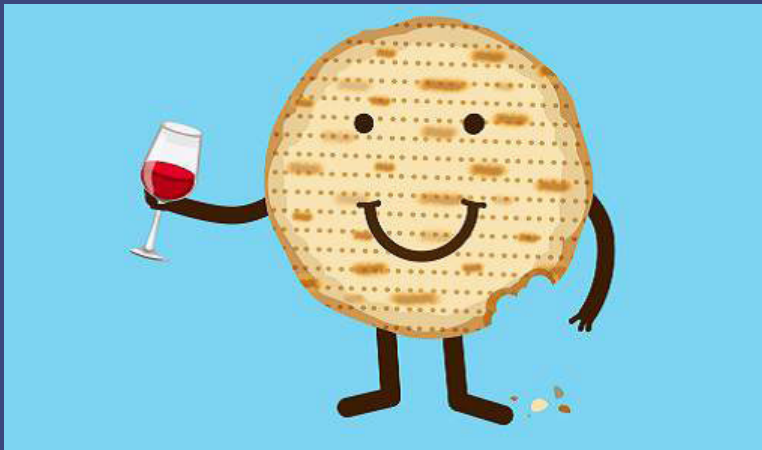
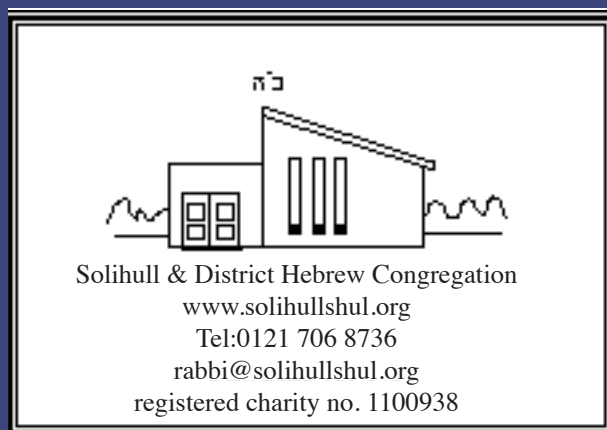


# Purim - Pesach 5780



Adar - Iyar 5780  
March - May 2020



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Dear Friends,

Pesach is one of the most ancient of all rituals in the Western world. It has been passed down in an unbroken chain of tradition for over 3300 years, that's over 100 generations! That means that every one of your ancestors, without exception, sat at a Seder and shared the meaning, the mystery and magic of Passover.



You are the next link in the chain!

Engage all your senses in this dynamic and moving experience. The tastes, the aromas, the textures, the sounds and the sights of Jewish continuity in action all combine to achieve the meaningful events of the Seder.

Take the time this year to fully involve yourself and your family in Jewish life. Feel the passion of the exodus, taste the beauty of freedom, hear the message of personal growth all brought to life at the Seder. Join us or try it at home, either way, make this the most meaningful Pesach ever.

May G-d bless you and your family with a Pesach overflowing with good health and happiness.

*Rabbi Yehuda Pink*

### **Say It with Food Giving Mishloach Manot**

One of the mitzvot of Purim is sending gifts of food, called Mishloach Manot (literally, "the sending of portions") to acquaintances. The obligation is to send a minimum of two ready-to-eat-foods to at least one person. Often this opportunity is taken to send gifts to many friends and relatives. The source for this mitzvah is in the Megillah. "Mordechai... enjoined the [Jews] to make the fourteenth day of the month of Adar... feasting and joy, and sending portions one to another, and gifts to the poor." 1

One of the themes of Purim is friendship and unity. When Haman asked King Ahasuerus for permission to destroy the Jews, he said "There is a certain people who are scattered and separate..." In contrast, Queen Esther knew that Jewish unity was essential when praying for G-d's help. She instructed Mordechai to "Go, assemble together all the Jews" for fasting and prayer. G-d is our father, and He loves nothing more than seeing His children unified. When we are united, we merit G-d's blessing and salvation. On Purim we emphasize the importance of friendship and community by sending gifts of food, mishloach manot, to friends.

Send a package containing at least two different ready-to-eat food items and/or beverages (e.g., pastry, fruit, beverage), to at least one Jewish acquaintance during the daylight hours of Purim. Men send to men and women to women.

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ברכה

*You are  
invited*

With Gratitude to Hashem, we Invite you to join us for the  
Bar Mitzvah Celebration for our beloved son

**Chanoch**

**Shabbos Parshas Terumah on the 4th Adar, 5780**

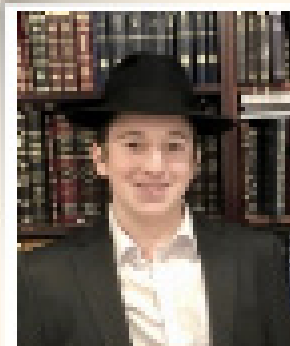
**29th February, 2020**

**at Solihull Shul**

Davening begins at 10:00 am. Chanoch will read  
from the Torah at approximately 11:00 am and .  
Kiddush Luncheon following the service.

We look forward to sharing our Simcha with you.

**Rabbi Yehuda & Dinie Pink**





This Friday,

**February 28 | ג' אדר**

Join Jewish women and girls across the globe for

# SHABBAT CANDLES FOR YITZI

5780!



## Light or Enable

another Jewish woman to light  
Shabbat Candles on time  
(Chabad.org/CandleLighting)

## Send

a birthday wish before lighting or  
after Shabbat

Whatsapp or text: +1 770 - 810 - 5134  
Email: YitzisBirthday@gmail.com

תפוצה של חסידים וחסידות ברחבי העולם

Rabbi Yitzi Hurwitz was diagnosed with ALS seven years ago. No longer able to speak, walk, or even hug his children. Rabbi Yitzi and his family spread joy and light around the world. We stand in awe of and solidarity with our sister Dina Hurwitz, Rabbi Yitzi's life partner and soulmate. Let us join Dina in giving Rabbi Yitzi the most beautiful birthday gift for his 48th birthday. Let's spread the holy light of Shabbat throughout the world and **LET'S MAKE MIRACLES!**



**לכה דודי לקראת כלל פני שבת נקבלה**

## Come Along To The Friday Night Service

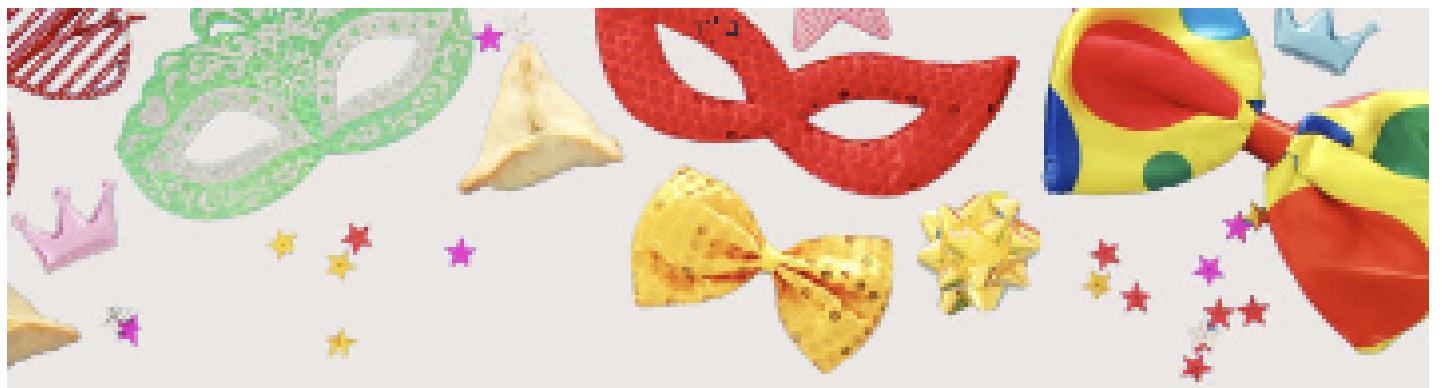
The service starts at 8.00 pm (6.30 pm until 22nd March) lasts for about 25 minutes and is followed by a kiddush.

