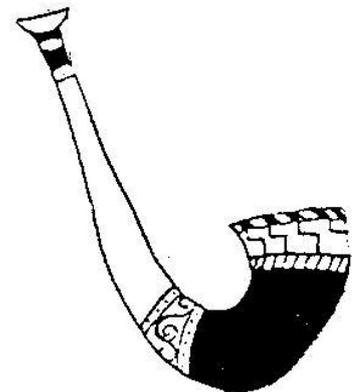
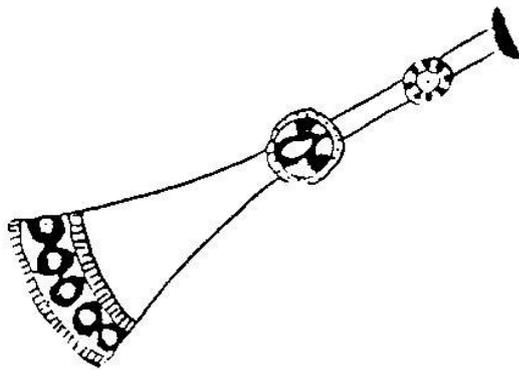
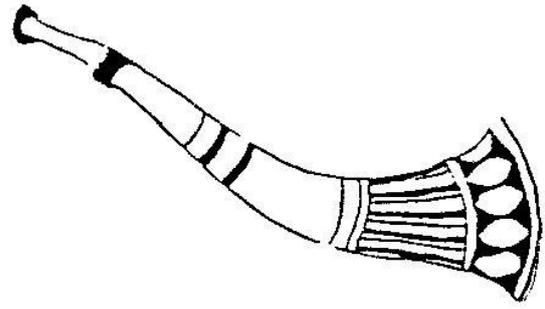


Shofar
Shalom



The Official Newsletter of Ne've Shalom, the Hull Reform Synagogue



CHAIR'S REPORT

Tammuz 5772
June/July 2012

We are currently in that quiet time leading up to the High Holy Days and there's not a great deal to report. (if you're interested, Erev Rosh Hashanah 5773 is on Sunday 16 September, 2012).

Our Shavuot Service and Kiddush took place on Sunday 27 May and I am delighted to report that the turnout was quite good, but nothing special and I would like to thank those who did turn up and especially to all those who put in a lot of time and effort into preparing the excellent Shavuot Kiddush. I do appreciate that we all live very busy lives, but we are a Synagogue and Religion does tend play a big part in our activities (and not just on a Friday Night!).

Speaking of the High Holy Days, we are in a position this year to be allocated a Student Rabbi to conduct our Services. Over the past two years, due to the unavailability of a Student Rabbi, our team of Lay Readers have conducted the High Holy Days Services competently and proficiently and we thank them for that. Before contacting the Movement for Reform Judaism requesting a Student Rabbi, I, and the Council, would like to know what the feeling of our Community is regarding the need for a Student Rabbi. To help us decide, we are organising a phone vote to gauge the feeling of the Community. Further details can be found on page 3.

Finally, I'd like to remind you again about our forthcoming Annual General Meeting (AGM), which is an important part of the Shul's administration and will be held on **Friday 29 June, 2012** starting at **7.00pm** and closing just before the Friday Night Service at 8.00pm. As a member of the Shul you have a right to vote, so why don't you come and exercise this right. You will also find an extract from the Annual Accounts on page 4 showing our income and expenditure for the year ending 31 March 2012 and if you have any questions, please come along and ask.

SYNAGOGUE COUNCIL

Chairman:	Ian Sugarman (Shul Management)	01482 835864
Vice Chairman:	Sarita Robinson (Kiddush Sponsoring)	01482 447549
Secretary:	Joanne Kearsley (Administration)	01724 340506
Treasurer:	Tony Sevilla-Harland (Financial)	01652 688362
Council Members:	Henry Goldstone (Security)	01482 667258
	Audrey Sugarman (Catering)	01482 563835
	Elaine Winetroube (Telephone)	01482 571035
Co-opted Members:	Jim Lightowler (Building Maintenance)	01482 654663
	Les Rosenberg	01482 657102
	Aimi Sugarman	01482 835864

SOCIAL AND PERSONAL

FRIDAY NIGHT COMMUNAL MEAL



Following the continuing success of the monthly communal meal before the Service on a Friday night, the next one has been arranged for **Friday 15 June** at **6.30pm**. The theme of the meal will be “pot luck”, as those attending will be asked to bring some food with them. If you do wish to attend please contact Sarita Robinson on 447549 who will be co-ordinating the menu.

