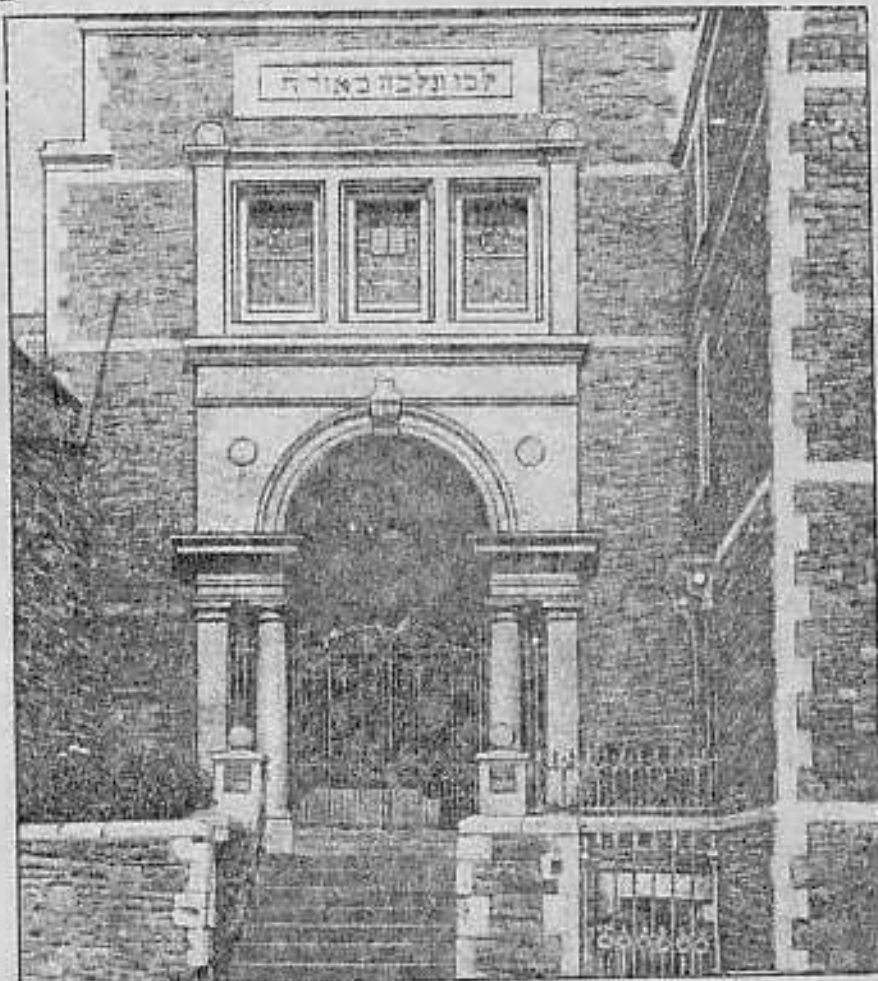


Bristol Hebrew Congregation

Rev. W. Wolfson
(Minister)



SYNAGOGUE:
Park Row,
BRISTOL 1.

*A Personal Message
from*

THE
EDITOR

While reflecting on the great military prowess & success of the recent Israeli campaigns in the Sinai desert, we are faced with the aftermath of these events. The problem has reached very near to our own Community.

We have been advised of the arrival of 70 Jewish refugees, that have been banished from Egypt. They are now scattered in various transit camps, in different parts of the country. One such camp, is about 25 miles from Bristol, and your Minister and Mrs. Sacoof have visited these unfortunate coreligionists of ours. There are really some very pathetic cases, that will need whatever help we can render to them, until such time that they can get themselves established in industry, or in other desirable jobs.

We do not know fully, what assistance will be required, but we DO HOPE that the Community will rally round, and help these Refugees, either by offering jobs or hospitality. Some of our members have already offered hospitality. When we do approach you, give us your sympathy in some practical gesture. We are known as 'Rachmonim b'nei Rachmonim' 'Merciful sons of Mercy'. We know that Bristol Jewry were well to the fore, in humanitarian sympathies, when the Community had to meet a similar problem, some few years ago, and we are sure they will not fail us, should the call come again.

In order to stimulate interest in cultural activities and to provide a medium for a more intensified 'Social' programme for the Community generally, it is hoped to establish in Bristol a Lodge of the B'nai B'rith, which will be open to all men, over the age of 21. The Editor is pleased to quote the preamble of B'nai B'rith, which is as follows:-

- a) Uniting Israelites in the work of promoting their highest interests, and those of humanity.
- b) Developing: elevating and defending the moral character of our race.
- c) Inculcating the purest principles of philanthropy: honour & patriotism.
- d) Supporting science and art
- e) Assisting the victims of persecution, on the broadest principles of humanity.
- f) Furthering the causes of Jewish learning.
- g) Maintaining the good name of Jewry.

Certain individuals have already given their signature to a form. If there are any other WMA members of the Community, who would like to associate themselves with the above mentioned programme, will they communicate with the Editor, and he will give them further information.



With this issue of the 'RECORDER',
a new series, entitled, THE MONTH AHEAD
will be featured. We shall give the
Sedrahs, and analyse some of the most
important lessons we can derive from
them.
This week's Sedrah is :- "Va-era"

In chapter verse 9, we find this verse, "V'lo shomu el Moshe me'kotzer ru'ach u'mey'avodah koshe", 'They did not hearken unto Moses, through anguish of spirit, and through hard service'

Rabbi Isaac Nissenbaum, has this to say on this verse, 'When Moses transmitted to the people G.d's assurance, 'that He would bring them out of the affliction of Egypt: unto a land flowing with milk and honey, the Israelites were certain of early deliverance: they were eager to believe the news brought to them, and listened to every utterance of their leader.

But no sooner had Moses mapped out the process of their deliverance, as G.d said, 'I shall bring you out of the burdens of Egypt: 'I shall deliver you from your bondage-----a nation must have a free spirit: untrammelled by alien influences----'And I shall redeem you with an outstretched arm-----one must fight and bring sacrifices for freedom----'and I shall take you unto me as a people: I shall be unto you as a G.d-- if you will attain honour: to throw off the impurities of Egypt, and become worthy of Me as your G.d, then I will bring you into the land.