Please try to come and help make the minyan.

*You may be the one who makes all the difference.*







Rabbi Yehuda & Dinie Pink invite you to celebrate

# ***Purim***

Monday, March 9, 2020

Megillah Reading at 6:45 pm

Solihull Shul



**FOLLOWED BY PURIM PARTY AT 7 GRANBY CLOSE**

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For more information Email: [rabbipink@gmail.com](mailto:rabbipink@gmail.com)  
or call: 0121 706 8736



# Join us for Purim in Italy

Delicious Italian Style Purim Meal with entertainment from Zali Rodal of Milano, Italy.

Tuesday 10th March 5.00 pm

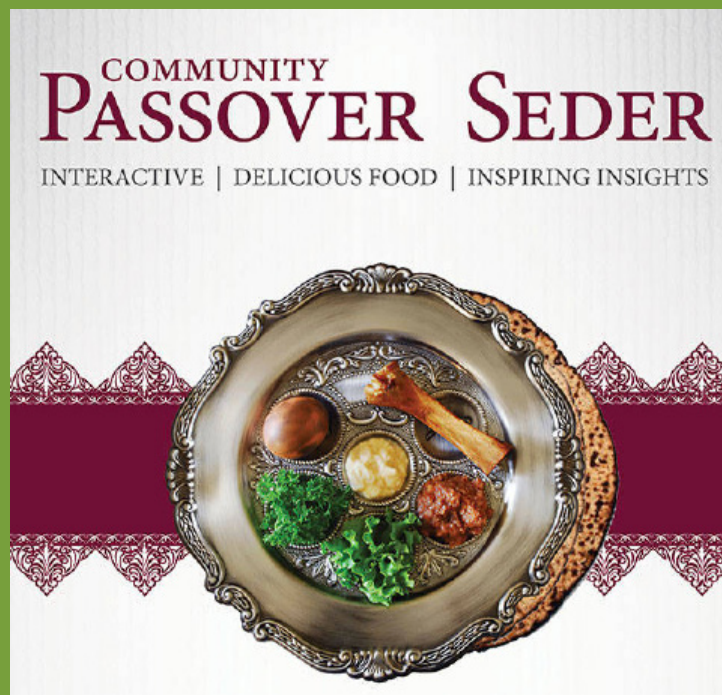
Solihull Jewish Community Centre

Adults £15.00 Children £7.50  
20% Discount for members of Solihull Shul

There is  
a place for you  
at our seder



**Wednesday 8th April - 7.45 pm**  
Solihull Jewish Community Centre



Price Adults £28 Children £18  
20% Discount for members of Solihull Shul

**To Reserve a Place**

**Please Phone Rabbi Pink on 0121 706 8736 or email [rabbipink@gmail.com](mailto:rabbipink@gmail.com)**



# Your Moment. Your Legacy. Your Shul.



This is your moment to hold hands across the generations. This is your moment to ensure a Jewish future that is spiritual and meaningful. This is your moment to leave a Jewish legacy.

Solihull Shul has been at the forefront of building the Jewish community in Solihull. Today we operate a Shul and Community Centre with a wide variety of religious, cultural and educational activities for all ages.

Now it is your turn to lead us forward.

Planned Giving builds Judaism where it is needed most, in your local community. From young to old, visiting the sick or comforting the poor, this is your moment to make a difference. Join with us through the loving act of planned giving by leading your community to a strong and vibrant future. This is your Moment.

## More about the tax benefits of leaving a Legacy to charity

Charity Legacies are exempt from tax and there is no upper limit on the value of the Legacy you leave. Legacies are therefore a very efficient way of supporting your favourite Jewish charities because the Government is encouraging your generosity by adding funds from central funds.

You may leave as much as you like, entirely tax-free to a spouse, civil partner or UK registered charity. You may also leave up to £325,000 to any other beneficiary or beneficiaries. Over and above that, Inheritance Tax (IHT) is then applicable on the remainder of your Estate at flat rate of 40%. However, if you leave a Legacy to charity, that Legacy is deducted from your Estate before it is taxed, thereby lowering the amount of IHT that will be payable. In addition, as from April 2012, if you leave 10% or more of your taxable estate to charity not only will the Legacy be deducted before tax is calculated, the tax rate will be reduced from 40% to 36%. This is the Government's way of encouraging more of us to give to charity and for us also to increase existing charity Legacies to the crucial 10% level; they want to make giving 10% of one's Estate to charity "the new norm in our country".

This might not seem much of a reduction, but the combination of the charity exemption from IHT and the new relief means that a charity Legacy could now 'cost' your family just 24% of its value, compared to 60% previously. £7,600 out of a £10,000 Legacy to charity could now be funded by the Government. This means that the cost to your loved ones of a £10,000 Legacy could be as little as £2,400, making charitable Legacies considerably more affordable, as well as of significant benefit to the causes that are close to your heart. This reduced tax rate will help to encourage more members of the Jewish community to leave Legacy gifts to charity, and for those who have already done so, to consider increasing those Legacies, potentially at no additional cost to their family – a real 'win-win' situation.

**Allow us to work with you, your family, and if desired your financial advisor, to develop the most personalised strategy for your goals. For more information contact us.**

**Solihull Hebrew Congregation Legacies  
3 Monastery Drive, Solihull, B91 1DW**

**[solihullshul@gmail.com](mailto:solihullshul@gmail.com)**

# Lag Baomer

## Join us for a Lag Ba'Omer BBQ!

You are cordially invited to join for a delightful afternoon with together with family and friends.

An event for all the family!

Delicious BBQ, Great Entertainment, Giant Bonfire, Live Music!

Hope to see you there.

Join Us

**WHERE:** Solihull Synagogue,

**WHEN:** May 12, 2020 at 5.00 pm

**WEBSITE:** [www.chabad.org](http://www.chabad.org)

**EMAIL:** [rabbipink@gmail.com](mailto:rabbipink@gmail.com)

Event Details

## What is Lag Ba'Omer?

Lag Ba'Omer is a festive day on the Jewish calendar, celebrating the anniversary of the passing of the great sage and mystic Rabbi Shimon bar Yochai, author of the Zohar. It also commemorates another event. In the week between Pesach and Shavuot, a plague raged amongst the disciples of the great sage Rabbi Akiva. On Lag Ba'Omer the dying ceased.

Lag Baomer this year is on May 12, 2020.

the Holiday



# Solihull Shul Shavuot Luncheon Friday 29th May



Adults £15 Teenagers £7 Children £5  
20% Discount for members of Solihull Shul

To book a place send a cheque payable to Solihull Hebrew Congregation to:

Solihull Hebrew Congregation,  
Shavuos Lunch, 3 Monastery Drive, Solihull, B91 1DW

Or

Via Online Banking

**SDHC Ladies Guild**  
**Sort Code 20-77-62**  
**Account No. 40154733.**



## The Story of Purim

Jewish morale was at an all time low. The Temple in Jerusalem had been destroyed, the nation conquered and for almost 70 years, had been dispersed in foreign lands. The prophesied end of Exile had not materialised and the blight of assimilation had set in.

Just then, the enemy arose to carry out his evil plans. This time it was Haman. Descended from the Jew-hating tribe of Amalek, Haman devised his scheme to solve 'the Jewish problem' once and for all, by annihilating every Jew, men, women and children, throughout the world, in a single day.

It almost worked. Were it not for Mordechai. A descendant of King Saul and advisor to King Achashverosh. Mordechai sensed the danger. Donning sackcloth and ashes, he went to the gate of the palace, crying aloud, rallying the Jews to return to the Torah.

