



United Synagogue—ק"ק בני ישראל

BUSHEY & DISTRICT AFFILIATED SYNAGOGUE

NEWSLETTER

Number 32

Rosh Hashanah

5738-1977

social and personal news & views

M A Z E L T O V

.....to Mr. & Mrs. Henry Marx
on the birth of a son,
Simon.

Y I Z K O R

We wish long life and freedom
from further sorrow to Mr.
Harvey Gluckstein and Mr.
Herbert Hellerman who have
recently suffered bereavements.

Our condolences are extended
to the family of the late Mr.
Harry Silveston following their
sad loss.

BARUCH HABAH - W E L C O M E

We extend a warm welcome to
Nigel and Janice Craig who
have recently joined the
community.

REFUAH SHELAYMOH

We hope Mrs. Hannie Abrahams,
Clifford Abrahams, Ryan Joseph
and Alexander Lynn are now fully
recovered after their recent
stay in hospital.

TOMBSTONE CONSECRATION

The Tombstone in loving memory
of the late Sidney Tropp (brother
of Mrs. Sheila Joseph) will be
consecrated at Bushey Cemetry
at 11.00 a.m. on Sunday 9th
October.

BARMITZVAH

We congratulate Richard Peck,
son of Fay and Lionel Peck, on
the confident manner in which he
said Maftir and Haftarah on the
occasion of his Barmitzvah.

D O N A T I O N

A silver pointer has been
presented to the Synagogue
by Mr. & Mrs. Brass senior,
to celebrate the birth of
their granddaughter Gemma,
daughter of Mr. & Mrs. Lawrence
Brass.

£11.24 has been sent to Chinuch
Atzmai. This amount was
collected from the regular
worshippers at our Sunday
morning services.

EXAMINATION SUCCESS

Well done Suzanne Seymour on
passing her GCE in Hebrew Studies
with a "B" pass and to all students
who were successful in their
examinations.

MOTOR RALLY

A complicated, and some said
confusing, Motor Rally was held
on 7th August. Organised by the
Football Club, the rally was
supported by a number of keen
drivers and navigators.

Yet again this annual event,
which is such good fun, failed
to jolt most of the members and
their families from their apathy.

Well done the organisers,
congratulations to the winners,
and thanks to the ladies for the
splendid tea afterwards.

Thoughts for the Yomim Noraim

PENITENCE

TRUE REPENTANCE

To a man who says "I will sin and repent, I will sin and repent," the Day of Atonement brings no forgiveness. For sins against God, the Day of Atonement brings no forgiveness till he has become reconciled with the fellowman he wronged (Mishnah Yoma 8: 9).

A QUESTION AND FOUR ANSWERS

"What is the punishment of a sinner?"

Wisdom Literature answered, "Evil pursues sinners!" (Prov. 13: 21).

Prophetic Literature answered, "The soul that sins, it shall die!" (Ezek 18: 4).

The Torah answered, "Let him bring a trespass-offering and he will be forgiven" (based on Lev. 1: 4).

When the question was asked of the Holy One, blessed be He, He replied, "Let him repent and he will be forgiven, as it is said: 'Good and upright is the Lord, therefore does He teach sinners in the way' (Ps. 25: 8)" (Jerus. Talmud, Makk 31d).

THE VALUE OF CONFESSION

When a man is charged with crime before a human tribunal, as long as he denies his guilt he has a chance to go free, but when he admits his guilt he receives punishment. No so before God. If a man does not confess, he receives punishment, but when he confesses he gains remission, provided he confesses with the determination to forsake his sins (Yalkut).

THE RIGHT MOTIVE

Abandon transgression out of shame before the Creator not out of fear of men or hope for their reward (Bahya ibn Pakuda (11th cent.) Hovot Ha-levavot).

WORSE THAN SIN

A righteous man once said to his Disciples: "Had you not sinned, I would have been afraid that you might be guilty of something that is worse than sin, and that is pride. For he who believes that he has not sinned, has pride within himself and that is worse than sin." (Bahya ibn Pakuda).

TRUE REPENTANCE

What is true repentance? That the sinner must abandon his sin and remove it from his thoughts and resolve in his heart never to repeat it, as it is said, "Let the wicked forsake his way and the man of iniquity his thoughts" (Isaiah 55: 7). Likewise must he regret the past, as it is said, "Surely after I turned I repented" (Jer. 31: 18). He must also call Him who knows all secrets to witness that he will never return to this sin again (Maimonides).