When the Israelites learned how long the process of salvation would be----how filled with difficulty and hardship----they regretted the entire project. 'But they hearkened not unto Moses, through anguish of spirit and hard service. They did not want to expend energy for their own people and their liberation. But the answer is, 'They must free themselves, and become a nation like all others: they must be prepared to make every sacrifice, for the perpetuation of their ideals: Moses saw no reason for undertaking this task himself: the individual must do his share: only when the spirit is so strong, does G.d come to his aid, and after suffering and tribulation, will 'redeem him with an outstretched arm'

The Sedrah the following week is 'BO'. This Sedrah describes the balance of the 10 plagues upon the Egyptians, and the ultimate Exodus from Egypt. (Look up verses 3-10 of chapter 12, and you will find the specific regulations of the 'Paschal Lamb'. They had to take a lamb on 10th. of Nisan: keep it for four days: then it shall be killed and its blood sprinkled on the doorposts: they must not eat it raw: nor cooked with water, but roasted by the fire, in its entirety. The Israelites were to demonstrate their complete faith in the L.d. Surrounded by hostile forces: in an alien land: each family had to take a lamb, so that no one was innocent of this crime against Egyptian religion they were to take it openly: keep it for 4 days: then while there was sufficient light, for all to see their actions: they were to kill the god of Egypt: sprinkle its blood (a double offence against Egyptian practices: they were to roast it in its entirety, so that Egypt could see, each Jewish home, was burning the god of Egypt. All Israel obeyed: no one hesitated. Israel had faith in the L.d. What a lesson this Biblical command teaches us. "Happy is he who hath the G.d of Jacob, as his help"

COMMUNAL COLUMN

SAFEGUARDING OF SHECHITA:

At a special meeting convened by Prof. Keffey, and attended by the Minister Mr. A. E. Morris (Mr. Jacobs was out of town at the time) and Mr. C. J. Tanchan, certain recommendations were decided on, and promptly attended to by Mr. Morris. About 30 letters were written and sent to all the M.P.'s in the South West, with special pamphlets printed by the Council of Christians and Jews enclosed with each letter.

As a result of our action, and those of other Communities, acting in a similar manner, the Anti-Shechita Bill was defeated in Parliament. Sir Henry Goldsmid gave the Jewish point of view, and by his adroit handling of the situation, prevented what might have become a serious threat to Shechita.

(Action when urgently needed, was forthcoming from our religious and lay leaders: as quickly as was humanely possible. Yasher ko-ach, to all who helped us.)

Our sincerest sympathies go out to Mrs. Sheriden and her son: and to Mrs. Feldman, on their recent lamentable bereavements. We wish them long life: re-invigorated health, and happiness in their households, for the future.

Glad to report that both Mrs. Silverman (Senior) and Mrs. Wapnah are now back home and we trust that they will continue to make progress rapidly. Also glad Mrs. Fishman and Mr. Norvick are on the good road to recovery.

The Minister recently addressed The Old Age Pensioners Association in St. Mathews Church Hall, and also the Women's Cheerful Hour Group at the Methodist Church Hall at Badminton.

At both Meetings the attendance numbered nearly 50, and many questions were asked, and suitably answered.

At the request of the Spanish & Portuguese Synagogue authorities (London) the Minister and our gallant welfare worker, Mrs. H. Sacoof, visited the Refugee Hostel at Stonchouse (Gloucester), to see some 60 Jewish refugees from Egypt. Mr. A. E. Morris provided the transport for this journey, and this gesture in view of the stringent petrol restrictions, is very much appreciated. We interviewed many people and families, and it is to be hoped that as a result of our visit, many will be absorbed in industry in and around Bristol, as well as being put into contact with London Refugee and welfare organisations. We know that we can depend on our Community, to do whatever will be required for the rehabilitation of these unfortunate Jews, should the call go out to assist, and our Mr. Jacobs has already mentioned, that a 'round table conference' will take place in the immediate future, to see where we can be of assistance.

kosher pots & treifah stomach

By: Rabbi Dr. M. Kossowsky (South

(The Rabbi, one of the foremost Rabbinic authorities in South Africa, and an Orthodox 'Rav' of the 'old school', draws attention in this article, to the strange phenomenon of people, who in their homes observe Kashrut, but throw all their religious obligations to the wind, when they go on holiday, and in some of the better luxuriously appointed hotels, shamelessly indulge their appetites on 'TREIFE FOOD'. The Editor.

"Whenever I happen to spend an holiday, in either a summer or winter resort, I always view, with a recurring feeling of shock, the sight of respectable 'Baale-batim', patronising Treifa hotels. I know personally these people, and I could almost vouch for Kashrut in their homes. I am therefore unable to reconcile it with the fact, that they are daily filling themselves and their families with Treife food.

The 'split personality' of these people, and their inconsistent attitude to these sacred matters, baffles me. What explanation, I keep wondering to myself, do they give to their children and themselves for their contradictory behaviour. At home they order meat from a Kosher Butcher: buy from a Kosher counter: ask the Rabbi or their Minister for information on various points of Kashrut: belong to Shool Committees or Ladies Guilds, and generally make a boast of their Kosher homes. However as soon as a holiday appears on the horizon: they seem to leave the Kosher side of their beings, in the locked up kitchens of their homes. Having given themselves 'dispensation' for the duration of their holiday, they indulge in every dietary prohibition.

I am constantly reminded of the piquant expression, my sainted father of blessed memory used to describe these people. He called them, 'The people of the Kosher pots and the Treife stomachs'. Perhaps, this is how they conceive Kashrut. It is for them, not a personal duty, but as something impersonal: as a Mezuzah which someone fixes on the doorpost, and leaves it there, until he moves elsewhere. Thus these people appear to think, that as long as their pots at home are Kosher, they are at liberty to fill their stomachs with Treife Food. A similar state of affairs once led the New York Rabbi Dr. Leo Jung to say "Your pots and pans and other utensils, will undoubtedly go to heaven, but whether YOU will, is a question."

NEED FOR ENLIGHTENMENT: There seems to be an urgent need for enlightenment on the nature of Kashrut, as a personal obligation. It is the Jew who has to be KOSHER: if he is Kosher, then his home will be likewise. The one who eats 'Treife' when he is dining out: or when he is invited to a function or party: or when he is on holiday: he is not observing Kashrut: though his home may be Kosher.