His cousin, Queen Esther, called for him. He told her that she must go to the King and plead for her people. Officially in disfavour, she feared to go, but saw that she had no choice. She undertook a three day fast of penitence and called upon the whole Jewish people to do likewise. Then she went to the King...

It is a story of great courage and self-sacrifice—first and foremost by Queen Esther and Mordechai and ultimately by the whole Jewish nation. For throughout the duration of the whole year, not one single Jew chose to convert, even to save his life. The nation was awakened to a wholehearted return to Torah and Mitzvot and throughout the year strengthened their faith and observance.

In the merit of this, they were able to rise up against their enemies and destroy them, on the 13th of Adar, the very day destined for the 'final solution'. The Jewish people had shown their true character. They had earned the right to leave exile, return to the Holy Land and rebuild the temple.

## How to Celebrate Purim

### Listen To The Megillah

To relive the miracle of Purim, we listen to the reading of the Megillah. When Haman's name is mentioned we twirl 'graggers' and stamp our feet to 'drown out' his evil name.

**The Megillah will be read on Monday 9th March at 6.45 pm and on Tuesday 10th March at 9.30 am and 5.00 pm at the Synagogue.**

### Give Gifts To The Needy

Concern for the needy is a year-round responsibility for every Jew. On Purim, particularly, it is a special mitzvah to remember the poor. It is customary to donate money to at least two charities which work directly with poor people on Purim,

### Send Gifts of Food

On Purim we emphasise the importance of Jewish unity and friendship by sending gifts of food to friends. Send a gift of two or more kinds of ready-to-eat foods, to at least one friend.

### Eat The Festive Meal

As on all Festivals, we celebrate Purim with a special festive meal, when family and friends gather together to rejoice in the Purim spirit. **There will be a communal Purim Seuda on Tuesday 10th March at 5.00 pm in the Synagogue Hall.**





Hi folks again! Shirley reporting about all the recent “goings-on” in Solihull shul, the little shul with the huge programme of events each month! We have had some great Kiddushim over the past few weeks, including one sponsored by yours truly to mark 10 years since I moved to Solihull together with my late husband Paul and also his yearzeit. It was wonderful to be joined by some of my children, grandchildren and great grandchildren.

It was recently Chanukah, of course and so we all trooped off to Mill Lane in central Solihull for the annual public menorah lighting on the first night of Chanukah. It being a dry, fine night, we had a record attendance of over 100 people crowding round the huge menorah, which towered skywards above our heads. We learned that the Solihull Council had been instrumental in getting it repaired and duly erected and we were all very appreciative of this.

While we were waiting for the official programme to begin we were entertained by Matt the Jester who walked around on stilts meeting and greeting. The Mayor of Solihull was thousands of miles away enjoying a holiday in Bali that had been booked before he took office. However we were fortunate that the Deputy Mayor Councillor Flo Nash and her consort Alderman Alan Nash were able to attend in his place.

Rabbi Pink welcomed the assembled guests and



gave a brief explanation about the significance of Chanukah, he called on everyone to act as a beacon of light and goodness at a time when political rancour and the polarisation of society was so commonplace. He then called upon the Deputy Mayor to say a few words. Chazan Tiefenbrun then lit the menorah and we all joined in a rousing rendition of Maoz Tzur.

It was now time for the large menorah to be switched on. Deputy Mayor Nash pressed the required button and it was then on to the best part of the evening. Trays of mouthwatering hot latkes

and doughnuts were then duly handed round, all made, as usual, with loving care by our Rebbitzin Dinie Pink and all these disappeared with astounding rapidity into willing and welcoming mouths! In addition to the traditional Chanukah treats there





were also cups of coffee and hot chocolate available to warm us up. All the children received gifts of chocolate Chanukah gelt and those who needed were able to help themselves to a Chanukah kit containing a menorah, candles and dreidel.

Attention now turned back to Matt the Jester who demonstrated his skills juggling flaming torches and eating fire, I think I'll stick to eating latkes!

All in all, this festival of Chanukah, the Festival of our Freedom, had duly been celebrated in Solihull to everyone's satisfaction and delight. Each succeeding evening will have one more candle illuminated until the whole menorah is duly glowing with the complete set of candles in situ and will certainly light up the whole of Mell Square! Happy Chanukah!

It was no rest for the Pink's however and the next day saw them heading off to Leamington and Warwick, latkes and doughnuts in tow to bring a pop up Chanukah part to some housebound members of the community who were unable to join in the communal festivities.

The next day they were off to Andrew Cohen House where they lit the menorah and spread Chanukah cheer to the residents, then across the road where Rebbetzen Pink's Chanukah party has become an eagerly anticipated highlight of Chanukah for the residents of Silverstone Court. She did not disappoint and after Rabbi Pink and children had lit the menorah everyone enjoyed slices of delicious Chanukah cake, latkes and doughnuts.

On Boxing Day Solihull Shul Hall was full to capacity for a fantastic Chanukah lunch. As the guests arrived they were greeted by the site of a burly man wielding a chain saw, no it wasn't something out of a horror movie. Rabbi Pink had arranged for a sculptor to carve a menorah from a solid block of ice.



As we tucked into a splendid lunch, chicken soup followed by freshly fried latkes, a choice of roast beef or hot salt beef, tzimmes and freshly made jam doughnuts for dessert the sculptor was busy at work. The end result was a magnificent menorah. Rabbi Pink invited Andrey Kaplan to light it and once again the children, off which there were quite a few, were given Chanukah gelt of more the normal and chocolate variety.

When the candles burnt out Rabbi Pink and helpers moved the menorah to the Shul garden where the cold weather kept it intact until Sunday morning.



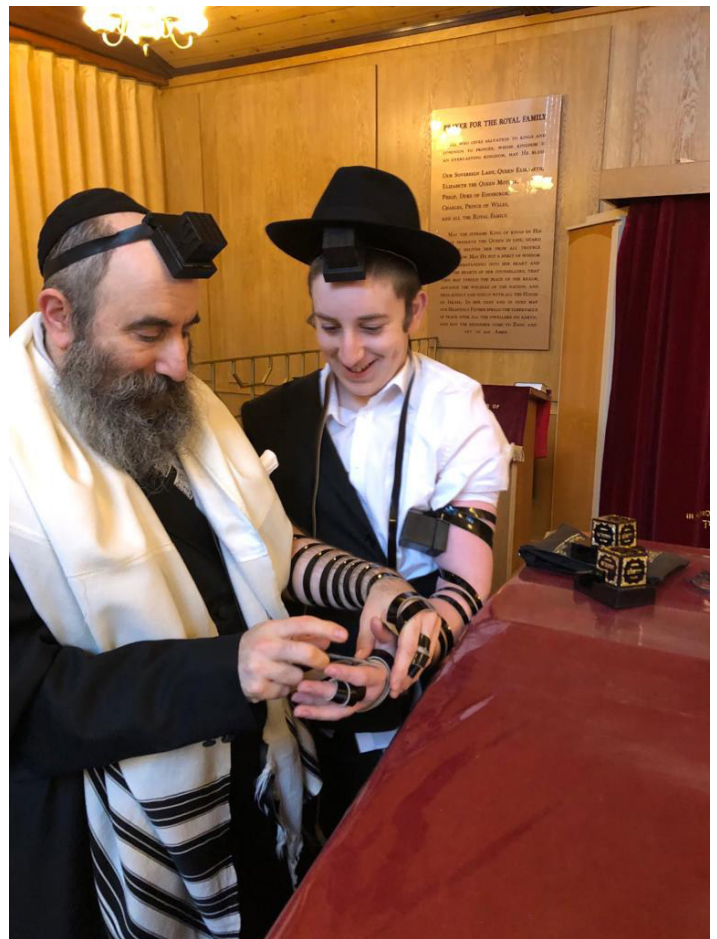
We ended Chanukah on a high note as we helped the Pink family celebrate the occasion of Chanoch putting on tefillin for the first time. At the age of Barmitzvah a young lad becomes responsible for his own actions and is required to perform all the mitzvot including of course the laying of Tefillin. It is obviously impossible for a young boy to get everything right without any practice and therefore it is traditional to begin practicing a few weeks before the actual barmitzvah and so on the last



Sunday of Chanukah the various members of the Pink Clan together with a large group of friends came to support Chanoch as he laid tefillin for the first time. Following the service we all moved over to the hall where Chanoch gave a short talk explaining the significance of wearing tefillin accompanied by a powerpoint presentation illustrating the topic. We then all tucked in to the absolutely sumptuous banquet that was beautifully laid out, including hot scrambled eggs and pancakes. There were dishes of every description and honestly, it was a brunch “par excellence”, quite mind-boggling but wholly suitable for such a very special occasion and everyone was delighted to have been part of it! We are all looking forward to his Barmitzvah at the end of February.