ANNUAL GENERAL MEETING OF THE NE'VE SHALOM SYNAGOGUE



The Synagogue Council would like to inform all members that the Annual General Meeting (AGM) of Ne've Shalom, the Hull Reform Synagogue will take place on **Friday 29 June, 2012**, starting at **7.00pm** prompt. This will be followed by the Friday Night Service. Please make every effort to attend.

DO YOU WANT A STUDENT RABBI?



Over the past two years our team of dedicated Lay Readers have conducted the High Holy Days Services. Before contacting the Movement for Reform Judaism requesting a Student Rabbi, the Council would like to know what the feeling of our Community is regarding the need for a Student Rabbi to conduct the High Holy Days Services. To gauge the feeling of the Community, the Council is organising a telephone vote to help with their decision.

To vote, please ring (01482) 658312 and after the “beep”, please state clearly either **“Yes, I want a Student Rabbi”** or **“No, I don't want a Student Rabbi”**.

Lines are now open and will remain so **until 5.00pm on Thursday 28 June** after which your vote will not count, but you may be charged. The result will be announced at the AGM on the following day. Please start voting!

POTENTIAL NEW MEMBERS



If any members of the Synagogue are aware of, or are contacted by, potential new members, hoping to join our Synagogue, please advise them to contact Mrs Joanne Kearsley, Hon. Secretary, Ne've Shalom Synagogue, c/o 29 Copse Road, Ashby, Scunthorpe DN16 3JA. Tel: (01724) 340506 who will provide them with further information and the necessary application forms.

INCOME AND EXPENDITURE STATEMENT FOR THE YEAR ENDED 31 MARCH 2012

In order to ensure that all members of Ne've Shalom have access to the statement of the Shul's financial activities prior to the Annual General Meeting (AGM) on Friday 29 June 2012, we have re-produced the relevant extract from the draft Annual Accounts which are to be approved at the AGM. Note 5, which is referred to in the statement has been re-produced below. If you have any questions regarding the accounts, please come along and ask.

Hull Reform Synagogue

Statement of Financial Activities for the year ended 31st March 2012

	Unrestricted Funds	Restricted Funds	Total 2012	Total 2011
<u>Incoming Resources</u>				
Subscriptions and Donations	14,804	0	14,804	8,614
Building Society Interest Received	2,087	0	2,087	2,159
Income Tax Refunds	2,667	0	2,667	2,886
Sundry Receipts	0	0	0	9
Burial funds	3,290	0	3,290	0
Total Incoming Resources	22,848	0	22,848	13,668
<u>Less: Resources Expended</u>				
<u>Direct Charitable Expenditure:</u>				
Donations and Subscriptions	1,344	0	1,344	1,672
Council Expenses	3,908	0	3,908	1,062
Shalom Group	982	0	982	1,289
Burial Insurance	1,974	0	1,974	1,804
Burial Expenses	7,960	0	7,960	2,497
<u>Building:</u>				
Premises (see note 5)	7,985	0	7,985	8,357
Caretaker's Wages	629	0	629	1,074
Security Costs	298	0	298	491
Depreciation	450	0	450	530
<u>Other Expenditure:</u>				
Sundry Expenses	646	0	646	181
Total Resources Expended	26,176	0	26,176	18,957
Net outgoing resources	-3,328	0	-3,328	-5,289
<u>Other recognised gains and losses</u>				
Net unrealised gains on investment assets	8,169	0	8,169	4,705
Net movement in funds	4,841	0	4,841	-584
Transfer to Property Maintenance Fund	2,000	0	2,000	2,000
Transfer to Tzedakah Fund	0	0	0	0
Transfer to General Fund	£ 2,841	0	2,841	£ -2,584