There is also another basic misconception which must be rectified. The ancient Chinese Jews, who have in the course of centuries, become completely assimilated, ethnically and culturally, are said to have retained, one typical trait by which they might be recognised: an aversion to pork.

(Rabbi Kossowsky's article :Continued.

It is true that the flesh of the swine is repugnant to the Jew, and that our Rabbis have cast a curse, even upon him who breeds pigs. A Jew eating 'bacon and eggs' makes a particularly revolting sight. In actual fact, the meat of any 'treife animal' (this means that an animal that is not ritually slaughtered, is as forbidden as pork.

From the point of view of Jewish law, the prohibition of kidney pie or rump steak, is even stricter than pork. The eating of fish only, while naturally safer from the kosher aspect than eating meat, is by no means foolproof. Apart from the fact that the fish itself may be Treif, its preparation in Treife utensils and served up in crockery, that 'has not been kept apart', renders it non-kosher.

Admittedly, Treife hotels may offer greater comfort, or perhaps be a 'trifle cheaper' in their tariff, but what kind of a faith is that, that cannot induce a modicum of some sacrifice. Is it a 'pe-kuach nefesh' (an instance of saving human life) where we are at times to do certain prohibited things, if we can go away for pleasure: then surely 'we are not in any danger'.

A story is told of a Jewish soldier, who was drafted into a unit, in a far off place, with no other Jew within hundreds of miles, and with no possibility of obtaining Kosher Food. He came to the Chofetz Chaim (the great sage of Radom and one of the saintliest spiritual leaders of pre-war Russian Jewry, and the soldier asked for guidance in his predicament. The Rabbi listened to his sad story, and answered him with a deep sigh, 'My son, when you eat the meat: don't suck the bones: if you do it under compulsion, it must be felt as an evil necessity, and not as a source of enjoyment. Only the absolute needed for bare sustenance should be taken under such circumstances, but it must never serve as a source of pleasure.

There is a deep moral in this story, for those who claim that their state of health, compels them to go holiday and stay in a Treife hotel. Let them recall this story at every bite of food, and it will open their eyes to see themselves in the proper light.

Let us condemn in the strongest possible terms, the degrading mentality of 'klein shtetl' like 'anobs, who feel that it is 'below their dignity' to stay together with Yidden. Some advance the ridiculous excuse that at a Kosher Hotel there are many elderly guests. Do not elderly Non-Jews stay at other hotels: to annoy those who have an aversion for old age.

Let us all resolve to raise the standard of KASHRUT: its influence from the home, into society: to bear its banner proudly: to demonstrate its observance openly: to have the courage to turn down an invitation to a non-kosher function: not under pretext of a previous engagement, but by saying clearly, 'Sorry, it is not KOSHER, and therefore I will not come'.

Take Kashrut out of the pot, and make it a firm attribute of your person. Be Kosher within your home, and be Kosher without. Take as the motto of your life the injunction of the wise King Solomon, "In all thy ways know HIM: and He will straighten thy paths.

(Rabbi Kossowsky's words, are not meant solely for the Jews of South Africa: they are equally applicable to Anglo-Jewry.

SOME REASONS

What are reasons for the prohibition of eating Treifa foods?

The reason of all these prohibitions, is not because of any harm that may be caused to the body: but because these foods defile and pollute the souls: blunt the intellectual powers: leading us to confused opinions and a lust for perverse and brutish appetites: which lead men to destruction: and thus defeating the purpose of their creation.

(Akadas Yitschok: Leviticus chapter 60.

By eating these foods: not merely touching them, but assimilating them into your inner self-----even if you become stronger and stouter physically: animal passions are aroused in your body more violently. As for your mind, instead of being holy: striving to hallow and to raise you above anything brutish: it will be drawn down after the brute in you, or will become stupefied. As for your soul, its struggle would be made harder and more bitter, without being prepared for that struggle.

(From the writings of Rabbi Samson R. Hirsch in his book, called CHOREB chapter 66: paras. 447-5)

Maimonides, in 'Guide to the Perplexed' Part III, chapter 48 has this to say,

"All the foods which the Torah has forbidden us to eat, have some bad and damaging effect on the body-----for the swine contains an abundance of moisture-----and also because it feeds on dung and filth. The Torah forbids any excrement to be visible, even in the camp in the Wilderness, how much more so in towns. As for the fat of the inwards, it is forbidden because it fattens and destroys the abdomen, and creates cold, clammy blood. Similarly, blood and flesh from deceased animals, are known to be 'not easily digestible, and are inferior as nutriment. The prohibition of 'flesh with milk': is that both together are very heavy foods: which only stuff the body, and are relics of ancient pagan rites

Rev. Dr. Isaac Levy (present Senior Jewish Chaplain to the Forces) has this to say:-

Kashrut binds us to our homes, but it also creates ties with our people as whole. It is a kind of mould, into which many millions of Jews are poured, and from which all of them emerge in a similar pattern. In every country in the world, in which Jews reside, the same laws apply. The home that is KOSHER is of special status, and its doors are open to all, who seek after it. An observant Jew will experience 'qualms of conscience, and feel debarred, from partaking of a meal with his acquaintances: if he doubts the kashrut of their household. A non-observant Jew: has no fears of eating a Kosher meal, but an observant Jew, will certainly feel very uneasy, on entering the house of someone, who is far from particular. It is the special task of the woman, and hers is the major responsibility of seeing that Kashrut is carefully maintained; it converts her house into a 'Sanctuary': with her table, serving the place of the Altar of that sanctuary.

communal column

After you have 'digested' Rabbi Kossowsky's article, might I appeal now to your conscience, and help to establish once and for all, in the Community, complete Kashrut equipment, for Meat or Milk Menus, when catered by an outside caterer, for a function that is intended to cover all the Community.

We should, in our donations, think of the necessary culinary requirements, say for 150-200 persons. A provisional target, will be approximately 200 pounds in cost. The women's Guild have promised a certain amount of money, for this project: Donations to the value of 12 Guineas have already been received.