Chanukah was over, 2020 had been ushered in and it was time for our monthly Friday Night Chicken Soup Kiddush. Despite Rebbetzen Pink being away in New York where she was visiting her parents, we enjoyed a delicious hot chicken soup together with lokshen and kneidlach, eat your heart out Jamie Oliver!

The following week was the Annual Friday Night Supper organized by Rabbi & Rebbetzen Pink for the 27th consecutive time. We enjoyed a special Friday Night together with Rabbi and Mrs. Pink and Rabbi Pink’s parents who have attended 26 of the 27 Dinners (they missed one for the bris of a grandchild). We all enjoyed a great meal consisting of a first course of spicy gefilte fish and salads, followed by chicken soup, lokshen & kneidlach (could we really enjoy anything else on a Friday night!) followed by Dinie’s special recipe of mouthwatering roast chicken, potato kugel and French beans. There were, of course, alternatives for the vegetarians, if required. This tasty meal was concluded with a dessert of apple crumble, a scoop of icecream and a mini chocolate mousse and fresh fruit platters. Tea and coffee was also available. In keeping with the theme of the weeks Torah reading which discusses the arrival of Jacob



and his family in Egypt, Rabbi Pink asked us to share the most unusual place that we have done something Jewish such as lay tefillin, light Shabbos candles etc. Rabbi Pink kicked off with a description of how he prayed the Shachris prayer in a remote Norwegian fishing village close to the Arctic Circle where he had gone to inspect a factory that was producing a health supplement derived from seaweed. We heard some great stories with Lee Benson’s recounting of his trip as a youngster when he drove through Europe crossing Turkey and Jordan to enter Israel in a clapped out car winning the award for best story.

After everyone had eaten their fill, Mr Faivish Pink gave us one of his famous speeches, which as usual was well received. Benching then took place, following which we all made our way homewards, feeling enriched not only spiritually but also foodwise and it was generally agreed that a good time had been had by all!

With all the Chanukah excitement I almost forgot to report on what has now become a tradition, the presentation to our much loved caretaker Eric of a massive hamper groaning with food and drink as a gift for the new year expressing the appreciation of all the members of Solihull Shul for the enormous amount he does for us over and above the call of duty.







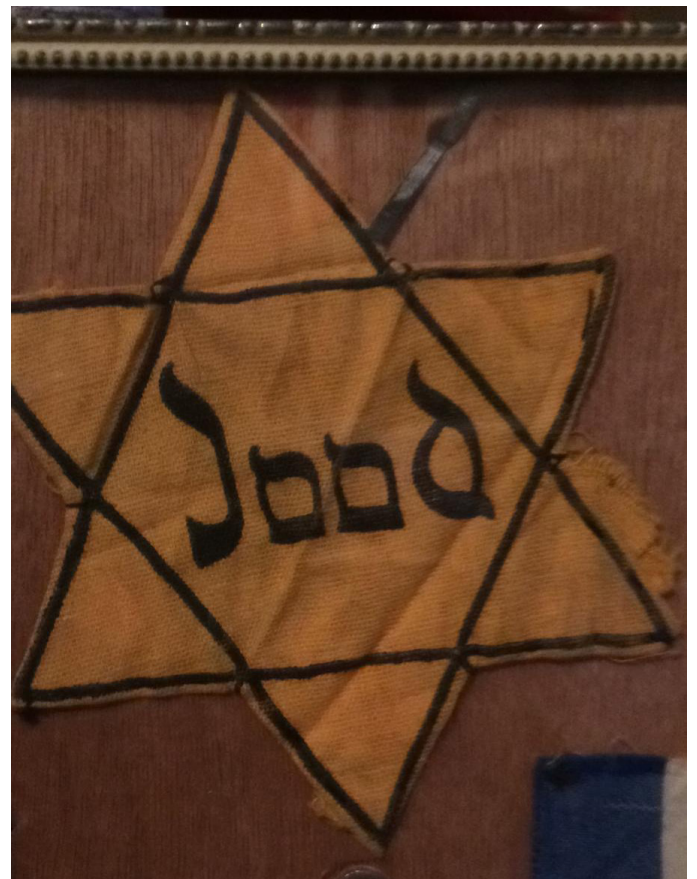
Three pupils from Langley School then read out some very moving poems that they had written about the Holocaust. Traditionally the keynote address was given by a Holocaust Survivor, with the number of survivors decreasing every year and the official event in London attended by the Prince William and Kate attracting many of the survivors it wasn't possible to secure a survivor to speak this year. Instead the Holocaust Education Trust arranged for two young Student Ambassadors to speak. Rosie Turton an A Level student at Tudor Grange Academy and Yousuf Khan a medical student at Newcastle University. They spoke movingly about their visit to Auschwitz and the lessons that they had learnt from it.

On Monday 27th January, the Council Chamber of Solihull Metropolitan Council was packed to capacity with an overflow crowd directed to the public gallery, usually this is the sign of a particularly contentious issue being debated by the Council. However on this occasion visitors were welcomed not by the sound of rancorous debate but by the soft strains of music played by pupils of Solihull School.

The occasion was the annual service organized by Solihull Council to mark Holocaust Memorial Day. Prior to the service a reception was held in the Mayor's Parlour to which a number of distinguished guests were invited, including Deputy Lieutenant of the West Midlands Stephen Goldstein and his wife Stephanie and Rabbi & Rebbetzen Pink. The Mayor was keen to learn more about the Holocaust and the history of the Jewish Community in Solihull. On the dot of 11.00 am the doors to the chamber opened and everyone was asked to stand as the Mayor and distinguished guests filed in and took their seats.

The service was chaired by Chief Superintendant Lee Wharmby who emphasized the importance of the event in the light of rising anti-semitism and racial tension. He introduced the Mayor of Solihull, Councillor Steward Davies who stressed the importance of standing together to say no to divisions and supporting the survivors. He pointed out that it was the 25th anniversary of the genocide in Bosnia and that the genocides in Cambodia and Rwanda showed the urgency of learning lessons from the past to ensure that the same atrocities were not repeated.

The next speaker was Rabbi Pink who kept the audience spellbound as he shared the harrowing story of a young Jewish girl who sought to honour the promise she made to her mother to protect her younger sister by becoming a Kapo, only for the young sister to be brutally murdered by a Nazi shortly before the camp was liberated. The girl survived physically but was tormented mentally by guilt until a rabbi was able to help her turn her life around. Rabbi Pink tied this into the theme of





Standing Together explaining that evil often causes harm that isn't visible and it is incumbent on everyone to demonstrate unqualified love and acceptance to all members of society. He then called on those present to observe a minute of silence in memory of victims of genocide throughout the ages.

Following the ceremony the mandatory photos were taken after which a small group of guests were invited back to the Mayor's parlour for lunch. The Mayor's secretary had gone to great lengths to ensure that all the food was kosher so that Rabbi Pink and the other Jewish guests could partake of the lunch.

