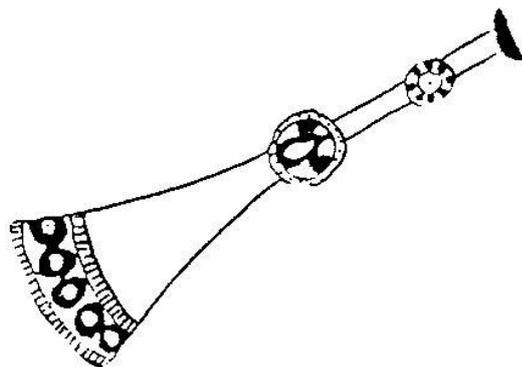
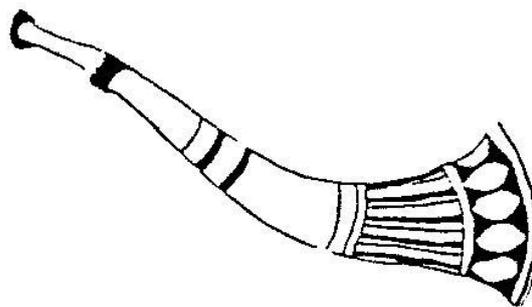


Shofar  
Shalom



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



*Celebrating 250 years of Jewish life in Hull 1766 - 2016*





## *CHAIR'S REPORT*

Iyar/Sivan 5777  
May/June 2017

This is my last Chair's report, as I will be stepping down at the AGM.

I'd like to thank everyone who has supported me over the period of time I have been the Chair, especially the Council and the Lay Readers. Their assistance has been invaluable and it has made the Chair's job so much easier. Before you get too excited, I'm not going anywhere, as I'll still be actively involved in the Shul and its activities.

Last Friday, 28 April 2017, was our latest Open Friday Night Service. Yet again, it proved another resounding success with nearly 50 members and visitors attending and enjoying a thoroughly good evening. I would like to thank everyone who had helped to make the evening such a success, especially Audrey, Lesley and Gillian, for preparing the magnificent range of Jewish-style food.

Looking ahead, we will be holding our Shavuot Service and Kiddush on Tuesday evening 30 May 2017. There are a couple of articles about Shavuot and the Omer on pages 4 and 6 which you might find informative and interesting.

Before I go, I'd like to remind you about our forthcoming Annual General Meeting (AGM), which is an important part of the Shul's administration. This year the Shul Council has decided to hold the **AGM on Friday 16 June, 2017** starting at **8.00pm** which is just after the Friday Night Service at 7.00pm. If you are a full member of the Shul, you have a right to vote, so why don't you come and exercise this right.

I'd also like to draw your attention to the nomination form for Council positions on page 11. These people are responsible for the financial and administrative control of the Shul and it's vital that anyone who wants to be involved has the opportunity to do so. Please ensure that you complete the nomination form and send it back as soon as possible to the Secretary, Joanne Kearsley, and I'll see you all at the AGM.

Finally, please don't forget to come to our Friday Night and Shabbat Morning Services.

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### *SYNAGOGUE COUNCIL*

Chairman:	Ian Sugarman (Shul Management)	01482 835864
Vice Chairman:	Andy Harbert (Projects)	07736 397858
Secretary:	Joanne Kearsley (Administration)	01724 340506
Acting Treasurer:	Aimi Sugarman (Financial)	01482 835864
Senior Warden:	Phil O'Driscoll (Services and Mitzvot)	07903 578490
Council Members:	Henry Goldstone (Security/Plaques)	01482 667258
	Audrey Sugarman (Catering)	01482 563835
	Elaine Winetroube (Telephone)	01482 571035
Co-opted Members:	Jim Lightowler (Building Maintenance)	01482 654663
	Chris Lilley (General)	07972 563194
	Malcolm Rosenberg (Asst. Treasurer)	01482 846712

## SOCIAL AND PERSONAL



### SPECIAL KIDDUSH

**Gillian Smith** would like to thank all members of the community who joined with her to celebrate her 80th birthday.

She was delighted by the number of members and friends in attendance and the kind wishes that she received.

