PESACH 5775 / APRIL 2015

hamaor

3 Parent Families

A Halachic perspective

125 Years of Edmonton Federation Cemetery

A Chevra Kadisha Seuda to remember

Escape from Castelnuovo di Garfagnana

A Story of Survival

An Insider's View of the Beis Din

Demystifying Dinei Torah

hamaor

Welcome to a brand new look for HaMaor!

I am delighted to introduce you to this latest edition. A feast of articles awaits you.

Within these covers, the President of the Federation informs us of some of the latest developments at the organisation. The Rosh Beis Din provides a fascinating examination of a 21st century halachic issue - 'three parent babies'. We have an insight into the Seder's 'simple son' and a feature on the recent Zayin Adar Seuda reflects on some of the Gedolim who are buried at Edmonton cemetery. And a restaurant familiar to so many of us looks back on the last 30 years.

Plus more articles to enjoy after all the preparation for Pesach is over and we can celebrate.

My thanks go to all the contributors and especially to Judy Silkoff for her expert input.

As ever we welcome your feedback, please feel free to fill in the form on page 43.

Wishing all of you a *chag kasher v'sameach*.

Eva Chapper
Editor

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New Recruits at the Federation

Two new staff members have joined the team at Head Office in the last six months

Rabbi Josh Bennett

COMMERCIAL DEVELOPMENT MANAGER, KF KOSHER

Josh joins the KF Kosher team with a wealth of experience as a kashrus and food management professional. He began his career as the Rabbinic Coordinator attached to a food licencing department, researching products, managing a team of mashgichim and visiting factories to follow up on applications for kosher certification. He then moved on to a position as Logistics Manager at KosherZone, the online department of a busy kosher supermarket in North West London. There, he was responsible for bringing in new business while setting up the operation from scratch. Prior to this, Josh studied at Hasmonean High School and learnt at Midrash Shmuel in Israel for many years, gaining Semicha from R'Zalman Nechemya Goldberg *shlita* in 2010.

Josh's remit at the Federation is to increase the number of products certified under the KF Kosher logo – he already has several new companies and products in the pipelines including a range of flavoured coffees and a naturally derived sugar replacement. At the end of March, Josh brought KF Kosher to well-known trade show the International Food and Drink Event, where the organisation was one of 1200 exhibiting companies present.

To contact Josh with suggestions for the Kashrus department email josh.bennett@kfkosher.org

Judy Silkoff

COMMUNICATIONS AND PROJECTS MANAGER

Judy has a degree in English Literature from UCL and has spent the past eight years working for Jewish communal organisations. Prior to that, she worked as a journalist, contributing regularly to the Jewish Chronicle, Totally Jewish, Hamodia and Jerusalem Post among other publications. She went on to spend a year managing fundraising committees and doing PR for Chai Cancer Care, followed by five years at outreach organisation Phone and Learn as the Programme Coordinator. Most recently she worked at Jewish employment charity TrainE-TraidE in the role of Employment Project Manager, where she managed PR and social media in addition to coordinating special events, ongoing courses and regular workshops for the organisation.

Since joining the Federation in January, Judy has set up the successful 'Ask the Federation'/ShailaOnline Facebook group in addition to the Federation's general social media profiles, and managed the publicity for the Chevra Kadisha dinner. She is responsible for all publications, including the new regular e-newsletter to Federation shuls and Council members. In the coming months she will be overseeing the rebranding of the Federation and the website redesign.

To contact Judy regarding publications or projects email Judy.silkoff@federationofsynagogues.com

DO YOU HAVE A SHAILA?

Post your question and get a response from the Federation Beis Din within 24 hours

SHAILAONLINE

groups/askthefederation

A COMMUNITY SERVICE OF THE FEDERATION BEIS DIN

LETTER FROM THE FEDERATION PRESIDENT »

Andrew Cohen

Dear Reader

I'm delighted to welcome you to the Pesach edition of HaMaor 5775. You will see as you peruse the magazine, HaMaor is a publication in transition – we have made some changes to both the style and content of the magazine in this edition. We are keen to gain feedback from you, our members, as to what you would like to see in the magazine in future editions, and the format the magazine should take. To this end, you will find details of how to submit your feedback on page 43.

Recently, I visited Manchester where I met with representatives of the Ohel Torah kehilla in Salford, which has joined the Federation family as our fifteenth Constituent member. Ohel Torah was established some 70 years ago towards the end of World War II and some of the founder members are still playing an active role in communal life today. Over the past few years, membership of the kehilla has risen considerably and the small shul building is veritably bursting at the seams, with many of its programmes and tefillos needing to be held off-site. As a result of their move to the Federation, Ohel Torah will be able to start their ambitious new building project, having recently purchased land on the site of the former Central Synagogue. The new site is across the road from their shul and will include a Beis Hamedrash and Simcha Hall. This will bring all their services under one roof and enable them to develop and expand further.

While the overall size of the Manchester Jewish community has not changed significantly since the 1950s, it is evident that the frum kehilla is undergoing a period of tremendous growth. According to a 2013 study, 91% of Salford Jews identify as strictly Orthodox, with local frum schools reporting increases in enrolment of up to 25%. The same study found that 47% of all Jewish marriages taking place in the city were under strictly Orthodox auspices and three quarters of all Jewish births were to frum families. According to anecdotal evidence, approximately 200 frum families moved to Prestwich since last Pesach and the community is thriving.

Looking at Greater London, there are areas, such as Edgware, Borehamwood and Elstree that have indicated significant Orthodox growth in the past decade. As ever, this growth is reflected in local Federation activity. Crucially, our new 11-acre cemetery in Edgwarebury Lane will provide a vital amenity for these communities. The land, close not only to the Edgware community but within easy reach of Ohr Yisrael in Elstree as well, will accommodate up to 8,000 plots and is projected to be ready for use in the next 12 months. Significantly, Borehamwood and Elstree have shown a 40-50% increase in the size of the community over the last decade and it has become a vibrant centre of Jewish life.

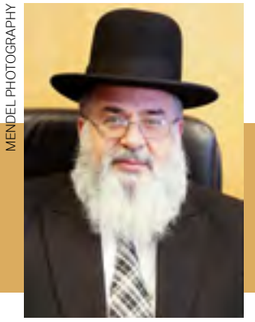
When the Federation was established in the East End of London nearly 130 years ago, it was in response to a rapid increase in the number of Jewish immigrants to that area of the city. The Federation understood their needs and was able to provide them with a communal model that enabled them to maintain and nurture their minhogim and way of life, while fully integrating as active members of British Jewish society. Indeed, once again, the Federation is positioned to identify and respond to the needs of the current Orthodox Jewish community, tracking its growth and establishing itself as a strong presence across London and nationally. To this end, we are currently in talks with several new and established shuls with regards to joining the Federation both in London and Manchester.. We look forward to welcoming them on board in due course.

Wishing you all a chag kosher vesomeach.

Andrew

3 parent babies

Halachic Perspectives on Mitochondrial Donation



MENDEL PHOTOGRAPHY

Dayan Y.Y. Lichtenstein
ROSH BEIS DIN

On 24th February 2015 the UK became the first country to approve laws to allow the creation of babies using genetic material from three people. The procedure was approved by the House of Lords and is now in the process of being licenced by the fertility regulator. If all goes to plan, the first 'three-parent baby' could be born as early as 2016 - but what does Halacha have to say about it? Rosh Beis Din Dayan Y Y Lichtenstein explains the Torah perspective.

Recent legislation in the UK has allowed a new medical advance - transfer of nuclear genetic material from the mitochondria of one woman to another, by a technique known as 'Spindle Transfer'.

In plain English, the process can be explained as follows. Mitochondria are tiny energy generators inside cells containing their own little bit of DNA, separate from the genetic material of the nucleus. They supply this energy by producing a chemical known as adenosine triphosphate.

These mitochondria, which are found in the egg (but not in the sperm) may occasionally be dysfunctional for a variety of reasons such as mutation, and can then go on to cause what is known as 'mitochondrial disease' (inherent chronic illnesses that can be present at birth or go on to develop later in life). Recent evidence indicates mitochondrial damage may also be involved in age-related diseases such as diabetes, cardiovascular disease and Parkinson's.

There is no known cure for mitochondrial disease and therefore the impetus has grown for an alternative solution to be developed, in the form of transplanted mitochondria.

The preferred method of mitochondrial transfer works in the following way. First, the egg of the woman affected by mitochondrial abnormalities is removed and the nuclear DNA extracted. A donated egg from another woman is taken, its nuclear DNA is then removed leaving behind the healthy mitochondrial DNA. The nuclear DNA of the affected woman is then transplanted into the body of the healthy egg, resulting in an egg which has the DNA of the affected woman,

3 Parent Babies

minus her 'damaged' mitochondrial DNA which has been replaced by the 'good' DNA of the healthy woman.

Effectively, any resulting baby from this process would then have genetic material from three people - one man (the father) and two women (the mothers?). Although less than one percent of the embryonic DNA has actually been altered, the effect of the mitochondrial DNA is huge because mitochondria work in every single cell in the human body to produce energy and it goes without saying that all the diseases associated with problematic mitochondrial DNA would be eliminated, with the UK itself accounting for thousands of cases. Now that Parliament has approved the technique, all fertility clinics in the UK will be availing themselves of this therapy.

There is no known cure for mitochondrial disease and therefore the impetus has grown for an alternative solution to be developed

But from a Halachic perspective, there are several questions we need to consider.

1. Would Halacha actually permit this procedure?
2. Would there be any negative ramifications on the status of the child - who is the mother of the child in Halacha, or are there two mothers? And if the mitochondrial DNA comes from a non-Jewish woman, is the child Jewish?

To begin with the first question, it seems to me that not only is this procedure permitted, it may even be obligatory in a case where genetic testing has revealed faulty mitochondrial DNA. If one has an opportunity to ensure that another Jew can avoid physical damage he is required to do so under the heading of 'Nor shall you stand idly by the blood of your fellow' *(Vayikra 19.6)*. The Rambam quotes the Torah's requirement to restore lost property ('And you shall restore it to him' - *Devorim 22.2*) as the source for the obligation to heal a fellow Jew (commentary to the *Mishna Nedarim 4.4*).

One might argue that this rule only applies if a foetus already exists and not for an egg that is merely potential life. According to this argument, it would be permitted for a woman to have children when there is a known danger that the child will be deformed. Yet the Halacha advises that one should not marry into a family with certain medical conditions, in order to avoid the possibility of having a child with that condition. It should also be noted that if one chooses to violate this advice of the Talmud, once the marriage has been contracted there is a *mitzvah* of *pru urvu* (to procreate). (Women are not required to fulfil the *mitzvah* of *pru urvu* but they do fulfil a *mitzvah* of '*sheves*'- populating the world according to some authorities.) And therefore everything possible must be done to ensure the child is born healthy.

2. Status of the child - if the mitochondrial DNA comes from a Jewish woman, what is the status of the child? Over 20 years ago a similar question was raised to many Halachic authorities in IVF situations where the donor of the egg was Jewish and the host mother was not Jewish - or vice versa. What was the Halachic status of the child?

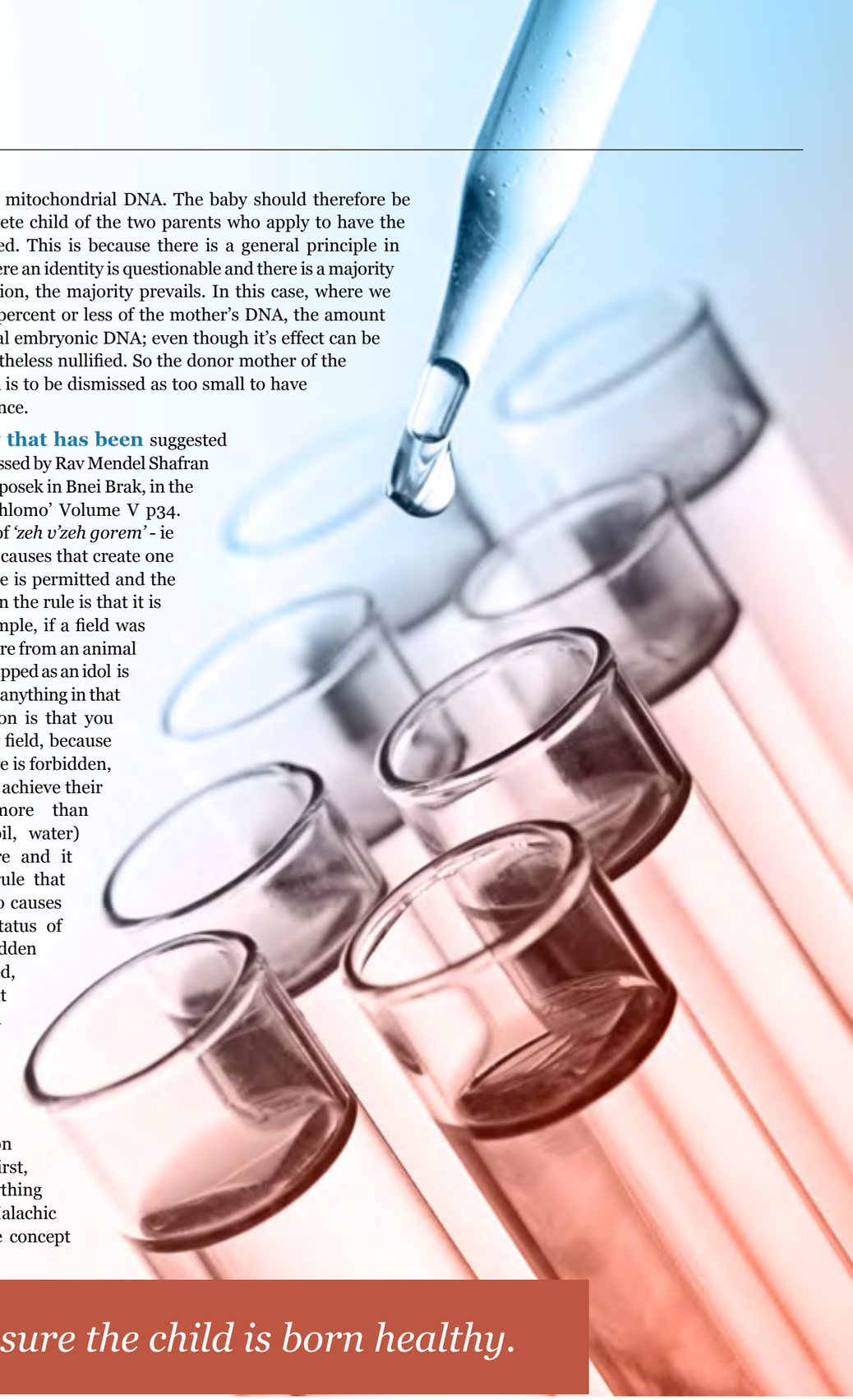
The leading Halachic authorities of the time, Harav Sholomo Zalman Auerbach z"tl and Harav Yosef Shalom Eliashiv z"tl, both ruled that the status was '*sofek*' - in doubt - and therefore all Halachic stringencies were to be applied.

Harav Ovadia Yosef z"tl ruled that the egg donor was to be consider the mother. Conversely, Rabbi J D Bleich in 'Contemporary Halachic Problems' (Volume 4) paskened that the host mother was the real mother and quoted other Halachic authorities to support this. He left open the possibility of two mothers, a point which has been taken up recently by Dovid Lichtenstein (no relation!) in his book 'Halachic Debates of Current Events"' - Chapter 17, 'Can a child have two halachic mothers or fathers?' .