After lunch the programme continued with a session for school children held at Solihull Library Theater. About 100 children from various schools listened to Rabbi Pink share his story of his recent trip back to his family roots in Germany, he focused on the heroic acts of a few individuals emphasizing that everyone has the ability to stand up for what is right even if the rest of society is not supporting them. Rabbi Pink showed the pupils the yellow star that Jakob de Jonge's parents had to wear during the Holocaust. This had a big impact on the children providing them with a tangible link to what they had heard.

Following his talk there was a very lively question and answer session that only ended when the teachers were informed that the coaches were waiting to take the children back to school.

The Thursday Club continued to meet throughout the winter holidays, we have enjoyed great food and some inspirational speakers. We began the month with a talk by Jakob de Jonge who spoke about the Lions of the Solihull Borough and their recent receipt of the Queens Award for Voluntary Service, the equivalent of an MBE for a charity and his trip to Buckingham Palace. The next week Neil Hyland kept us spellbound as he spoke about his experiences as an Educational Psychologist working in the State Educational System. Shirley Epstein gave an erudite talk about the History of the Jews of Mallorca.

Stephen Goldstein spoke about his recent trip to Auschwitz as part of the group organized by Rabbi Jacobs, he accompanied his talk with some moving video footage and left us with plenty of food for thought.

We began February with a very enlightening talk by our own Rabbi Pink about "Food Fraud" and how so many of the foods we buy and eat do not really comply 100% with what they are supposed to be, as per their labels. It was a real eye-opener to listen to him. Rabbi Pink works for OK Kosher, one of the leading Kosher Certification Agencies, who certify more than half a million products from 5000 companies. He travels

extensively to many different countries and revealed so many of the food scams he has discovered and alerted us all to be aware of these. We came away with a deeper appreciation of what kosher certification is and why some many foods need reliable supervision before we can be certain that they are really kosher.

The next week we enjoyed a quiz from Les Bloom, it has been a few months since his last quiz and we had forgotten quite how challenging they are. He certainly got our brains working overtime to come up with the answers, while at the same time provoking much hilarity.

The following week, we had a very different speaker, Matt Shaer by name, a Chief

Superintendent for West Midlands Police and the Force lead for Head Crime, probably the most senior Jewish Police Officer in the UK, certainly the most senior Shomer Shabbat Officer. Although he confided in us that whenever he visits his mother she still asks when he is going to become a Doctor! His popularity in the community was reflected by the record attendance with every seat in the hall being filled.

He had us as a captive audience when he spoke at great length about his career from the early beginnings and took us through the years and what he had had to deal with then. He also spoke about when he was stationed in Banbury, which obviously had no Shul but at that time, that didn't matter to him because he was going through a period of non-observance! This didn't last



too long, however, and he became shomer Shabbat when he was transferred to the Met. and has never looked back. We were all absolutely fascinated in all that he had to say and even though the time was getting on, we hung on to every word. We look forward to his next visit!

The last speaker of the month was Rabbi Yossi Cheruff, the Chabad on Campus Shliach for Birmingham Campuses. Chabad on Campus is one of the largest Jewish Organisations serving college campuses with over 435 branches worldwide including 15 in the UK. He gave a fascinating and entertaining talk about life as a student chaplain. We were particularly grateful to him for agreeing to speak this week as he was also acting as a full time father to his five children while his wife was in New York attending the International Conference of Chabad Shluchot, although perhaps the incentive of one less meal to cook was a factor in encouraging him to agree!

We are all looking forward eagerly to our Purim celebrations, which will be a Purim with a difference, namely with an Italian theme aided by the musicality of Chazan Zali Rodal.

We were saddened to hear of the death of Evelyn Fisher, together with her husband Stanley they had been one of the small group who were involved in the founding of Solihull Shul back in 1963. When they returned from a period of living in Harrow they got involved again with the Shul, Stanley serving for a number of years as President of the shul. Evelyn was a true example of a real Yiddishe mama, serving as the matriarch and role model for her large family. We wish a long life to her husband Stanley and children, Helena Woolf, Hilary Rosen and Alan Fisher.

After a break of a couple of months we were delighted that the Loaves of Love Challah baking sessions with Rebbetzin Dinie Pink were back on track. We enjoyed the first session of the year on Thursday 6th February. We all took great pleasure in shaping our own challas and soon the whole shul was redolent with the wonderful smells of all the baking challas! I couldn't wait to get home and have one hot challa with a cup of tea! I did save the rest for Friday Night. Gorgeous!

The following day we enjoyed another of the special Friday Night Chicken Soup Kiddushim. This has now become a



fixture in the calendar with the first Friday night of the month being chosen for this extra treat. Those lucky attendees at the Friday Night Service were rewarded with a delicious bowl (or two for some!) of Rebbetzen Pink's famous chicken soup with lokshen and kneidlach. Most welcome on a cold, rainy Friday Night.

For the past 26 years Rabbi Pink has been delivering a shiur to ladies on Tuesday morning and Gentlemen on Wednesday morning. Rabbi Pink has recently been appointed to the Hanholla, the Executive Board of Chabad Lubavitch UK. Unfortunately this entails attending meetings in London every three weeks at 12.30 pm on a Wednesday and even the eagle wings that Rabbi Pink's car seems to possess wouldn't allow him to deliver his weekly class in Solihull that ends at 12.00 pm and arrive in London in time for the meeting. The solution was quickly found, switch the men's and lady's classes and persuade Rebbetzen Pink to stand in when needed. This has turned out to be a great solution and we have had some wonderful sessions with the Rebbetzen. We did suggest that she make this a permanent fixture but she is more than happy to leave it to the Rabbi on the weeks that he is in Solihull!

Birthday, Wedding Anniversary, Promotion at Work, Your team has won a trophy?

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# Don't Belittle the Challenges of Life's Ups and Downs

By Elana Mizrahi [www.chabad.org](http://www.chabad.org)



The walls of the room where I work hold many tears, so I've long kept a full box of tissues ready on my desk.

A client came to me yesterday and started to cry. She is about to start a fertility treatment, and like every woman that I speak with about this, she's confused. There are so many mixed emotions—fear, frustration, rejection, hope. There is so much confusion. “Do I really want to go through with this? Why does this have to be so difficult?” She's scared to do it and scared not to.

She cries and says, “I don't know why I'm crying. Why am I so upset? I tell myself, ‘Come on, it's no big deal.’”

“But it is a big deal,” I tell her.

I see a fraction of tension drop from her face, and her eyes flow with more tears—tears of relief.

“Accept your emotions instead of fighting them or ignoring them. Instead of trying to dismiss the challenge, nurture yourself, treat yourself and get help as you go through the process. Do whatever you can to make it easier, but don't deny the difficulty or the challenge.”

She nodded as more tears streamed down, but she wound up leaving with more energy to carry on.

I say this to a lot of women in very different situations.

A young woman with an eating disorder came to speak with me recently. She's in the process of getting healthier and stronger. She describes how physically and emotionally uncomfortable she feels when she eats. The sensation of feeling “full” terrifies her. She, too, questions: “Why am I so upset? Why can't I just eat and not think about it? Why do I have to make it such a big deal?”

I told her it is a big deal. It's difficult. I told her that instead of berating herself, she should acknowledge that it's hard, and that in spite of this, she still chooses life and eating what her nutritionist advises. I tell her not to belittle her situation. She should tell herself, “I have the courage to eat, even though I don't want to. I have the courage to try, even with ambivalence

and mixed emotions. I have the courage to do, even though doing is so incredibly scary.”

One step in front of the other. One meal at a time. It's a relief just to accept and not be judgmental of your own self.

I can't tell you how many times throughout the day I catch myself being annoyed with myself. I might be doing something as “simple” as cleaning up after a long day, and I want to yell, “What's the big deal? Why is this so hard?” But it is hard, especially when you are tired and just want to go to sleep. Yet you still make an effort; you tidy up your home to make it beautiful for your family, who may or may not appreciate it. In those moments, I tell myself, “Wow you're tired and still putting in effort, that's great!” It actually gives me more strength to do it.

