

Bristol Hebrew Congregation

SOUVENIR PROGRAMME

1977

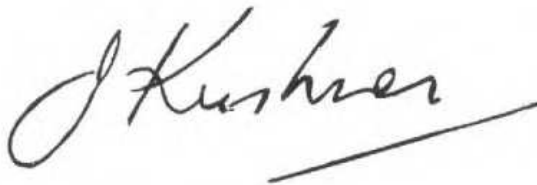


MESSAGE FROM THE PRESIDENT

This brochure is only a small and visible product of a year's very very hard work by Tony Holt and his committee. This year seems to be even more important than before, because, at last, our congregation is picking up and expanding, especially, when I see the number of children we have in the community. All funds raised make the future of the congregation and the children in particular more and more secure and who knows might even attract more Jewish people to settle in Bristol.

I wish all success to the committee and thank all contributors for their invaluable support.

IKE

A handwritten signature in cursive script, appearing to read "J. Kushner", with a horizontal line underneath it.

PRESIDENT

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THE JEWS AND THE MONARCH

By Phineas L. May

The Jews first settled in England in 1066, and under William the Conqueror they received special protection for, as usury was forbidden by the Church, he used the Jews to collect his taxes, giving them very little in return for so doing. In 1290 Edward I expelled them. Between that date and 1656 only crypto Jews lived here, though Queen Elizabeth I had a Jewish physician, a Dr. Roderigo Lopez, who eventually was hanged at Tyburn on a trumped up charge.

In 1655 Menasseh ben Israel, a Rabbi living in Amsterdam, petitioned Oliver Cromwell for permission for the Jews to return to England, and after the famous Whitehall Conference it apparently would appear that no reason could be found for their expulsion in 1290, and so we come to the first happy association of the Jews with the English Monarchy.

In the latest issue of the TRANSACTIONS of the Jewish Historical Society of England, there is a fascinating paper by Mr. A.L. Shane on "Rabbi Jacob Judah Leon (Templo) of Amsterdam (1603-1675) and his connection with England", which makes reference to the exile of King Charles II in Holland during the protectorate of Oliver Cromwell. In Templo's book, "The Tabernacle of Moses and the Temple of Solomon", now in the possession of Anglo-Jewish Archives, there is printed at the beginning of the book the first Prayer for an English Monarch, and the wording not dissimilar from that still used in the Prayer for the Royal Family reads:

A Prayer for the prosperitie of his Royal Majestie.

He that sends deliverance to Kings, and giveth Dominion to Princes, whose Kingdom and Dominion is everlasting: He that delivered David his servant from the perilous sword. And he who made a way through the Red Sea, and Pathes through the River Jordan: He himself blesse, preserve, assist, make great, and more and more Exalt our Gracious Lord CHARLES the II (King and Protector of England, Scotland, France and Yreland, The King of Kings by his Merciful Benevolence preserve, Vivifie, and deliver him from all trouble and danger. The King of Kings encrease and highten the Star of his Constellation, to prolong his dayes over his glorious Kingdome. The King of Kings put it into his heart, and in the hearts of his Nobles and Princes, to use Clemencie towards Us, and to the Israel of God, our brethren under his Dominion: Amen.

Orders of Service in Anglo-Jewish Archives and elsewhere read in Synagogues since that date for the well-being, restoration of health, deliverance from childbirth, birth, marriage and death of members of the Royal Family bear witness of the devotion to the Throne of the Jews.

There were many occasions in the years that followed when members of the Royal Family have honoured their Jewish subjects with their presence.

In Cecil Roth's 'History of the Great Synagogue' he records that "On Friday April 10th, 1801, the sacred place was visited by the Duke of Gloucester, the King's brother. This was the first time that a member of the Royal Family is recorded to have been present in a London Synagogue since the seventeenth century, when the future Queen Anne was entertained by the Spanish and Portuguese community."

"On the 14th April, 1809 the three sons of George III, the Dukes of Cambridge, Cumberland and Sussex, attended the Friday evening service, the last named making himself known as a student of Hebrew and Champion of Jewish rights."