With petrol rationing as it is, it is not possible to call on every member of the Community. It would therefore be greatly appreciated if those of the Community who are desirous of helping the Minister, to establish 100% Kashrut, for outside functions, to send in their donations to:-

Mrs. N. Saco, 'The Reddings' Mariners Drive Stoke Bishop 9

Mrs. Wolfson Synagogue, 9, Park Row . 1.

Mrs. Dysch, 20, Polgrave Rd, Clifton.

There are functions scheduled to take place in February and March and many others to follow afterwards. Let us start on the right foot, let our first functions be 100% what they should be, and in the process of time, ALL Communal (whether private or general functions) will be STRICTLY KOSHER. Please answer this request, as immediate, as you can. All donations will be acknowledged in due course. A short & snappy effort is needed, and needed NOW.

SPEEDY RECOVERY:

Our best wishes for a speedy recovery, go to Mr. Philip Tanchan and Mr. J. B. Jacobs, who lie on a bed of sickness. We hope that they will soon be restored to full bodily vigour, and enjoy with their relatives, the blessings of good health and fortune.

You Are Invited--

BARMITZVAH Celebration:

INVITE

Mr. & Mrs. Martin Meyer/all congregants and friends, to KIDDUSH on Shabbos Morning Jan. 26th/57, on the occasion of the Barmitzva of their son, Stephen Peter, at the Synagogue.

The lad will read a portion of the Law and Haphtorah. Service will commence at 9-30 a.m.

Forthcoming Events

THE GUILD:

Will all Guild members please note that the following activities have been arranged for the month of January:-

- January 7th: Musical Evening (given by Mr. & Mrs. J. M. Michaels)
- January 13th: Charity Evening (Hostesses: Misses Cobourg and H. Cohen) (5/-, which includes Refreshments, and possibility of a prize.)
- January 21st: Talk by Mrs. Councillor H. Bloom, on 'My trip to the U.S.A'

All the above functions will take place at the Communal Hall, at 7-30

Come in a crowd: you will certainly enjoy yourselves.

FORTHCOMING FUNCTIONS: an Interfunction with the Newport Women's Guild early in February.

A series of films and a talk by a well known Civic representative on 'How to avoid accidents in the Home'. (Fuller details of these activities, will be announced in the next 'Recorder')

During the past month, the Guild has had some very pleasant activities. The 'Brains Trust', consisting of Dr. Seager, M. Malin, A. Cohen, and L. G. Gould were put through some severe tests the other evening, but they acquitted themselves admirably. No question remained unanswered, and an enjoyable evening was had by everyone.

It was amusing to hear so many 'TALL STORIES' at Mrs. Sacof's Party,

which was another of the 'Guild' highlights. The hostess, in her manner

charming, got 'her girls' to outshine themselves in their baking prowess:

and the tables were well and truly laid: with plenty of 'Washera' to satisfy the taste of the slimmers and non-slimmers. You ought to hear the 'Stories' that some concocted: some of them were quite spontaneous too. (Women are never lost for words: but an enjoyable evening, was the honest result. A presentation of a Set of Trays, was made to Mrs. Asseel, past Secretary of the Guild, for her very loyal services rendered to the Guild, by Mrs. Sacof, who spoke highly of Mrs. Asseel's efforts, over the past few years. The recipient, was overwhelmed with gratefulness, at such a gesture by the Guild, and mentioned that these trays would be used for Bristolians, when they would come and visit her in London.

ANNOUNCING

JUMBLE SALE MARCH 27-1957
ST JOHN'S CHURCH HALL CLIFTON

The Executive of W.I.Z.O.(Bristol Group) asks everyone to put by any article that can be saleable, for this special effort, and leave it at home, till the beginning of March 1957. Then to take it to the School House where receptacles will be provided to store all items. We are out to raise a large sum of money, so urgently needed today in Israel. Start clearing your wardrobes now; there'll be less work before Passah.

The 34th. Annual Conference of W.I.Z.O. will take place in London on Feb. 11th - 12th. Those who are planning to attend, please advise the Secretary (Mrs. Silverman; 51, The Dell, Westbury, Bristol 9) so that she can obtain for you the necessary tickets, and the programme of the sessions that will be held.

The W.I.Z.O. have had some very interesting functions lately. A 'Brains Trust' with the local Zionist Society was recently held. Mrs. Yoffey (Chairman of W.I.Z.O. presided. The panel consisted of Miss B. Gudansky B.A. Member of London W.I.Z.O. Executive; Professor J.M. Yoffey and our Minister, who at 5 minutes notice deputised for Monty Schaffer (Provincial Organising Secretary of the Zionist Federation, who through illness was prevented from coming down. Some really interesting topical questions, as well as other miscellaneous questions were forthcoming, and 'The Panel', were never 'flummixed'. Mr. S. Jacobs and Mr. A.E. Morris thanked the members of the panel, and especially Miss Gudansky from London, for making the evening so delightful.

Our Group also had a visit from Mrs. Ella Fraenkel, Editress of Jewish Women's Review, who gave us a most delightful talk on 'Chanukah' a subject which she treated from a completely new angle, and it was most informative

At our last Evening Meeting at the home of Mrs. Isaacson, Mrs. Mendoza gave a very interesting paper on 'The Harzlian epoch of Zionism'. Her paper provided 'much food for thought' and she was warmly complimented for her thorough grasp of her subject. The hostess was thanked for her hospitality and conviviality.

Our next *****

FUNCTION will be a Coffee Morning on Jan. 15th/57 at Bright's Cafe, at 10-30. Hostess will be Miss Ruth Schottler. Support us in this effort.



A LATE NEWS ITEM FROM N.I.Z.O.

The Executive of the Bristol Group of N.I.Z.O., have decided to hold an Emergency General Meeting on THURSDAY JAN. 1st/57, at the home of Mrs. Yoffey (1, Tyndall Ave., 2

at 3 p.m. in order to discuss:-

- Resolutions to be placed at the next Annual Conference of N.I.Z.O. (London)
- To elect delegate for Conference
- To make arrangements for visitors desirous of attending the Conference.

(If you will do, as indicated in the 'print' above, then you'll be there)
Let this meeting be the first entry in your new Diary.