The phone rings someone needs my help. Sometimes, I don't want to listen. I've got too much going on. I've learned not to tell myself, “Just pick up and listen to her, it's no big deal.” Instead, I tell myself, “It's so hard to listen when you have so many other things you want to do, and yet you still are willing to answer, good for you!” And really, this makes me feel spiritual satisfaction and happiness. It enables me to follow through, to pick up that phone.

We have a month in the Jewish calendar known for being one of simcha, of happiness—the month of Adar. Smack-dab in the middle of this month is the joyous holiday of Purim that celebrates our Divine salvation from a tyrant who wanted to obliterate the Jewish people.

Who is the heroine of this story and why?

Queen Esther. What did she do, and what do her actions teach us? G-d put Esther in the position to be queen, married to the very man whose No. 1 minister plotted to destroy the Jewish people. Mordechai, a close relative, sent a messenger to tell her to go plead on the nation's behalf before the king. She responded with fear. How could she approach the king without permission? This could mean certain death. Mordechai responded that her purpose for being queen was to save her



people, but if she didn't go, G-d would find a different savior.

Esther had a choice. She could have ignored Mordechai. She could have said: "OK, let it be someone else." This was truly an immense personal test. She chose to go forward and meet with the king because she realized that yes, this was her mission, and she needed to do it. Before doing so, what did she tell Mordechai?

"Go, assemble all the Jews who are present in Shushan and fast on my behalf, and neither eat nor drink for three days, day and night; also I and my maidens will fast in a like manner; then I will go to the king contrary to the law, and if I perish, I perish."

Esther didn't say to him, "Why am I afraid anyway? I'll go."

She told him that she realizes it might not work; she might even be executed. She told him: "This is such a difficult

situation that I am in, and I need your help and the support of the nation."

She didn't deny the greatness of what she was prepared to do. She accepted it, and she did it. She appreciated the enormity of it, and that's why she prayed so hard and fasted.

When we understand the greatness of what we are doing, we empower ourselves and begin to realize how much G-d loves us and cheers us on. When we focus our tasks as being part of a holy mission, we elevate everything to a higher level—no matter how small or seemingly simple (all the more so when doing something "big" or "complicated"). It creates happiness and satisfaction, instead of anger and frustration.

You make choices, amazing ones, and they are big! Don't belittle them or brush them under the rug. Embrace the challenge.

**In the UK, more than 14 million people are living in poverty – including 4.5 million children. The Trussell Trust supports more than 1,200 food bank centres in the UK to provide a minimum of three days' nutritionally-balanced emergency food to people who have been referred in crisis, as well as support to help people resolve the crises they face. Between April 2018 and March 2019, food banks in their network provided a record 1.6 million food supplies to people in crisis, a 19% increase on the previous year.**

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TWO-THIRDS OF PEOPLE WHO HAVE USED A FOOD BANK HAVE HAD PROBLEMS WITH THE BENEFITS SYSTEM IN THE PAST YEAR.



THE AVERAGE WEEKLY INCOME AFTER HOUSING COSTS FOR PEOPLE REFERRED TO FOOD BANKS IS JUST £50.



This year when preparing for Pesach (or at any other time) don't throw away any unwanted or chametz food, bring it to the food bank donation box at Shul (located in the first classroom) and it will be passed on to the Trussell Trust Food Bank before Pesach





# Try This: No Swearing for One Week

By Yvette Miller [www.chabad.org](http://www.chabad.org)

“Well, that was very silly!” The mild phrase startled me. It was years ago, I was in my early 20s and had recently become close with a woman who volunteered for the same charity I did. I admired her greatly: She was kind, had just started an interesting career and was fun to be around. But it was at that moment—when she described something as “silly” instead of using a term that was a little saltier—that it struck me. My new friend never swore.

People “behaved rather badly,” situations were “a bit of a shame.” Sometimes, my new friend was “really quite angry.” But she never, ever peppered her speech with profanities the way many of my friends did.

At first, her clean talking irritated me. Who was she trying to impress, I wondered? She must be putting on an act to speak in such exalted tones. After spending time with her, though, I began to realize the problem was all in my head: I admired her manners and her style. If I thought she was giving herself airs, maybe it was because I wished I was as well-mannered and pleasant to be around, much as I didn’t like admitting it to myself. I was jealous of my clean-talking friend and her refined way of speaking.

It’s not that I had a particularly coarse way of talking, but spurred by her example, I decided to clean up my act even more. I’d go without uttering a single swear word for a week, I decided, and see how I felt.

It turned out to be an eye-opener. “What a ... greedy person,” I found myself saying. “That was so ... deliberately hurtful.” Each time I was tempted to reach for a crude word, I searched for a substitute instead. Often, the new word I used was much more descriptive and illuminative than any obscenity I might have uttered.

Almost immediately, I began to feel like I was communicating on a higher level; I remember the word that kept popping into my head was mature. Without resorting to crude phrases or comments, I felt like a nicer person. I noticed that people



seemed to respect me more; when I gave up swearing, people around me stopped using dirty phrases in my presence as well.

But it wasn’t easy. Forcing myself to look for a way to accurately describe a situation was a lot harder than reaching for an explicative—and a lot more descriptive. Was an unsatisfactory item broken, messy, unnecessary or defective? Was an unpleasant person brusque, abrasive, condescending or rude? Refusing to swear forced me to evaluate situations with more precision and decide exactly what it was I wished to say. Soon, I relished my newfound clarity as much as my more elevated mode of speech.

Researchers have found that about 0.7 percent of a typical American’s speech is made up of swear words. That might not sound like a lot, but given that an average person utters about 15,000 to 16,000 words each day, that adds up to a whopping 80 to 90 curses.

Saying so many coarse words has an effect on us over time. Obscenities are called dirty words for a reason: Using them sends a message that we don’t care enough about our speech to monitor what we say and choose cleaner options instead.

Many of us intuitively realize when we want to seem intelligent and successful, swearing is out of the question. Few people would swear during a job interview or a first date. In Judaism, important occasions aren’t reserved only for special moments; the Torah encourages us to take ourselves seriously and try to grow and reach our potential. Part of that is refining our speech and not allowing degrading expressions to drag us down.

Years ago, when I first started studying Hebrew, I was shocked to find that the Hebrew language contains few swear words. You can insult someone in Hebrew, but when an Israeli wants to swear, they often import words from other languages. The Hebrew language is a living, breathing tongue, but one that eschews obscenities.

It reflects a key Jewish truth that what we say matters. The

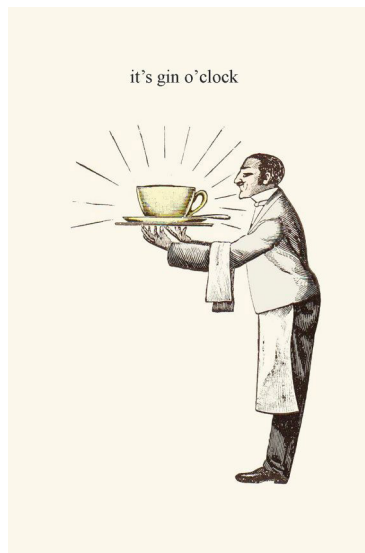
Talmud speaks disapprovingly about people who use crude or vulgar language, but it goes beyond that. In Jewish thought, the way we interact with people and the comments we make shape us. If we speak and act kindly to people, we become kind. When we talk gently to others, we become gentle.

Three thousand years ago, King Solomon wrote, “Death and life are in the power of the tongue” (Proverbs 18:21). The words we say shape us in both clear and subtle ways; engaging in crude speech drags down both the speaker and the listener. With vulgarity and swearing such a huge part of everyday speech, maybe it’s time to experiment with going obscenity-free. Consider giving up swearing for a week. It might not be easy, but the rewards—in clarity of thought and a more refined way of communicating—are well worth it.