5 Schedule of Premises Expenses

	<u>2012</u>	<u>2011</u>
Insurance	2,477	2,416
Electricity	420	739
Gas	1,524	906
Telephone	104	105
Maintenance	233	211
Repairs	3,227	3,980
	£7,985	£8,357

THE BOOK OF RUTH

There are several interesting connections between the biblical Book of Ruth and the festival of Shavuot:

- a) Shavuot falls in the harvest season, and is defined by the Torah as the culmination of a seven-week count beginning with the first barley harvest; the story of Ruth unfolds against the background of the barley harvest in ancient Judea, with the mitzvah of *leket* (allowing the poor to "glean" the stalks that fall to the ground during the harvest) playing a pivotal role in the narrative.
- b) Ruth is the ancestress of King David; David was born on the festival of Shavuot of the year 2854 from creation (907 BCE), and passed away on the same date 70 years later.
- c) Ruth is the paradigm of the *ger tzeddek*, the "righteous convert" who with great sacrifice forsakes her or his former life and identity to be born anew as a Jew; in essence, however, we are all *gerei tzeddek*, having undergone that very process ourselves on the first Shavuot of history when we assembled at the foot of Mount Sinai to be born anew as God's people.



So what's her story.

In a place called Moab there lived a nice family. Elimelech, his wife Naomi and their two sons moved there because there was more food there than where they used to live. After a while Elimelech died but Naomi wasn't alone she still had two sons.

Her sons got married but after about ten years they died too. At least Naomi still had her sons wives to keep her company, their names were Orpah and Ruth.

Naomi called her sons wives and told them, "I am going to go back to where I used to live and I would like you also to go back to your family where you used to live. May God show you kindness as you have showed me." All the women cried and hugged each other because they were such good friends.

Orpah didn't want to leave Naomi but Naomi told her not to worry, she would be fine. So Orpah left to go back to her family. But no matter what Naomi said to Ruth, Ruth would not leave. "Don't ask me to leave. Where you go I will go, and where you stay I will stay. Your friends will be my friends and your God will be my God."

So Ruth and Naomi returned to Bethlehem together. It was a good thing Ruth went with Naomi because Bethlehem was very far away and Naomi couldn't have travelled all that way by herself. Notice that Ruth never complains but is a good friend to Naomi. She wasn't expecting anything in return, she just wanted to help.

When they got there Ruth decided that she should do some kind of work. It was harvest time, so she worked in the fields following behind the harvesters and picked up any barley that they had dropped.

The owner of the field came by to greet the harvesters and noticed Ruth in the field. He asked one of the harvesters who she was. "She came back from Moab with Naomi, that's all I know." Lucky for Ruth the owner of the field was Boaz, he was a kind man who believed in God. He had also been related to Elimelech (Naomi's husband that died).



Boaz went to go talk to Ruth, he said to her, "Don't go work in any other field but stay here with the other servant girls. I will make sure you are safe and whenever you are thirsty go and get a drink from the water jars." When Ruth heard this she bowed down to Boaz and asked, "Why are you being so nice to me, I'm not even from here."

Boaz replied, "I know what you've done for Naomi, you left your family and moved to a place you've never been. May the Lord reward you for your kindness."

Ruth thanked Boaz and continued with her work in the hot sun. Boaz even ordered his workers to drop extra barley so Ruth could have more for herself. Ruth took all the barley home and shared what she had with Naomi. And eventually Ruth married Boaz and everyone was very happy!

Being a good friend takes a long time to learn. A good friend is loyal, which means you keep your promises and sometimes when you don't feel like being a friend you are anyway. Sometimes our friends aren't perfect and they make mistakes but we make mistakes too, and we don't want our friends to leave us when that happens.

God gives us friends when we need them, and we should treat them like a gift from God. Just like in the story, Naomi could have insisted the women come with her, but she was unselfish and wanted them to be free to go home to be with their families. And Ruth had such a good attitude and wanted to help, she moved away from everyone she knew and went to work to help Naomi. She didn't tell everyone what a good friend she was, she knew that she should be a friend like God wanted her to be.

All contributions are accepted on the understanding that the authors are responsible for the opinions expressed which do not necessarily reflect the views of the Hull Reform Synagogue.