CALENDAR AND MEMBER'S YAHRTZEITS:

CALENDAR:

Friday Dec. 28th: Shabbos commences at 3-45 (Service at 6-30 p.m.)
SHABBAS " 29th. SEDRAH VA-ERA: Prayer for ROSH CHODESH SHEVAT
Rosh Chodesh will be THURSDAY: SHABBAS will terminate 4-56 p.m.

SHABBAS Jan 5th: SEDRAH IS BO: Shabbas will commence at 4 p.m., and end at 5-5 p.m.

SHABBAS Jan 12th SEDRAH IS B'shallach (SHABBAS SHIRAH: 'The Sabbath of song')

SHABBAS Jan. 19th SEDRAH IS YISRO:

The Times for commencement and termination of Sabbath, will be announced in Shool.

MEMBER'S YAHRTZEITS

Mr. A. Goldberg (Second of Shevat: Night of January 3rd: Minyan at 7-30)

Mr. C. Epstein	(4th. of Shevat	Night of January 5th	Minyan at 7-30
Mr. Tanchan	14th. of Shevat	Night of January 15th	Minyan at 7-30
Mr. H. Cohen	(11th. of Shevat	Night of January 17th	Minyan at 7-30
Mr. Kleinhart	(18th. of Shevat	Night of January 19th:	Time of Service
	will be announced in Shool)		
Mr. Dembo	(20th. Shevat	Night of January 21st	Minyan at 7-30
Mr. C. J. Tanchan	(22nd. of Shevat	Night of January 23rd.	Minyan at 7-30
Mr. A. Mass	(25th. of Shevat	Night of January 26th.	Time to be announced.

Mr. S. Bradley & Messrs. Lazarus	(26th. of Shevat	Night of January 27th	Minyan at 7-30
Miss Gobeurg	(27th. of Shevat	Candle to be lit	January 28th

NEWS and Notes!

The Minister would greatly appreciate if he would be informed by the relatives concerned, if there is someone ill in the family, and desires the Minister to call. It sometimes happens that some days elapse before the Minister might hear of the illness of a member, and this information comes to him in a roundabout manner.

In appreciation:

Mrs. Roydon and family desire to thank all those of the Community as well as the various organisations, for their expressions of sympathy, during their recent lamentable bereavement. A special expression of appreciation is extended to Mrs. Sacof, for all her sisterly thoughtfulness, and devoted attention shown to Mrs. Roydon at all times. The Services of our Minister and his words of comfort and consolation, were a source of inspiration to all our family.

Mrs. Sheridan and son, and Mrs. Fishman, also thank members of the Community and the organisations, for their expressions of sympathy, in their sad bereavements. Mrs. Sheridan thanks also all the men, who came evenings for services during the week of Shiva.

We are looking forward to seeing 'our Levi' (Mr. H. R. Levy) joining us once again in Shool on Shabbas Morning, otherwise the Cohenim, have a double Mitzvah. Why should they have 2 Mitzvahs? Its now up to you, Mr. Levy.

Our Mr. & Mrs. Bradley, had their son, Dr. Wally and his wife, as well as their daughter and son-in-law visiting them recently. It was nice and pleasant to have this family gathering, especially when their Wally came from Cochin (India) to be with his parents sisters, & brother.

We hear that Mr./Mrs. Dysch receive 'good tidings' from their daughter and son-in-law, from Rhodesia. The young couple are getting themselves well and truly acclimatised to their new surroundings, and the frequency of letters between parents and their children, promotes much happiness and satisfaction.

Have YOU seen the new Notice Board facing the street. Mr. H. Silverman did the carpentry, and a fine job he has done. The times of Services on Friday Night and Shabbos Morning are clearly stated, so there should be no excuse for Non-attendance from those who COULD come but don't. Help us to start promptly on Shabbos morning, by being in Shool by 9-30.

'THE FAMILY WHO PRAY TOGETHER: STAY TOGETHER.'

FROM 70 C.E. TO PRESENT DAY

By Chief Rabbi Prof. L.J. Rabinowitz (Professor of Hebrew at University of Witwatersrand : South Africa: Chief Rabbi of Federation of Synagogues, Transvaal.)

The disastrous Roman^{War} of 66-70 C.E., followed by the even more catastrophic war of Bar Kochba (132-5) inflicted a mortal blow upon the Jewish Community of Palestine, and marked the beginning of the end of that country, as the spiritual centre of Jewry. Intellectual activity continued for some 70 years more in Galilee, where the foundations of the Mishna: the authoritative code compiled by Rabbi Judah the Prince: were established. Two reservoirs of Jewish strength remained: one actual, the other potential. The actual was the large population of Babylon: descendants of the Exiles of the 1st Temple in 597 and 586 B.C: the potential was provided by Jewish Communities, which had established themselves throughout the Roman empire: which bordered on the Mediterranean Sea: Alexandria: North Africa: Italy and Spain.

The increasing persecution of the Jews of Palestine in the 3rd. century, brought about a decline of Jewish life, and Babylon took over the intellectual leadership for the next 6 centuries. The monumental Babylonian Talmud, was compiled: the period of the Saboraim (500-650) whose main activity was the putting of the finishing touches to the Talmud: the period of the Geonim (650-1038) This latter period coincided with the rise and development of the Mohammedan Empire.

The spiritual sway of the Geonim: the heads of the twin academies of Sura and Pumbedita, extended throughout that vast territory. It was in Geonic period, that there arose the most formidable challenge to the authority of Rabbinic Judaism: the foundation of the Karaites: a movement which spread with tremendous extent, until Saadia Gaon, the greatest of the Geonim exposed them in 892-942. Saadia Gaon is rightly termed as the father of 'Jewish Wissenschaft'.

Under the tolerant Mohammedan rule, the small Jewish communities, which had existed under the Romans, grew in size: prosperity and intellectual activity. Egypt: Kairouan: and Fez in North Africa, and Spain, became the seats of flourishing Jewish communities. The result was that when, owing to increased persecution, the Jewish centre of Babylon declined with the death of Hai Gaon (the last of the Geonim in 1038: the foundations had already been laid of the new spiritual and intellectual centres of world Jewry, and these foundations gradually spread to Europe. From Italy, they spread to the Rhineland towns of Speyer: Worms: and Mayence, and from there westwards to France & England: and eastwards to Germany and Bohemia.