COMPREHENSIVE LIST

The alphabetical arrangement of the Yom Kippur Confession was chosen to afford to the individual the opportunity to ponder his personal sins even as he reads out the transgressions specified there. These standard formulae should serve as models on which to base one's own confession of such sins as one may have committed and which are not explicitly listed in the Confession (Abraham Danzig 1748 - 1820).

CONFESSION IN PUBLIC

The Confession is part of the 'public', congregational, worship. This fact is of cardinal importance because it prevented Jewish confession from ending in the establishment of the confessional. Judaism knows not private, auricular confession to a priest who grants or obtains forgiveness for the sinner. Virtue is victory by the individual himself over temptation that assails him; therefore, we ourselves must leave our sinful way behind us and return unto God, and no one else can do it for us (J.H. Hertz 1872-1946).

CONFESSION FOR OTHERS

The great Confession of Sin in the traditional Jewish liturgy is invariably couched in the 'plural' rather than the singular; 'For the sin which 'we' have committed before Thee'. It thus emphasises the truth that each human being is accountable not only for his own personal acts of commission and of omission, but also for the sins of omission as well, the failings of the society of which he is a member, the collective transgressions which he has acquiesced in by his inactivity, his indifference, or his silence. Each individual, in greater or lesser degree, can mould the weal or the woe of his generation and is therefore responsible for its shortcomings (Robert Gordis).

P R A Y E R

The first step in repentance is to re-establish communication with God: "Take with you words, and return to the Lord" (Hosea 14: 2).

The chief requirement of prayer is Kavvanah, devout concentration. It does not always come easily. There are occasions when one does feel suffused with a sense of spiritual well-being, or holiness, or deep communion with God. But these occasions are the peak of the religious life, and they do not come about every day. And yet the significance of worship is not limited to these unique moments. Worship has many levels of meaning and all are valuable. What are some of these levels?

There is firstly the simple fact that the steadying, reassuring atmosphere of the Synagogue can do much for people who live, as we do, in a tense and troubled age.

There is the fact that the service, the day and the place all encourage us to reflect and meditate about God, about man, about oneself and one's deeds and destiny.

There is the sense of strength and continuity that comes from joining in with the community and through it with a great, immortal people.

There is the blessing of family unity and harmony that comes when all join in prayer to God.

There is the knowledge, understanding and uplift that derive from the study-passages that are intertwined with our prayers - passages from the Torah, the prophets, the sacred writings, the law, the lore and the poetry of a hundred and fifty generations.

PREPARING FOR PRAYER

No-one should stand up to say the tefillah (Amidah) other than in a thoughtful mood. The pious men of old used to wait an hour before they prayed so that they might direct their heart toward God.

(Mishnah Berachot 5: 1).

THE MOOD OF PRAYER

Rise to recite the prayers not in a mood of misery, indolence, laughter, chatter, frivolity or idle talk, but only in a mood of joyous piety ... When you pray, know before whom you stand (Berachot 28b, 31a).

LOOKING UPWARDS

We read (Ex. 17: 11) that in the battle with Amalek, when Moses lifted up his hand Israel prevailed. Did Moses' hands make war or break war? But this is to show that as long as Israel look upwards and humble their hearts before their Father in Heaven, they prevail - and if not, they fall (Rosh Hashanah 29a).

WHITE - NOT BLACK

On Rosh Hashanah and Yom Kippur, Jews do not appear depressed and in dark clothes, but joyous, dressed in festive white, as a mark of a cheerful and confident spirit (Jerus, Talmud, Rosh Hashanah 1: 3).

BAHYA'S PRAYER

Lord, you know best what is for my good.

If I recite my wants, it is not to remind You of them but so that I may better understand how great is my dependence upon You.

If, then I ask You for things that make not for my well-being, it is because I am ignorant; Your choice is better than mine, and I submit myself to Your firm decrees and Your supreme direction (Bahya ibn Pakuda).

WHAT THE SHOFAR NOTES MEAN

Each of the four sounds blown on the Shofar, Tekiah, Shevarim, Teruah, Tekiah, stands for a sound felt in the human heart.

TEKIAH, a long drawn-out blast, is a call to conscience; "wake up to your duty!"

SHEVARIM, three broken sounds, resembles the sigh of realisation that we have strayed from the right path.

TERUAH, nine short, staccato notes, reflects our weeping and sobbing, which express remorse and regret.

And the final TEKIAH comes as an "all-clear", to say: "You have realised you have done wrong, and have repented of your sin. Now go ahead, and be confident that God will forgive!"

WHY IS THE HEART BEATEN?

During the recitation of the Confession, when the sin is mentioned, a man should smite his heart with his fist (for the heart is the prime cause of all iniquity and sin), as if to say, "You have caused me to sin".