OVERDUE SUBSCRIPTIONS

As the time for sending out the requests for 2012/13 subscriptions is fast approaching, the Treasurer has checked through his records for 2011/12 and has found that several members appear to have overlooked completing their payments.

If, after checking your records, you find that you have not paid or not fully paid your subscription, please would you send any outstanding balance to the Treasurer within the next four weeks. His address is Caistor Gate, Caistor Road, New Barnetby DN38 6DY.



WHY JEWS PRAY FOR THE QUEEN

The article by Rabbi Jonathan Romain was originally published in The Guardian newspaper on Friday 13 April 2012 and discusses that, as Jews, we traditionally follow the teachings of Jeremiah by acknowledging "the city in which you live"

Princess Margaret was astonished. In 1990 she was attending a service marking the 50th anniversary of Maidenhead synagogue and was struck by the fact that we read a prayer for the good health and wise counsel of the Queen. When I explained that the prayer was not a one-off but recited every Shabbat in every synagogue in Britain, she remarked: "How lovely, they don't do that for us in church; I'll tell my sister."

Whether the message was ever relayed back to Buckingham Palace is unknown, but the custom itself is symptomatic of the very particular relationship that Jews have had with ruling monarchs. It dates back to the period when Jews first went into exile in 586BC after the Babylonian conquest and those taken there wrote to Jeremiah – still in the land of Israel – asking how they should behave.

It is an eternal question that faces every extraneous group: merge into the surrounding culture, be disruptively independent of it, or find some sort of accommodation? Jeremiah's answer was unequivocal: "Seek the peace of the city in which you live ... for in its peace is your peace." (Jeremiah 29:7)

The message was two-fold and applies as much to migrant populations today as it did then: first, that there is a responsibility to work for the well-being of the society in which you find yourself; it may not be your original home, but you should try to make it your new one. Second, this is not only the right course of action, but a matter of self-interest too: if society is volatile, then it is the minorities that will suffer most. Those who are different will be seen as dangerous and subject to discrimination, if not persecution. As a result, it became customary for Jews to pray for the welfare of the ruler of whatever kingdom in which they lived, recognising that while they may have their own separate religious traditions – such as festivals and food laws – this did not preclude participating in life around them.

It is for this reason that most Jews have no problem with an established church in this country: many of us can trace our roots in Britain further back than the Queen's own family – Jews resettled here in 1656, long before anyone had heard of the Hanoverians – and have as much right as anyone else to debate the matter, but we still do not wish to alter a national structure embedded so deep in history unless the country at large desires it too. Adapting to the general culture is also why every year I send Christmas cards to friends and listen with pleasure to carol singers, perfectly able to be part of the prevailing culture without feeling it threatens my own Jewish identity.

Of course, there can be occasional conflicts, such as the fact that Judaism prefers immediate burial of a corpse whereas the state sometimes insists on delays for post-mortems; in such case the rabbis ruled as far back as the 3rd century that "the law of the land is the law" and has to take precedence. It was a profound recognition that religious traditions have to fit in with the host society, and not vice versa.

Praying for the head of state has been a distasteful experience in some other countries in the past, but British Jews have not had any problem doing so for several centuries. It illustrates how it is possible to be loyal to both one's faith and one's country by using common sense and goodwill – both of which are severely underestimated as important religious values.

THREE JOKES I LAUGHED AT

Just before Rosh Hashanah, a team of terrorists invades the shul and takes the Rabbi, the cantor and the Shul president hostage. Hours later, the Chief Constable stands tough, he won't give them a million pounds, nor a getaway car nor a jumbo jet. The terrorists gather the three hostages in a corner and inform them that things look bad and they're going to have to shoot them. Nevertheless, to show that they're not really a bad bunch, they'll grant each hostage one wish.

"Please," says the Rabbi, "for the last two months I've been working on my Rosh Hashanah sermon. What a waste to die now without having carried it before an audience. I'll go happily if you let me recite my sermon. It's an hour and ninety minutes long, tops." The terrorists promise to grant the wish.