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### HULL JEWISH COMMUNITY CARE (HJCC)



Following the success of the recent social event, HJCC have great pleasure in inviting the community to another of their Friendly Circle afternoon teas on **Thursday 18 May 2017 at 2.00pm**.

The event is taking place at the **Ne've Shalom Synagogue** and there will be another fine speaker and a sumptuous repast. All members of the community are invited to enjoy our great community get together.

If you have any friends who may not see this announcement, please would you keep them informed - I'm sure you agree, it really will be a shame for them to miss it!

For further details or to request a lift, please contact Harold Flasher, Chairman of HJCC, on (01482) 655537 or 07766 416 605, (or indeed, any member of the committee).

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### SHAVUOT SERVICE

This year's Shavuot Service and celebrations will be taking place on **Tuesday evening, 30 May 2017**, starting at **7.00pm**.

Following the Service, there will be a Shavuot Kiddush, to which everyone is invited.

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### ANNUAL GENERAL MEETING OF THE NE'VE SHALOM SYNAGOGUE

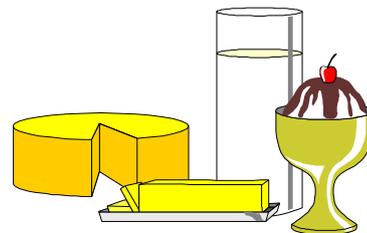


The Synagogue Council would like to inform all members that the Annual General Meeting (AGM) of Ne've Shalom, the Hull Reform Synagogue will take place on **Friday 16 June, 2016**, starting at **8.00pm** prompt.

If you are a full member of the Shul, you have a right to vote, so why don't you come and exercise this right. As this will be following the Friday Night Service. Please make every effort to attend.



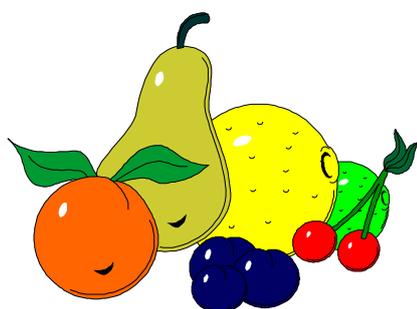
## THE FESTIVAL OF SHAVUOT



Shavuot, the Feast of the Weeks, is the Jewish holiday celebrating the harvest season in Israel. Shavuot, which means "weeks", refers to the timing of the festival which is held exactly seven weeks after Passover. Shavuot is known also as Yom Habikkurim, or "the Day of the First Fruits", because it is the time the farmers of Israel would bring their first harvest to Jerusalem as a token of thanksgiving. This year Shavuot is celebrated on Monday 13 June, but like all Jewish festivals, it starts the evening before on Sunday 12 June. Shavuot also commemorates the anniversary of the giving of the Ten Commandments to Moses and the Israelites at Mount Sinai.

### Celebrating the Day of the First Fruits

The farmers of Israel would begin their spring harvests with the barley crop at Passover. The harvest continued for seven weeks as the other crops and fruits began to ripen. As each fruit ripened, the first of each type would not be eaten but instead the farmer would tie a ribbon around the branch. This ribbon signified that these fruits were Bikkurim, or the first fruits.



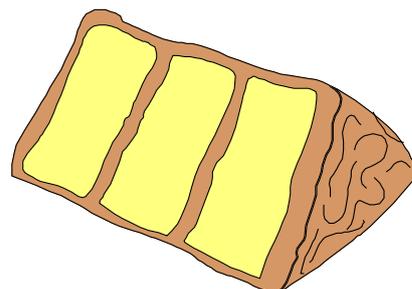
At Shavuot, the farmers would gather the Bikkurim into baskets and bring them to the city of Jerusalem where they would be eaten in the holy city. The farmers living close to Jerusalem would bring fresh fruits, while those who had to travel a long distance carried dried raisins and figs. This joyful occasion was celebrated with the music of fifes, timbres, and drums. As the pilgrims approached the city walls they were greeted by the inhabitants of the city. Sometimes the King himself would join the procession to the Temple Mount. The Bikkurim ritual is no longer practiced in present day Israel.