Our situation is different in that a *shaila* of who is the mother only arises if the donor egg mother is actually considered to have the status of mother. It seems to me that in this case it is clear that no such status can be attributed to the donor of the mitochondrial DNA. The baby should therefore be considered a complete child of the two parents who apply to have the procedure performed. This is because there is a general principle in Jewish Law that where an identity is questionable and there is a majority and minority situation, the majority prevails. In this case, where we are discussing one percent or less of the mother's DNA, the amount is 1/1000 of the total embryonic DNA; even though it's effect can be detected, it is nevertheless nullified. So the donor mother of the mitochondrial DNA is to be dismissed as too small to have a Halachic significance.

Another theory that has been suggested and rejected is discussed by Rav Mendel Shafran *shlita*, a prestigious posek in Bnei Brak, in the magazine 'Ateres Shlomo' Volume V p34. This is the concept of *'zeh v'zeh gorem'* - ie when there are two causes that create one entity and one cause is permitted and the other forbidden then the rule is that it is permitted. For example, if a field was fertilised with manure from an animal that had been worshipped as an idol is it permitted to plant anything in that field? The conclusion is that you may indeed use the field, because although the manure is forbidden, the resulting plants achieve their nutrients from more than one source (eg soil, water) besides the manure and it is an established rule that where there are two causes for the Halachic status of an item, one forbidden and one permitted, we always rule that it is permitted *(Yoreh Deah 142.11)*.

Nevertheless says Rav Mendel, this rule does not apply in our situation for two reasons. First, we do not find anything anywhere in Halachic literature about the concept



Everything possible must be done to ensure the child is born healthy.

3 Parent Babies

of a child having two mothers (although we do find the possibility of two fathers - *Sotah 42B* according to Tosfos). Second, if our question would only be on the child we could conceivably use this principle but our question is on the mother - who is the mother? - and there are no two causes on the mother herself.

Despite this, Rav Mendel concludes that the donor of the mitochondria is not considered a mother at all - the donation is to be considered like a hormonal insert and no more.

Thus the answer to our questions are that we do not consider the donor of the mitochondria to be a parent at all, and the procedure is not only permitted but obligatory.

Rav Osher Weiss *shlita* in Jerusalem has just written a Responsa on this issue and argues that as a matter of caution it is advisable to convert the child *lechumra* if her mitochondrial donor was non-Jewish. My opinion is that this is unnecessary and can only lead to confusion. ❖

"It seems to me that not only is this procedure permitted, it may even be obligatory in a case where genetic testing has revealed faulty mitochondrial DNA"

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Chana's 'Well services' department offers men, women and teenagers a comprehensive service, dealing with issues before they have an impact on one's reproductive health. Including diet and wellbeing; teen health for male and females; concerns about cycles; miscarriage (including recurrent); polycystic ovaries; endometriosis; and intimacy issues for both men and women.

The charity relies totally on private donations and runs a number of fundraising initiatives throughout the year. There are a number of ways you can get involved; either by volunteering administratively or in the lead-up to events and we are always happy to hear of any skill you may have which you are willing to share... Please call Louisa on 020 8203 8455 for information on how to get involved.

Confidential Helpline: 020 8201 5774

www.chana.org.uk

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The Role of CST

CST is a Jewish charity that helps ensure that our kehilla is secure and protected against terrorism and antisemitism.

The terrible events in Paris and Copenhagen brought home the importance of securing our Shuls, schools and communal buildings against attack. In January, we grieved for the victims of terrorism in Paris, murdered in a kosher shop while preparing for Shabbos. In February, a Jewish security volunteer, Dan Uzan z"l, was brutally murdered while protecting a bat mitzvah party at the main Shul in Copenhagen. He died ensuring that many others could live.

CST's volunteers make their commitment to protecting our kehilla every time they go on patrol, protect a communal building or secure a Jewish event. CST has trained thousands of volunteers to ensure that they have the best possible skills and equipment to fulfil their responsibilities.

We are grateful that in the first few weeks of 2015, over 150 new people volunteered to join CST. Every new volunteer we train makes a difference and helps us to enhance the services that we offer.

CST also trains many other people who may not wish to become security volunteers, but who may work in Jewish buildings or have a need for a basic security awareness. All of this training is provided free of charge.

CST also raises millions of pounds to invest in security equipment at communal buildings. This includes CCTV systems, alarms, gates with access control systems, anti-shatter film for windows and other physical infrastructure. Since 2008, CST has spent over £5m on improving the security infrastructure at Jewish buildings. This amount is likely to rise considerably after the attacks in Paris and Copenhagen.

Last summer also brought great pressures for many British Jews as antisemitism in this country increased in response to war in the Middle East. It is at such times that CST's work and voice is at the forefront of our community, giving Shuls, schools and communal buildings the correct help, guidance and support.

A minority of our fellow citizens think they have the right to threaten us, to preach hatred, shout at us on our way to Shul, and vilify us in social media. They are mistaken and CST will continue working with Police and Government to ensure arrests and to see that justice is done.

Working very closely with the Police, CST arranges joint patrols, training exercises, and investigates antisemitic hate crimes. This close partnership is vital for the ongoing protection of our kehilla.

CST will continue to do its work, improving security and protecting us against terrorism and antisemitism, but we cannot do it alone. We need everybody's continuing support, participation and partnership in the security effort.

Please, support the work of CST and remember; if you witness antisemitism, or feel uneasy about something you have seen, please do contact CST.

CST
PROTECTING OUR JEWISH COMMUNITY

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Manchester: 0800 980 0668

If you have previously witnessed an antisemitic activity, please call the Police non-emergency line 101, then CST, London: 020 8457 9999 Manchester: 0161 792 6666

www.cst.org.uk

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MENDEL PHOTOGRAPHY

"It's up for grabs now..."

I first heard this phrase in May 1989 and it has stuck in my memory ever since. It had been articulated then by a commentator in reference to a moment about to happen that could potentially change the lives of many and indeed make its mark on the psyche of a generation.

The Jewish People's archetypal 'up for grabs moment' took place over 3,300 ago in Egypt. Following 210 years of brutal slavery and oppression, the survivors of that experience were given an unfathomably difficult challenge. Having witnessed the miracles of the prediction and then execution of nine plagues brought upon their aggressors, Hashem told Moshe and Aharon to make a demand of the Jewish People from which they had no escape:

"Speak to the entire assembly of Israel, saying: On the tenth of this month they shall take for themselves – each man – a lamb or kid.....It shall be yours for examination until the fourteenth day of this month; the entire congregation of the assembly of Israel shall slaughter it in the afternoon. They shall take some of its blood and place it on the two doorposts and on the lintel of the houses in which they will eat it. They shall eat the flesh on that night..." (Shemos, ch.12, v.3 – 8)

"I shall go through the land of Egypt on this night and I shall strike every firstborn in the land of Egypt from man to beast...The blood shall be a sign for upon the house where you are; I shall see the blood and I shall pass over you; there shall not be a plague of destruction upon you when I strike in the land of Egypt." (Shemos, ch.12, v.12 – 13)

On the one hand, to follow Moshe and Aharon's instructions from Hashem was – they were told - their only way of being saved from the plague of the firstborn. On the other hand, suggests the Ramban, lambs were chosen to be the Pesach offering specifically because they were Egyptian deities. The Jews were being asked to take their taskmasters' gods, slaughter them before their eyes, brazenly paste the animals' blood on their doorposts and then roast their divinities' flesh whilst the Egyptians looked on. Furthermore, the timing of this command was during the month of Nissan, the month of the ram on the zodiac, believed by the Egyptians to be the month of their god. Hence, the *mitzvah* of Korban Pesach in Egypt was clearly designed to require from the Jewish People an audacious and dangerous statement of faith in Hashem. Thankfully, they were up to the challenge.

For the UK Jewish community today, although the existence of a 'do or die' issue is not so obvious, I believe that we are in the midst of a defining period of time that challenges us to stand up and be counted. No matter which strand or level of Orthodoxy one associates with, the foundations upon which we stand have been shaken in recent years. Status quos that had been taken for granted since the Second World War can no longer be relied upon. Many Jews who grew up 'traditional' do not automatically choose Jews when they marry; significant numbers of others who were raised fully practising now question their parents' 'derech'. Why is this happening now?

The majority of Jews in the UK are descendants of immigrants who arrived either side of the turn of the twentieth century. Pioneers from that generation and their children built the infrastructure of communal establishments and services that we still benefit from today. Those Jews who stayed true to their faith then, did so despite great adversity. The Jewish energy and loyalty created by the choices and self-sacrifice of our Bubbas and Zeidas allowed subsequent generations to maintain their religious practises, without needing the same amount of exertion that began the momentum. Have we ever needed to struggle to keep kosher or regularly find new employment to allow us to keep Shabbos? As each year passes our memories of the heroes of yesteryear fades and the energy that drives our Jewish journey further depletes.

We find ourselves at a juncture in which we can either continue to 'coast' on our Jewish journeys, an option that has little cost yet is likely to have limited longevity. Or somehow we need to generate new impetus with self-sacrifice and idealism that will breathe Jewish life into our homes and communities. Rather than just following in the footsteps of those who have come before us, we need to recreate those footsteps ourselves.

Do we have the fortitude to rise to the challenge? Pesach offers an opportunity to throw off the shackles and redress our beliefs, traditions and priorities with renewed vigour. Our obligations of the Seder are designed to make us relive and not just remember. Let this be the start.

Quite simply, it's up for grabs now...

DAYAN MD ELZAS, DAYAN Y Y LICHTENSTEIN AND RABBI C Z PEARLMAN

Dinei Torah at the Beis Din

An Inside View

Rabbi Doniel Grunewald

PHOTOS: MENDEL PHOTOGRAPHY

Over the past year, I have had the privilege to train as a Dayan at the Federation Beis Din. I am very grateful to the Dayonim and the Trustees for having given me this opportunity – it has offered me the chance to gain an inside view into how Dinei Torah at the Beis Din work. It has, however, become apparent to me that to those not in the know, the workings of the Beis Din can seem rather mysterious.

The role of the Beis Din in the context of Dinei Torah is to resolve disputes which would otherwise go to Court, according to Jewish Law, yet in a legally enforceable manner.

Basic information about how Dinei Torah work is available from the Beis Din itself, and I would urge readers who are unfamiliar to become acquainted with it, at least as a matter of Jewish awareness. But that is not the purpose of this article. Rather, I would like to share certain other aspects of Dinei Torah that I have come to appreciate, so as to bring to life and demystify the Beis Din. I hope that, in a small way, this will restore the respect that our Beis Din, and indeed many Botei Din, deserve.

"SHAMOA BEIN ACHEICHIM"

In the Torah's Justice System, the Dayonim's exposure to the case begins with the Beis Din hearing, in which they hear the arguments of each *Ba'al Din* [litigant] in the presence of the other. Generally speaking, this may not be preceded by any written presentations.

This is based on a Torah requirement known as *Shamoa Bein Acheichem*[1] ["Listen between your brethren"], which teaches us that a Dayan may not pay heed to the initial claims of one litigant – neither verbally nor in writing – before his opponent arrives[2].

Rashi explains that a *Ba'al Din* who is permitted to present his case **in the absence of his opponent** may present a significantly skewed version of events to the Dayan[3].

Some *Meforshim* explain that a Dayan who deviates from this requirement may cause himself to lean in his judgment to the side he became acquainted with first[4].

Of course, we do things this way because such is what the Torah dictates. However, we are required to understand the Torah's mitzvos to the best of our ability. It is clear that this problem is only of Halachic concern if the Claimant is being heard in the absence of the Respondent. Why should this be the case?

Understood correctly, this Halocho is teaching us an important psychological insight. The Gemoro at the beginning of Bovo Metzia (3a) tells us the famous principle *Ein Odom mei'iz ponov bifnei Ba'al Chovo*, that a Debtor generally does not have the gall to blatantly deny a debt to the face of his Creditor. Likewise, the presence of one's opponent has a general moderating influence on what each party says, making it easier to discern the truth. Furthermore, the Dayonim can note spontaneous reactions of each litigant to what is said by the other, at the very same time as they are hearing him.

In addition, the concept of *Shamoa Bein Acheichem* emphasises the complete neutrality and professionalism that a Beis Din must have, in order not to give any one of the Parties an unfair advantage over the other. This is something that I have seen to be of paramount importance at the Federation Beis Din.

BASIC DIN TORAH PROCEDURE

In any judicial setting, the Claimant must first present his case, uninterrupted by his opponent. In some Botei Din he may make this presentation as lengthy as he pleases. At the Federation Beis Din, however, the *Toveia* [Claimant] is asked to first give a synopsis of his case, to which the *Nitba* [Respondent] may then give his summarised response. In the view of our Rosh Beis Din, this makes the process of getting to the root of the case simpler and more efficient.

DECORUM AND FORMALITY

Din Torah proceedings at our Beis Din are conducted with a healthy measure of formality and an excellent level of decorum. In addition, there are various aspects of the setting and atmosphere which contribute to the focus and peace of mind which a Din Torah requires. Firstly, all Beis Din matters are conducted in a dedicated courtroom-like room with a raised dais for the Dayonim. Secondly, all litigants and their representatives are required – generally speaking – to stand when addressing the Beis Din.

Though this has always been "the letter of the law", it is often waived by Botei Din in contemporary times[5]. At the Federation, however, it is felt that maintaining this practice helps create the ambience that a Din Torah ought to have[6], where a Ba'al Din remains aware that he is not simply in the presence of the Dayonim, but that he is standing before them for adjudication.

1 Devorim 1:16.
2 Sanhedrin 7b; Shulchan Aruch CM 17:5.
3 See Rashi, Sanhedrin loc.cit.
4 See Maharal, Nesiv HaDin, Chapter 1; Sabbath Shiurim, Rabbi M. Miller, Volume I, on Parshas Korach and Parshas Ki Seitzei; Introduction to Sha'alos UTeshuvos Machzeh Eliyohu by Rabbi P.E. Falk.
5 See Shulchan Aruch CM 17:3 and Shach there.
6 On the general concept of standing before one who is seated, see Rashi on Bereishis 18:1, where we find that Hashem told Avrohom to sit while He "stood" and that he would be a model for the Dayonim of the future.

THE MINDSET OF THE DAYONIM, AND HOW TO CONSTRUCT A PSAK

How do our Dayonim create the mindset they require to be able to judge a Din Torah correctly? Their attitude is informed by a famous *Mishna* in *Pirkei Avos* (1:8) which says that *Ba'alei Din*[litigants] should be considered as though they were *Reshoim* [wicked people] when initially standing before the Beis Din, but as *Tzaddikim* [righteous people] when leaving the Beis Din, provided they have accepted the verdict.

This seems very strange. Is it ever the Jewish attitude to look at our fellow Jews as wicked people?

The answer to this lies in understanding the process through which the Beis Din creates its psak, or 'award'. Once a Beis Din hearing (or hearings) is complete, a Dayan, or other representative of the Beis Din, must gather together all the information that has been provided by the *Ba'alei Din*, both verbally and in writing. Through this, he will begin the Beis Din award by outlining the 'Background to the Dispute'.

The central concept here is that, as far as the Din Torah is concerned, all undisputed facts create the assumed facts of the case; or, in Halachic parlance – *Hodoas Ba'al Din k'meioh eidim domi* [an admission of a litigant is as good as a hundred witnesses]. After setting out this framework, the points of dispute – both Halachic and factual, can be isolated and Halachic principles applied. In this context, what matters is not how persuasive or charismatic a *Ba'al Din* or his advocate may have been, but simply what they have said and its Halachic import.