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# How We Baked Matzah in a Nazi Labor Camp

By Asharon Baltazar [www.chabad.org](http://www.chabad.org)



Three men, all prisoners, could think of nothing but the imminent festival of Passover. As thousands of Jews—including their own relatives—were being sent to their deaths on a daily basis, Yaakov Friedman, Moshe Goldstein, and Rabbi Yekusiel Halberstam (the Klausenburger Rebbe) had the bravery and presence of mind to secure matzah for Passover 1945.

Here is Moshe Goldstein's account of the amazing turn of events that afforded them the ability to observe the Festival of Freedom amidst abysmal suffering and death: In the days preceding Passover, the war was nearing its end. The relentless droning of American aircraft filled the German skies, followed by the whistling hail of bombs that pounded the Mühldorf railway complex into rubble.

Spared of destruction were the nearby forced labor camps where we toiled under the harshest conditions. We prisoners celebrated this mighty display of Allied destruction, but the anxiety of our German overseers ran high. The railway was vital to the war efforts, and orders were issued to immediately repair the damage. The Germans decided to send a group of 12 Jewish slaves to begin the cleanup.

I volunteered to go. I knew the work would be excruciating but I hoped that perhaps I would find some food amidst the rubble.

We arrived at a scene of utter devastation. Freight cars lay on their sides, smoke rising from gaping holes. Stretches of railing were ripped off the ground and tossed aside in twisted heaps. Nearly every building suffered extensive damage. It was clear some of the cars were unrepairable.

I managed to disappear between the rows of trains that were still upright. It took a while, but I eventually found a boxcar from Hungary loaded with wheat in burlap sacks. Wheat! And so close to Pesach! G-d had granted us a good start, but how could I possibly smuggle the wheat into the camp?

A faint groan from amid the wheat sacks caught my attention. There, in a dark corner of the boxcar, lay a man, crushed by the enormous weight of the grain. The man mumbled something

more, which I recognized as Hungarian, my native tongue. I saw he wore the gray uniform of an SS officer.

“What happened?” I asked.

The SS officer moaned weakly about being pinned under the sacks.

“I understand. Let me help you.”

As I approached, I noticed the officer's boots, deep black in color and luxurious in appearance. On my own were bits of tattered leather, barely held together.

“I'm going to take off your shoes,” I said. “That way, you'll feel less restrained, and then we'll see what we can do.”

Once I had undone the laces, I slipped the heavy boots off. Then, wielding whatever strength and hate I could muster, I swung at the man's head. I took the boots and continued my search.

I knew I did not have much time and I needed to think of a way to bring in as much wheat as possible without the guards knowing. Lugging the sacks through the main gates didn't even occur to me; the wheat would be confiscated and I would be shot without a second thought.

I rummaged around some more, and discovered two pairs of pants. I put them on and cinched the bottoms around my ankles with some rope. I was then able to pour a small quantity of wheat into the space between the two pairs of pants. Once my legs were filled with as much wheat as I dared carry, I began the long walk back to the camp.

The bombings left the Germans rattled and fearful, and for the initial days following the air raid, the inspection of prisoners at camp gates was enforced almost half-heartedly. I was thus able to smuggle in a fairly large amount of wheat. We had wheat, but now what?

Reb Sender Dierenfeld, a fellow inmate and a Belzer Chassid,



offered to hide the wheat, and amazingly, he managed to keep it away from prying German eyes.

Later, an old mill was procured from somewhere. We ground the wheat in the dead of night, and using a clean piece of cloth, sifted the flour from grit.

Next we needed fuel for a fire.

During one stint in the field, I asked everyone to find a stick and carry it back to the camp. The branches were conspicuous and caught the attention of a German guard. He motioned me over.

“Why is everyone with a stick?”

“What difference does it make? People want to walk around with a stick,” I answered.

We had flour and we had fuel. We were ready to bake matzah.

One night just before Passover, we set about baking matzah. Near the barrack door stood a prisoner, standing guard with fearful eyes. We lit a fire under a metal can which functioned as

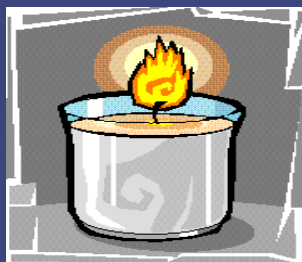
our oven, and the Matzah baking—under Nazi noses—began. The Rebbe, Reb Yaakov, and I mixed the flour and kneaded the dough.

We worked quickly, not only because of the strict 18-minute limit, but also because of the everpresent danger of being caught. We ended up with 20 small matzahs.

On Pesach eve, after returning from work, our small group sat down for the Seder. On wooden slats around us lay sleeping bodies, exhausted from the relentless work. For those celebrating, the hardships of the Holocaust and daily camp life melted away as we experienced the Biblical redemption from Egypt. Unable to sit for long, we each ate an olive-sized piece of matzah, the taste of tears mingling with the matzah crumbs in our mouths.

We could not sit leisurely and recite the Haggadah, but in those moments we each prayed—more fervently than ever before or ever since—the words that still ring in my ears: “Next year in Jerusalem.”

*Adapted from Yaakov Friedman's memoirs, Tiferet Yaakov (Hebrew), written by his son-in-law, Rabbi Sholom Horowitz.*



Would you like to perpetuate the memory of a loved one by  
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FOR INFORMATION ON HOW TO DEDICATE A PLAQUE  
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# THE SEDER IN A NUTSHELL

## Kadesh - the Benediction

The Seder service begins with the recitation of Kiddush, proclaiming the holiness of the holiday. This is done over a cup of wine, the first of the four cups we will drink at the Seder.

## The Four Cups of Wine

Why four cups? The Torah uses four expressions of freedom or deliverance in connection with our liberation from Egypt (see Exodus 6:6-7). Also, the Children of Israel had four great merits even while in exile: (1) They did not change their Hebrew names; (2) they continued to speak their own language, Hebrew; (3) they remained highly moral; (4) they remained loyal to one another. Wine is used because it is a symbol of joy and happiness.

## Why We Recline

When drinking the four cups and eating the Matzah we lean on our left side to demonstrate that we are free people. In ancient times only free people had the luxury of reclining while eating.

## Urchatz - Purification

We wash our hands in the usual, ritually-prescribed manner before a meal, but without the customary blessing.

The next step in the Seder, Karpas, requires dipping food into water, which in turn mandates, according to Jewish law, that either the food be eaten with a utensil or that one's hands be purified by washing. On the Seder eve we choose the less common observance to arouse the child's curiosity.

## Karpas - the "Appetiser"

A small piece vegetable is dipped into salt water and eaten (after reciting the blessing over vegetables). The salt water represents the tears of our ancestors in Egypt.

## Yachatz - Breaking the Matzah

The middle matzah on the Seder plate is broken in two. The larger part is put aside for later use as the afikomen. This unusual action not only attracts the child's attention once again, but also recalls G-d's splitting of the Sea of Reeds to allow the Children of Israel to cross on dry land. The smaller part of the middle Matzah is returned to the Seder plate. This broken middle Matzah symbolizes humility and will be eaten later as the "bread of poverty."

## Maggid - the Haggadah

The Seder tray is moved aside, a second cup of wine is poured, and the child, asks the time-honoured question: "Mah nish-tah-na hah-laila-ha-zeh me-kol hah leilot? Why is this night different from all other nights?" Why only Matzah? Why the dipping? Why the bitter herbs? Why are we relaxing and leaning on cushions as if we were kings?

The child's questioning triggers one of the most significant mitzvot of Passover, which is the highlight of the Seder ceremony: the Haggadah, telling the story of the Exodus from Egypt. The answer includes a brief review of history, a description of the suffering imposed upon the Israelites, a listing of the plagues visited on the Egyptians, and an enumeration of the miracles performed by the Almighty for the redemption of His people.