Queen Victoria at first rather looked down on the "Jew" Benjamin Disraeli, though he had been baptised at the age of thirteen. When he was Prime Minister, however, she became warmly attached to him on terms of close personal friendship.



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"Kings love him that speaketh right".

PROVERBS XVI. 13.

The great Sir Moses Montefiore, the representative of Jewry throughout the world in the 19th century was an orthodox Jew, and it is related that one day he was invited to dine with Queen Victoria. He wrote to her Private Secretary that, deeply honoured as he was at such an invitation, his faith precluded him from eating anything but special food. Back came the Royal Command — "Sir Moses will dine with me — he may bring his own Chef, his own food and his own crockery" — a royal courtesy since then extended to Orthodox Jewish subjects still invited to the Royal table, as otherwise it would not have been possible for the Chief Rabbi and Mrs. Jakobvits to have recently spent a night with the Queen at Windsor.

The Queen's Grandmother, Queen Mary, visited the Jewish Museum and signed the Visitor's Book, and in 1970 the Queen and the Duke of Edinburgh honoured the United Synagogue by attending a Reception at the Dorchester Hotel to mark the Centenary of the United Synagogue. Sir Isaac Wolfson, the then President, thought the Queen might have been overwhelmed by the exuberance of the 800 guests and in his letter thanking her for attending he mentioned this. She replied that she certainly did not feel that way — but was deeply sensitive to the real warmth for her of her Jewish subjects.

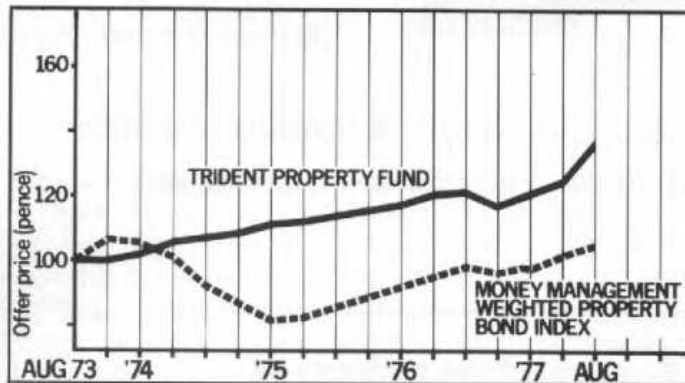
In 1952 Prince Philip took the salute at the Annual Remembrance Service of the Association of Jewish Ex-servicemen and Women as did Princess Alexandra in 1967. Ronald Shelley, the Chairman, and Sydney Davis, the Secretary of the Association, were presented to the Queen at the opening of the Union Jack Club last year.

It has long been a custom of the Board of Deputies and the Anglo-Jewish Association to present a "Loyal Address" on behalf of the Jewish Community personally to the Sovereign on occasions of sorrow, betrothal, marriage and of course on Jubilees.



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My assumption is that the Garden of Eden was a spaceship that crash-landed on Earth, carrying two superior space people, Adam and Eve, who had to leave the space-ship and live on Earth. Their extremely long lives and non-decaying bodies are evidence that there were some major differences between them and the uncivilized Stone Age people who inhabited the earth. They had remarkable gadgets such as Shamir — the tool that reportedly cut diamonds and which Solomon used in building the Temple. Midrashim refer to a God-made suit of clothes, worn by Noah's grandson Nimrod, which made the wearer invincible. The Sword of Methusaleh was used by Abraham when his small band of men vanquished the armies of the Five Kings. Finally, the spaceship carried a Tree of Knowledge and a Tree of Life.

Inasmuch as Cain and Seth were direct offspring of Adam and Eve, they were likewise spacemen. Where were wives to be found for them? There were Stone Age families, and Midrashim say: "The sons of God found the Daughters of Man comely and took them for wives". In other words, spacemen crossbred with the indigenous population. And the bodies of Seth's children decayed, because they were only half-spacemen. But they were still long lived. Adam and a majority of his nine descendents died when they were more than 900 years old. Genesis says that they "died", all except the sixth, Enoch, the father of Methusaleh. In his 365th year, Enoch, "walked with God and was not of the earth".

