, for which the Board of Deputies provides the secretariat, we campaign for the right of every Jewish boy to be circumcised according to Jewish law.

Our contribution to UK Jewish life is crucial. We will continue to represent you in the coming year to ensure we continue to live freely and safely as Jews as we have done here for centuries.

May this Rosh Hashanah bring you, your families and all of Am Yisrael health, strength and peace.

Marie van der Zyl

Marie van der Zyl

President

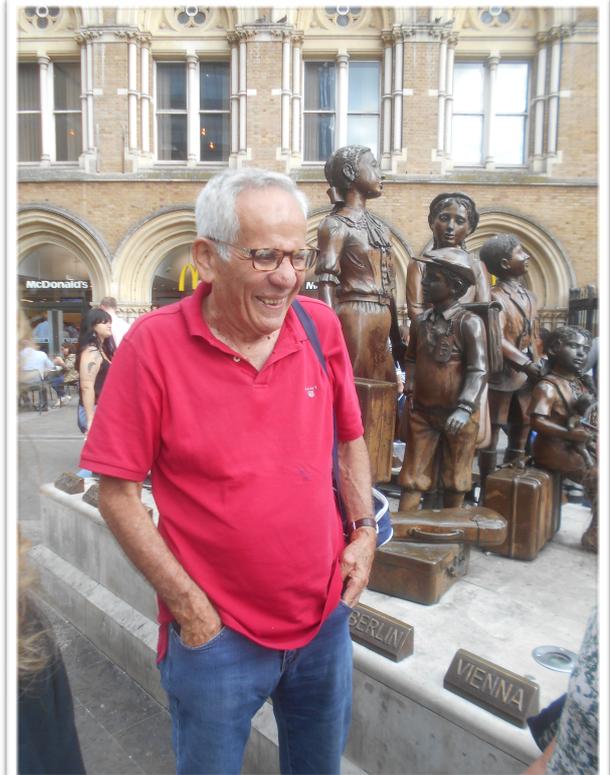


The Boy in the Statue

Helen Martins

The plan was to meet a group of people recreating the Kindertransport train journey from Harwich to London, then to congregate around the Kindertransport memorial statue in Hope Square, Liverpool Street station, and then onto Bevis Marks for a tour of the synagogue. The arrangements for this event were, let's say, somewhat fluid. Looking around for clues, we noticed someone sitting on a bench who also appeared to be looking around for clues. Paul and I approached him and, yes, he was also waiting for the group to arrive on platform 9. His name was Erich Reich.

Erich (whose parents were murdered in Auschwitz) then told us that he would be speaking at the event and had himself arrived on a Kindertransport from Vienna aged 4. Not only that, he was chair of the Kindertransport Association and a trustee of the Association of Jewish Refugees. He



then completely floored us by saying, quite casually, "I'm the boy with the violin." It was heart-stopping and eye-watering moment. He told us about his journey to England, and his subsequent life in England, which included being knighted for services to charity fundraising.

It turns out that the Liverpool Street memorial

had been sculpted by Frank Meisler, who travelled on the same Kindertransport from Vienna with Erich, and who had died two years ago.

The train party duly arrived, complete with a film crew. They were from the USA – travelling via Vienna, Berlin and Amsterdam to London – and the party included four Kinder, all originally from Vienna. We heard some amazing stories from the Kinder. Now in their 80s, they are still giving talks in schools and keeping the memorial flames alive for second and third generations.

This event ended in Bevis Marks synagogue. Opened in 1701, it stands in a secluded courtyard. Above the entrance is carved in Hebrew the name of the synagogue, “Kahal Kadosh Shaar Asamaim” – “Holy Congregation The Gates of Heaven” – and expresses the gratitude for the safe refuge that those first Sephardim felt they had found in the City of London. The synagogue is a Grade I listed building and is the only synagogue in Europe that has held regular services continuously for over 300 years. Elegant and calm in its simplicity, the synagogue was instantly recognisable to the American group as it is modelled on a synagogue they had just seen in Amsterdam, and there are several replica synagogues in the United States.

Incidentally, as a postscript, Sir Erich does not actually play the violin!