"Please," says the cantor, "after 50 years I've finally gotten the *Hinneni* prayer just right. What a waste to die and not sing it to an audience. It's only about 45 minutes long, then I'll go happily." The terrorists promise to grant the cantor his wish, too, and they turn to the shul president.

"Please," says the president with tears in his eyes. "Shoot me first!"

Moishe walks into a bank in Mayfair and asks for the loan officer. He explains that he is going to New York on business for two weeks and needs to borrow £2,000. The bank officer says, "We will need some kind of security for such a loan." Moishe hands over the keys to a new Rolls Royce parked in front of the bank.

The Bank does a registration check with DVLA. Everything checks out. The Officer agrees to accept the car as collateral for the loan. An employee drives the Rolls into the bank's underground garage and parks it there.

While Moishe is away the Bank realizes their client is a multi-millionaire. So several weeks later when Moishe returns, repays the £2,000 and the interest which comes to £5.41, the loan officer questions, "Why would you bother to borrow £2,000? You are very wealthy." Moishe replies, "Parking. Where can you park in Central London for two weeks for only five pounds plus change?"

Benny and Sarah had been out shopping at the mall for most of the afternoon. Suddenly, Sarah realised that Benny had "disappeared".

The somewhat irate spouse called her mate's cell phone and demanded: "Where the hell are you?"

Benny: "Darling, you remember that jewellery shop where you saw the diamond necklace and totally fell in love with it and I didn't have money that time and said, 'Baby, it'll be yours one day'?"

Sarah, with a smile, blushing: "Yes I remember that, my love."

Benny, "Well, I'm in the bar next door to that shop."



ASK THE RABBI

“What is the Jewish attitude to halal meat?”

Halal means 'legal' or 'permissible' in Arabic, virtually the same as the Hebrew word “kosher”. There are many other similarities between the two dietary systems : Muslims are forbidden to eat pork or blood, while the method of slaughter is – like shechitah – a swift, deep incision with a sharp knife across the neck, cutting the carotid arteries, causing the blood pressure in the brain to fall to zero and for the animal to lose consciousness almost instantaneously.

It is for this reason that Muslims are allowed to eat kosher meat if halal is not available. However, Jews are not allowed to eat halal meat - because a blessing to Allah is said over each animal before it is slaughtered. It means, though, that if one was in a situation where the only food available was halal meat and ordinary meat, the former would be preferable.

There has been a lot of comment recently over halal being inhumane – and kosher meat too - with abattoirs used by them being described as horrific places to visit. In fact, all abattoirs are unpleasant, full of blood and the smell of death, whatever the method of slaughter. Moreover, although neither halal nor kashrut allow stunning, the loss of consciousness that results from both methods means that the animals suffer the minimum amount of pain.

For those who dislike all acts of killing animals, Judaism has always seen vegetarianism as a respectable alternative and long before it became fashionable in modern times. The rabbinic commentators held that Adam and Eve were vegetarian in the Garden of Eden, while they say that we will return to being vegetarian in the messianic era. We may be allowed to eat meat in the meantime, but that is a very clear message that vegetarianism is an ideal state of living.

“What is the origin of placing a pebble on a grave?”

The custom has very practical origins, although today its significance is much more psychological. In days before communal cemeteries existed, placing stones on a grave served as a marker of the spot where the person was buried. It also prevented a body being disturbed by wild animals. It was also a warning to a Cohen (traditionally not allowed to go near a dead body unless it was a member of his immediate family) that he was near a corpse and should avoid it.

With the use of gravestones and public cemeteries, none of these apply now, but leaving a stone - either at the funeral or whenever one visits the grave - does serve another function : a way of showing one's respect and expressing it physically by bending down and picking up a stone and placing it on the grave;-. It is like leaving "a calling card" on the grave.

Frankly, any stone or pebble will do, whatever its shape or colour.