This explains the guidance given to us by the Mishna. In everyday life, we treat our fellow Jews with respect and this includes assuming them to be truthful, upright and honest. In general, whatever we hear from them is assumed to be true. In the context of a Din Torah, however, the Dayonim dare not build up their picture of events by simply assuming what is said to be true. If they hear something that qualifies as a *Hodo'as Ba'al Din*, it will be binding, and they are entitled to make claims which may have certain Halachic force. Beyond that, however, the attitude of the Dayonim must be that their presentation of the facts may be completely untrue. For the purposes of the Din Torah, they are treated as *Reshoim*, whose words have no intrinsic trustworthiness.

However, adds the Mishna, this only applies while the litigation is yet in progress. But the instant the Din Torah is over and the litigants have accepted the verdict, they are to be viewed as Tzaddikim, as we would want to view every Jew. In the words of the Possuk: "*V'ameich kullom Tzaddikim* – Your Nation (Hashem) are all *Tzaddikim*".

THE EMPHASIS ON REACHING THE TRUTH, AND THE SUBTLE SKILL OF CROSS-EXAMINATION

When beginning to train, I was immediately struck by the strong emphasis placed by our Dayonim on working out what *really* happened in a dispute situation, in order to find the key to a Din Torah. I began to appreciate that, through their knowledge and experience, the Dayonim have developed an integrated and finely-tuned Halachic perspective. Together with a clear sense of justice, this leads – with Hashem's help – to a clear and well-considered psak.

This attitude to paskening a Din Torah is clearly reflected in the *Shulchan Aruch* [Code of Jewish Law], *Choshen Mishpat* 15:1-2. There, the *Mechaber* (as R' Yosef Karo, author of Shulchan Aruch is colloquially known) writes at length about a Dayan who, having heard full testimony from witnesses, feels ill at ease. Though, technically speaking the testimony points to a certain conclusion, the Dayan feels that somehow the claim seems dishonest. In such a case, says the *Mechaber*, the Dayan should not rule solely on the technicalities of the case, even if it would leave him no choice but to remove himself from the case! Rather, he should continue probing the witnesses so that, somehow, the truth should become clearer.

Again, guidance for this is found in *Pirkei Avos*, where the very next *Mishna* (1:9) says that a Dayan should probe witnesses at length, but at the same time take care what he says, "lest from within them [his words] they learn to lie".

Though the Mishna mentions witnesses, the same principle surely applies to questioning litigants as well. Since the Dayonim know the principle they are using to determine the psak this could naturally become apparent in their line of questioning, tempting a *Ba'al Din* to tailor the story to obtain the psak he feels he deserves. Much better, therefore, for them to keep their cards close to their chest, veiling their questioning, to maximise the likelihood of straightforward and honest answers.

BEIS DIN VS. THE COURT – A PRACTICAL AND IDEOLOGICAL ISSUE

My involvement with the Beis Din has brought me face-to-face with broader Beis Din issues as well. Among these, a major one is the fact that the Beis Din as an institution faces a constant cultural challenge. I have found it sad and somewhat frustrating that, in the eyes of so many people, the English courts rather than the Beis Din, are the only natural way for a Jewish English citizen to resolve his disputes[7].

From a simple practical standpoint, I have seen that this should surely not be the case. Botei Din in general function as legally recognised Courts of Arbitration and their verdicts are fully enforceable by the courts if necessary[8]. And, in many cases, the Beis Din system can be significantly quicker and cheaper than the court option.

In addition to this, there are of course major ideological issues here as well. As is well known, recourse to the English Courts is ordinarily forbidden by the Halocho[9]. Going deeper than the technical Halocho, however, this is an issue that cuts to the heart of the Jewish ethos and of our Jewish pride.

As committed Jews who take pride in our Heritage, can we really prefer a man-made system of law to the Torah's Divine system? And as faithful Jews with a pride in our people, can we not trust the 'Jewish mind', which has done so much for the world, to maintain a system of law and adjudication at least as good as that of the nations around us?

AFTERWORD – THE SACRED TASK OF DINEI TORAH

I would like to finish with a thought that perhaps captures the outlook that we – as Torah Jews – should have on the work of the Beis Din. The Gemoro[10] says that a Dayan who issues a truly correct Judgment becomes a Partner with Hashem in the Creation of the World. Where the physical Creation of the World was Stage One of a Process, the imposition of law and order through Hashem's Torah Law is a natural Stage Two, and hence the role of human beings as the Junior Partners in the World. This is a perspective that has, for many years, inspired me to respect and aspire to being a part of this sacred task.

Rabbi Doniel Grunewald is the son of Rabbi Yaakov Grunewald, Emeritus Rabbi of Pinner Shul and grandson of Rabbi H I Grunewald z"l, former Rov of Munich, Germany. He grew up in Pinner and studied in yeshivos and kollelim in both Gateshead and Israel. He has been active in Jewish education at many levels for over 20 years and obtained Semicha in 2008. Since 2008, he has been studying for Dayonus and has been actively training at the Federation Beis Din, assisting in its Din Torah Awards and related matters for the last 18 months.

7 I am aware of certain worries that lawyers have which lead them to be concerned that the Beis Din system is inadequate. To the extent that these concerns are a fundamental lack of confidence with the Torah System itself, they are obviously not acceptable within Torah Judaism. Notwithstanding this, there are various practical concerns that law professionals have which may be more valid. Whilst a full discussion of these issues is beyond the scope of this article, I have found one point to be particularly worthy of mention. A system such as ours, where proceedings begin with the hearing, makes it possible for one Party to "ambush" the other with arguments that he completely failed to anticipate and is therefore unprepared for. Because of this, it is crucial for any litigant at a Din Torah to know that, should he at any time feel ambushed by a particular argument he should express this to the Beis Din, who may feel it appropriate to adjourn as necessary.

8 In the case of the Federation Beis Din in particular, our Rosh Beis Din Dayan Lichtenstein is a member of the Chartered Institute of Arbitrators, as a result of which he complies with their Code of Professional and Ethical Conduct. This raises the status of our Beis Din in the eyes of the English Courts. Courts in general rarely set aside Decisions made by Courts of Arbitration, and they are even less likely to do so given additional certification of this nature.

9 Shulchan Aruch CM 26:1; Rashi, Shemos 21:1. Indeed, the Halachic problem with use of secular courts is twofold. Firstly, the very recourse to those courts where there is a Torah-based alternative is forbidden as being tantamount to a rejection of the Torah. Secondly, where secular law deviates from Torah Law, collecting money on the basis of entitlement in secular law could be forbidden by Torah Law.

10 Shabbos 10a. This is quoted and discussed by the Tur in his Preface to Choshen Mishpat, Siman 1.

PHOTOS: JAMIE NESSIM

Celebrating 30 Years of the Aviv Restaurant

Thirty years ago, the kosher restaurant scene in North West London was almost non-existent. One eatery in Hendon, another couple in Golders Green and none at all in Edgware. In 2015 of course, things couldn't be more different – with a range of different cuisine options available, from Chinese to Indian, Italian and Thai to Israeli and everything in between, the kosher consumer is spoilt for choice.

But in a business where failure is commonplace and new start-ups close more frequently than in any other UK sector, there is only one restaurant that has been around to witness the transition over the past three decades – and that is the Aviv in Edgware.

The Aviv first opened its doors in July 1985, the brainchild of Israeli restaurateur Eli Urinov. The double-fronted premises at 87-89 High Street was formerly a music shop and a florist. Urinov, who had owned and run restaurants in his native Israel, moved to the UK with his British-born wife at the end of the 70s. He was persuaded to try his hand at opening a kosher eatery in London by a local Jewish bank manager, Jack Shebson. The Aviv has been licenced under the auspices of the Federation ever since, and business has thrived. In the early days, frum diners from North and North West London would venture out to Edgware when they felt like eating further afield; these days of course, there is sufficient heimishe clientele locally to fill its tables several times over every evening.

For the past few years, the Aviv has been run on a day-to-day basis by Mr Urinov's two sons, Adam and Daniel, on a rotation basis with the running of their other eatery, Metsuyan (also licenced by the Federation). Daniel was seven years old when the Aviv opened its doors.

"I used to help out with the running of the restaurant during school holidays and while I was at university," he recalls. "It's very much a business with a family feel – some of our staff have been with us almost 23 years now."

Indeed, in its entire 30 year history the Aviv has only employed two mashgichim (the first was killed in a tragic car accident in 1999), who know the kitchen and the set-up intimately, ensuring an extremely high standard of kashrus.

The Aviv's cuisine has always featured a fusion of Israeli and traditional style dishes (think chopped liver and latkes vying for space on the menu with humus and tahina). And while the prices have changed over the years – the three-course set menu in the '90s would have set you back just £10.95! – the bill of fare has remained more or less the same.

"There's been a huge surge in the numbers of people who keep kosher over the past 20 years or so, and it's a real privilege to have been able to play a part in that."

"Every dish on the menu is very popular with the diners," explains Daniel. "If it wasn't, it wouldn't be on there! But it's important in a restaurant not to let the menu get too broad or it becomes unmanageable. We try to introduce a couple of new dishes every year or so, but deciding which old favourites to remove can be tricky."

New for 2015 is an entrée of slow-roast beef with red wine and shallots and a starter of grilled aubergine, zaatar and tahina with pine nuts. Daniel's own top choice though is the perennial favourite of steak with chips and fried onions.

Although Daniel and Adam were just children when the Aviv opened for business, Daniel is very aware of the huge changes that have taken place in the kosher food industry over the past three decades.

"The standard is simply a lot higher now than it used to be," he comments. "Businesses are run very professionally. By contrast, access to new world class dishes is far easier – there's no such thing anymore as a chef guarding his recipes, those days are long gone. An online search will yield recipes from restaurants and well-known chefs all over the world. You have to trust your intuition to a certain extent, but from there it's just a question of tweaking the ingredients so that they work for the kosher market."

There is a common perception that running a restaurant is an all-consuming, high pressured business, but Daniel asserts that with a strong team and good managers, it's actually an excellent profession for a young family man to go into.

"Although there can be quite late nights from time to time, which I can't claim to enjoy, in general it's very flexible work."

One piece of advice he stresses for newcomers to the industry though, is to remember that no matter how passionate you are about food or about running a restaurant, you must always treat it as a business and not merely a hobby.

"So many restaurants end up closing down not long after they've opened," he says. "You have to have the financials down to a tee."

Being in the business for so many years means that the Urinovs are a real fixture in the Edgware kehilla and have many happy memories to look back on.

"We've had people meeting their spouses at the Aviv for the first time, going on to hold sheva brachos meals there, and then coming back years later for the bar and bas mitvahs of their children," he recalls. "We get a lot of nachas from being involved in all these simchas and from running so many family celebrations".

Daniel also sees a spiritual side to what is generally classed as a very 'physical' business.

"Ultimately it's all about ensuring people have the ability to access kosher food and still enjoy the social side of eating out," he says. "There's been a huge surge in the numbers of people who keep kosher over the past 20 years or so, and it's a real privilege to have been able to play a part in that, through running the Aviv."

The Aviv Restaurant is at 87-89 High Street, Edgware. For more information visit www.avivrestaurant.com

Jewish Blind & Disabled

Empowering Ability

One in five people in the UK suffer from a physical disability or impaired vision and for most this comes as a shocking and unexpected diagnosis at some point in their lives. Our unique developments of mobility apartments with 24/7 on site support enables at least some of those affected to live an independent life behind their own front door.

However, there are many on our waiting lists unable currently to benefit from our state-of-the-art facilities. There are also those who, for whatever reason, wish to stay in their current home for as long as they can.

Until now there has been no easy to use way for these people to find out how they can be enabled to manage for themselves within their own homes. Instead, often at a time of great emotional distress following a diagnosis, they had both to try to discover where to go for help and advice and to think about all the issues that they may now need to consider in their quest to maintain their vital independence for as long as possible.

This situation has now changed. Jewish Blind & Disabled has developed a new online resource - Empowering Ability, which is easily accessed via the main Jewish Blind & Disabled website - www.jbd.org. This is available to anyone in the UK Jewish community affected by physical disability wherever they may live and is of immense value not only to the person with the disability but also to their family and carers.

Empowering Ability offers a wealth of information to those who may suddenly find themselves in a situation they had never expected or planned for. The service offers readers a clear pathway through a range of 'Yes' and 'No' options to have their questions answered. Questions they may not even know they have until they use this essential resource.

From queries about kitchen appliances and putting your shoes on; washing up and Shabbat friendly equipment; to getting help if you fall - the free service promises to be a community lifeline.

"We are hugely proud to be able to offer this service to everyone across the country who may need it," says Jewish Blind & Disabled Chief Executive Hazel Kaye. "Unlike our unique developments of mobility apartments, this resource is not tethered to any particular geographic region as it is available to anyone with access to the internet. It will also be of particular benefit to the many on our waiting lists struggling to cope in accommodation that may be unsuitable to their needs."

To see the resource for yourself please visit www.jbd.org and click on the Empowering Ability tab at the top of the page.

JEWISH BLIND & DISABLED
The key to independence

ז' אדר
7 Adar
CHEVRA KADISHA
Seudah

L-R, RABBI E SALASNIK, RABBI H I FELDMAN, RABBI AC FEUER, DAYAN Y Y LICHTENSTEIN, DAYAN MD ELZAS, DAYAN M GELLEY, DAYAN B ECKSTEIN

Nearly 200 members of the Federation of Synagogues Chevra Kadisha, as well as many distinguished Rabbonim and members of the kehilla, marked Zayin Adar with a celebratory Seudah at the Od Yosef Chai Hall in Hendon on Thursday evening 26th February. Zayin Adar, the birthdate and the yahrzeit of Moshe Rabeinu, is the date traditionally observed by Chevra Kadisha members for fasting and for feasting, celebrating with a Siyum and a Seudah at the conclusion of the day.

7 ADAR SEUDAH PHOTOS © BLAKE EZRA PHOTOGRAPHY LTD. 2015

7 Adar Seudah

This particular Zayin Adar was particularly auspicious for the Federation, as 5775 marks the 125th anniversary of the consecration of Edmonton Federation Beis Hakevoros, a cemetery where many gedolim of yesteryear were laid to rest and which continues to function to this day.

Guests were welcomed to the seudah by Trustee, Mr Menachem Gertner, who praised the intrinsic chesed shel emes of the Chevra. Later in the evening, Rosh Beis Din Dayan Yisroel Yaakov Lichtenstein *shlita* was invited to take the podium. He welcomed many of the guests, including Dayan Eckstein, a longstanding member of the Chevra and a close associate of the Federation – the Seudah was catered by Mr Arieh Wagner under the joint hashgocha of Federation Mehadrin and Dayan Eckstein. Dayan Lichtenstein commented that in 26 years, he had never heard a word of complaint about the Chevra Kadisha. The Dayan then welcomed the guest speaker for the evening, Rav Avrohom Chaim Feuer, *shlita*, who had flown in from Eretz Yisrael especially for the occasion with his wife. Rebbetzin Luba Feuer is a daughter of R'Mordechai Gifter z"tkl and a great-great granddaughter of R'Leizer Gordon, the Telzer Rov (see side bar).

