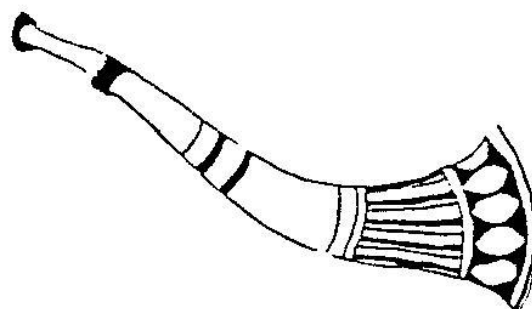
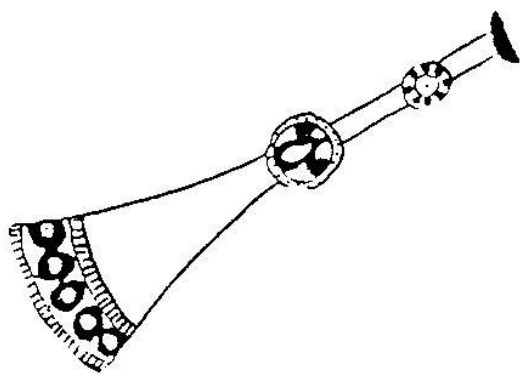


Shofar Shalom



COVID-19 EDITION



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



CHAIR'S REPORT

Kislev/Tevet 5780
December 2020/January 2021

Shalom. Well the High Holy Days were certainly different this year. As we couldn't hold our own Services, we were thankful to the Finchley Reform Synagogue for including us in their Services over the High Holy Days. I also know that a number of members took advantage of the variety of online Services run by the Movement for Reform Judaism (MRJ). I am very hopeful that next year's High Holy Days will be back to 'normal' when we can all be together. The Council has therefore decided to make next year's High Holy Day a tremendous event with the help of a Student Rabbi, who can bring in a variety of approaches to the Services, which some of us have seen during this lockdown period, for you all to experience.

The Council has remained busy to ensure the Shul building, finances and members welfare are still well. Most members and friends should have received a "hello" from Laura Rhodes who is doing an tremendous job of keeping things ticking over.

In the meantime, Hull and East Riding has increasingly high infection rates in relation to Coronavirus and I urge you all to keep adhering to the Government guidelines and stay safe. Although the government is going to allow places of worship to re-open on 2nd December, this is extremely restrictive and we would not be able to perform the Services safely. We will, therefore, continue to remain closed until the MRJ tells us otherwise.

I am sure most of you will be aware that Tony Sevilla-Harland has been unwell after suffering a fall back in September. We are pleased to report that he is at home and feeling much more comfortable. Ann and Tony would also like to say thank you to everyone for their kind thoughts and prayers over the last few months. Given the years of time and dedication that Tony has given to the Shul, particularly his regular Shabbat Morning Torah readings, the Shul is going to be honouring him with a dedicated Torah cover.

The winter months are now very much upon us and we want to ensure our members and friends remain safe and well. Please do not suffer in silence and I urge you to contact any of the Council, or if Laura can help you in any way, then please do not hesitate to contact her on our new Shul mobile, 07895 269 462.

As you will all be aware, during November there is Mitzvah Day. We have already given donations to all food banks in Hull and East Yorkshire as well as Woman's Aid, as well as to the Royal British Legion. The Council would now like to give some donations to a few small charities who are in need. If you know a worthy cause and would like to nominate them, please email hullreform@isa.karoo.co.uk or call Laura on 07895 269 462.

As with everything this year, Chanukah is also going to be a little different, as sadly we cannot meet in Shul and have our usual social events. Even though we can't be together that doesn't mean we can't have some treats, so look out for some Chanukah treats coming through the letterbox! On behalf of the Council, I wish you a safe and happy Chanukah at home, and hope we can make up for it next year.

A COLOURFUL DONATION BY THE WINETROUBE FAMILY

When Warren Winetroube passed away in 2016, he left a generous donation to the Shul and for many years, the Winetroube family had been considering the best way to commemorate his memory.