### Shavuot customs

One Shavuot custom is the eating of dairy foods. One explanation states that this comes from a passage in the Torah which reads:

"And He gave us this land, a land flowing with milk and honey".

Another explanation comes from a legend stating that before the visit from God, the Jews did not keep kosher or follow the *Kashrut* (dietary) laws. It was on this first Shavuot that they found out that their utensils were non-kosher and thus unfit for use. So finding themselves without kosher meats or utensils the Israelites were forced to eat only dairy foods. Today Jews celebrate Shavuot by eating blintzes, cheesecake, and other dairy dishes.



A further legend tells the story of the Israelites finding Mount Sinai blooming and lush with greenery and flowers. From this legend grew the custom to decorate the Jewish home and synagogue with tree branches and flowers.

## Shavuot and the Ten Commandments

Shavuot is also known as *Zeman Matan Toratenu*, the Season of the Giving of Our Law, which commemorates the receiving of the Ten Commandments at Mount Sinai.

After Moses and the Israelites fled the slavery of Egypt, they wandered the desert. God provided the travellers with food to eat (manna) and water to drink. After long months Moses brought his followers to the foot of a mountain called Sinai. Though the desert was dry and bare, the mountain was lush and green, covered with grass, flowers and trees. Moses and the Israelites set up camp at the base of the mountain.



On the third day of the Hebrew month of Sivan, Moses was commanded by God to prepare the Jewish people for God's descent and visit. The Israelites washed and purified their clothes and their bodies. Three days later, on the sixth day of Sivan, the people were awoken by thunder and lightning. Thick, dark clouds hung over the mountain. The sounds of the Shofar, the ram's horn, were heard echoing across the desert. The earth began to tremble and shake. Then the Israelites heard a voice, God's voice, as he spoke to them from out of the clouds giving them his Ten Commandments. Moses then went up the mountain and returned with the Tablets that contained the Ten Commandments.



Through the centuries the Jewish people have celebrated this important event. It was at Mount Sinai that this band of worn and weary travellers would become the nation known as Israel.

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**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.**

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## ASK THE RABBI



ReformJudaism.org responds to the following questions:

**“Why is it customary to eat dairy foods on Shavuot?”**

The origin of this custom is unknown. It stands in contrast to the traditions surrounding other Jewish holidays, which often call for eating meat. Since it was often more expensive than other foods, meat was reserved for celebratory events.

Rabbinic tradition has suggested a number of reasons for this custom. Chapter 4, verse 11 of The Songs of Songs compares Torah to honey and milk. As a result of this lovely comparison, it is typical on Shavuot to eat blintzes, cheesecake and noodle kugels.

## THE OMER

*On the second night of Pesach we start the counting of the Omer, but what is, or what was, the Omer. This article by Mendel Levison was taken from the April issue of the Jewish Magazine.*

The Omer was a measure that existed during the time of the Temple. When we use the word 'omer' today we are usually referring to specific measure of barley flour that was offered on the second day of Passover in the holy Temple in Jerusalem. This flour was prepared fresh from the newly harvested crop. It was brought to the Temple and there it was offered as part of the sacrificial service. Before the Omer was offered in the Temple it was forbidden for anyone anywhere to eat from the newly harvest grain crops. Once the Omer was offered, then the new grains became permitted to eat even outside of the Temple.



The Omer that was brought to the Temple was brought from barley that grew in the vicinity of Jerusalem. On the day before Passover, agents of the Sanhedrin (Jewish courts) were sent out to the fields to inspect and prepare the barley. They selected only the finest barley that could be found. They tied the stalks together on the day before Passover (before they were cut) so that when it was time to harvest them it would be easier.

It was on the second night of Passover that the barley was harvested in a special ceremony. The people from nearby villages would come specially to Jerusalem and join with the local people there to watch the harvesting ceremony. Three outstanding and dignified members of the Jewish community would be selected to reap the barley. Each one had a sickle and basket large enough to reap ten 'omer' measurements which is called a 'se'ah'.