Spanish Jewry in particular, and the Jews of Mohammedan countries in general, were under the influence of the Babylonian tradition, while those of Europe were under that of Palestine, come by way of Italy. From this time onward, Jewish tradition divided itself into 2 streams, which follow divergent paths, known as the Sephardi and Ashkenazi (Saphard of the Bible was identified with Spain, and Ashkenaz with Germany).

With Chasdai ibn Shaprut (circa 915-990) there commences that remarkable flow of Jewish creative activity in Spain, which reached its climax in the term 'The Golden Age of the Jews of Spain'. There was no branch of knowledge: Jewish or general, which was not avidly pursued by them. Talmudic studies: Grammar: Bible exegesis: poetry & philosophy reached high points of development, while notable contributions were made in astronomy: mathematics and other sciences.

FROM 70 C.E. till today(Continued)

Among the Talmudists mention should be made of Isaac Alfasi: Joseph ibn Megash: Moses ben Nachman: and Solomon ben Aderet: among the grammarians Ibn Hayyuj: and Ibn Janash, the greatest Hebrew grammarian of all time. In poetry Solomon Ibn Gabirol & Judah Halevi: in philosophy, Moses ben Gerson (Gersonides) and Hasdai Crescas: in Biblical commentary, Abraham Ibn Ezra. The greatest of all Spanish Jews was Moses ben Maimon (Maimonides) who flourished from 1135-1204: the greatest figure of medieval Jewry, who 2 monumental works, his 14 volume encyclopaedia, 'Code of Law' (The Mishneh Torah) and his classical exposition of Jewish religious philosophy 'The Guide to the Perplexed', place him among the immortals.

In the 12th. and 13th centuries, the Mohammedan hold on Spain gradually diminished, as the Christian conquest spread, until it retained only the Moorish kingdom of Granada. In 1391, the first widespread religious persecution of the Jews took place. Tens of thousands of Jews were massacred: and many sought refuge in enforced conversion. This gave rise to the Marranos, who outwardly accepted Christianity, but in varying degrees, adhered to the practices of Judaism.

Although the crowning tragedy of the final expulsion from Spain took place in 1492, the tragic events of 1391, were the beginnings of the end of Spanish Jewry. Their economic activity cut off: harried, persecuted & despised, intellectual activity waned and declined.

With the marriage of Ferdinand of Aragon, and Isabella of Castille, and their attack on Granada, the death knell of the Jews in Spain was sounded. The infamous edict of expulsion of all professing Jews from Spain, soon followed. As a direct result of their intervention, a similar fate overtook the Jews of Portugal, some 10 years later, with the result that the

Iberian ---- Peninsula was 'Judenrein' of all Jews. A similar fate had already overtaken the Jewish communities of England & France.

The foundations of Jewish studies in Germany, were laid by Rabbi Gershom ben Judah of Mayence (960-1028), and of the school which he founded, the most distinguished disciple was Rashi (A French Jew Rabbi Solomon ben Itzhaki) who laid the foundations of Jewish learning in Northern France, by his profound commentaries on the Bible and Talmud. The grandsons of Rashi established the School of the Tosaphists.

Towards the end of Rashi's life, the first Crusade took place in 1096,

during which wholesale massacres of Jews, and complete extinction of communities took place. Forbidden by the Church, especially after the decrees of Pope Innocent III: to possess lands or to be members of craft guilds, they were forced into moneylending and pawnbroking as their main means of livelihood. If on the one hand it made them useful to kings and prelates, on the other, they became an easy target for extortion & victimisation. As a culmination to various pogroms there came the Expulsion of the Jews from England in 1290, and from France in 1391. The 'Black Death' in 1348, as a result that Jews poisoned the wells, it decimated a great deal the Jews that were in Germany.

The beginning of the 15th. century, saw the position of the Jews in Europe at its lowest ebb. In the whole of that portion of Europe, which is washed by the Atlantic Ocean: England: France: Spain and Portugal not a professing Jew was to be found. Strangely enough, only in Rome could the Jews point to an unbroken existence since pre-Christian times.

(The continuation of this article will be in the next RECORDER)

In Appreciation

The Community wishes Dr. & Mrs. Mendoza ROV HATZLACHA, on their impending departure for Manchester. Since they have been resident here, both of them have taken a foremost interest in the cultural: social; & educational welfare of the Community. Their untiring efforts on behalf of the Talmud Torah: on behalf of the students: on behalf of W.I.Z.O activities: their support to all our auxiliaries, will sadly be missed. The last communal function that Dr. Mendoza personally conducted, was the Showing of some Film Strips to the children of the Talmud Torah, at their B'nai Akivah session: a function that the children thoroughly enjoyed, and when Martin Norwick proposed a very hearty thanks to Dr. Mendoza for all his trouble, the three cheers that went up from the children, must have been heard on the Downs. Mrs. Mendoza has given her services too, for the children, acting as Teacher, and 'designer' of children's costumes, for some of the plays & sketches that the children have put over from time to time.

We wish this delightful couple, much success and happiness in their new sphere of activity, and we hope that 'what is Bristol's loss will be Manchester's gain'. There will always be a welcome for the Mendozas at Bristol. May they enjoy much happiness in their children (who are real Bristolians)

We appreciate very much the work that Dr. Robert Engelman is putting in for our children. On Sunday Afternoons, he comes along and trains the children in New Hebrew songs, and other B'nai Akivah activities: the children love it. Dr. Engelman brings with his onerous tasks, a deep sense of traditional Judaism, and ALL parents, should take advantage of his services, by sending their children on Sunday afternoons. The next B'nai Akivah session will be on Sunday January 6th.

Our Colin Berk, has been coming along every Sunday, to do his share of teaching for the younger children. Here we have a Law Student, in the throes of exams, coming along every Sunday: to help out the Talmud Torah. The Education Committee and Staff, appreciate greatly his help.

Owing to the demands of her domestic life, it has not been possible for Mrs. Baer to continue her services as Teacher in the Talmud Torah. The many years she devoted, to the cause of teaching, especially, when the Community needed her services most, will always be remembered. In her retirement, we wish her a great deal of happiness for her future. She was liked by the children, and in her own twin daughters, may she derive great joy and pleasure for the future. (This must be Car & no, its Valerie: how many times have we been stumped by the 'Similarity of the twins!')