Rav Feuer began with a story that illustrated the importance of minhogei Yisroel, the customs of Israel. 'Minhag oker din', he explained – minhag has the ability to uproot din. The Chevra Kadisha, Rav Feuer expounded, is itself oker din, because so many of its practices are based on minhogim. The Chevra is our best protection, and in these troubled times far more effective and important than any guards or guns.

Rav Feuer concluded by referring to the Kehilla Kedosha of the Federation, speaking of the 'palpable energy, exhilaration and passion' he had sensed in the organisation – it was, he said 'an excitement centre.'

Rabbi Feuer

Dayan Lichtenstein

Michael Ezra, Rabbi Jeffrey Cohen, Dr Eli Kienwald

At the end of the evening, Trustee Mr Moshe Winegarten gave the vote of thanks, particularly mentioning Rabbi Feldman, Emeritus Rov of the GGBH, who had graced the evening with his presence. Rav Feldman's father z"tl was a Federation Rov and is buried in Edmonton close to R'Gordon. Finally, he juxtaposed the commemoration of Edmonton with the work that is now being carried out by the Federation at the site of its new Beis Hakevoros in Edgware highlighting that the Federation is an organisation which looks to its auspicious past to inspire an equally promising future.

Andrew Cohen, Federation President, and Rabbi C Z Pearlman

Dayan B Eckstein Rabbi E Schneebalg and Rabbi D Tugendhaft

Federation Trustees Moshe Winegarten and Menachem Gertner

The Federation is an organisation which looks to its auspicious past to inspire an equally promising future.

Rabbi Feldman and Rabbi Feuer

7 Adar Seudah - In Memorial

Rav Reuven Dov Dessler זצ"ל

In the Western section of Edmonton Federation Cemetery lies the grave of Rav Reuven Dov Dessler z"tl, who was niftar in London in 1934 (14 Teves 5695). Rav Dessler moved to London in 1931 to be close to his son, Hagaon Hatzaddik R'Eliyohu Eliezer Dessler z"tl, who at the time was acting as the Rabbi in the Ain Yakov Federation Affiliate shul on Heneage Street in the East End.

Born in 1863 (5623) in the city of Libau, Latvia to R'Yisroel Dovid Dessler and his Rebbetzin Chinka Hinda, R'Reuven Dov was a friend and close associate of the Alter of Kelm, Rav Simcha Zissel Ziv. By the age of 11, he was a learning at the feet of the Alter as a student in the famed Kelm Talmud Torah, remaining there for close to 25 years. In his later years, the Alter of Kelm suffered from precarious health and was forbidden to speak – R'Reuven Dov assisted him greatly in the running of the Talmud Torah. The Alter valued him highly, publicly praising his yiras shomayim and commenting that it would have been worth establishing the Talmud Torah for R'Reuven Dov alone.

R'Reuven Dov was married twice – Rebbetzin Hene Freidel, the mother of his only child, Eliyohu Eliezer, passed away from illness when the boy was very young.

By the time World War I broke out R'Reuven Dov had become a highly successful timber merchant in the Lithuanian city of Gomel where he and his brother were able to support several yeshivos with the profits from their thriving business.

With the onset of the Communist Revolution, however, the Desslers' timber business failed and R'Reuven Dov was forced to flee through Russia, making his way back to Kelm through a series of nissim. He reached Kelm in 1918 and was established as the new director of the Talmud Torah.

R'Reuven Dov first travelled to London in 1928 for medical treatment. He was accompanied by his son R'Eliyohu Eliezer, who decided to remain in England to try and recoup some of the family's financial losses, taking up the rabbinic position at the Federation. By 1931, R'Eliyohu was able to bring over his wife, Rebbetzin Bluma (a granddaughter of the Alter of Kelm) and their children to London to join him. R'Reuven Dov, by then aged 68, accompanied them and lived with the family until his petirah in December 1934.

MATZEVO OF RAV REUVEN DOV DESSLER

Rav Eliezer (Leizer) Gordon זצ"ל

In the year 1910, the size of the Jewish community in the United Kingdom was estimated at 245,000 people. It is therefore astounding to consider that on 14th February of that year, some 50,000 members of the kehilla turned out for the levaya of R'Eliezer Gordon z"tl, who was niftar the previous night (5 Adar I 5670) and buried in Edmonton Federation Cemetery.

R'Gordon's journey to London from the Lithuanian village of Chernian where he was born in 1841 is a fascinating one.

As a child, R'Eliezer showed outstanding promise as a Torah scholar, learning first in the Zaretz Yeshiva in Vilna and later transferring to the yeshiva of R'Yisroael Salanter in Kovno. He went on to marry Sarah Miriam, the daughter of the Rav of Kovno, R'Avrohom Yitzchok Neviazhsky, who supported them for many years.

After the petira of R'Neviazhsky in 1873, R'Gordon briefly took over as Rav of Kovno before departing for Kelm three months later. After some years as Rav of Kelm, he headed to Slabodka and then, eventually, moved to Telshe, or Telz, to serve as the Rabbi there, arriving in 1884. Under his jurisdiction, the yeshiva of Telz grew into one of the most famous yeshivos in the world.

R'Gordon instituted many changes in the Telshe Yeshiva which are taken for granted today but at the time were considered revolutionary. He divided the talmidim into different levels so they could learn at a pace suited to their age and ability. He appointed a musar mashgiach to look after the spiritual development of his students. And finally he instituted a new approach to learning, based on logic and understanding of gemara.

R'Gordon's dedication to the Telshe yeshiva was unwavering – when tragedy struck Telz in 1908 and a fire broke out burning down both the yeshiva buildings and many of the town's, he insisted on travelling abroad to raise money despite his own precarious health.

Arriving in London with his wife in 1910, at the age of 70, he was welcomed by the town's Rabbonim, who called a meeting of philanthropists to discuss Telz's plight. But his appeal was not well received. Broken with disappointment, he suffered a heart attack that same night and was niftar shortly afterwards.

By all accounts, the Jewish community in London was grief-stricken when hearing of R'Gordon's petira so soon after his arrival in London and the appeal for Telshe finally took off. At the end of the shiva, simultaneous hespedim were organised in all the shuls in the East End, with a collection raising £50 for the yeshiva and for Rebbetzin Gordon. The Montagu family, founders of the Federation of Synagogues, donated a further £50 to the yeshiva.

R'Gordon is buried in Edmonton Federation cemetery and his kever visited by yidden from across the globe.

OHEL OF RAV LEIZER GORDON

Lord Samuel Montagu

Samuel Montagu was born Moses Samuel, the second son of Louis Samuel and his wife Henrietta Israel of Liverpool. Mr Samuel Senior was a watchmaker and jeweller, but his son, known by the Anglicised form of his name, Montagu, did not want to continue in the family trade. Instead, aged 21, Montagu established a banking firm, Samuel Montagu and Company of London (he had his name reversed by Royal decree while still at school), and went on to make his fortune. In 1862 he married Ellen Cohen and raised a family of ten children – six daughters and four sons.

At that time the Anglo-Jewish community was undergoing a metamorphosis. Yiddish-speaking immigrants were streaming into London, a stark contrast to the well-established, English speaking and highly educated Jewish elite. A committed Orthodox Jew who spoke fluent Yiddish, Montagu decided to get involved, becoming treasurer of the Jews' Temporary Shelter, a member of the Religious Education Board, and President of the Board of Shechita. In 1885 he was elected to Parliament as a Liberal MP.

In 1887, Montagu decided to bring together the smaller East End shuls or 'chevros', typically patronised by the frum, Yiddish speaking Eastern European immigrants, under one umbrella - his 'Federation of Synagogues'. The Federation was affordable to the poor Jew; it had lower burial society fees and did not turn away members for lack of funds. With an initial membership of 16 shuls and 1300 members, by the turn of the century the organisation had grown to represent some 39 shuls - and 24,000 people. Montagu did not believe in encouraging the immigrant Jews to abandon their old customs but did insist that the official language at all synagogue meetings was English – in this way, he helped the community members to integrate without losing their minhogim.

In 1907, four years before his death, Samuel Montagu was raised to the peerage, becoming the first Baron Swaythling, of Swaythling in Southampton. He passed away in 1911 at the age of 78, stipulating in his will that his children only inherit his estate if they married Jewish and continued to remain committed to the Jewish faith.

Lord Montagu was buried in Edmonton cemetery, on the land that he himself had donated to the Federation of Synagogues some 20 years earlier with the goal of encouraging migration of the community from the overcrowded Whitechapel slums to the leafy suburbs.

KEVER OF LORD MONTAGU

The Sassover Rebbes זצ"ל

Rav Chanoch Henoch Dov Rubin arrived in London in 1922, having left his hometown of Sassov to escape persecution in Eastern Europe. He was one of the first chassidishe Rebbes to make his home in London, setting up court in the East End together with his wife, Rebbetzin Devorah, and young family. By 1925, having outgrown its original location, the shul was relocated to a new home at 34 Settles Street as an affiliate of the Federation.

Rabbi Chanoch Henoch Dov came from an illustrious lineage. His maternal grandfather, Rav Shlomo Mayer, or R'Shlomo of Sassov, was selected to take over as the

7 Adar Seudah - In Memorial

Sassover Rebbe on the guidance of the Sar Shalom of Belz. In the mid-19th century, after the immediate descendants of R'Moshe Leib Sassover had set up their own Chassidic courts elsewhere, leaving Sassov without a Rebbe, the Sar Shalom advised the townsfolk to nominate Reb Shlomo, who became a great leader in his own right. His daughter Rechel (R'Chanoch Henoch's mother), married Rav Elazer Rubin, who continued the dynasty.

Tragically, R'Chanoch Henoch Dov became seriously ill in 1929 and relocated to lodgings on Valkyrie Road in Westcliff-on-Sea, where he was niftar on 21st July - 13 Tammuz 5689, aged just 40. His levaya departed from Settles Street to Edmonton Federation Cemetery the following day and was reported far and wide across the UK.

After R'Chanoch Henoch's untimely passing, his oldest son Simcha, then just 19 years old, succeeded him as Sassover Rebbe. R'Simcha Rubin spoke excellent English, having spent his teenage years in London, and despite his young age soon proved himself an outstanding Rebbe, beloved by his community and yidden of all stripes.

In 1942, the Sassover Rebbe moved north to Golders Green, first establishing his shtiebel at 843 Finchley Road before moving it to its present address on Helenslea Road in the 1980s, where it retained its affiliate membership of the Federation.

Over the years, the Sassover Rebbe worked tirelessly to help the kehilla, personally raising funds for numerous causes, many of which only came to light after his petirah.

The Sassover Rebbe was niftar on 11 Sivan 5763 / 2003, at the age of 93. In later years he suffered from ill-health, but this did not detract from his now-legendary tzedokoh activities and his tireless commitment to raising standards of tznius and kashrus. His kevuroh too, took place at Edmonton Federation cemetery.

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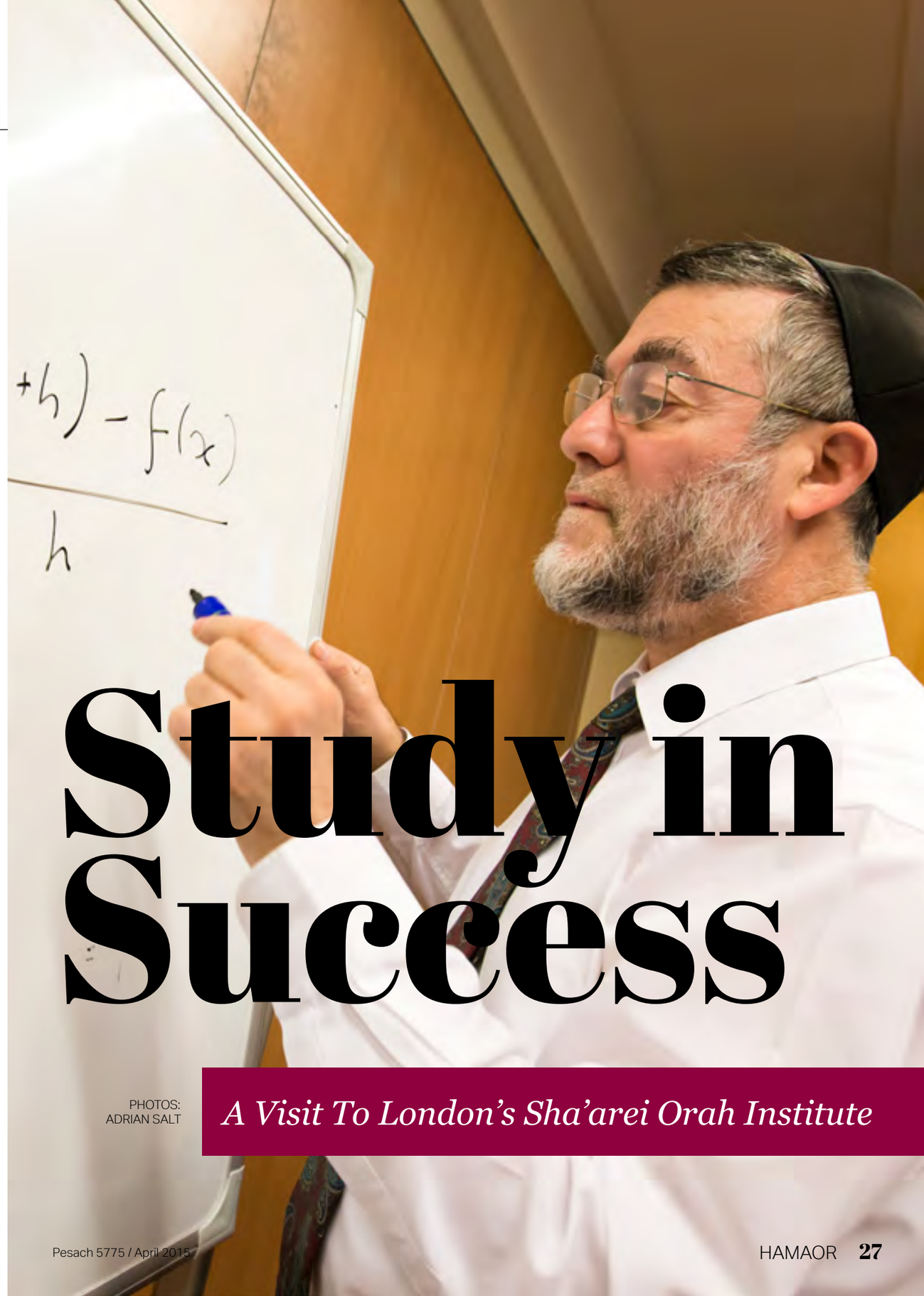


Study in Success

PHOTOS: ADRIAN SALT

A Visit To London's Sha'arei Orah Institute

Sha'arei Orah

It is an unavoidable fact of life that most professions in the 21st century have an academic qualification associated with them. Of course, there will always be people who achieve great professional success without spending any time in further education and without any letters after their name. But in the cutthroat world of employment today, a good degree from a recognised university will always give a candidate the edge.

For frum boys returning from several years engrossed in serious Torah study in yeshiva, however, university life tends to be a shock to the system. They need to gain a degree, but thrown into a bewildering world of lectures and tutorials, these students often find themselves floundering. They try desperately to maintain their Torah learning schedules as well as giving their best to their chosen academic discipline, but the challenge is sometimes insurmountable.

It was witnessing the difficulties that returning yeshiva boys faced in the world of academia that prompted Rabbi Zvi Hirsch Lieberman of the Edgware Adass community in Edgware to launch the Sha'arei Orah Institute in London some eight years ago.