TOO FULL OF PRAYERS

The Baal Shem Tov once refused to enter a certain Synagogue because he said it was too full of prayers. Noting his followers' astonishment at his attitude, he explained that so many routine, insincere prayers were uttered there that they could not rise to the heavenly throne and stayed on earth, cramming the Synagogue full.

AS THE POTTER SHAPETH HIS CLAY

Lo as the potter shapeth his clay,
Enlarge or diminish his vessel he may,

So, for mercy in Thy Hand are we.
Oh, not our failings, but Thy covenant see,

And let us, O Lord, abide with Thee.

Lo, as the mason prepareth his
stone,
He may try and smooth or leave
it alone;
So, for life and death in Thy
hand are we.
Oh, not our failings, but Thy
covenant see,
And let us, O Lord, abide with
Thee.

Lo, th'artificer in plying his
art
Metals may fuse, weld, or keep
them apart;
So, humble and poor in Thy hand
are we.
Oh, not our failings, but Thy
covenant see,
And let us, O Lord, abide with
Thee.

(from the Kol Nidre service;
trans. H.M. Lazarus).

OUR HUMBLE ANSWER

Prayer is our humble answer to
the inconceivable surprise of
living (Abraham Joshua Heschel).

C H A R I T Y

To translate tzedakah as "charity"
is to miss the point of the Hebrew
word. The giving of charity in a
monetary sense certainly comes
into it, and alms-giving is a
religious obligation, but
tzedakah means much more:
"righteous action" in the widest
sense.

Hence it is by means of tezdakah
that we show the sincerity of our
penitence and our prayer.

GREAT IS BENEVOLENCE

Greater is benevolence than alms-
giving in three ways:

Alms-giving is performed with
money, but benevolence with both
personal service and money.

Alms-giving is done for the poor,
but benevolence for both poor and
rich.

Alms-giving is done only for the
living, but benevolence may be
shown both to the living and the
dead. (Sukkah 49b).

CHARITY AND LOVINGKINDNESS

Charity and lovingkindness inter-
cede magnificently, and promote
peace between Israel and their
Father in Heaven. (Tosefta Peah).

BEFORE YOU PRAY

By benevolence man rises to a
height where he meets God.
Therefore do a good deed before
you begin your prayers (Ahai Gaon
c. 760 C.E.).

THREE STEPS BACKWARDS

Don't leave it until it is too
late and you then reproach
yourself to the end of your days.
When you come to the end of the
Amidah and Kaddish you take three
steps backwards as you say Oseh
shalom bimromav - "May He who
makes peace in Heaven make peace
on earth" - because if you want to
make peace you can't always stand
obstinately where you are; you
must be prepared to take a step
backwards and to make concessions.

WITNESSES OF GOD

It is our duty as Jews, as
witnesses of God, to speak about
whatever are the fundamental issues
for survival of mankind. Jews
should do this particularly as
they have suffered more by
comparison than any other people.
If Jews do not take action they
will give the impression that they
only speak out about their own
concerns. If we expect the rest
of mankind to stand up for us when
we are in distress, it is our duty
to show mankind that we also feel
for them (Isidor Grunfeld).

S U K K O T (FEAST OF TABERNACLES) סוכות

PURPOSE

Sukkot commemorates the wanderings of the Children of Israel in the Wilderness after their deliverance from Egyptian bondage when they were compelled to dwell in huts or booths (Sukkah - booth; Lev. 23, 34). Occurring during the time of the fruit harvest it is also observed as a thanksgiving holyday, at the completion of the entire harvest, for the bounties of Nature during the previous year.

DATE

The Festival has nine days (eight in Israel) and begins on the 15th of Tishri.

In addition to the first two days, there are four intervening days (third to sixth inclusive) known as חול המועד - weekdays of the Festival. There are three further days, with characteristics of their own making a combined nine day festival period.

NAMES

- חג הסוכות Festival of Booths (Lev. 23, 34).
- חג האסיף Festival of Ingathering (Exod. 23, 16).
- זמן שמחתנו Season of our Rejoicing (Deut. 16, 14).
- חג The Feast (Lev. 23, 39-41).

The first two days are called Sukkot.

The seventh day is called חושענא רבא - The Great Hoshana.

The eighth day is called שמחת תורה - The Feast of the Eighth day or the Eighth Day of Solemn Assembly.

The ninth day is called שמחת תורה - Rejoicing of the Law (This day is really the second day of שמחת תורה).