When it was dark the ceremony began. They marched into the field which was illuminated by many torches. The person who was to do the harvest first turned to the people assembled and began to ask them questions. First he began by asking if the sun had set since the requirement was for the day after the Passover. Those assembled answered him in the positive. Then he would ask them if what he was holding was a sickle and they would answer again in the positive. Then he would ask if what he had with him was a basket and they would again answer in the positive.

If it were Shabbat, when normally this type of work was prohibited, he would ask if it is the Shabbat and they would answer again in the positive. (Since this is a positive commandment it over rides the prohibition of harvesting on the Shabbat.) Then he asked them if he should cut the barley and they would answer "reap!" This whole ceremony was repeated three times.

The harvested barley was then dried and afterwards ground into fine flour. Then it was sifted thirteen times each time with a finer sieve so that the flour was the finest of the fine. The 'omer' measure was now taken and mixed with oil and frankincense and from all of this just a handful was taken and offered on the altar. The rest was eaten by the priests.



After the Omer was offered in the Temple, the farmers could now bring their newly harvested grain crop to the market place and sell it. When we lived in our land and the holy Temple stood, this ceremony helped us realise that it is G-d who gives us the produce of the field. It is to G-d we must thank for all benefits that we reap. This is also true for us, too. Even though we live in an age when we live and work at quite a distance from the agricultural mode of life of Temple times, and most people today earn a living with a 9 to 5 type of job, still, the message is clear: All of our blessings come from G-d, and it is to G-d we are obligated to thank.

Today all that remains from this important ceremony is the obligation to count the Omer, meaning the days that have passed since the offering of the Omer that was made on the second day of Passover. This counting continues until we come to the holiday of Shavout. Needless to say we do not today have this ceremony since we do not have the Temple. But perhaps G-d in His great mercy will bring about a change and we shall merit to see the rebuilding of the holy Temple in Jerusalem and the re-institution of these important ceremonies that will bring back the blessings and closeness that we enjoyed with G-d.

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## ***NOTICE OF MOTION TO AMEND THE CONSTITUTION***

This is to formally announce that in line with Clause 43 of the Shul's Constitution, the Council will be putting forward a resolution to amend the current Constitution of Ne've Shalom at the upcoming Annual General Meeting (AGM). This is due to Clause 44 of the Constitution currently reading:

44. ***DISSOLUTION OF THE CONGREGATION - If at a Special General Meeting (which has been called with the due notice as required under clause 43) the Synagogue decides, by at least a three-quarters majority of those present and voting, that the Synagogue be dissolved, any assets remaining after the satisfaction of all proper debts and liabilities shall be passed to the Congregational Development Fund of the Reform Synagogues of Great Britain.***

As the Reform Synagogues of Great Britain have been superseded by the "Movement for Reform Judaism", Clause 44 needs to be amended to reflect this change. As amendments to the Constitution can only be approved at an AGM or a Special General Meeting, notice is being given prior to the AGM on Friday 16 June 2017 of the resolution to be proposed. In order to pass a resolution for an amendment to the Constitution, not less than a two-thirds majority of those present and voting at the meeting shall be required.

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## ***A QUICK ONE***

The crowded cafeteria sported a large sign reading: "Watch Your Hat And Overcoat." Meyer did. He kept turning every minute, almost choking over his food.

His pal, Moshe, kept on eating, without thought of his own coat on the hook. Finally Moshe said, "You, dope...stop watching our overcoats. You are spending so much time watching that you are not enjoying the food."

"I'm only doing half as much as you think. I'm only watching mine," replied Meyer. "Yours has been gone for over half an hour."