"Shaarei Orah began with the dream of providing an opportunity to those who wanted to maintain their Torah learning at a high standard while attaining a quality secular certification," said Rabbi Lieberman. "It becomes ever more necessary to enable our budding Bnei Torah to persevere in their serious commitment to Torah and mitzvos while earning an honourable income. That in turn will allow them to support themselves and the Torah institutions that are so desperate for funds."

Sha'arei Orah was structured around the premise that boys on the programme would spend a full morning in an authentic yeshiva-style Beis Hamedrash environment, while devoting time in the afternoon to academic pursuits, based at a dedicated centre with assistance from tutors and other qualified educators.

"I came on board in around 2008 as the director of the Beis Hamedrash programme," says Rabbi Yaakov Hamer, Rov of the Finchley Federation shul. "At the time there was just a small handful of boys enrolled; today there are nearly 30 boys who come to learn at our centre in Golders Green each week."

The boys on the programme are divided into different shiurim (streams)

and learn alongside men who are full-time kollel students, studying the same material as them, which gives them access to mentors and a dynamic, thriving learning environment. The Beis Hamedrash programme is run in isolation to the academic study, meaning that for a variety of reasons there are some boys who choose only to attend the morning learning sessions and who work or study independently in the afternoons.

For those who do choose to take advantage of the full service offered by the Institute, afternoons are spent at the Academic Centre London (ACL) in Hendon, under the guidance of Academic Director Dr Sholom Springer and his team of staff.

"ACL offers students three different tracks to choose from," explains Rabbi Hamer. "The first is the A Level track, geared towards those young men who left school directly after completing their GCSEs and who would now like to gain these qualifications. The second track is for those who are completing America BA programmes, which gives them credits for yeshiva study via proficiency exams. This option is for those boys who wish to fast track onto a British MA degree or a QTS (Qualified Teacher Status) programme."

The final ACL track is the university programme, the only programme of its kind in Europe. Boys wishing to gain a quality degree in a Torah environment apply to study for University of London external degrees. These are available in a range of disciplines.

"We have boys studying finance, law and banking, which are very popular, and other boys choosing to focus on a History or Politics BA," says Rabbi Hamer.

Once accepted onto the course of their choice, ACL provides dedicated tutors, a place to study, and crucially, the discipline and structure they would not have access to without the support of the centre.

> *"The programme gave me the skills to balance a Torah life with a successful professional career"*

"Undoubtedly I achieved a far greater level of degree with the care of Dr Springer, Rabbi Hamer and the ACL staff than I would've done on my own," said graduate Daniel Green, who completed a degree in Political Science.

Graduate Jamie Romer, who recently started working as a solicitor at a highly regarded London law firm, concurred.

"The programme gave me the skills to balance a Torah life with a successful professional career," he commented.

Starting with a single boy on its programme nearly a decade ago, the Shaarei Orah institute has thrived over the years, with several graduates beating fierce competition to win coveted positions at top firms. Spokesmen for several highly regarded companies including Clifford Chance, Accenture and PWC have all confirmed that they don't differentiate between a degree awarded through external study and one studied as part of an in-house course. The programme does not rest on its laurels however. Future plans include a separate study provision for girls, as well as a bid for full accreditation from the University of London as a study centre.

"We are very proud of our ACL graduates," says Rabbi Hamer, "Our programme has enabled them to commit fully to their Torah studies and continue on the path they began during their years in yeshiva, coming away with both a top quality degree and – crucially – their enthusiasm and excitement for learning Torah fully intact and uncompromised. That's what we set out to do with Sha'arei Orah – we are responding a vital need within the community and hope to be able to do so for many years to come." ◆

For more information about the ACL visit www.theacl.org.uk

For more information about the Beis Hamedrash programme visit http://thesoi.org.uk/

History Updated »

THE FEDERATION FROM 1887 - 2015

Geoffrey Alderman

In the conclusion to his 1987 publication 'The Federation of Synagogues', Dr Geoffrey Alderman issues an appeal to the organisation's leadership to extend a hand to younger generations of Orthodox Jewry, offering them the chance to become actively involved in a communal organisation that has much to offer. This opportunity, he felt, would provide the Federation with the key to an active, vibrant and socially relevant future.

Fast forward nearly 30 years and Geoffrey Alderman is currently in the process of preparing an updated edition of his book for publication. To a great extent, it seems, his vision has become reality.

"The Federation has experienced a remarkable renaissance in recent years," he comments. "It's in a far better state now than it was in 1987, with renewed growth in greater London and in Manchester and with what is arguably the most intellectually prestigious Beis Din in Europe."

Alderman credits this success to the involvement of younger members, who are bringing the organisation back to what he terms its 'raison d'etre'.

He says: "Lord Samuel Montagu's model for the Federation was to provide central services for small kehillos who wished to retain their independence while enjoying the support of a communal structure. This is exactly what is happening today – the younger generations do not want great cathedral synagogues, they want small, cosy shtiebels in which they can play a leading role."

Alderman himself was brought up in a 'great cathedral synagogue' – both his parents and his parents-in-law were members of Clapton Federation Synagogue on Lea Bridge Road; he had his bar mizvah there and married his wife Marion there in 1973. He remains a member to this day.

In 1974, having read history at Oxford and received his PhD, Alderman embarked on the path that led to his specialisation in the history and politics of Anglo Jewry.

"My wife and I had taken up residence in Hendon and during the campaigns that took place in the run up to the two general elections held that year, I became very aware of the impact of 'the Jewish vote'," he recalls. "I received a pamphlet through the door from a prospective local MP referring to Disraeli, the Balfour declaration and a recent trip to Israel, and it was very clear that he was reaching out to Jewish voters."

Alderman realised this was a subject no British academic had every seriously researched. In 1983 he published 'The Jewish Community in British Politics' followed by a report on the 'Impact of Ethnic Minorities in European Communities', commissioned by the European Science Foundation. It was after this that then-President of the Federation, Morris Lederman, approached him to write a book to mark the forthcoming centenary of the Federation. The book, 60,000 words long, was launched at the centenary celebrations at the Park Lane hotel, Piccadilly and Alderman describes it as 'a very interesting piece of social and religious history'.

CLAPTON FEDERATION'S 'CATHEDRAL STYLE' BUILDING WHICH WAS DEMOLISHED IN 2006

"The Federation has experienced a remarkable renaissance in recent years"

Out of print in recent years, there has been renewed interest in the history of the Federation from newer, younger members. However in the 28 years since it hit the shelves, much has changed in the publishing world.

"The book was the last one that I wrote before the digital era'" he explains. "It's much more than a reprint of the 1987 book with a couple of new chapters tacked on at the end."

In fact, Alderman had to retype the entire text of the book and took the opportunity to incorporate new research and documentation that was not available to him when writing the original.

"There are some delicious letters included that I only gained access to in recent years, which really add new angles to the book," he hints.

'The Federation of Synagogues 1987 – 2015' is due to appear in print by the end of the year and will almost certainly be available as an e-book in addition to hard copy. And while younger readers may be more used to consuming short, light pieces of literature on their kindles and e-readers, Alderman's book should still make for an enjoyable reading experience.

"History should never be boring," he says. "It must have academic rigour - that goes without saying - but it must always be readable."

When focusing on an organisation with such a long, varied, rich and vibrant history as the Federation of Synagogues, it can hardly be anything but.

"The younger generations do not want great cathedral synagogues, they want small, cosy shtiebels in which they can play a leading role."

Eli Kienwald
TRUSTEE, MACHZIKE HADATH SYNAGOGUE

Escape from Castelnuovo Di Garfagnana

As teenagers my sister and I heard from our parents, but never in great detail, how they had come through the war before meeting in a hachshara and deciding to marry. When my father was niftar in Rome in 1999, after the shiva I cleared his flat and found a small suitcase full of papers. A quick review showed that it was packed with old letters and other documents, none of which I had the time to read then, but I brought the whole case back to England. Needless to say it ended up in my loft, unopened.

With some time on my hands after my recent retirement, I finally managed to start examining the contents of the dusty suitcase. Inside, I found a document, neatly typed and stamped with my father's emblem, describing an amazing story of courage and survival, which has opened a new window on my life. My father's memoire was written in Italian and I have translated it into English for the benefit of my children and, hopefully, a wider audience.

By way of introduction I should explain that my paternal grandparents, Yehoshua and Rachel Kienwald, were born in Przemysl and Yaroslav (Galizia), respectively, and had arrived in Italy between the two World Wars, setting up home in Bolzano (South Tyrol). They were not granted Italian citizenship and therefore, at the outbreak of the Second World War, they were considered alien enemies of the state, as well as being Jewish. Since Germany and Italy were allies at the start of the war, the administration of racial persecution against the Jewish people was left to the fascist gendarmerie and paramilitaries. It is not widely known that a concentration camp was established by the regime at Ferramonti di Tarsia, in Calabria, a malaria-infested and desolate region in southern Italy. The Kienwald family, my grandparents and their two sons, my father Leonard and his brother Ezra, were arrested in the autumn of 1940 and sent to Ferramonti. Although this was not an extermination camp, life there was harsh, food was in short supply and the outlook was bleak.

It is not clear why a number of the inmates, including my family, were singled out for internment in a small town in Tuscany, near Lucca, with the wonderful name of Castelnuovo di Garfagnana, where they arrived on 4 November 1941. They lived there, relatively undisturbed, until the winter of 1943. But let's pick up the story from my father's memoire.

"It was 5th December 1943. The sky was grey, a harbinger of the incumbent tragedy....since everyone other than us ended up in Auschwitz. And they are no more.

Together, my father, mother, brother and I, were walking on a dirt road in the Turrite valley, distancing ourselves with every step from the dreaded police station. The previous day an order had been issued by the 'carabinieri', commanding every Jewish person in town to assemble at their headquarters by eight the following morning. One hour before leaving Castelnuovo, I had met Elizabeth[1], only for a brief moment, trying one more time to persuade her to follow us. She could not leave her mother. A few years ago I found her name in the book 'Il libro della memoria'[2], which provided me with the definitive answer to the question I had been asking myself for years and confirmed her tragic destiny, together with that of all other Jewish people interned at Castelnuovo. That would have been my destiny and my family's destiny too.

We were on the run. We were walking on that road without uttering a single word, and we never turned round to catch a last glimpse of Castelnuovo. We were running away from the horror of likely death but rushing towards the unknown. I only knew that we needed to find a particular spot in that road, at a river crossing, which we reached about four hours after our departure. We crossed the river and we started to climb through the woods. At sunset we finally came to a shepherd's hut. It was raining hard and we managed to prepare makeshift beds with hay and chestnut leaves. The roof was not watertight but the rain did not bother us, preoccupied as we were with only one thought: survival.

The next morning we continued our climb, without a precise destination in mind, and eventually we came to a small settlement, Colle Panestra. We explained that we had been evacuated from a heavily bombed nearby town and that we were seeking refuge. We had no documents and no money except for our last ration books from Castelnuovo, on which I had altered Kienwald into 'Rinaldo', since our foreign surname could raise suspicions.

VIEW OF THE ALPE DI S ANTONIO FROM COLLE PANESTRA

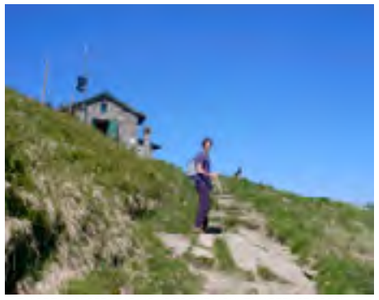
One of the local families, based near Fontana Grande in Lower Piritano, offered us hospitality. At that time all I knew about our location was that we were somewhere on the Alpe di S Antonio. My parents were given a room in the house. My brother and I were told to stay in a nearby forest hut, used to store dry chestnut leaves, and we were given an oil lamp and two blankets. The two of us dug beds into the leaves and wrapped up in the blankets. We could hear the wind whistling through the walls, it was December, but those makeshift beds were lovely and warm. Tears well up in my eyes when I think of those people's generosity but we could not take advantage of their hospitality for too long. We finally found an uninhabited house at Pasquigliora, not far from Colle Panestra. It belonged to a

1 Elizabeth Weisz, her husband and mother were interned at Castelnuovo and the two families had become close.
2 Il Libro della Memoria (The Book of Memory) by Liliana Picciotto Fargion, Mursia, 1991

Escape from Castelnuovo Di Garfagnana

shepherd who used to bring up his flock of sheep from the Versilia. It was just right for four people but there were no mattresses, pillows or blankets.

The warden of the mountain refuge Rossi, situated under Pania della Croce, lived in Upper Pirano. He offered to go up to the refuge with us boys to find what we needed. That trek was a nightmare. We had no suitable footware and we were walking in frozen snow. I did not manage to reach the refuge because the snow crystals had made me dizzy. I waited for the warden to return with my brother, both carrying huge bundles of basic necessities. I relieved them of some of the load and we started our descent.



VIEW OF THE SLOPE LEADING UP TO THE MOUNTAIN REFUGE ROSSI

Given the lack of suitable equipment, it was inevitable that I would lose my footing on the snow and I started to slide downhill. I managed to stop my fall, with the help of some huge boulders, but the seat of my trousers had disintegrated. We made it back to the house and we now had enough bedding for all four of us. I recall that the accommodation included a large kitchen downstairs with a nice fireplace, there were pots and pans and some other basic household appliances. It was us boys' job to go into the woods to collect twigs and small branches. We learnt to carry heavy loads on our back using a small padded ring over our head. In the winter, wood for the fire was almost more important than food. We started to do some work for the local farmers in exchange for chestnut flour and occasionally an egg or two but, essentially, our diet was based on chestnuts.

MOUNTAIN REFUGE ROSSI

I had time to reminisce about the events of the last three years of my life, since that fateful day in June 1940 when we were arrested and sent to the concentration camp of Ferramonti di Tarsia, in the Crati valley, about 30 km from Cosenza. On 4 November 1941 we were interned to Castelnuovo together with several other Jewish families, totalling about 80 people. I stayed in Castelnuovo only for a few months since miraculously I was given a special permit to complete my studies at a college in Padova. I was 20 years old at that time. I returned to Castelnuovo on 8 September 1943, when German troops entered Padova. Life in this small foothill town was relatively peaceful until the order was issued for all Jews to present themselves at the police station, with a threat of severe punishment for failure to do so.

When we left to go on the run, we had no possibility of taking with us our belongings, not even a change of underwear. It was winter and all our woollen clothing had been locked up in a trunk in the house we occupied in Castelnuovo.

THE KIENWALD'S HOUSE IN CASTELNUOVO

Somehow my father made contact with a friendly local resident, who broke through the seals, recovered the trunk and brought it up to Pasquigliora on the back of a mule. My father gave him part of the contents as payment.

And so, we were surviving in that house, at an altitude of about 1000 m. Our main daily preoccupation was to procure some food and wood for the fire. That was a job for us boys. My brother was four years younger than me and was always hungry. The local farmers were generous and chestnut flour was aplenty. We learnt to make polenta in a copper pot, to pour it on a wooden block and to cut it with a string. We did not wish to be beggars. We did really hard work for them, the worst of which was loading baskets of manure on our back and spreading it in the fields. In the evening it was just as hard to wash oneself thoroughly to get rid of the smell. Months went by, the winter turned into spring. I did not know about Auschwitz but something was telling me that my family and I had just avoided a terrible fate. I often thought of Elizabeth and of what had happened to her. It was difficult to live like hunted game in such harsh conditions but today I can say that it was nice. It was nice to be free and to live surrounded by nature. We had not lost our dignity, or our identity. We did not know what our end would be and we were living to survive.