OBSERVANCES:

The Sukkah The Sukkah is a temporary structure especially built either in the yard, in the garden, or on the roof of the house. It is not covered from above with board but with detached branches so that the insubstantial nature of the physical structure may symbolise more clearly the dependence of man on God's protection. The historic significance of the Sukkah serves as a reminder of the booths or temporary dwellings in which Israel dwelt throughout its momentous journey in the Wilderness.

It is customary for pious Jews to drive in the first nail or stake for the erection of the Sukkah at the end of the Day of Atonement, and in this way the religious Jew indicates his love for Judaism which fills his whole life with the continuous performance of religious acts. The candles are lit in the Sukkah, the Kiddush is recited and meals during the Festival are eaten there.

During the Festival the following four kinds of plants: ארבעה מינים are used in accordance with the Biblical command "to rejoice before the Lord" -

- | | |
|---------------------|-------|
| A palm branch | לולב |
| Three myrtle twigs | חרטים |
| Two willow branches | ארזות |
| and | |
| A Citron | אתרוג |

Lulav is the word applied, for short, to all four elements which are arranged in a bouquet.

The Lulav is used on the first seven days, excepting the Sabbath. Because gladness is coupled with the festive branch, it is waved by the Chazan (Reader) in the synagogue service during the chanting of the Hallel prayers, in all directions, east, south, west and north upwards and downwards, as an acknowledgement of God's sovereignty over the entire universe.

Processional circuits (חוקקות), with the Chazan leading, are made around the reading desk or Bimah, while Hoshanot (הושנות) are chanted, as in the Temple. The word Hoshanah means "Save, we beseech Thee" and indicates the character of these public petitions to God. "Benshing" etrog, with the appropriate blessing at home or in the synagogue is performed during the first seven days of the Festival.

HOSHANAH RABBA

The Hoshanah is made up of small willow twigs tied together with strips of willow bark or palm leaf. It is used in the synagogue on the morning of Hoshanah Rabba (The Great Hoshanah), the seventh day of Sukkot. The procession around the Bimah is repeated seven times. At the last, with a petition for forgiveness of sins, each worshipper strikes his branch a few times on the desk or bench before him until a few leaves have fallen off, and then throws the twig away. This is intended as a symbol of the resurrection of life after death since the denuded branches of a tree take on new foliage in due season. Poetical prayers are recited, among them one full of Messianic hopes -

קול קבוצר, קבוצר קבוצר

"A voice bringeth good tidings,
and proclaimeth".

SHEMINI ATZERET AND SIMCHAT TORAH - IN THE SYNAGOGUE

Geshem The Musaph Service includes a prayer for גשם (rain) on שמיני עצרת - the Eighth Day of Solemn Assembly - this being the season when people in the Holy Land look forward to the coming rain, which is essential for a fruitful year. The prayer in the Diaspora may be regarded as a mark of unity with the land of Israel.

On the eve and on the morning of Simchat Torah תקפות (circuits) with the scrolls of the Law are made in the synagogue.

Children are encouraged to take part in these processions and carry flags with pictures of the Sefer Torah, Ten Commandments and Magen David on them. Fruits and sweets are distributed to the children.

Boys under Barmitzvah age are also called up to the Reading desk and after an adult has recited the blessing, a portion of the Law is read for them while a large Tallit is held over them like a canopy. This ceremony is called קל תקפות lit. "All the young boys".

Simchat Torah marks the completion of the one year cycle of the reading of the Law. But since Torah reading should be continuous, as soon as the final portion of the Law is read, a second Scroll is opened and a new cycle is commenced by reading the first part of Genesis.

A special ceremony attends the reading of the last and first sections of the Pentateuch. The persons who are honoured by being called up are designated תתן ותרנה (Bride-groom of the Law) and תתן קראתה (Bride-groom of the Beginning).

New Year Greetings

לשנה טובה תכתבו ותחתמו

ABRAHAMS

Susan, Laurence and Melanie would like to wish all members of Bushey Synagogue a happy New Year and well over the Fast. 15, Hollygrove, Bushey Heath.

ARDEN

Laura and Lionel send best wishes to the community for a happy and healthy New Year and well over the Fast. 12, The Four Tubs, Bushey Heath.

BAUM

Jenny, Malcolm, Rachel and Spencer wish all their family, friends and customers a very happy and healthy New Year and well over the Fast. 16, Caroline Court, The Chase, Stanmore.

BERNITZ

Charles, Ruth and family wish all their friends a happy New Year and well over the Fast. 6, The Four Tubs, Bushey Heath.

BINSTOCK

Pauline, Brian and Andrew wish their relatives and friends and all members of the community a happy, healthy and prosperous New Year and well over the Fast. 14, Woodstock Road, Bushey Heath.