Midrashim speak of sparks and torches of fire, and of Enoch encircled by storm and whirlwind, hurrican and thunder. Does this mean that the rocket was repaired and that Enoch took off in it to bring a rescue mission? Is this why a careful record of lineage was kept, preserved in Genesis?

Is this why some of Adam's descendents awaited a message from God? Is it a coincidence that Noah waited 500 years before he had children — long enough for Enoch to have returned if he had lived his 900-year life span? Is this where the Messiah concept originates? does it mean that the rising of the dead at the Messiah's return may be reserved for those spacemen whose bodies did not decay?

The family described in Genesis continues to the tenth generation to Noah. Because none of Adam's other descendents survived the flood, it was no longer possible to breed within the group. Spacemen had to crossbreed a second time with the short-lived indigenous Earth people. In one generation, the life span dropped to 600 years, in another, to 450 years, later to about 200 years, and continued to drop until it was only 175 years at the twentieth generation — Abraham's.

The family record was kept but it was becoming difficult to distinguish spaceman's descendents from Earth's indigenous people. Therefore, it became necessary to mark Abraham's descendents so that they could be recognised. This could be the original reason for the inclusion of circumcision in the Covenant with Abraham.

Midrashim relates that Adam's descendents did not age as they grew older. Abraham was the first to do so — again evidence for degeneration of a superior being. Furthermore, death came suddenly to Adam's descendents up till the time of Isaac. Only after Isaac was mankind afflicted with lingering death.

According to Genesis, Adam and some of his descendents talked with God. Could this be one of spaceman's abilities that gradually disappeared as spacemen crossbred? Abraham, in the twentieth generation, talked with God but the ability seems to decrease later. After many generations, Moses was able to talk with God, and the last vestiges of communication with God appears to be the ability of the prophets to foretell the future and to bring warnings from God.

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I ask you to ensure that you support the advertisers who support us. My thanks to our advertisers and to those of you who have joined us at our functions.

My particular thanks must go to my friends and colleagues on the fund raising committee who have unstintingly done such sterling work to make this year successful.

The dance is the culmination of a year's hard work so please enjoy yourselves and I look forward to your active support next year.

Thank you all.

A handwritten signature in black ink, appearing to read 'Tony Holt'. The signature is written in a cursive style with a large, stylized 'T' and 'H'.

TONY HOLT

Third Annual Dinner and Ball at

The Mayfair Club

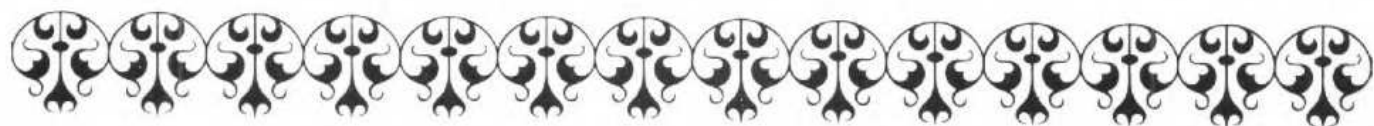
*New Bristol Centre, Frogmore Street
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Saturday November 12th

Programme

Reception	7.30pm
Dinner	8.15pm

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Calendar

Kislev

25th Chanukah: Monday, December 5th, 1977

Tevet

10th Fast of Tevet: Tuesday, December 20th, 1977
 Bank Holiday Monday, December 26th, 1977
 Bank Holiday Tuesday, December 27th, 1977
 Bank Holiday Monday, January 2nd, 1978

Shevat

15th New Year for Trees: Monday, January 23rd, 1978

Adar I

14th Minor Purim: Tuesday, February 21st, 1978
 15th Minor Shushan Purim: Wednesday, February 22nd, 1978

Adar II

13th Fast of Esther: Wednesday, March 22nd, 1978
 14th Purim: Thursday, March 23rd, 1978
 15th Shushan Purim: Friday, March 24th, 1978
 Bank Holiday, Friday March 24th, 1978
 Bank Holiday, Monday, March 27th, 1978