In the spring of 1944, Pasquigliora was a war zone. The Gotic Line was a few hundred meters away from where we were. A dirt road half way up Mount Piglionico led to the foot of Pania della Croce. There, at a place called the Rocchette, we could see an emplacement and that was our ticket to freedom, the gateway to no-man's land.

A small group of partisans, known as 'Il Gruppo Valanga', led by Leandro Puccetti[3] was operating on Monte Rovaio. We helped them to recover supplies dropped by allied planes. Summer was approaching and almost every day formations of bombers were flying overhead. One morning a bomb landed in the area of Fontana Grande and made us feel as if we were directly involved in the conflict. There were other similar episodes: the unexpected encounter between my father and I and a group of fascist paramilitaries who were asking whether we had seen any partisans in the area; the dialogue near Fontana Grande with an unarmed German soldier who was trying to abscond and one day, when I was approaching the local teacher's house, I heard two German SS suggesting to each other that they might like to shave my beard off (although I spoke perfect German, I feigned not to understand what they were saying).

VIEW OF ALPE DI S ANTONIO

On 29 August 1944 we were woken up by a tremendous exchange of fire not far from us. I looked out of the window, it was still dark but the night was lit by tracer bullets being fired in all directions. It appeared that we were surrounded. We dressed up quickly and left the house, descending towards the stream, thinking that we would be safer below the level of the bullets. We followed the stream towards the mill. We had heard from the miller that he had dug a shelter in the woods. He welcomed us and several other men who were seeking refuge, including the young local priest. While the women felt that they were safe outside, 12 men crawled into the shelter and lied there one next to the other for three days and three nights. The women were bringing us some 'pasta' from time to time.

On that occasion, I had the opportunity of witnessing my mother's courage: she was a shy and slender-built woman but she dared to go back to our house, which by this time had been set on fire, in order to maybe salvage a few things and came face to face with some SS. The Germans were torching every house. The partisans were fighting hard but twenty men fell and the others ran for their lives, sometimes jumping from very high rocks. Leandro Puccetti was mortally wounded in the process. On day four, with the German troops having left the area, two men came to our shelter asking for help. Two of us climbed through the woods towards Case Tievora and we reached Fontana Guidone where we found Puccetti near death. We sat him on a chair and lifted it with two long poles so that four of us could carry him downhill to the teacher's house, the only one still standing since it was brick built. We laid him on a bed. He was blue. I heard later that some partisans managed to take him under a false name to the hospital in Castelnuovo where he died a few days later.

Now we were really on our own. Our house, all the houses were burned to the ground. Most of the local people had left and those few who had stayed behind were living in fear. We had lost everything and we did not know where to go next. We climbed back up to Monte Panestra and followed a steep footpath at the back of a burnt out ruin. We found a large cave that had been used to store hay. This became our lodging until the end of November. Today I often wonder how we managed to survive there. Every moment of every day we were focusing on how we could extricate ourselves from that terrible situation. Winter was approaching. I decided to seek help from a large partisan group, led by a British major, which was operating on the opposite slope of the Turrite. Following the directions given to me by a shepherd who acted as my guide for part of the way, I descended from Monte Rovaio, crossed the valley and climbed up the other side. It was an interminable and exhausting walk but I finally met Major Oldham, to whom I provided information about the Rocchette and the position of the American V Army. He promised that he would send a man to accompany us across the front line. I returned to our cave, days passed by and nothing happened. From our position and without binoculars I could see the Rocchette and men moving about up there but I could not tell who they were. The wait was becoming unbearable and every day that passed was making our situation worse.

One morning my father and I finally concluded that we had no other choice but to try and cross the line, fully aware that the risks were stacked against us. We started our walk and we reached the road immediately below the Rocchette. The mountain was shrouded in fog that morning and therefore we were startled when three soldiers suddenly emerged from the cotton-wool-like cloud. They were wearing the helmet of the 'bersaglieri'. It was not looking good. One of the soldiers shouted: "Jews". We were lost. He repeated: "I know them, they are Jews". It was only after a few more seconds that they threw down their helmets and revealed themselves as partisans who had been wearing the uniforms of some Italian prisoners they had captured. We embraced them. We asked them whether they thought it would be possible for us to cross the front line. They believed that there was only a small window of opportunity but that they would not be able to hold the position for very much longer.

With great courage and a good dose of dare, the four of us together with a local woman shepherding about 30 sheep ventured up to the Rocchette. By the time we reached the pass, an intense exchange of fire was taking place but it was too late to go back or to find shelter.

3 Leandro Puccetti was a 22-year old medical student, originally from Lucca. He led the Valanga group of about 80 men into some daring missions against the German army but was killed in action in 1944. He was posthumously awarded the highest Italian military decoration, 'la medaglia d'oro' (Gold Medal)

Escape from Castelnuovo Di Garfagnana

We had not lost our dignity, or our identity. We did not know what our end would be and we were living to survive.

We started to run downhill until we were clearly away from the site of the battle. We were in no-man's land and stopped at a small village where we slept on the floor of an empty house. It was 22 November 1944. The next morning we were on our feet once again but we were overcome with emotion when we met an American patrol, who gave us some chocolate and took us to their camp. My father tore off his coat's epaulet and produced his old Polish passport. They took us to Gallicano, moving away from the front line, and then to Viareggio. It was not paradise. All hotels and guesthouses were devastated. We slept on floors and we were even more starved than on the Alpe. A bowl of soup provided daily by the Americans was not enough. But we had survived the nightmare and this was giving us strength. After a few days we were introduced to a Jewish officer who took us by jeep to Lucca. Finally the authorities took note of us and we were given proper accommodation.

This is the end of our little odyssey, which was wonderful when compared with what it might have been without my small act of dare, the result I am sure of the flicker of Hashgacha Pratis which guides all of us Jews. After all, notwithstanding 'the final solution', I am here with children and grandchildren and my brother is a Rav in Bene' Braq[4], has a son and many grandchildren.

I have told this story so that its memory should not be lost.

I am overcome with emotion every time I read this story and, although this is only one of thousands of similar narratives, it is rather unique because of where it took place and considering that my father and his family were the only survivors of all the Jews of Castelnuovo di Garfagnana. I owe it to his blessed memory that his story should be published. ❖

4 Rabbi Ezra Kienwald z"l was an eminent expert in Hebrew grammar and Menaked for a number of Feldheim publications and the Frankel Kitzur Shulchan Aruch.

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THE TRUE MEANING OF SIMPLE »

Rabbi Alex Chapper ILFORD FEDERATION SYNAGOGUE

Eagerly awaited and enthusiastically delivered in many homes on Pesach night is the narrative of the Four Sons. But is calling a son a 'simple' son at the Seder the correct phrase in this day and age?

Every year, new editions of the Haggadah are published that promise to be better than the last. They may boast having an updated translation, beautiful illustrations and in-depth commentaries all designed to enhance your Seder and make it a more meaningful and uplifting experience than ever before. This is highly commendable, as many people find it a struggle to keep the yearly celebration fresh and interesting and so whatever helps is certainly a bonus.

However, what seems to be universal amongst the majority of these tomes is the way in which they present one of the most well-known passages in the entire Haggadah. Eagerly awaited and enthusiastically delivered in many homes on Pesach night is the narrative of the Four Sons - the wise, wicked, simple, and the one who does not how to ask. This group of four fits neatly within a recurring theme of fours which also include the Four Cups of Wine and the Four Questions and represents a quartet of approaches to understanding the whole story of the Exodus from Egypt.

But in the 21st century, in an age of political correctness and disability awareness, it is somewhat jarring to depict one of these children as 'simple' which implies that they are intellectually deficient and lack the mental capacity of their peers. Is this something we should continue to portray in this way?

Without being an apologist for this centuries old use of the word, let us strive to understand this subject in two ways.

Firstly, from the context in which it appears, I suggest it does not mean 'simple' in the way that we traditionally read it. We have four sons, the *chacham* - wise, *rasha* - wicked followed by the *tam* - 'simple' and finally *she'ano yoda'a lishol* - the one who does not know how to ask. If the author of the Haggadah was attempting to represent different types of characters then the first and last - the wise and the one who does not know how to ask - are perfect opposites. Then we have the wicked child and we are left with the 'simple' one as his counterpart. But is the antithesis of wicked correctly defined as simple? Surely it should be a righteous child and then you would have two pairs: wise/not wise and wicked/not wicked. So can we translate *tam* in such a way?

In an early dialogue, G-d calls to Avraham, 'I am the Almighty G-d; walk before Me and be *tamim* - perfect.' *(Bereishit 17:1)* At the age of 99, when Avraham received this directive from G-d to be *tamim*, no-one would suggest it means 'be simple' but the Midrash explains that he is being commanded to be perfect in all of G-d's tests of him.

So here we have an example of *tam* not meaning 'simple' but instead 'perfectly righteous' thus its use in the Haggadah is acting as the exact opposite to the 'wicked' son.

Secondly, we find another reference to someone being tam, this time in reference to Yaakov: 'And the youths grew up, and Esav was a man who knew hunting, a man of the field, whereas Yaakov was an *ish tam*, dwelling in tents.' *(Bereishit 25:27)*

Ish tam can mean 'plain, honest, guileless' but certainly not 'simple'. Yaakov was the complete opposite of his wicked brother Esav who was skilled at cunning deception. Rashi explains that Yaakov is called *tam* because it is the term used to describe anyone not expert in deception and someone whose heart and mouth are the same. The Targum Onkelos, the Aramaic commentary, goes further and says that Yaakov was not only a perfect man but he also studied in an advanced academy - clearly not simple in any way!

So the *tam* is anything but simple, he is intelligent but more importantly he is perfectly righteous and his genuine and straightforward question reflects his character. We answer him in kind by stating that G-d took us out of Egypt with a strong hand as a symbol that G-d supports the righteous - people like him.

With this understanding we can view the *tam* as perhaps even more praiseworthy than the chacham; he is a shining example of someone who is complete in their faith, honesty and integrity.

This year, by all means, acquire a new, all singing and dancing Haggadah but above all else, make sure it has the best translation.

I wish you and your family a happy, healthy and kosher Pesach.

News & Events

Beis Hamedrash Nishmas Yisroel

» NEW SEFER TORAH FOR NISHMAS YISROEL

To mark the fourth yahrzeit of the late Vice-President of the Federation, Reb Shlomo Winegarten z"tl, Family Winegarten is donating a new Sefer Torah to the Beis Hamedrash Nishmas Yisroel shul in Hendon. The family would like to invite the entire Federation community to attend and celebrate this auspicious event, which will take place i"yh on Sunday 10 May. The date also represents the first anniversary of BHNY's move to its new home on Brent Green. Honorary Officer Moshe Winegarten explained that the shul was chosen to host the new Sefer Torah as one of the most recent members of the Federation family. Rabbi Dovid Tugendhaft *shlita*, Rov of the shul, together with the entire kehilla, is delighted to have the opportunity to welcome the wider Federation community on this occasion, both as a vote of thanks to the Winegarten family but also to the organisation for the support it has received since joining as a Constituent member.

Croydon

» EVENTS

To close the High Holy Days period, Croydon honoured its Rabbi, Natan Asmoucha and its new Life Warden, Danny Harris, with Chatan Torah and Chatan Bereishit. Simchat Torah is always a joyous time in Croydon.

'OurClub' continues to flourish. Once a month, lunch and entertainment is provided for Croydon's members and their friends. In November a talk was given by a gentleman from Israel who had been invited to Croydon for the AJEX parade. He told the audience of his travels as a child from the Yemen to eventually live in Israel and of his travels to Egypt to visit his father's grave, who had died fighting for the British against the Nazis.

In December the Deputy Mayor of Croydon visited as part of the Chanukah celebrations. A meal of salt beef and latkes was provided and attendees brought their chanukiot to be lit around the bimah.

THE PANEL MEMBERS AT ILFORD

LARGE AUDIENCE AT ILFORD PANEL EVENT

Ilford

» ANTI-SEMITISM PANEL DEBATE

Rabbi Chapper and Melvyn Weinberg organised a panel debate on "Anti-Semitism in Britain Today" in response to recent events in the UK, Europe and Israel. The panel comprised of Mike Gapes MP for Ilford South, Lee Scott MP for Ilford North, Borough Commander Chief Superintendent Sue Williams and two senior representatives of the CST. The evening drew an audience of a hundred people from across the area and was chaired by Melvyn Weinberg of Ilford Federation. Many attendees had an opportunity to discuss incidents they had personally experienced and perceptions of the level of threat to the Jewish community.

Machzike Hadath

» SHABBATUK AT MACHZIKE HADATH

This momentous occasion was celebrated with a special programme consisting of high level chavrusa learning followed by a masterful shiur delivered by Rabbi Pearlman on the topic of 'Amira LeAkum'. Interspersed within this was mincha and seudah shlishit where a full house enjoyed the more relaxed aspect of the programme, united in song and entertained by a *dvar* Torah delivered by Rabbi Yitzchok Bodner.

RABBI AKIVA TATZ SPEAKS AT MACHZIKE HADATH

» NEW SPEAKER SERIES

Machzike Hadath is pleased to announce it has begun a monthly series of high-profile talks by prominent speakers. The series was launched on 18 January with a special talk by Rabbi Akiva Tatz on the subject of 'Free Will - Which Way?', exploring the fundamental issues of free will in this world based on his new book 'Will, Freedom and Destiny'. The event was extremely well attended and the talk was followed by a lively Q&A session and refreshments. An equally exciting evening took place on 22 February with Rabbi Rashi Simon delivering a pre-Purim talk entitled 'Haman, Hitler and the Jewish Response'. Future speakers include Rabbi Chaim Rapport, Rabbi Aubrey Hersh and more.

Ohr Yisrael

» SHABBATUK AT OHR YISRAEL

Ohr Yisrael did its bit to celebrate the special weekend of ShabbatUK. The shul was filled to capacity for a special Seuda Shelishit with the theme of 'Communal Responsibility and the Importance of Shabbat in 2014'. A panel chaired by Rabbi Garson consisted of three guest speakers: Jonathan Arkush, a qualified mediator, solicitor and Vice President of the Board of Deputies; Becky Hilsenrath, a loyal member of Ohr Yisrael and the Chief Legal Officer for the Equality and Human Rights Commission; and Dr Beverley Jacobson, the CEO of Kisharon. The community was inspired by their insights and wisdom. ShabbatUK concluded with a special fire-torch Havdala service for the whole community and lots of candy floss.

» DORON KORNBLUTH

Doron was the keynote speaker at the largest ever conference organized by the Rabbinical Centre of Europe (RCE) and took place in Budapest last year. Over 300 Rabbis from across Europe gathered in Hungary, to be challenged and inspired on a special conference on assimilation and intermarriage. Rabbi Garson and HLX flew over Doron to the UK for a speaking tour of London. Doron, an acclaimed speaker and author, brought his message of "Why Marry Jewish", a subject crucial to every Jew, to thousands of students and adults across various communities. During his short four-day stay he spoke at Hasmonean, Immanuel College, JLE and the local communities of Borehamwood and Elstree.

» JEWISH JOURNEYS – MOROCCO JOURNEY 3

The shul's third 'Journey to Morocco' will be taking place on 31 May 2015. There are a few spaces left. For more details please contact Rabbi Garson at rabbi@ohr-yisrael.org.uk.