About eighteen months ago, Elaine Winetroube had the idea of providing a stained-glass design for one of the Shul's windows. Although this seemed a simple idea, months of research went into finding a manufacturer and agreeing a design. The other issue was the cost far exceeded the original donation.

We are therefore delighted to announce that following a significant and amazing extra donation by the Winetroube family, the stained glass window has now been completed and is ready to be fitted.

As you can see, the design includes some interesting and novel additions to the 'tree of life' and so the Shul contacted Rabbi Laura Janner-Klauser, the MRJ's Senior Rabbi for her advice. Rabbi Laura confirmed that there was no problem with the additions and that the window would help to make the Shul a more colourful place.



Louis, Ivor and Warren Winetroube were all passionate Hull FC rugby fans, hence the black and white rugby ball. The owl was added by the family to denote the 'wisdom of the Winetroube women'.

There is no doubt that the total donation is one of the highest we have received since the Shul opened and we would like to thank the Winetroube Family for their tremendous support to the Shul and we all look forward to seeing the window when the Shul finally re-opens.

AMAZON - SMILE FOUNDATION

The Hull Reform Synagogue is a participant in Amazon Smile. Just visit www.smile.amazon.co.uk to register HRS as your chosen charity. From then on, 0.5% of all your purchases will go directly to the Shul funds.

All you need to do is make sure that you shop from smile.amazon.co.uk rather than the regular Amazon site. It's a good idea to bookmark the website address so you don't forget. Thank you!





A CHANUKAH MESSAGE FROM THE MOVEMENT FOR REFORM JUDAISM

We have been sent the following article by Sarita Robinson, the Director of Community Partnership (North) for the Movement for Reform Judaism (MRJ) for inclusion in the Shofar Shalom.

What is Chanukah all about? Wider society may have decided this festival is the “Jewish Christmas” - but this co-opting of our celebration loses everything about our distinctive tradition and story. What is the real meaning of Chanukah?

The word Chanukah itself translates from Hebrew as ‘dedication’. This doesn’t make the meaning of this festival terribly obvious, though. The link becomes clearer when we look at the Torah reading for the Shabbat during Chanukah - a piece which describes the process of ‘*Chanukat Ha’Mizbeach*’, the dedication of the altar in the Tabernacle, the roaming temple with the people in the wilderness.

Despite the most memorable part of the Chanukah story being the triumph of the Maccabees in battle, or even the menorah and the one jug of oil lasting eight days, neither get top billing. That goes to the rededication of the temple in Jerusalem after it returned to Jewish control. This is not the exciting part of the story, but it is perhaps the most meaningful. Great triumphs and miracles are wonderful, but the dedication symbolises the commitment to enabling normal Jewish life of the time to be able to resume.

In many ways, the miracle of our days has been the way members of our communities have dedicated themselves to the cause of helping others through our difficult times.

Our normal communal routines have been completely dislocated. The synagogue doors were forced to close - but our hearts and hands have stayed open throughout. 2020 has shown the strength of the family of Reform Jews in this country, as everywhere we have seen the results of what can be achieved when we put our values into action.

We know we face a tough winter, and Reform Judaism remains committed to supporting you in this time. Our Communities that Care initiative will continue to strengthen those in your community doing vital work assisting those in need. Progressive Jewish Students are looking out for the mental health of students through their new membership scheme. We are running workshops in conjunction with Citizens UK to help our leaders understand how to build community in a pandemic.

The dedication of our communities and members is our miracle to celebrate. Let’s hope for one more miracle - that our special efforts to sustain our communities through this one year, just like that jug of oil, have the power to last far longer.

Chag Sameach from everyone at Reform Judaism.

THE FESTIVAL OF CHANUKAH

What is Chanukah

In the Talmud, Shabbat 21b states the following:

“What is Chanukah? The rabbis taught: “On the twenty-fifth day of Kislev Chanukah commences and lasts eight days, on which lamenting (in commemoration of the dead) and fasting are prohibited.