Food for the Soul: Strengthening the Homeless with Healthy Food

Since 2016, Leket Israel has taken it upon itself to address the growing problem of homelessness in Tel Aviv and through 3 Tel Aviv based nonprofit organizations, La Sova, Pesia's Kitchen and Otzma ve Koach, Leket Israel is providing a daily hot meal to 510 people that are in various stages of homelessness and rehabilitation. The food Leket Israel provides has been rescued from hotels, army bases and corporate cafeterias in the Gush Dan and Sharon regions.

Otzma v'Koach ('power and strength') is a nonprofit organization that works to rehabilitate the homeless. A unique partnership developed where Leket provides fresh fruits and vegetables, cooked food and runs Nutrition for Life workshops for the recipients.

The Founder and Director of Otzma v'Koach is David Agaev, 36, a married father of two who holds a Master's degree in Education. David explains, "We serve a population that the State largely ignores and does not provide for. The organization operates seven facilities in the center of the country, which houses approximately 140 people and Leket provides them daily with a hot meal. Many residents suffer from mental illness, are in need of advanced medical care and are in treatment for drug addiction. The objective is to offer rehabilitation in a normative neighborhood, with medical and recovery support, until these individuals are able to reenter the job market and re-acclimate to society. Some of the residents are short term (the homeless who are given a bed, a shower and meal) and some are going through rehab. In addition to those who live in the hostels, Otzma ve Koach feeds those coming off the streets for a meal. Overall, Leket Israel provides over 210 meals each day through Otzma ve Koach.



(David Agaev)

"During my first meeting with Leket Israel, the nutritionist told me that I'm doing important work, however, by giving people in recovery, food with little nutritional value, I was inadvertently damaging their health," David shares "At that moment, I realized



how much things had to change. The condition for partnering with Leket Israel is to provide healthy food to our recipients, so I was quick to comply."

Today, after several years, the organization is seeing substantial benefits from this meaningful partnership. Financially, the expense of buying groceries has decreased dramatically. The money previously spent on groceries is now funding essential dental care, basic supplies and more. The health of the residents has improved as well, now that they are receiving nutritious food on a daily basis. **"But most importantly," adds David. "The food is of high quality, which improves the self-esteem and self-confidence of those in recovery. It makes the residents feel like they are worth something. And that is everything to me."**



Leket was a recipient of the TDRS Kol Nidre Appeal two years ago.

For more information on the work of Leket Israel you can go to their website www.leket.org

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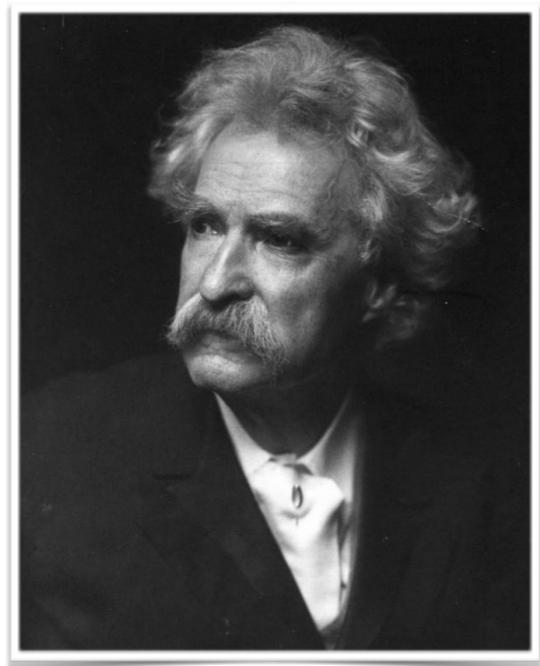
The Jewish Secret to Immortality

Tim Spurrier

Mark Twain wrote in Harpers Magazine in 1899 an article entitled Concerning the Jews. He writes:

If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his numbers. He has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it.

The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?



Mark Twain

Much is said about the Jews and them punching above their weight throughout history both from a positive and negative point of view. Always few in numbers but often at the forefront of the argument.

In a recent Times article David Aaronovitch wrote that we should be wary of the rise of the dictator. In an increasingly unsure world people have again turned to simple solutions to complex problems. However Jews have never been the friend to the dictator, whether it was the great empires that Twain refers to or the more modern dictator, strong man or populist. I wonder why?