RABBI A LEWIS | © ELI BARON

DAYAN Y Y LICHTENSTEIN | © ELI BARON

Yeshurun

» DAYAN LOPIAN MEMORIAL

DAYAN G LOPIAN ZT"L | © AVI YODAIKEN

The Yeshurun held an evening of inspiration to mark the first yahrzeit of Dayan Lopian z"tl. The evening was hosted by Rabbi Alan Lewis. Rabbi Herman, Rabbi Tugendhaft, and Dayan Lichtenstein spoke so fondly of the Dayan. The evening was concluded with a hazkorah from Shloime Cramer. The kehillah also marked the yahrzeit with the mounting of a photograph of the Dayan in the shul building.

On the motsei Shabbat, following the Dayan's z"tl yahrzeit, a *melava malka* was held in the Leff Hall. The atmosphere was lively and relaxed. The audience were entertained by an inspiring *dvar* Torah from Rabbi D Roberts from Kehillat Netzach Yisroel, Edgware and some chazanut from Cantor Stephen Robbins. The evening's proceedings were concluded with bentching by Rabbi Lewis. The profits from the evening went towards the Dayan Lopian Memorial Fund.

» GROUPS AND EVENTS

The Yeshurun Cares Social group continues to grow in participants and meets every Tuesday afternoon for kalooki, bridge, tea, Danish pastries and a social.

The Ladies Guild organised a Shabbaton on 13 September. Rabbi YB Lieberman, from the Edgware Kollel, gave an excellent shiur after Kiddush. Guest speaker at the lunch was Andrew Dismore, member of the London Assembly for Barnet and Camden, who spoke about various matters affecting the Jewish community. The hall was packed and everyone appreciated his staunch support of Israel.

The synagogue has appointed a new dynamic youth director, Bradley Conway, who is responsible for assisting in the smooth running of the Shabbat services and developing our offering of youth events.

A fun morning was spent by the children of the Yeshurun making multi-coloured dipped wax candles for Havdalah and Chanukah. Also, a pizza and doughnut *melava malka* was celebrated at Seth and Fiona Belson's house with Chanukah candle lighting followed by a magnificent fireworks display.

The community has also been privileged to have numerous visiting rabbis including Dayan Vanzetta, Rabbi Shindler, Ravi Ari Faust (Bnei Akiva Rav) and Rav Gary Brown to provide excellent shiuim for the community.

The Yeshurun hosted a Bnei Akiva Shabbat Ha'irgun, with 140 youths. They enjoyed a delicious Friday night supper with lively singing. The Shabbat service was taken by the youth who then enjoyed a fabulous lunch and activities. On motsei Shabbat, they all attempted to learn new tobogganing skills in Hemel Hempstead.

A new minyan, YAM, Yeshurun Young Adults Minyan, got off to a great start. It is aimed at Edgware's young marrieds, professionals and young adults with a vibrant and friendly Shabbat morning service. It is attracting 40 men and women and is growing.

hamaor

We want to make sure that HaMaor is the magazine YOU want to read.

Please help us continue to improve HaMaor by taking the time to complete the short form below, and returning it to: Judy Silkoff, Communications and Projects Manager, Federation of Synagogues, 65 Watford Way, London NW4 3AQ Alternatively you can email your thoughts to judy.silkoff@federationofsynagogues.com or complete an online survey by visiting: https://www.surveymonkey.com/s/9K7TPCS

Name.....

Address .....

City..... Postcode.....

Email Address..... Mobile Number.....

Synagogue.....

What did you think of this edition of HaMaor?

PLEASE TICK AS APPROPRIATE	☺ Excellent	☺ Good	☺ Neutral	☹ Poor	☹ Terrible
Design					
Size					
Content					

Please add any further comments.....

.....

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What were your three favourite articles in this edition of HaMaor?

1. .....

2.....

3.....

Why did you particularly enjoy these articles?

(eg did you find the topic interesting, was it particularly well-written, did the design of the article on the page appeal to you?)

.....

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How can we improve HaMaor for next time? What would you like to see more or less of?

.....

.....

Please add any further relevant comments

.....

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Personals

Births

Mazal tov to the following on the birth of a child

HEAD OFFICE

Mr and Mrs Arieh Wagner on the birth of a daughter
Rabbi and Mrs Z Unsdorfer on the birth of a grandson
Mr and Mrs P Grossnass on the birth of a granddaughter
Dayan and Mrs M D Elzas on the birth of two grandsons

AISH COMMUNITY

Rabbi and Mrs J Roodyn on the birth of a daughter

BEIS HAMEDRASH NISHMAS YISROEL

Mr and Mrs Dan Adler on the birth of a daughter
Mr and Mrs Sammy Epstein on the birth of a daughter
Mr and Mrs Michael Nessim on the birth of a daughter
Mr and Mrs Gavi Richman on the birth of a son
Mr and Mrs Moishe Meisner on the birth of a daughter
Mr and Mrs Yitzi Feiner on the birth of a son
Mr and Mrs Rafi Bloom on the birth of a son
Mr and Mrs Yoram Stone on the birth of a daughter
Mr and Mrs Eli Flax on the birth of a son
Mr and Mrs Josh Feiner on the birth of a daughter
Rabbi and Rebbetzin Tugendhaft on the birth of a son
Mr and Mrs Eli Schryer on the birth of a son
Mr and Mrs Yisroel Meir Katz on the birth of a son
Mr and Mrs David Taylor on the birth of a daughter
Mr and Mrs Dovsi Conway on the birth of a daughter

FINCHLEY CENTRAL

Mr and Mrs E Amron on the birth of a granddaughter in Israel
Rabbi and Rebbetzin M Gancz on the birth of a son
Mr and Mrs R Moss on the birth of a son
Mr and Mrs J Raymond on the birth of a grandson in Israel
Professor and Mrs I K Smith (Life President) on the birth of a granddaughter
Mr and Mrs M Caller on the birth of a grandson

ILFORD

Mr and Mrs L Truman on the birth of a daughter, Lana Annabel
Mr and Mrs A Truman on the birth of a granddaughter
Mrs R Bernstein on the birth of a granddaughter
Mr and Mrs D Levy on the birth of a granddaughter
Mr and Mrs I Ross on the birth of a great-grandson
Mr and Mrs F Jacobs on the birth of a great-grandson
Mr and Mrs B Greenberg on the birth of a daughter, Ruby (Rivka)
Mr and Mrs B Shane on the birth of a grandson
Mr and Mrs A Kissin on the birth of a grandson
Mr and Mrs E Kissin on the birth of a son

MACHZIKE HADATH

Rabbi and Mrs C Z Pearlman on the birth of a granddaughter
Professor and Mrs D May on the birth of a grandson
Mr and Mrs J Goldblum on the birth of a granddaughter
Mr and Mrs I Beider on the birth of a grandson
Mrs S Fishman on the birth of a great grandson
Mr and Mrs J Wosner on the birth of a granddaughter
Mr and Mrs D Grant on the birth of a granddaughter

OHR YISRAEL

Mr and Mrs L Brownstein on the birth of a daughter
Mr and Mrs M Cappin on the birth of a son
Mr and Mrs D Freedman on the birth of a son
Rabbi and Mrs D Garson on the birth of a son
Mr and Mrs R Shama on the birth of a daughter

SINAI

Mr and Mrs C B Leigh on the birth of a daugher
Rabbi and Mrs D Muster on the birth of a son
Rabbi and Mrs G Broder on the birth of a grandson
Mr and Mrs D Kaufman on the birth of twin granddaughters and a granddaughter
Mr and Mrs B Hill on the birth of a granddaughter
Mr and Mrs Y Kruskal on the birth of a grandson
Mr and Mrs D Kaye on the birth of a grandson and a granddaughter

YESHURUN

Mr and Mrs J Fisher on the birth of a grandson
Mr and Mrs B Lebetkin on the birth of a great-grandson
Mr and Mrs S Brown on the birth of a grandson
Mr and Mrs L Lowy on the birth of a granddaughter
Mr and Mrs M Zeidman on the birth of a granddaughter
Rabbi and Rebbetzen R Lewis on the birth of a granddaughter
Mr and Mrs S Ifield on the birth of a grandson
Mr and Mrs I Donoff on the birth of a grandson
Mr and Mrs S Abizadeh on the birth of a grandson
Mr and Mrs L Simberg on the birth of a great granddaughter
Mr and Mrs M Hadjizade on the birth of a great granddaughter
Mr and Mrs A Palman on the birth of a granddaughter
Mrs H Littlestone on the birth of a great granddaughter
Mr and Mrs L Simberg on the birth of a great granddaughter
Mr and Mrs I Donoff on the birth of a grandson
Rabbi and Rebbetzen R Lewis on the birth of a twin granddaughters
Mr and Mrs J Raymond on the birth of a grandson
Mr and Mrs M Kleiman on the birth of a grandson
Mr and Mrs P Goodman on the birth of a granddaughter
Mr and Mrs B Gordon on the birth of a granddaughter
Mr and Mrs A Finlay on the birth of a granddaughter
Mr and Mrs D Hersh on the birth of a granddaughter

Engagements

Mazal tov to the following

BEIS HAMEDRASH NISHMAS YISROEL

Mr and Mrs S Margulies on the engagement of their daughter Shani to Zev Halpern
Josh Isaac on his engagement to Ayelet Danielli
Rabbi and Mrs A Hill on the engagement of their daughter Brochi to Aryeh Black
Mr and Mrs M Gertner on the engagement of their son Netanel to Tamara Perlstein (NY)
Mr and Mrs D Monheit on the engagement of their son Shmuli to Sophie Truman

FINCHLEY CENTRAL

Mr and Mrs S Fertleman on the engagement of their grand son Noah
Mr and Mrs EM Goodkin (former members) on the engagement of their daugher Melissa
Mr and Mrs P Wittner (Secretary) on the engagement of their daughter

SINAI

Mr and Mrs Z Hoff on the engagement of their son Akiva to Esther Nottis
Mr and Mrs D Wagner on the engagement of their son Yitzi to Esther Dreyfuss

YESHURUN

Mr P Fogelman on the engagement of his daugher Mirele to Ivor Mordechai
Mr and Mrs M Bentley on the engagement of their son Simon to Tova Furst
Mr and Mrs M Kleiman on the engagement of their son Joni to Hannah Cohen
Rebbetzin J Lopian on the engagement of her grand daughter Chayale
Mr and Mrs E Baron on the engagement of their son Josh to Alexia Perez
Mr and Mrs J Salter on the engagement of their son simon to Lucy Deutsch
Mr and Mrs R Gordon on the engagement of their son Sha'uli to Hila Gridish
Mr and Mrs D Hersh and Mr and Mrs L Nesbitt on the engagement of Tamara to Jono
Mr K Leigh on the engagement of his daughter Melissa to Nathan Golders
Mr and Mrs B Ferris on the engagement of their daughter Emily to Daniel Benedyk

Bar and Bat Mizvah

Mazal tov to the following

HEAD OFFICE

Mrs M Cowland on the *bar mitzvah* and *bat mitzvah* of her grandson

BEIS HAMEDRASH NISHMAS YISROEL

Mr and Mrs Y Ostreicher on the *bar mitzvah* of their son Chaim
Mr and Mrs C Netzer on the *bar mitzvah* of their son Eli
Mr and Mrs A Bar Yisroel on the *bar mitzvah* of their son Gabriel
Mr and Mrs P Arbied on the *bat mitzvah* of their daughter Leah
Rabbi and Rebbetzin Y Hamer on the *bat mitzvah* of their daughter Leah
Mr and Mrs D Green on the *bat mitzvah* of their daughter Shiri
Mr and Mrs R Peacock on the *bat mitzvah* of their daughter Sara
Mr and Mrs G Silas on the *bat mitzvah* of their daugher Liora

ILFORD

Mr L and Mrs R Newmark (Honorary Officer) on the *bat mitzvah* of their granddaughter

MACHZIKE HADATH

Dr and Mrs E Kienwald on the *bar mitzvah* of their grandson
Mr and Mrs I Beider on the *bar mitzvah* of their grandson

OHR YISRAEL

Mr and Mrs P Denby on the *bat mitzvah* of their daughter Lucy
Mr and Mrs J Summerfield on the *bat mitzvah* of their daughter Amy
Mr and Mrs L Chapper on the *bar mitzvah* of their son Dylan
Mr and Mrs P Deacon on the *bar mitzvah* of their son Louis
Mr and Mrs D Summerfield on the *bar mitzvah* of their son Josh

SINAI

Mr and Mrs J Reuben on the *bar mitzvah* of their son Yehudah Meir
Mr and Mrs D Kaufman on the *bar mitzvah* of their son Eli
Mr and Mrs Z Hoff on the *bar mitzvah* of their son Eliyohu
Mr and Mrs U Kaplan on the *bar mitzvah* of their son Yitzi

YESHURUN

Mr and Mrs A DeVries Robbe on the *bar mitzvah* of their son Samuel
Mr and Mrs J Bernstein on the *bar mitzvah* of their son Gideon
Mr and Mrs A Tash on the *bat mitzvah* of their daughter Ariella
Rebbetzin J Lopian on the *bar mitzvah* of her grandson Lazer Lopian
Mr and Mrs S Haffner on the *bar mitzvah* of their son Adam
Mr and Mrs D Bakst on the *bat mitzvah* of their daughter Alexa
Mr and Mrs P Koslover on the *bat mitzvah* of their daughter Millie
Mr and Mrs J Newman on the *bar mitzvah* of their son Daniel

Personals

Weddings

Mazal tov to the following:

FINCHLEY CENTRAL

Mr P and Mr E Conway on the marriage of their son and brother Michael to Elizabeth

Rabbi and Rebbetzin Z Telsner on the marriage of their son in America

MACHZIKE HADATH

Edwin Chomer and Suzy Railly on their marriage

Leon Waltz and Stephanie Freedman on their marriage

OHR YISRAEL

Mr and Mrs S Asher on the marriage of their daughter Caroline to Lee Gordon

SINAI

Mr and Mrs A Cohen on the marriage of their daughter Shifra to Danny Reich

Rabbi and Mrs Y Kahn on the marriage of their daughter Bracha to Yitzi Marelus

Mr and Mrs D Rosenthal on the marriage of their daughter Dobra to Aryeh Leib Weiniger

Mr and Mrs S Bowden on the marriage of their son Simcha to Daniella Gavsi

Mr and Mrs E Reich on the marriage of their daughter Chana to Asher Bennett

Mr and Mrs R Klajn on the marriage of their son Shimmy to Sarah Steinmetz

Mr and Mrs B Chontow and Mr and Mrs L Levi son on the marriage of their children Ari and Esti

YESHURUN

Rebbetzin J Lopian on the marriage of one grand son and two grand daughters

Mr M Drucker on the marriage of his marriage to Jane Athersych

Mr and Mrs A Palman and Mr and Mrs R Levy on the marriage of their children Emma and Richard

Mr and Mrs R Grossman on the marriage of their daughter Gabriella to Aryeh Goldring

Mr and Mrs M Bentley and Mr and Mrs S Kropp on the marriage of their children Zak and Avital