When the Greeks entered the sanctuary, they defiled all the oil that was found there.

When the government of the House of Hasmoneans (the Jews) prevailed and conquered them, oil was sought (to feed the holy lamp in the sanctuary) and only one vial was found with the seal of the high priest intact. The vial contained sufficient oil for one day only, but a miracle occurred, and it fed the holy lamp eight days in succession. These eight days were the following year established as days of good cheer, on which psalms of praise and acknowledgment (of God's wonders) were to be recited.”



The Chanukah lights

On page 130 of his book entitled “Does the World Need the Jews”, Rabbi Daniel Gordis describes the Chanukah lights as follows:

As each evening of Chanukah comes, Jews around their chanukkiot are treated to a sort of ritual dance. It is not a dance of people, but a dance of flames and wicks. As the candles burn low, or as the oil in the chanukiah gradually runs out, the fires do not simply disappear. For the last few moments of their burning, they flicker, seemingly ready to be extinguished, when suddenly they leap back to life. Just when it seems that the flame is gone, it suddenly revives.



One moment there is darkness, and next, light reborn and renewed. There is a beauty, an almost magical quality, to this display. It is a quasi-desperate exhibition, a suggestion that the fire does not want to die. It struggles desperately to live. Though the flame will eventually die out, our response is to light the flames again the next evening, adding an additional candle or wick to the collection, making our point that we simply will not allow the lights to go out.

That is the point of Chanukah. It is about lights, but not only the lights of the candles. Chanukah proclaims and insists that the downtrodden, the powerless, the dispossessed and the all but vanquished are these flames. “We have survived, apparently against all odds,” we say to the world, “and we believe that you can - and will - as well.”

How the blessing over the Chanukah candles changed the Jewish world

Long before Jewish feminism, there was a slow movement driven by Jewish women to increase their participation in religious life. Traditionally, women cannot perform any mitzvot that are positive (must be done) or time bound (must be done at this time for x amount of time).



The daughters of Rashi, a medieval French rabbi, are seen as some of the most important advocates for change. Lighting Shabbat candles is not commanded in Torah, but Rashi declared that it is a mitzvah and that women are obligated to perform it and that they should say a blessing.



Creating a new blessing was forbidden and although, at this time, there was not a blessing for Shabbat candles, there was the blessing for lighting Chanukah candles, so they adapted it by substituting the word Shabbat for Chanukah and the blessing after lighting the Shabbat candles is now said across the Jewish world.

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

SYNAGOGUE COUNCIL

Chairman:	Andy Harbert (Shul Management)	07736 397858
Vice Chairman:	Aimi Sugarman (Projects)	07507 891608
Acting Secretary:	Helen Jackman (Administration)	07884 432329
Acting Treasurer:	Aimi Sugarman (Legal/Finance)	07507 891608
Acting Senior Warden:	Ian Sugarman (Services)	01482 835864
Council Members:	Elaine Winetroube	07707 796774
	Tim Harris	07900 494225
Life President	Ian Sugarman (Honorary)	01482 835864

HOLOCAUST MEMORIAL DAY *Wednesday 27 January 2021*

As we know 27 January marks the anniversary of the liberation of Auschwitz-Birkenau, the largest Nazi death camp.

Every year on that day Holocaust Memorial Day takes place. In the words of the Holocaust Memorial Day Trust, Holocaust Memorial Day encourages remembrance in a world scarred by genocide. The Trust promotes and supports Holocaust Memorial Day (HMD) – the international day on 27 January to remember the six million Jews murdered during the Holocaust, alongside the millions of other people killed under Nazi persecution and in subsequent genocides in Cambodia, Rwanda, Bosnia and Darfur.

Please visit [Holocaust Memorial Day 2021 \(unitetheunion.org\)](https://unitetheunion.org) for more information, as sadly it is unlikely that we will be able to meet together to remember this year but they may be online events to look out for.



Northern Chagigah



Something to look forward to!