Nisan

14th Fast of First Born: Friday, April 21st, 1978
 15th Pesach 1st Day: Saturday, April 22nd, 1978
 16th Pesach 2nd Day: Sunday, April 23rd, 1978
 21st Pesach 7th Day: Friday, April 28th, 1978
 22nd Pesach 8th Day: (Yizkor): Saturday, April 29th, 1978

Iyar

5th Israel Independence Day: Friday, May 12th, 1978
 14th 2nd Pesach: Sunday, May 21st, 1978
 18th Lag Baomer: Thursday, May 25th, 1978
 Bank Holiday Monday, May 29th, 1978

Sivan

6th Shavuot 1st Day: Sunday, June 11th, 1978
 7th Shavuot 2nd Day (Yizkor): Monday, June 12th, 1978

Tammuz

17th Fast of Tammuz: Sunday, July 23rd, 1978

Av

9th Fast of Av: Sunday, August 13th, 1978
 Bank Holiday Monday, August 28th, 1978

Tishri

1st Rosh Hashanah 1st Day: Monday, October 2nd, 1978
 2nd Rosh Hashanah 2nd Day: Tuesday, October 3rd, 1978
 3rd Fast of Gedaliah: Wednesday, October 4th, 1978
 10th Yom Kippur (Yizkor): Wednesday, October 11th, 1978
 15th Succoth 1st Day: Monday, October 16th, 1978
 16th Succoth 2nd Day: Tuesday, October 17th, 1978
 21st Hashanah Rabboh: Sunday, October 22nd, 1978
 22nd Shemini Atzereth (Yizkor): Monday, October 23rd, 1978
 23rd Simchath Torah: Tuesday, October 24th, 1978

Kislev		
25th	Chanukah:	Monday, December 25th, 1978 Bank Holiday Monday, December 25th, 1978 Bank Holiday Tuesday, December 26th, 1978
Tevet		
		Bank Holiday Monday, January 1st, 1979
10th	Fast of Tevet:	Tuesday, January 9th, 1979
Shevat		
15th	New Year for Trees:	Monday, February 12th, 1979
Adar		
13th	Fast of Esther:	Monday, March 12th, 1979
14th	Purim:	Tuesday, March 13th, 1979
15th	Shushan Purim:	Wednesday, March 14th, 1979
Nisan		
14th	Fast of First Born:	Wednesday, April 11th, 1979
15th	Pesach 1st Day:	Thursday, April 12th, 1979
16th	Pesach 2nd Day:	Friday, April 13th, 1979 Bank Holiday, Friday, April 13th, 1979 Bank Holiday, Monday, April 16th, 1979
21st	Pesach 7th Day:	Wednesday, April 18th, 1979
22nd	Pesach 8th Day (Yizkor):	Thursday, April 19th, 1979



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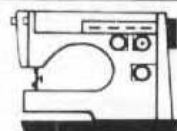
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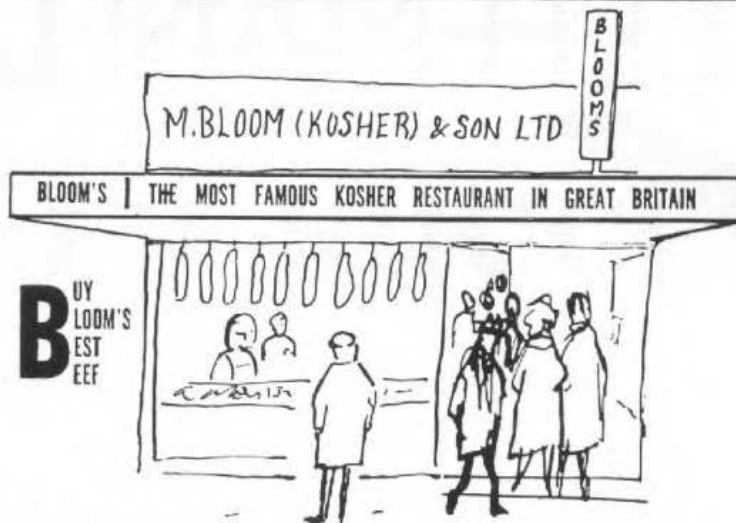
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