Mr and Mrs P Fogelman on the marriage of their marriage

Special Birthdays

CROYDON

Mr A Daniels on the occasion of his 60th birthday

Mr D Dreebin on the occasion of his 60th birthday

Mrs L Diamond on the occasion of his 70th birthday

Mrs B Jacobs on the occasion of her 70th birthday

Mrs M Arbisman on the occasion of her 75th birthday

FINCHLEY CENTRAL

Mr H Dony (Life President) on the occasion of his 70th birthday

Mother of Mr H Dony (Life President) on the occasion of her 100th birthday

ILFORD

Mr N Levinson on the occasion of his 80th birthday

YESHURUN

Mr D Hewitt on the occasion of his 80th birthday

Mr S Rosen on the occasion of his 80th birthday

Mr B Pollack on the occasion of his 80th birthday

Mr H Levene on the occasion of his 85th birthday

Mr I Midgen on the occasion of his 90th birthday

Mrs C Garnett on the occasion of her 90th birthday

Mrs S Greene on the occasion of her 90th birthday

Mrs F Strom on the occasion of her 90th birthday

Mrs M Woolf on the occasion of her 95th birthday

Mr M Glenville on the occasion of his 95th birthday

Mr L Manstoff on the occasion of his 95th birthday

Condolences

We offer condolences to

BEIS HAMEDRASH NISHMAS YISROEL

Mrs J Adler on the loss of her mother

EAST END COMMUNITIES

Mrs M Gingold on the loss of her mother

FINCHLEY CENTRAL

Mrs V Bargroff on the loss of her husband

Mr E Conway on the loss of his grandfather

Mrs C Greenbourne on the loss of her mother

Mrs S Langdon on the loss of her sister

Mr J Moleman on the loss of his mother

Barry of Parkway Patisserie on the loss of his sister

Mr N Peterman (Former Member) on the loss of his mother

The family of on the loss of the late Mrs M Raingold, who passed away after her 100th birthday

Miss H Rosenberg on the loss of her sister

Mrs N Saipe on the loss of her brother

Chevra Kadisha member Moshe Davis on the loss of his father Rabbi Geoffrey (Chaim Yaakov) Davis

ILFORD

Mrs J Cohen on the loss of her husband Bernie

Mr M Cohen on the loss of his father Bernie

Mrs S Lawrence on the loss of her daughter Rosalind Jackson

Mr C Leader on the loss of his sister Betty Leader

The family of Sidney Cohen on their loss

The family of David Rosefield on their loss

The family of Bernard Rochlin on their loss

Phil Keen and his family on the loss of his wife Anne

The family of Gerald Pearlman on their loss

Darren Hambling and family on the loss of his father Julius

The family of Ivan Shaw on their loss of

The family of Katie Harris on their loss of

The family of Michele Selwyn on their loss of

The family of Sam Chaplin on their loss of

The family of Shirley Marks on their loss of

The family of Bella Shamplin on their loss of

Ms J Cohen on the loss of her sister Shirley Marks

The family of Pauline Jones on their loss

MACHZIKE HADATH

Mrs J Beider on the loss of her mother, Mrs L Wachsmann

Mrs T Zerovabeli on the loss of her mother

Mrs S Bloch on the loss of her father

Mrs S Fishman on the loss of her brother

Mrs C Levy on the loss of her mother, Mrs Blau

OHR YISRAEL

Mr H Bergson on the loss of his father Mr A Bergson

Mr G Bloch on the loss of his mother Mrs C Bloch

Mr D Chriqui on the loss of his father Mr S Chriqui

Mrs J Deacon on the loss of her father Mr J Levene

SHOMREI HADATH

Mr M Davis on the loss of his mother

SINAI

Mr R Kaufman and Mr D Kaufman on the loss of their wife / mother Mrs E Kaufman

Mr H Shapiro on the loss of his mother Mrs L Shapiro

Mrs Y Hoffman on the loss of her mother Mrs J Pfeuffer

Mr D Mouassif on the loss of his father Mr E Mouassif

YESHURUN

Mrs O Braun on the loss of her mother Mrs R Cohen

Mr W Myers on the loss of his father Mr J Myers

Mrs G Dunstan on the loss of her father Mr A Golding

Mr G Davies on the loss of his father Mr A Davies

Mr M Caller on the loss of his mother

Mrs J David on the loss of her husband Mr A David

Mr J Raphael on the loss of his brother

Mr R Richman on the loss of his wife Mrs J Richman

Mrs C Niman on the loss of her mother Mrs M Ezra

Mrs H Ifield on the loss of her father Mr B Keene

Mrs L Golding on the loss of her father Mr A Kliger

Mrs J Schiller on the loss of her husband Mr S Schiller

Mrs V Prince on the loss of her father Mr M Sasson

Mr J Fisher on the loss of his father Mr H Fisher

Mrs L Denby on the loss of her father

Special Occasions

Mazal tov to the following

BEIS HAMEDRASH NISHMAS YISROEL

Yehuda Heller on qualifying as a RICS Chartered Surveyor

CROYDON

Mr and Mrs D Harris on their golden wedding anniversary

MACHZIKE HADATH

Gabi and Miriam Goldstein on their 50th wedding anniversary

Cochava Kienwald on becoming a qualified nurse

OHR YISRAEL

Mr and Mrs L Richard on their upcoming *aliyah* to Israel.

YESHURUN

Mr and Mrs M Goldwater on the *semicha* of their son Gideon

Mr and Mrs S Lewis on the graduation of their son James from the Royal College of Surgeons

Licensees

The following establishments are licensed by the Federation Kashrus Board and are under the Supervision of the Beis Din of the Federation of Synagogues

All meaty restaurants under KF Kosher supervision are Glatt Kosher.
All dairy restaurants under KF Kosher supervision are Cholov Yisroel.

Caterers

PARK LANE HOTEL
Piccadilly, London W1Y 8BX
020 7290 7365
www.sheratonparklane.com

STARGUEST CATERING
Arieh Wagner
020 8458 7708
www.starguest.com

THE PILLAR
(only catered events)
19 Brent Street, London NW4 2EU
020 8457 4000
www.thepillarhotel.com

Delicatessens and Shops

JENNY'S CAKES
020 8202 1795
www.jennyscakes.net
Hendon NW4
07947 132 732

MR BAKER
119-121 Brent Street, London NW4 2DX
020 8202 6845

THE KANTEEN BAKERY
23 High Road, Bushey, Herts WD23 1EE
020 8950 0400

Hotel

CROFT COURT HOTEL
44 Ravenscroft Avenue,
London NW11 8AY
020 8458 3331
www.croftcourthotel.co.uk

Restaurants

AVIV RESTAURANT (M)
87-89 High Street, Edgware,
Middx, HA8 7DB
020 8952 2484
020 8381 1722
www.avivrestaurant.com

BEIT HAMADRAS (Indian) (M)
105 Brent Street, London NW4 2DX
020 8203 4567
www.beithamadras.co.uk

K GRILL (M)
60 Edgware Way, Edgware,
Middx HA8 8JS
020 8958 7062
www.kgrill.co.uk

K PIZZA / FISH K CHIPS (D)
60 Edgware Way, Edgware,
Middx HA8 8JS
020 8958 9087
www.kpizza.co.uk

MET SU YAN (M)
134 Golders Green Road,
London NW11 8HB
020 8458 8088
www.metsuyan.co.uk

MET SU YAN (M)
1 -2 The Promenade, Edgwarebury Lane,
Edgware, Middx HA8 7JZ
020 8958 6840
www.metsuyan.co.uk

PITA (M)
98 Golders Green Road,
London NW11 8HB
020 8381 4080

PIZAZA (D)
53 Brent Street, London NW4 2EA
020 8202 9911
www.pizaza.com

PIZAZA (D)
100 Golders Green Road,
London NW11 8HB
020 8455 4455
www.pizaza.com

SLICE (D)
8 Princes Parade, Golders Green,
London, NW11 9PS
020 8458 9483

SOYO (D)
94 Golders Green Road, London NW11
9HB
020 8458 8788
www.so-yo.co.uk

THE KANTEEN (D)
23-25 High Road, Bushey,
Herts WD23 1EE
020 8950 0747
www.thekanteen.com

THE KANTEEN (D)
Unit 22, Brent Cross Shopping Centre,
London NW4 3FD
020 8203 7377
www.thekanteen.com

THE KITCHEN (M)
16-17 The Promenade, Hale Lane,
Edgware, Middx HA8 7JZ
020 8905 4488
www.thekitchen-restaurant.co.uk

Federation Synagogues

Constituent Synagogues

BEIS HAMEDRASH NISHMAS YISROEL
4 Brent Green, Hendon, London NW4 2HA
Rav: Rabbi D Tugendhaft
Secretary: A Krausz
Tel: 07931 575 292
Email: mail@bhny.co.uk
Website: www.bhny.co.uk

CLAPTON FEDERATION SYNAGOGUE
(Sha'are Shomayim)
(In association with Springfield Synagogue)
202 Upper Clapton Road, London E5 9DH
Secretary: Mrs.J.Jacobs
Tel: 020 8530 5816

CROYDON & DISTRICT SYNAGOGUE
The Almonds, 5 Shirley Oaks Road, Croydon,
Surrey CR0 8YX
Tel: 020 8662 0011
Rav: Rabbi N Asmoucha
Secretary: Mrs B Harris
Tel: 020 8726 0179
Email: enquiries@croydonsynagogue.org.uk
Website: www.croydonsynagogue.org.uk

EAST LONDON CENTRAL SYNAGOGUE
30/40 Nelson Street, London E1 2DE
Tel: 020 7790 9809
Rav: Rabbi Y Austin
Secretary: J. Beninson
Tel: 020 8529 8146

FINCHLEY CENTRAL SYNAGOGUE
The School House, Hendon Lane,
Finchley,London N3 1BD
Tel: 020 8346 1892
Rav: Rabbi Y. Hamer
Secretary: Mrs P Wittner
Tel: 020 8346 1892
Website: www.finchleyfed.org.uk

HENDON BEIT HAMEDRASH
65 Watford Way, Hendon,London NW4 3AQ
Tel: 020 8202 2263.
Rav: Dayan Y.Y. Lichtenstein
Contact: P.Burns
Tel: 020 8203 7757

ILFORD FEDERATION SYNAGOGUE
2A Clarence Avenue, Ilford, Essex IG2 6JH
Tel: 020 8554 5289
Rav: Rabbi A. Chapper
Secretary: Mrs L. Klein
Email: ilfordfedsynagogue@btconnect.com
Website: www.ilfordfeds.org

MACHZIKEI HADATH V'SHOMREI SHABBAT SYNAGOGUE
1-4 Highfield Road, London NW11 9LU
Tel: 020 8455 9816
Rav: Rabbi Ch.Z.Pearlman
Secretary: Dina Grosskopf
Email: secretary@machzikehadath.com

NETZACH ISRAEL SYNAGOGUE
281 Golders Green Road, London NW11 9JJ
Tel: 020 8455 7725
Rav: Rabbi Doron Ahiel
Email: netzachisraeltrust@gmail.com

OHR YERUSHALAYIM SYNAGOGUE
470 Bury New Road, Salford, M7 4NU
Rav: Rabbi Berel Cohen
President & Secretary: Avi Stern
Tel: 07813 326 423
Website: www.ohryerushalayim.org.uk

OHR YISRAEL SYNAGOGUE
31/33 Theobold Street, Elstree,
Herts WD6 4RN
Rav: Rabbi R. Garson
Secretary: Josephine Kay
Tel: 020 8207 4702
Email: jo.kay999@btinternet.com
Website: www.ohr-yisrael.org.uk

SHOMREI HADATH SYNAGOGUE
64 Burrard Road, Hampstead,
London NW6 1DD
Rav: Rabbi M Mayerfeld
Secretary: Mrs P. Schotten
Tel: 020 7435 6906.
Website:http://shomrei-hadath.com

SINAI SYNAGOGUE
54 Woodstock Avenue, London NW11 9RJ
Rav: Rabbi B. Knopfler
Secretary: Mr E. Cohen
Tel: 020 8455 6876

YESHURUN SYNAGOGUE
Corner of Fernhurst Gardens and Stonegrove,
Edgware, Middlesex HA8 7PH
Rav:Rabbi A. Lewis
Administrator: Lisa Denby
Tel: 020 8952 5167
Email: admin@yeshurun.org
Website: www.yeshurun.org

Affiliated Synagogues

AISH COMMUNITY
379 Hendon Way, London NW4 3LP
Tel: 020 8457 4444
Rav: Rabbi J. Roodyn
Website: http://aish.org.uk

CONGREGATION OF JACOB SYNAGOGUE
351/355 Commercial Road, London E1 2PS
Contact: Mr David Behr
Tel:020 7790 2874
Email: info@congregationofjacob.org
Website: www.congregationofjacob.org

FINCHLEY ROAD SYNAGOGUE
(Sassov)
4 Helenslea Avenue, London NW11 8ND
Tel: 020 8455 4305
Rav: Rabbi S. Freshwater

LEYTONSTONE & WANSTEAD SYNAGOGUE
2 Fillebrook Road, London E11 4AT
Secretary: Cllr. L. Braham
Tel: 020 8989 0978

LOUGHTON SYNAGOGUE
Borders Lane, Loughton, Essex, IG 10 3HT
Tel: 020 8508 0303
Rav: Rabbi Z Portnoy
Secretary: Mrs S. Weintraub
Email: admin@loughtonsynagogue.com
Website: http://loughtonsynagogue.com

SPRINGFIELD SYNAGOGUE
202 Upper Clapton Road, London E5 9DH
Tel: 020 8806 2377
Rav: Dayan I. Gukovitski
Secretary: Mr R Conway
Tel: 020 8806 3167

STAMFORD HILL BEIS HAMEDRASH
50 Clapton Common, London E5 9AL.
Rav: Dayan D. Grynhaus

קהלה קדושה
חברת
בני ישראל

Federation of Synagogues

65 Watford Way, London NW4 3AQ | Tel: (+44) 020 8202 2263 | Fax: (+44) 020 8203 0610
E-mail: info@kfkosher.org | Website: www.kfkosher.org

Beth Din

This form should be completed and handed over or delivered to the Beth Din before **Thursday 2nd April 2015**

Power of Attorney for the Sale of Chometz

I, the undersigned, fully empower and authorise Dayan M D Elzas to act in my place and stead and, on my behalf, to sell any Chometz possessed by me (knowingly or unknowingly) up to and including Friday 3rd April 2015 at 11.41am including any food in respect of which there is a doubt or possibility that it might contain Chometz, and all kinds of Chometz mixtures, and to lease all places wherein the Chometz owned by me is stored and found, especially in the premises specified below, or elsewhere.

Dayan M D Elzas has full authority to sell or lease all Chometz and all places wherein the Chometz owned by me is found, by any transaction in any manner which he deems fit and proper, and for such time as he believes necessary, in accordance with the detailed terms and conditions set out in the agreed Contract or Sale which he will draw up. This authorisation is made a part of that Contract.

I also give Dayan M D Elzas power and authority to appoint any proxy he deems fit in his place, with full power to sell or lease as provided herein.

The above-given powers are to be exercised in conformity with all Torah and Rabbinical regulations and laws, and also in accordance with the laws of the country.

And to this I hereby affix my signature on this ..... day of 2015

Name .....

Address .....

.....

City ..... Postcode .....

Signature ..... Witness .....

Exact location of Chometz within the above premises .....

.....

.....

Sale price of Chometz (approx) .....

Keys available at .....

TYPES OF CHOMETZ (please delete items that are not applicable)

Bread products, biscuits, flour, cereals, beverages, alcoholic spirits, beer, pasta products, semolina, farfel, canned foods, soft drinks, confectionery, all other foods containing Chometz, medicaments, perfumes, cosmetics, aerosols, cleaning materials, any Chometz in or adhering to ovens, food mixers or food processors, and any other Chometz on any other utensils, shares in companies or business producing, trading or owning Chometz.

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