Save the Date

5-7 Nov 2021
The HawkHills, Easingwood



Questions? Get in touch with
Sarita sarita@rjuk.org or 020
8349 5716





Happy Hanukkah

From Reform Judaism

LABOUR ANTI-SEMITISM REPORT

The following article has been previously published by the Campaign Against Anti-Semitism and provides some further insight into the Equality and Human Rights Commission's (EHRC) report entitled "Investigation into Anti-Semitism in the Labour Party".



You will all have seen the recent press relating to the Anti-Semitism in the Labour party, particularly surrounding the former leader Jeremy Corbyn. This has been brought to light largely by Campaign Against Anti-Semitism, please see their full initial statement below. We hope that moving forward, such injustice is taken much more seriously.

Gideon Falter, Chief Executive of Campaign Against Anti-Semitism, said: "The EHRC's report is a ground breaking document. It is the first ever finding by the EHRC of unlawful acts. It heavily criticises the Labour Party's former leadership. It makes clear recommendations to ensure that there is zero tolerance of anti-semitism in the Party in the future. It provides a robust framework for ensuring that the Party complies.

"The EHRC's report utterly vindicates Britain's Jews who were accused of lying and exaggerating, acting as agents of another country and using their religion to 'smear' the Labour Party. In an unprecedented finding, it concludes that those who made such accusations broke the law and were responsible for illegal discrimination and harassment.

"The debate is over. Under Jeremy Corbyn's leadership, the Labour Party became institutionally antisemitic. It drove almost half of British Jews to consider leaving the country. For five miserable years, every effort to compel Labour to reform failed. We were left with no choice but to refer the Party to the EHRC, which launched an investigation with us as complainant. The EHRC's findings and recommendations today – that Labour's leadership and culture created an unlawful environment that discriminated against Jews – closely align with the hundreds of pages of evidence and argument that we submitted to the EHRC over many months. Frankly, this report would not be much different had we written it. It is the dispensing of British justice that British Jews have sorely awaited, but has been denied for too long.

"Jeremy Corbyn and those around him who took part in or enabled the gaslighting, harassment and victimisation of Britain's Jewish minority are shamed for all time. Those who defended and stood by them are shown to have made possible the closest flirtation that mainstream British politics has had with antisemitism in modern history.

"Sir Keir Starmer now has a long list of reforms to make, including establishing an independent disciplinary process so that those who put Britain's Jews in fear for their future in this country can at last be held to account for their deeds. To that end, we have submitted complaints against Jeremy Corbyn, Diane Abbott and fourteen other sitting MPs and have given Labour six months to conduct transparent investigations and finally deliver justice for the Jewish community.

"We are immensely grateful to everyone who fought alongside us for this day to come. Too many of them have suffered greatly for their principles. They are the best of this country."

If you wish to learn more or donate to Campaign Against Anti-Semitism please visit their website: www.antisemitism.org

TU B'SHEVAT

27th January 2021

Tu B'Shevat, the "New Year of the Trees," is observed on the 15th day of the Hebrew month of Shevat.



Tu B'Shevat is not mentioned in Torah. Some Scholars believe the holiday was originally an agricultural festival, corresponding to the beginning of spring in Israel. It was, however, a critical historical event that helped Tu B'Shevat evolve from a simple celebration of spring to a commemoration of our connection to the land of Israel.

After the destruction of the Second Temple in 70 C.E. and the exile that followed, many of the exiled Jews felt a need to bind themselves symbolically to their former homeland. Tu B'Shevat served in part to fill that spiritual need.

Jews used this time each year to eat a variety of fruits and nuts that could be obtained from Israel.

The practice, a sort of physical association with the land, continued for many centuries. Today, Tu B'Shevat has become more of an environmental holiday: a day to remind us of the Jewish duty to care for the natural world, and a tree-planting festival for both Israelis and Jews throughout the world.

We are currently in talks with local Shuls about a joint Seder. Please keep an eye on the Shul Facebook for updates. Those who do not have Facebook please feel free to contact Laura nearer the time for any updates.