BLANK

Sharyn and John with Rachel and Abigail send best wishes to all their friends in the community for a happy and healthy New Year and well over the Fast. 4, Koh-I-Noor Avenue, Bushey.

BURTON

Frances and Harvey send warm greetings to all their good friends in Bushey for as happy a New Year as they have had in the past year in Israel. 7/6 Rehov Hanegev, Natanya, Israel.

COLE

Ronald and Jenny, with Michelle, Jonathan and Simon send best wishes to the community for a healthy and happy New Year and well over the Fast. 32, Elstree Road, Bushey Heath.

CONWAY

Allan, Marion and family send their best wishes to the community for a healthy and happy New Year and well over the Fast. 20, Broadfield Court, Bushey Heath.

DAVIS

Martin, Josie, Hayley and Elliot wish their friends and members of the community a happy and healthy New Year and well over the Fast. 9, By-the-Wood, Carpenders Park.

לשנה טובה תכתבו ותחתמו

FINK

Sylvia, Colin and Stuart wish all their friends and neighbours a happy, healthy and prosperous New Year.

FINKELSTEIN

Elisabeth, Lionel, Daniel and Deborah wish all their friends a Shanah Tovah and well over the Fast. 22, Titian Avenue, Bushey Heath.

FRANKEL-POLLEN

Raena, Nicholas, Daniel and Simon wish all their friends in the community a healthy and happy New Year and well over the Fast. 17, Prowse Avenue, Bushey Heath.

GOODMAKER

Andrea, Philip and Paul wish all their family and friends a healthy and happy New Year and well over the Fast. 37, Claybury, Bushey.

GRUNTHAL

Susan, Peter, Nicola and Wendy send their best wishes to all their friends in the community for a healthy and happy New Year, and well over the Fast. 11101 Gainsborough Road, Potomac, Maryland 20854 U.S.A.

HERMAN

Yvette and Stephen with Simon, Rachel and Ruth wish their relatives and friends good health and happiness in the coming year. Barbary House, California Lane, Bushey Heath.

HORNICK

Jackie, David, Samantha and Victoria wish all their friends a happy New Year and well over the Fast. 21, Sherwoods Road, Watford.

JACOBS

Betty, Louis and Hazel wish to thank the Board of Management, the Ladies Guild and members for their kindness and good wishes during her illness and wish all a happy and peaceful New Year. 6, California Lane, Bushey Heath.

JOSEPH

Sheila and Leonard with children Jacalyn, Ryan, and Marshall wish all relatives and friends in the community a happy, healthy and peaceful New Year and well over the Fast. 220, Hempstead Road, Watford.

KAYE

Barbara, Godfrey, Ashley and Jeanine wish all their friends in the neighbourhood peace, happiness and contentment in the year ahead.

LADIES GUILD

The Chairman and her Executive wish all members and their families a healthy and happy New Year and well over the Fast.

LEVY

Laurel, William, Andrew and Nicholas wish all their family and friends a very happy New Year and well over the Fast. 5, Kichfield Road, Bushey Heath.

NASH

Bonny and John with Leah and Malka wish all their friends in the community a healthy and happy New Year and well over the Fast. 59, Little Bushey Lane, Bushey Heath.

PAYDON

Helen, Barry and the boys wish their parents, friends and neighbours a very healthy and happy New Year. 10, Dunsmore Way, Bushey Heath.

SAUNDERS

Jackie and Henry with Lisa and Emma would like to wish all their friends a healthy and happy New Year and well over the Fast. 1, Sparrows Way, Bushey Heath.

SEYMOUR

Annette and Jeffrey with Suzanne, Andrea and Gerald wish friends and neighbours in the community a happy and healthy New Year and well over the Fast. 3, Hive Close, Bushey Heath.

SHERIDAN

Angela and Eddie would like to wish the Honorary Officers, Board of Management, Functions Committee and all their other friends in the community a very healthy and happy New Year. 29, Ashlyn Close, Bushey.

SHULMAN

Jackie and David with Robin, Paul and Tamara send their best wishes to the community for a healthy and happy New Year and well over the Fast. 17, Merry Hill Mount, Bushey.

SILVERMAN

Pat and Brian with Tracey and Mark send best wishes to all their friends in the community for a healthy and happy New Year and well over the Fast.

SKELANK

Philip and Anne with Jonathan and Ben send best wishes to all their friends in the community for a healthy and happy New Year and well over the Fast. 13, Rudolph Road, Bushey.

WALMAN

Lydia and Frank with Nicola and Joanna wish all their friends, neighbours and family a happy and healthy New Year and well over the Fast. 5, Dunsmore Way, Bushey Heath.