*ENGLISH YAHRZEIT DATES WHICH CORRESPOND TO
THE HEBREW DATES FOR RELATIVES OF MEMBERS OF
NE'VE SHALOM - THE HULL REFORM SYNAGOGUE*

Jeannette Sevilla	17 June 2012	Becky Furman	18 July 2012
Issac Maniloff	20 June 2012	Bert Goldstone	22 July 2012
Abby Furman	21 June 2012	Solly Bermitz	22 July 2012
Jennie Harris	25 June 2012	Ann Greenstone	22 July 2012
Cissie Silver	25 June 2012	Malcolm Gold	25 July 2012
Edgar Bennett	26 June 2012	Bernard Annis	29 July 2012
Janet Sugarman	27 June 2012	Samuel Rosenthal	31 July 2012
Immanuel Godfrey	27 June 2012	Barbara Bennett	31 July 2012
Phillip Waytzman	28 June 2012	Sheila Chetham	25 Aug. 2012
Jim Smith	10 July 2012	Nicholas Rauchwerger	27 Aug. 2012
Tessa Pliener	16 July 2012		

Traditionally, Jewish Yahrzeits are remembered on the Hebrew date, which means that there might be some variation in the English date each year. **If the Hebrew date is observed, it must be remembered that the Yahrzeit starts the evening before.** Memorial prayers for the deceased will be recited during the Friday Night Service for those Yahrzeits which fall during the coming week. If a Yahrzeit falls on a Friday Night, please remember that the prayers will usually be recited during the Friday Night Service the week before.



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MEMORIAL BOARD

The Synagogue Council would again like to inform members that there is still space available on the Memorial Board for members to purchase a plaque in memory of their loved one(s). For further details, please contact Henry Goldstone on (01482) 667258.

KIDDUSH SPONSORING

During the year, you might want to mark that special occasion in a unique, yet innovative manner. In order to help you solve your dilemma, the Synagogue Council has agreed to allow the sponsoring of Kiddushim.

If you would like further details, or wish to reserve a particular date, please contact Sarita Robinson on (01482 447549)

FORTHCOMING SERVICES AND EVENTS

Date	Time	Leader	Refreshment Rota
Friday 15 June (Communal Meal)	6.30pm	Sarita Robinson	Sarita Robinson Ann Bush
Friday 15 June	8.00pm	Sarita Robinson	Deborah Wrapson Fabian Knies
Sunday 17 June (Hebrew Reading Class)	10.30am	Ian Sugarman	N/A
Sunday 17 June (Bible/Conversion Class)	11.30am	Ian Sugarman	N/A
Friday 22 June	8.00pm	Tony Sevilla-Harland	Lesley Annis Jannette Dubb
Friday 29 June (Ne've Shalom AGM)	7.00pm	Ian Sugarman	N/A
Friday 29 June	8.00pm	John Friend	Olive Rosner Veronica Keczkas
Sunday 1 July (Hebrew Reading Class)	10.30am	Deborah Wrapson	N/A
Sunday 1 July (Bible/Conversion Class)	11.30am	Ian Sugarman	N/A
Friday 6 July	8.00pm	Peter Altoft	Joanne Kearsley Jackie Lukes
Shabbat 7 July	10.30am	Ian Sugarman John Friend	Natalie Winetroube Gillian Smith
Friday 13 July	8.00pm	Sarita Robinson	Deborah Wrapson Fabian Knies
Sunday 15 July (Hebrew Reading Class)	10.30am	Deborah Wrapson	N/A
Friday 20 July	8.00pm	Gillian Barker	Ann Sevilla-Harland Ann Bush
Friday 27 July	8.00pm	Geoff Annis	Lesley Annis Audrey Sugarman
Sunday 29 July (Hebrew Reading Class)	10.30am	Deborah Wrapson	N/A
Sunday 29 July (Bible/Conversion Class)	11.30am	Ian Sugarman	N/A
Friday 3 August	8.00pm	Peter Altoft	Joanne Kearsley Elaine Winetroube
Shabbat 4 August	10.30am	Ian Sugarman Tony Sevilla -Harland	Natalie Winetroube Gillian Smith
Friday 10 August	8.00pm	Gillian Barker	Olive Rosner Veronica Keczkas

If you are unable to take your turn on the **service rota**, please arrange for someone else to take your place. If you are unable to take your turn on the **refreshment rota**, please arrange for someone else to take your place and **inform Audrey Sugarman on (01482) 563835** to ensure that sufficient refreshments are available.

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