SANGRIA DE CURAÇÃO

On Tu B'Shevat, it is customary to eat foods containing the seven species and to bless them. These are grapes and wine, wheat, barley, figs, pomegranates, dates, and olives. Although not mentioned in Deuteronomy, almonds also figure prominently in this celebration, as they are the first tree to flower in Israel at that time of year.

Ingredients

1 cup water
3/4 cup sugar
2 cinnamon sticks
One 750-ml bottle red wine (Shiraz, Zinfandel, or Burgundy)
2–3 limes
1/4 teaspoon nutmeg



Directions

Combine the water, sugar, and cinnamon sticks in a 1-quart saucepan. Bring to a boil and cook over moderately high heat for 5 minutes or until the bubbles get larger and slower. Remove from the heat and cool until room temperature.

Remove the zest from two of the limes in long thin strips. Cut away all of the white pith and peel, and discard.

In a large pitcher, combine the sugar mixture, wine, two peeled whole limes, zest, and nutmeg. Let it steep, covered, for a number of hours or overnight.

To serve, remove the limes, and add 1 cup hot water and the juice from one of the limes. Taste and add more lime juice if necessary (this will depend on the fruitiness of the wine you use).

Serve in 4 to 6 ounce glasses.

Additional notes

If you prefer a more Spanish variation, oranges may be used instead of the limes. Boiling sugar and water puts the sugar into solution, and it will stay that way, refrigerated, for months. This is called a simple syrup.

Simple syrups are used in liquid recipes because they distribute throughout the beverage and do not make the drink grainy.



MENTAL HEALTH SHABBAT *22nd and 23rd January*

Research has shown that when we gather as a community for Shabbat on any given week, approximately 1 in 6 people will have experienced a common mental health problem that week. This Shabbat has therefore been designated as “Mental Health Awareness Shabbat” by Jami, the mental health service for the Jewish community.

Together, we have the opportunity to make a difference in the lives of people dealing with mental ill-health and to build positive practices to improve mental health in all who come through our doors. This Shabbat represents an excellent opportunity to reflect on what we all do to promote positive mental health in our lives and the lives of those we care about, and to extend support to those who need it. Each of us can make a difference.

One way you may want to mark Mental Health Awareness Shabbat is by including a special prayer for mental health in your Shabbat services – the following new prayer for mental health in our community has been composed specially for this purpose and we hope it can help you to reflect on this special Shabbat.

Although we will not be able to meet in Shul for Mental Health Shabbat, you can find information relating to this on www.jamiuk.org.

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

Valerie Shields	2 Dec. 2020	Percy Goldstone	21 Dec. 2020
Herman Goldstein	4 Dec. 2020	Harry Westerman	21 Dec. 2020
Leah Winetroube	6 Dec. 2020	Ann Maniloff	22 Dec. 2020
Rebecca Bookner	6 Dec. 2020	Malcolm Shields	22 Dec. 2020
Geoff Annis	6 Dec. 2020	Alice Goldstone	24 Dec. 2020
Ruby Bermitz	8 Dec. 2020	Meyer Sugarman	24 Dec. 2020
Moishe Furman	10 Dec. 2020	Otto Hirschfeld	26 Dec. 2020
Ellis Rock	13 Dec. 2020	Sarah Viner	27 Dec. 2020
Morris Samuel Levy	13 Dec. 2020	Dora Jacowich	27 Dec. 2020
Sarah Bush	15 Dec. 2020	Sydney Bush	28 Dec. 2020
Joan Sadofsky	15 Dec. 2020	Leah Levy	29 Dec. 2020
Janette Dubb	16 Dec. 2020	Shirley Michaelson	30 Dec. 2021
Sylvia Maniloff	17 Dec. 2020	Kath Levy	31 Dec. 2021
Dolly Annis	19 Dec. 2020	Pauline Harris	1 Jan. 2021

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.



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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 Andy Harbert on 07736 397858.

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 Laura Rhodes on 07895 269462



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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

Helen Jackman on 07884 432329
or at helen@hsts.karoo.co.uk

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