JAN-AVIV KINDERGARTEN

The Management Committee, Parents Association and Staff of the Jan Aviv Kindergarten wish all members of the community a happy and healthy New Year and well over the Fast.

NEWSLETTER

The Editor and his staff wish all members, their families and other readers a prosperous, healthy and successful New Year and a comfortable Fast.

SOVIET JEWRY

DIFFERENCES BETWEEN JUDAISM AND OTHER RELIGIONS IN THE USSR

JUDAISM

No central organisation, no federation of congregations.

No kinds of communication permitted among the various Jewish communities in the USSR.

Not a single religious publication is authorised.

No Hebrew Bible authorised since 1917.

No edition of Siddur between 1917 and 1956. In 1956, a single printing of 3,000 copies was published.

No government aid.

Manufacture of prayer shawls, phylacteries, matzo is practically forbidden.

OTHER RELIGIONS

The Russian Orthodox Church, the Greek Orthodox Church, Islam, Buddhism, each has central co-ordinating bodies.

Legally authorised to convoke the congresses and conferences of clergy and lay representatives.

The Russian Orthodox Church publishes an official Review of the Patriarchate of Moscow, which emanates from the highest body of its hierarchy. It also publishes religious texts. The same is true for Islam.

The Bible in Russian, of which a first edition was published in 1926 for the Russian Orthodox Church, was re-printed in 1957. Another Bible in Russian was published for Baptists. The Koran was published for Muslims in 1958.

Relatively large quantities are available for the various religions.

The government makes publishing houses and paper available.

Permitted to produce the entire gamut of ritual objects—candles, crucifixes, rosaries, etc.

"OLD MOISHE'S ALMANACK"

Predictions for Bushey
in 5738.
(with a pinch of Kosher
salt!)

TISHRI

Standing room only on BOTH days
Rosh Hashana and Yom Kippur.
No mother has to be asked to
take her child outside. All
ladies enter the Shul with
their heads covered.

A warden gets a hernia dancing
with a Sefer Torah on Simchat
Torah. Claims against Synagogue.
Loses claim due to poor legal
representation.

CHESHVAN

Another warden says "shush" 8
times one Shabbat.

Chief Rabbi visits Synagogue.
Honorary Officers discover he
entered with chewing-gum on the
sole of his shoe. Chewing-gum
found to be treifah. Chief Rabbi
asked to remove shoe or leave.
Honorary Officers claim assault
on their persons. Ladies Guild
visit Honorary Officers in
hospital.

Ministerial Selection Committee
meets.

KISLEV

Services Committee allow a
Menorah in the shape of a fir
tree.

Honorary Officers convalescing.
Lose claim for assault.

Beth Hamedrish becomes a
Yeshivah. Lubavitch banned
for being too progressive.

TEVET

The warden beats his own previous
record for number of "shushs".
A Friday evening service starts
on time as all the Honorary
Officers are punctual.

A Shabbat morning service starts
with a minyan at 9.30 a.m.

Bushey Israel Fund changes its
name - and then changes it back
again.

SHEVAT

Board members expected to wear
streimels. Mitzvahs given to
bearded members with peyot and
whose wives wear Sheitels.
Services discontinued - no
minyan. Board changes mind
about streimels etc., - services
resume.

ADAR 1

Month omitted through lack of
time.

Everyone at meetings.

ADAR 11

Board meeting finishes early -
before dawn! All Board members
on time for meeting having read
and studied previous minutes.

Ministerial Selection Committee
meets.

3 Egyptian coins found on Purim
charity plate.

NISSAN

Certain members move to Golders
Green for Pesach as Honorary
Officers do not consider Bushey
kosher enough. Golders Green
Adath subsequently amalgamate
with Bushey Reform.

A.G.M. - Outgoing Board given
police protection. Arthur
Scargill helps make "shalom".

IYAR

Editor of Newsletter asked to
submit draft of next edition
to MI5, CIA and KGB. MI5, CIA
and KGB refuse to pass it and
send it to a higher authority -
the Honorary Officers. The
Honorary Officers write 250
copies by hand. Editor claims
Constructive Dismissal. Tribunal
agrees. Appeal Court agrees.
House of Lords agree. Queen
agrees. Board refuses to accept
decision.

SIVAN

Synagogue decorated for Shavuot with masses of flowers donated by the not-so-regular shul goers.

Certain regulars consider flowers are not kosher as they may have been picked from a garden where treifah food was used as compost. Flowers discovered to be plastic. Many red faces.

TAMMUZ

Ministerial Selection Committee meets.