Let us have a Hebrew page, all to ourselves, and so we shall start a new series. Try and master the new words and meanings, and if you have a nice clean notebook, then write them in nicely and neatly (In this series, we will use the pronunciation that used in Israel) You will be surprised that in the matter of a couple of 'Recorders' you'll have quite a collection of new words, and their meanings.

We'll start off with THE FAMILY:

The family (HAMISH-; תשע"ח
PACHA) -----

Father	=אב	pronounced AV:	Lad (BACHUR)	=בכור
Mother	=אם	" " EIM.	Girl (B'TULA)	=בתולה
Brother	=אח	" " ACH	Uncle (DOD)	=דוד
Sister	=אחות	" " ACHOT	Aunt (DODAH)	=דודא
Son	=בן	" " BEN		
Daughter	=בת	" " BAT	Nephew (BEN ACH)	=אחייך
Grandfather	=סב	" " SAV	Niece (BAT ACH)	=אחייך
Grand mother	=סבת	" " SAVA	Cousin (BEN DOD)	=דודא
Small boy	=ילד	" YELED	Man (ISH)	=איש
Small girl	=ילדה	" YALDA	Woman (ISHAH)	=אשה
Baby Brother	=בן חלב	" TINOK		
Baby sister	=בת חלב	" TINGKET		

(The English Capital letters, give the Israeli Pronunciation of the Hebrew words, as there are no vowel points on the Hebrew Typewriter)

Try and learn these few words: it should not take you long. Put in your Notebook, on the first page the title: The Family, in Hebrew and English, then copy down Hebrew words with their English at the side, and put in yourselves, the vowels that are needed, to make the words sound, as the words in English capitals.

עיתון

בני עקיבא

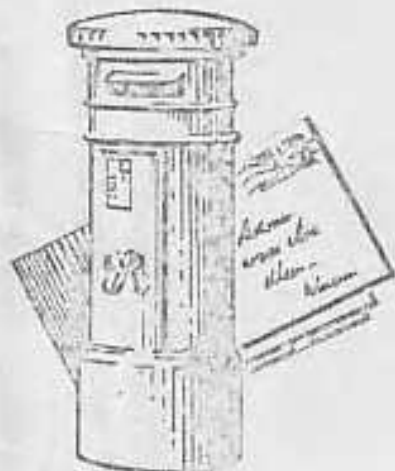
ITON BNEI AKIVAH

Our B'nei Akivah continues to progress. Besides meeting on Shabbos Mornings after Kiddush, the children come again on Sunday Afternoon, from 3-4 p.m. Dr. Robert Engleman (a physicist at the University) takes them at this session, where activities, other than those permissible on the Shabbos, are freely indulged in. While we have some 20 children who come along, we would like to see many more coming on Shabbos Morning, to Service in School: to stay behind for the Oneg Shabbat, after Kiddush: and to come on Sundays from Jan. 5th, onwards. (There will be no Talmud Torah lessons on Sunday Dec. 30th, or B'nei Akivah: so will parents, please note this.)

Child's Day Collection: & Comforts for Israeli defenders Collection,

The children of the Talmud Torah collected the sum of Nine Pounds 17/-s., for Child's Day, and One Pound 11/6d, for Comforts for Israeli Troops. A really fine effort of the children, and thanks to all who not only contributed to these two deserving causes, but through their support, helped to inculcate into the minds of the children, a 'spirit of sympathy' for those in need.

The Minister: the Education Committee: and Teachers, thank Mrs. Lever and her wonderful team of helpers, who gave the children such a memorable Chanukah Party. The novelties that were introduced at the Party, went down with great gusto, and nearly 60 children (May they increase: KEN YIRBOO) enjoyed themselves. A fine piece of work, very well put over. Philip Meisboiser rendered the Minchah Service, accompanied by the Boy's Choir (which were Howard Cohen: Leslie Culank: Alan Lever: Michael Dixon: Brian Curwen: Stephen Meyer and Martin Norvick. Jonathan Mendoza: Elliot Jackson: Stuart Nirenberg: Michael Howard: Mandy Tuchband: Gillian Silverman: Deborah Yoffey, and all the children who sang the tunes: all helped to make Chanukah, the happy occasion it turned out to be. Again many thanks.



'THE B'NEI AKIVAH YARCHON', which means the B.N.A.

Monthly, has with this first number been 'bursting

at the seams': the Editor has received so many 'literary contributions' humorous and serious, that some may have to be held over, until the next issue of the 'RECORDER'. I am giving notice now, to all our children, that JANUARY 15th will be the final date, for receiving articles for the next issue, so get your stories: poems: puzzles: quizzes: Bible questions oratorics: in fact anything that has some Jewish interest, and post in the 'letter box' on the opposite side to this printing, and address to 'SHLOMO' c/o Rev. J. Wolfson: Synagogue, 9, Park Row, putting

your name and age. I will 'try and pull some strings' with the Editor-in-Chief of the Recorder, and PERHAPS, between both of us, your article will be included. So during the 'hols' put your thinking caps on, and let's 'have it'-----"SHLOMO Mayer.-----of the 'YARCHON'

OUR SYNAGOGUE! By Leslie S. Culank: As you enter our beautiful Shool, you see in front of you, right in the centre the Bimah (a raised platform). This is where the Minister? Chazan stands, while conducting the Service. Directly in front of the Bimah, are the 'seats' of the Synagogue officials. Behind the Bimah, is the Choir stand, which was used for the first time, since our Minister's arrival, when the boys of the Talmud Torah, assisted at the Minchah and Chanukah Service.

The other most important feature is the ARON KODESH: The Holy ARK: this is in the middle of the East side of the Synagogue: as it has to face towards Jerusalem. The Ark contains the sacred Torahs. These scrolls are read on Shabbas and Festivals, and we manage to read through (from Genesis to last chapter of Deuteronomy) throughout the year. We recommence the Torah, from the first Shabbas after the Festival of Succes.

Just above the Ark is the NER TAMID, or 'Continual Lamp: it represents the idea, 'that from the Shool goes forth the light of instruction: of comfort and blessing: of love and peace.