## THE SECOND PASSOVER

*This article by Chaim Lazer first appeared in the on-line edition of the "Jewish Magazine".*

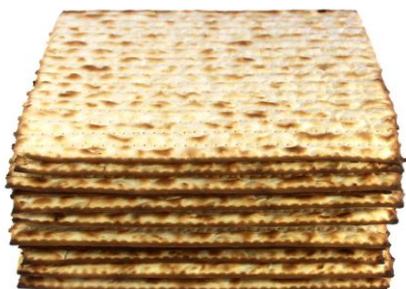
Have you ever heard of the holiday called Pesach Sheni. It means the second Passover. On the fourteenth day of the Jewish month Iyar, exactly one month after the day before Passover, we have a special holiday that is called Pesach Sheni, the second Passover. This year, 2017, the second Passover comes on Sunday 3 May. It is a real holiday and today many even celebrate it. How and when did it come to be? Let me explain:

On the day before Passover, on the fourteenth of Nisan, was the day when the Paschal Lamb was brought to the holy Temple to be offered on the holy Altar. Only those who were of ritual purity could offer the Paschal lamb. Anyone who was defiled (ritually impure) could not bring the Paschal lamb to the holy Temple. In order not to take away from this great mitzvah and spiritual infusing experience, G-d in His great mercy commanded that anyone who was unable to bring the Paschal sacrifice at the proper time, either because they were impure or too far away could bring in one month later on the fourteenth of Iyar. They were to eat it together with matzah and bitter herbs, just like it was done on Passover.



The first Pesach Sheni was observed on the second year after the Jews left Egypt. This was because there were men who were ritually defiled from carrying the remains of Joseph from Egypt to Israel to be buried in Shechem (Nabulus of today). These men could not bring the required Paschal Lamb along side of the rest of the Jews. They came to Moses and asked him what they could do, as they also wanted to enjoy the benefit of a Passover experience. Moses then asked G-d who gave the special mitzvah.

Today, although we are able to live in our holy land, yet the holy Temple has yet to be rebuilt. We are all in a state of ritual impurity and many of us are distant from G-d. Yet the underlying principle of Pesach Sheni still applies. All who desire to bring their Pascal lamb and enjoy the spiritual wealth of eating of the true Pascal lamb, sit down and eat matzah on this day.



Pesach Sheni, the second Passover, come to tell us that it is never too late to return to G-d. No matter how far we have wandered from the true path to G-d, no matter how much we have become defiled from the spiritual void, G-d in his infinite kindness gives us a second chance.

Matzah is not like bread; bread spoils after a few days; matzah does not. Bread is puffed up – and it spoils; matzah is lowly – and it endures for a long time without spoiling. People who are puffed up have their day of glory and then they are gone.

It is the humble who endure and continue the chain of Jewish life. Let us remember this on the second Passover when we eat our leftover matzah: We shall continue; we shall endure.

Enjoy the day by having a piece of matzah, even though your house is full with bread.

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

Robert Rosner	7 May 2017	Warren Winetroube	31 May 2017
Alexander Schooler	7 May 2017	Rosza Lusztig	2 June 2017
Louis Winetroube	7 May 2017	Gerald Godfrey	7 June 2017
Lawrence (Louis) Wayne	11 May 2017	Annie Brookner	10 June 2017
Mark Wayne	11 May 2017	Beatrice Levy	10 June 2017
Amelia Gold	12 May 2017	Ada Bransky	12 June 2017
Adam Raphael	14 May 2017	Stuart Rosenthal	15 June 2017
Lilly Loofe	19 May 2017	Harold Harris	18 June 2017
Ernst Kuschnitzky	23 May 2017	Leah Stetinski	18 June 2017
Morris Levin	28 May 2017	Jeannette Sevilla	21 June 2017
Anita Sevilla	28 May 2017	Les Rosenberg	22 June 2017

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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## *FORTHCOMING SERVICES AND EVENTS*