Jubilee service held. Services Committee consider that it is appropriate as it is 25 years since Everest was conquered.

Sherpa Tensing supposed to be a member of the lost 10 Tribes.

AV

Synagogue full for 9th Av service. Nobody complains about lack of seats - everyone sits on the floor.

ELLUL

Ministerial Selection Committee meets and makes a decision - not to meet again.

Footballers asked to wear yarmulkas by Honorary President. Honorary President escapes with minor bruises.

Advert in Jewish Chronicle for mikvah attendant. Overwhelming response - all males. Honorary Officers sued for Sex Discrimination. Board resigns.

Ladies Guild acts as Caretaker Board. Membership doubles.

football

Bushey United Football Club, the only football club in the Maccabi League whose players are drawn solely from members of the Synagogue or their sons, embark on the 1977/78 season shortly.

We wish them every success and they look forward to the support of everyone as well as seeking new members.

For further information, contact:-

Ralph Epstein 428 7271
David Hornick 92 43898

letter

Dear Colin,

I started a mission to provide lighting for the Shul but was unable to finish owing to illness. I am pleased to have collected a sizeable sum from many ladies and hope that in the near future they will see the results of their generosity.

Yours sincerely,
Betty Jacobs,
6, California Lane,
Bushey Heath.

philip's phorum

I would like to offer my patient readers (after all, they have been waiting for some time in a state of expectancy for another column to issue from my flagging pen) a series of sweeping generalisations which possess as much or as little truth as such things tend to have.

I believe that the temper of our age is one which finds it difficult to admire others. I think this is a great pity. Because our times are greedy and foster cynicism, because the heavy artillery of a consumer economy tries noisily to persuade us that what we have measures what we are, because privacy is invaded, we find it hard to celebrate real heroes in our own day. We may know of individuals who possess the selflessness, courage, integrity and striking nobility of thought and action we ask of heroes, but the moment they come into the limelight, we are invited to doubt their motives. Our idea of the heroic is that it is private and uncontaminated by power. Equally, true heroes often go unfeted in their own time. But just because our public figures are not heroes, I believe we should cherish the heroes of the past. However, our age is so ungenerous and so unlettered that it denies nobility even to these great men and women. Either we have not heard of them or we substitute for their daunting, rather admonitory nobility, congenial little selfish motives, or, worse still, explain their differences from ourselves by discovering that their heroism arose from compulsive psychological quirks. I believe, too, that our cultural habits, or lack of them, help to foster our uncharitable approach to past greatness. We watch shambling detectives in dirty rain-coats or sharply dressed detectives sucking lollipops, trios of nubile detectives or duos of decent young men, prepared to fight long and hard when not cutting records of shameless sentimentality, all engaged in enterprises of little moment and much squalor, not a diet which can nourish our faculty of admiration. Generally, the media offer us idols - footballers, pop groups and the like - when what we really need are heroes. In this piece I would like to disinter some figures from the past and suggest they serve as heroes for us all.

I can think of no-one with the verve and stature of David. I admire David's capacity for friendship, his matchless courage in liberating his people and that generosity of spirit which enables him never to lose sight of what Saul once was and to recognise and repent of his own errors. Above all, I admire him for the Psalms, in which there is unequalled depth and range of feeling. Anyone who has the purchase on truth, the closeness to God, the intense relish for natural beauty and the passion for justice of the Psalmist commands our admiration. The varieties of spiritual feeling and experience presented by David are found in the Psalms we say daily. They remind me constantly of the great religious issues. In them I find the promise of consolation ("The Lord is nigh unto all them that call upon him, to all that call upon him in truth"), urgent moral teachings ("Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity and hath not sworn deceitfully"), insistence on the pursuit of justice ("Judge the lowly and fatherless: do justice to the afflicted and destitute. Rescue the lowly and needy: deliver them out of the hand of the wicked") and recognition that the greatness of Creation is inseparable from the greatness of the Creator ("The mountains melt like wax before the Lord, before the Lord of the whole earth. The heavens declare his righteousness, and all the peoples behold his glory").

Like David, my next hero was a liberator. Whereas David freed his people from foreign oppressors, the Baal Shem Tov liberated the spirits of his fellow Jews from bondage to a grim and impoverished present. He did so by the force of his love for God and for them. Apparently, the Baal Shem was physically frail and unprepossessing, but to read the sayings of this Master is to come into the presence of heroic strength and immense beauty; it is to be convinced that our lives are rich with significance and with hope.