Between the Bimah and the Ark, stands the pulpit, where the Minister delivers the Sermon. At one side of the Ark, is the Menorah which we use during Chanukah.

By Jewish law, the men are separated from the women: men being downstairs, and the women in the balcony above. On the walls, on either side of the Ark are memorial tablets. Also on one of the walls, is an old form of prayer for The Royal family. All this beauty of the Synagogue, can be seen by any one of us, and it is our duty to enter the Shool, and take part in any of our beautiful services.

***** Leslie Culank *****

from the postbag

'SOME STORY'

Martin Norvick:

'Twas midnight on the ocean: Not a taxi was in sight:
The sun was shining brightly: For it rained all day that night.

'Twas midnight and the rising sun: Was setting in the West:
And the little fishes in the trees: Were cuddling in their nests.

'Twas a summer's day in Winter: The rain was snowing fast:
A bar-foot boy with shoes on: Stood sitting in the grass

A warm dry rain, came poring down: The sun was shining bright
And everything that we could see: Was hidden from our sight.

While the organ peeled potatoes: Blowing bubbles, was the choir
The SHAMASH rung his fishcloth: Someone set the Shool on fire.

'Holy Smoke, the Chazan shouted: As he nearly tore his hair:
Now his head resembles heaven: For there is no parting there.

Three Reform Jews: Naomi Yeffey.

Once there were 3 Reform Jews, who were arguing, which of their Synagogues was most reform.

One said, I'm sure, my Shool is more reform, because every Shabbat after Service, the Chazan hands round cigarettes.
The second one said, 'Our Shool is more reform: because if we go to Shool on Yom Kippur, we have a running buffet.
And the last one said, 'If you go to our Shool on Yom Kippur, you find a notice saying, 'CLOSED FOR THE JEWISH HOLIDAYS'

'The mourners'

Valerie Silverman:

The boy stood on the railway track: He did not see the train.
YISGADAL V'YIS-KADASH, and everybody said 'OMAIN'.

Sport in Israel

Alan Lever (Despatch sent from Israel)

World Soccer Cup: Israel versus Greece.

Israel's Soccer stadium is at Ramat Gan, and has the name of 'Rosebowl'. Israel was drawn against Greece for the second time, and a record crowd of 55,000 turned up to see Greece snatch a 2-0 victory. Whether Israel still had a chance of remaining in the struggle for the title, 'World Cup Champions' depended on this game. However, the Israelis were off form. This may have been due to overconfidence or the Greek superior play, but whatever the cause, the Israelis did not 'seem to put their feet right'. The early stages of the game revealed, that the Israeli left wing was very weak, in contrast to Bosidias, the Greek international back, who subdued the Israeli forward, Glazer. There was no life in the Israeli attack. Chodorow in the Israeli goal, was fairly reliable, but many mistakes were noticed. Israel Schneur, the Israeli centre-forward put up a good show. Papantonio the Greek outside right, scored after 17 minutes of the 2nd. half, with a solo effort, 25 yds away from goal. The 2nd. goal came 4 minutes from the end. Kammannus took possession, and from 20 yds. booted the ball, with Chodorow unsuspecting. Israel's hopes for the World Cup, was dashed aside, until next season, but the Israeli hopes are always high, for everything they do.

COMPETITIONS

The following Competitions, arranged by Gillian Silverman & Mandy Tuchband (In charge of Competitions & Puzzles)

1) JUMBLED WORDS: What do these Jumbled words mean:-

(1) NCHKHAAHH: (2) BBSHAOS (3) RMPFI (4) CGBSOU (5) HUSVOUES: (6) ERHO HHOONAS

2) WHEN do we use these things? (a) Shofar? Lulav: B) Megillah: DREI-ER

c) DREIDEL: 1) ESROG: e) Menorah: f) Tallis: g) Kiddush.

(3) Guessing Competition: ----- Clue, We eat this on a special Yomtov.

----- : We use candles on this occasion, but it is not Shabbas: ----- We hang up fruit for this Yomtov.

----- : the Jewish New Year: --- -----: strict Fast day:

-----: When Seder Service is held.

(4) Pick out the two most famous names in this list, and in a few lines say, why you think they are so famous.

1) Abraham: 2) Samson: 3) David: 4) Moses: 5) Samuel: 6) Joseph
7) Isaac: 8) Esau: 9) Judas Maccabeus

(The Editor of the Recorder has advised me (Shlomo, editor of our Yarchon) that a valuable prize will be given to the child, who, on his (or her) own effort, makes a correct solution to all these 4 competitions. 'Have a bash, children, and post your entries to 'Competition Editresses' B'nai Akiva Yarchon: Synagogue, 9, Park Row. Winners names will be announced in our next edition. Shalom from Shlomo

In Shool on Shabbos: Impressions, by Deborah Yoffey (Aged 12)

When I wake on Shabbas morning, my first thought usually is, 'O dear: I'm going to be late for Shool but then I realise, that there is no school today, and there is no need to get up yet. But there is Shool today: sometimes I feel rather lazy to go, although when I get there, I see how silly it was.

When I get to the steps of the Shool, I put my beret straight: then I walk in, feeling that it is a great pity, nobody else except Jews, can, or want to go to Shool. When I have whispered a subdued 'Good Shabbos' to most people there, I sit down, and with my Siddur follow the Service. I like the stirring tunes and restful melodies, and the 'quiet' responses of the congregation. Shabbos to me, always seems to have a festive atmosphere about it, because everybody puts on their best clothes, and we enjoy special foods, that are prepared on Erev Shabbas. But the main reason I like Shabbas, is after a 'long, HARD week,' I can sit back and relax, & there is no 'real' work to do. Most parts of the Service in Shool, has become very familiar to me, having been going to Shool for a good few years. I like the tunes of EN KEY-LO-ENU and Adon Olam. I like to sing EN KO-MOCHO and SHMA YISROEL, when the Torah is being taken out, and HA-SHE-VEHU, when the Torah, is placed, restfully in the Ark. I think I would miss it quite a lot, if I could not go to Shool, because, besides joining in the service, I have an opportunity of seeing my friends: a little Shabbas chat: and a comfortable feeling 'that I belong to a group of people, who care about the same things as I do. Long may the Shabbos continue, and may we all share in its delights.