<b>Date</b>	<b>Time</b>	<b>Leader</b>	<b>Refreshment Rota</b>
Friday 5 May	7.00pm	Sarita Robinson	Helen Jackman Andy Harbert
<b>Shabbat 6 May</b>	10.30am	Ian Sugarman Tony Sevilla-Harland	Marija Guilas Gillian Smith
<b>Shabbat 6 May (Torah Workshop)</b>	12.15pm	Tony Sevilla-Harland	N/A
Friday 12 May	7.00pm	Peter Altoft	Janette Dubb Joanne Kearsley
Friday 19 May	7.00pm	Andy Harbert Phil O'Driscoll	Christine Joseph-Jay Elaine Winetroube
Friday 19 May <b>(Council Meeting)</b>	8.00pm	Ian Sugarman	N/A
Sunday 21 May <b>(Hebrew Reading Class)</b>	11.00am	Deborah Wrapson	N/A
Sunday 21 May <b>(Conversion Class)</b>	11.30am	Ian Sugarman	N/A
Friday 26 May	7.00pm	Sarita Robinson	Veronika Keczkas Jackie Lukes
<b>Tuesday 30 May (Shavuot Service and Kiddush)</b>	7.00pm	Tony Sevilla-Harland	Ann Sevilla-Harland Deborah Wrapson
Friday 2 June	7.00pm	Ian Sugarman	Helen Jackman Andy Harbert
<b>Shabbat 3 June</b>	10.30am	Ian Sugarman Tony Sevilla-Harland	Marija Guilas Veronika Keczkas
<b>Shabbat 3 June (Torah Workshop)</b>	12.15pm	Tony Sevilla-Harland	N/A
Sunday 4 June <b>(Hebrew Reading Class)</b>	11.00am	Deborah Wrapson	N/A
Sunday 4 June <b>(Conversion Class)</b>	11.30am	Ian Sugarman	N/A
Friday 9 June	7.00pm	Aimi Sugarman	Gill Drummond Lesley Annis
Friday 16 June	7.00pm	Andy Harbert Phil O'Driscoll	Christine Joseph-Jay Elaine Winetroube
<b>Friday 16 June (Annual General Meeting)</b>	<b>8.00pm</b>	Ian Sugarman	N/A
Friday 23 June	7.00pm	Peter Altoft	Joanne Kearsley Jackie Lukes

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.

## ***NOMINATIONS FOR SYNAGOGUE COUNCIL***

All the positions on the Council are open to nomination and voting for each position (if there is more than one nominee) will take place at the **Annual General Meeting** of Ne've Shalom – The Hull Reform Synagogue on **Friday 16 June, 2017** in the Synagogue Hall, Great Gutter Lane, Willerby HU10 6DP at **8.00pm prompt**. All nominations must be received by the Synagogue Secretary no later than midnight, Friday 2 June, 2017, otherwise the papers will be deemed as invalid. If the position does not have a nominee, then that position will be unfilled on the night and the Synagogue Council, if it so decides, has the power to co-opt a person to that position at a later date.

When nominating and seconding a person for any position, please ensure that the nominee wants to be considered and is aware of the duties of that position.

To complete the form below, please insert the name of the person being nominated against the appropriate position and complete the details of the proposer and seconder in the boxes below.

<b>Position</b>	<b>Present Holder</b>	<b>Person Being Nominated</b>
Chairman:	Ian Sugarman	.....
Vice-Chairman:	Andy Harbert	.....
Secretary:	Joanne Kearsley	.....
Treasurer:	Aimi Sugarman	.....
Senior Warden:	Phil O'Driscoll	.....
Council Members:	Henry Goldstone	.....
	Audrey Sugarman	.....
	Elaine Winetroube	.....

**Please complete (in capital letters):**  
**PROPOSER**  
 Name: .....

Address: .....

.....

.....

**Please complete (in capital letters):**  
**SECONDER**  
 Name: .....

Address: .....

.....

.....

**When completed, please send this nomination form to:**

Mrs Joanne Kearsley, Secretary, 29 Copse Road, Ashby, Scunthorpe DN16 3JA or at [\*\*joannekearsley@yahoo.co.uk\*\*](mailto:joannekearsley@yahoo.co.uk)

## 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 Audrey Sugarman on (01482 563835)

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## 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 our Secretary

**Joanne Kearsley** on 01724 340506  
or at [joannekearsley@yahoo.co.uk](mailto:joannekearsley@yahoo.co.uk)

who will provide them with further information and the necessary application forms.