Let me cite here three of the Master's sayings (they are taken from Nahum N. Glatzer's excellent anthology "A Jewish Reader"). The first saying commends humility and insists that there is no room for complacency in our lives. Commenting on the verse "These are the words which Moses spoke unto all Israel beyond the Jordan, in the wilderness", the Baal Shem teaches "Many a man who believes God is close to him knows not of him. But he is close to many a man who yearns for him from afar. Now you are always to think you are standing on the shore of the Jordan and have not as yet entered the Promised Land. And even though you have done all manner of commandments - you have done nothing". The second teaching tells of the Baal Shem's understanding of evil, his belief that it can be converted into good: "In the story of creation we read 'And behold it was very good'. But when Moses spoke to Israel to remind them he said 'See, I have set before thee this day life and good, and death and evil'. Whence did evil come? Evil too is good, but it is the very lowest rung of perfect good. If one does the good, then evil also becomes good, but if one sins, then it really becomes evil". The Master's concern was "to liberate the good within the evil". The final saying is about how we should serve God: "Unless we believe that God renews the work of creation every day, our prayers and obeying of the commandments grow old and accustomed and tedious. As it is written in the Psalms 'Cast me not off in the time of old age' - that is to say, do not let my world grow old. And in Lamentations it is written: 'They are new every morning: great is Thy faithfulness'. That the world is new to us every morning - that is your great faithfulness!". The Master offers a profound optimism which enables us to raise ourselves above mundane circumstance and release the capacities for adoration, gratitude and selflessness we all possess.

My last hero, for now, is the great English moralist Samuel Johnson. Johnson wrestled with a sense of deep unworthiness, great poverty and an enormous tendency to sloth. No man has ever struggled harder to work in a disciplined, ordered way. His writings are his abundant monument. The morality of "Rasselas", "The Review Of A Free Inquiry Into The Nature And Origin Of Evil", "The English Common Soldier" and "The French Prisoners Of War" is

unparalleled in English for its justice, compassion, comprehensive knowledge of man's nature and sanity. But I would like to mention here two incidents from his life. The first is a straightforward example of the kindness of the man. Once, walking home in the early hours of the morning, he found slumped in a doorway "a fever-ridden prostitute whom he slung across his shoulders and carried home and nursed back to health". The second, Johnson's attempt to make amends for a youthful display of vanity, shows his intense striving for consistency to his principles and freedom from pride. His father, a bookseller, had asked his son to attend to a stall at a market at Uttoxeter on a day when illness prevented him going. "My pride prevented me" said Johnson "and I gave my father a refusal". Fifty years later Johnson took a postchaise to Uttoxeter. "Going into the market at the time of high business I uncovered my head and stood with it bare an hour before the stall which my father had formerly used, exposed to the sneers of the passers-by and the inclemency of the weather". I doubt if anyone sneered. What Johnson heard was the censure of his own prodigiously vigorous conscience.

How do we decide who is truly great? The best criterion I have found occurs in Keats' letters. Keats writes that a great man lives "a life of allegory". Men who seek greatness in some spurious way "merely cut a figure". Embodied in the events of a great man's life are truths of the greatest representativeness and significance. The difference is that between a comet and a star, an idol and an hero.

Philip Skelker Aug '77

useful 'phone numbers

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 (Office open Sunday 10a.m. - 1p.m.)
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Aron Sager (Secretary) - 950 7123

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Discreet

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COMMITTEE FOR THE FORMATION OF A JEWISH DAY SCHOOL
IN THE OUTER NORTHWEST LONDON AREA

Dear Friend,

Many parents have expressed a deep concern at the lack of facilities providing a suitable secular and Jewish education in the outer North West London area, and the lack of places in existing Jewish schools.

We, a group of young parents, wish to form a school, providing the highest level of both secular and religious education.

Whilst we appreciate that many parents may not wish to commit themselves at this time, it is essential that we have an indication as to the potential demand for such a school.

Even if you feel that you are not interested at this stage I would be grateful if you would answer and return the attached questionnaire to me as soon as possible. Please feel free to make any comments.

If you are aware of any interested ~~parents~~ who have not been contacted please ask them to phone me for a questionnaire.

Lewis Osbourne

Lewis Osbourne,
on behalf of the committee.

15, Berkeley Close,
Elstree,
Herts.
WD6 3JN

207-2356

Friday 25th November 1972

PROPOSED OUTER NORTHWEST LONDON JEWISH DAY SCHOOL

1) I would/would not consider sending my child(ren) to such a school.

2) I have child(ren)

Names

Dates of Birth

3) I am/am not prepared to actively assist in the creation of the school.

4) The above answers are given on the clear understanding that they are subject to the details of the school being determined and are given without any commitment on my part.

Name

Date

Address

Telephone Number

If you have any comments please note them here.