I picked up a copy of "The Making of Jewish Modernity" a book of numerous articles on great modern Jewish thinkers. Freud, Durkheim, Herzl, Einstein, Kafka, Weil, Rothko, Roth and many many others. It shows the breadth and depth of modern Jewish contribution to the world.

So:

Why do we produce some of the greatest thinkers?

Why are we no friend to the dictator?

and; What is the secret to the Jews' immortality?

Parasha Va'etchanan, *arguably* one of the most important in the Torah, perhaps gives us the answers to these questions. And I emphasise "arguably" for a good reason. In it we hear the words: explain, wisdom, teach, listen, proof, scrupulous, inquire; but also compassion

THIS is why we produce great thinkers. We do all those things, throughout history, without fear or favour. And this is *why* we have never been friend to the "dictators". And, I suggest, this is the secret to our immortality. So if we stop, not only, thinking but rethinking and rethinking, discussing, arguing, testing, doubting, criticising, teaching, challenging, learning, and all compassionately and thoughtfully, then we no longer deserve our immortality as a people. We will instead just fade into history and become, as Mark Twain said, "a nebulous dim puff of star dust lost in the blaze of the Milky Way".

Talk Given By Lord Dubbs

Simon Wolfe

Earlier this year, my wife Stephanie and I attended an evening talk given by Lord Dubbs (known most recently for “the Dubbs Amendment” to legislation passing through parliament) to the UK Friends of Neve Shalom/Wahat al Salaam, the Oasis of Peace village in Israel. Sad to say, it was felt necessary to keep the location of the event in London strictly secret. Lord Dubbs is one of the remaining children of the kindertransport, rescued as a child and brought to this country from Nazi Germany. He settled in this country successfully and later became a campaigning MP.

The theme of the talk was the present crisis over immigration- which has perhaps rather disappeared from the news so far this year. The main message that the speaker delivered was the need for refugees, wherever they are, to be given hope and local support. He suggested that we should all of us be in touch with our local MPs and local Councillors to ask them what support they are offering for the welfare of refugees in their constituency and he emphasised the need for refugees to be shown love and effective support following the trauma they are likely to have suffered in their journey to this country; the need for them to learn English and be given the opportunity to mix with other nationalities; and the need for local practical assistance, to enable each refugee to feel a sense of community.

Lord Dubbs strongly believes that local support groups can help refugees living in their area, despite the very real constraints of bureaucracy. He also pointed to the plight of refugees in France, where children are sleeping rough- and the lack of any sort of opportunity for the large number of refugees currently living in Greece and Jordan to improve their lot.

My elder daughter, Rebecca, is currently living in Athens, working with refugees and she can certainly confirm the desperate plight of refugees stationed in Greece, particularly those crowded onto the island of Lesbos.

Lord Dubbs was also concerned about the lack of good relations between the French and British governments on the subject of immigration and he felt it was not clear why

the French were not prepared to be more helpful! Finally, he emphasised again the need for refugees to be given hope and a sense of community and he pointed out that the national press have a poor record in putting about hostility to immigrants and refugees.

There was a lot of food for thought here regarding our duty as Jews to do more for immigrants in need.



L'Shanah Tovah

לשנה טובה

From
Cliff & Hélène

5780

5780

*We have our usual open house for Succoth on
Sunday 13th October
We are at home from 10 am to midnight*

So please join us at:

*60 Margate Road
Ramsgate
Kent
CT11 7SG*

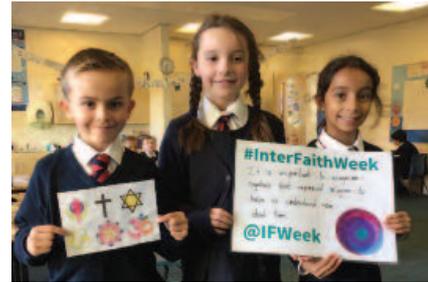
*rabbicliff@yahoo.com
helene_cohen@hotmail.com*

Tel: 01843 581583

*As usual, any fruit and veg that you bring to our succah will be taken to
The Pilgrims Hospice the following day*

Inter Faith Week 2019

10–17 November



An opportunity to:

- Strengthen good inter faith relations at all levels
- Increase awareness of the different and distinct faith communities in the UK, in particular celebrating and building on the contribution which their members make to their neighbourhoods and to wider society
- Increase understanding between people of religious and non-religious beliefs

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