## Rachtzah - Washing Before the Meal

After concluding the first part of the Haggadah, the hands are washed again, this time with the customary blessings, as is usually done before eating bread.

## Motzie Matzah - We eat the matzah

Taking hold of the three Matzot (with the broken one in between the two whole ones), recite the customary blessing before bread. Then, letting the bottom Matzah drop back onto the plate, and holding the top whole Matzah with the broken middle one, recite the special blessing "Al achilat Matzah." Then break at least one ounce from each Matzah and eat the two pieces together, while reclining.

## Maror - the Bitter Herbs

Take at least 1 ounce of the bitter herbs. Dip it in the charoset and make the blessing "Al achilat Morror." Eat without reclining.

## Korech - the Sandwich

In keeping with the custom instituted by Hillel, the great Talmudic Rabbi, a sandwich of Matzah and Morror is eaten. Break off two pieces of the bottom Matzah, which together should be at least one ounce. Again, take at least 1 ounce of bitter herbs and dip them in the charoset. Place this The middle Matzah on the Seder plate is broken in two. The larger part is put aside for later use as the Afikomen. This unusual action not only attracts the Place this between the two pieces of Matzah, say "Kein asah Hillel..." and eat the sandwich while reclining.

## Shulchan Orech - the Feast

The holiday meal is now served. We begin the meal with a hardboiled egg dipped into salt water. A Rabbi was

once asked why Jews eat eggs on Passover. "Because eggs symbolise the Jew," the Rabbi answered. "The more an egg is burned or boiled, the harder it gets."

### **Tzafun - Out of Hiding**

After the meal, the half Matzah which had been "hidden," set aside for the Afikoman ("dessert"), is taken out and eaten. It symbolizes the Paschal lamb, which was eaten at the end of the meal. Everyone should eat at least 1 1/2 ounces of Matzah, reclining, before midnight. After eating the Afikoman, we do not eat or drink anything except for the two remaining cups of wine.

### **Barech - Blessings After the Meal**

A third cup of wine is filled and Grace is recited. After the Grace we recite the blessing over wine and drink the third cup while reclining.

Now we fill the cup of Elijah and our own cups with wine. We open the door and recite the passage which symbolizes an invitation to the Prophet Elijah, the harbinger of the coming of Moshiach, our righteous Messiah.

### **Hallel - Songs of Praise**

At this point, having recognized the Almighty, and His unique guidance of the Jewish people, we go still further and sing His praises as Lord of the entire universe.

After reciting the Hallel, we again recite the blessing over wine and drink the fourth cup, reclining.

### **Nirtzah - Acceptance**

Having carried out the Seder service properly, we are sure that it has been well received by the Almighty. We then say "Leshanah haba'ah b'Yerushalayim -- Next year in Jerusalem."

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# **The Stanley Middleburgh Library**



The Stanley Middleburgh library contains over 2000 books and periodicals on a wide range of topics from Israel to Jewish History, from novels to biographies. There are books suitable for all ages, from toddler to adult. The library also has a collection of over 300 videos and DVDs on a variety of topics for both young and old. All members of the community are welcome to come and browse through our collection.

The library has recently been reorganised and sorted into categories to make it easier to locate the book that you require.

*If you have any books or videos of Jewish interest which you would like to donate to the library, or if you would like to sponsor the purchase of books or videos please contact Rabbi Pink on 0121 706 8736 or rabbipink@gmail.com*

### **Opening Hours**

**Sunday Morning 9.30 am -10.30 am**

**Thursday Morning 10.30 a.m. - 2.00 p.m.**

**Other times by appointment**

# Pesach Timetable

Tuesday 7th April	Search for Chometz in evening after	8.30 pm
Wednesday 8th April	Erev Pesach -Fast of the First Born	
	Shachris & Siyum	7.30 am
	Chametz may be eaten until	10.52 am
	Burn Chometz before	12.01 am
	<b>First Seder Night</b>	
	Light Candles	7.36 pm
	Mincha & Maariv	7.30 pm
	Make Kiddush after	8.25 pm
Thursday 9th April	First Day Pesach	
	Shachris	10.00 am
	<b>Second Seder Night</b>	
	Light Candles after	8.31 pm
Friday 10th April	<b>Second Day Pesach</b>	
	Shachris	10.00 am
	Light Candles before	7.39 pm
	Mincha, Kabbolas Shabbos & Maariv	7.45 pm
Saturday 11th April	<b>Chol Hamoed Pesach</b>	
	Shachris	10.00 am
	Shabbos Ends	8.49 pm
Tuesday 14th April	<b>Fourth Day Chol Hamoed Pesach</b>	
	Light Candles	7.46 pm
	Mincha & Maariv	7.45 pm
Wednesday 15th April	<b>Seventh Day Pesach</b>	
	Shachris	10.00 am
	Light Candles after	8.50 pm
Thursday 16th April	<b>Eigth Day Pesach</b>	
	Shachris	10.00 am
	Yizkor	11.15 am
	Yomtov ends	8.58 pm

Remember to return your sale of chametz form  
by post or email before April 7th



# Pesach Recipes

## Steak Strips with Avocado & Persimmon

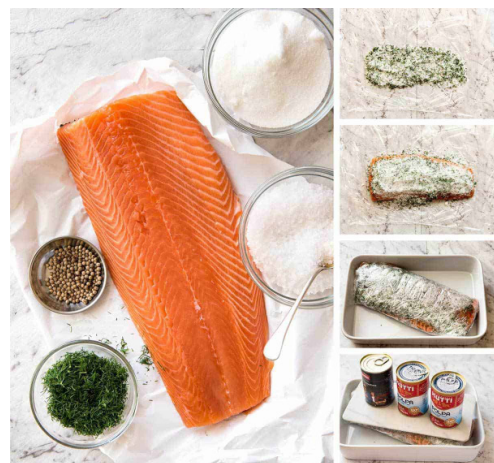
2 POUNDS MINUTE STEAK  
1/4 CUP EXTRA VIRGIN OLIVE OIL  
2 PERSIMMON, SLICED  
2 AVOCADOS, SLICED  
1/2 CUP FRESH MINT, FINELY CHOPPED  
1/2 CUP FRESH BASIL, FINELY CHOPPED  
1 CLOVES GARLIC, ZESTED  
1/2 SPICY GREEN PEPPER, SEEDS REMOVED  
FOR LESS HEAT, FINELY CHOPPED  
1/4 TEASPOON SALT, PINK HIMALAYAN



In a small bowl or jar, add the basil, mint, garlic, salt, and 3 tablespoons of olive oil. Mix well and set aside. Rub the remaining olive oil onto the steak. Prepare a grill pan on high heat. Spray with olive oil and place steak on grill for 1 1/2 minutes per side. Remove and after 1 minute cut into strips. Add the avocado and persimmon and drizzle with pesto on top. Serve hot or warm. Persimmon is probably one of the sweetest, most delicious fruit if it is ripe and fresh! If you can't find it in your supermarket, feel free to substitute it with mangoes, peaches, oranges or grapefruits.  
Serves: 4

## Homemade Gravlox (Smoked Salmon)

12 OUNCE FILET SALMON, SKIN REMOVED  
1 CUP SUGAR  
1/2 CUP SALT, PINK HIMALAYAN  
1 BUNCH FRESH PARSLEY (OR CILANTRO, OR DILL, OR A COMBINATION)  
1 LEMON, ZESTED AND SQUEEZED  
2 TABLESPOONS BLACK PEPPERCORNS, WHOLE



Gravlox is a way to make lox in your home and you won't believe how easy it is! It comes out worlds better than store bought and is so exciting to have for breakfast as a side to eggs, in a sandwich in a pasta or even just plain as a snack. Add half of the sugar and salt to the bottom of a baking dish (or any glass or ceramic dish) Place fish on top and the other half of the salt and sugar and the rest of the ingredients on top of the fish. Place plastic wrap on top and something very heavy on top that will press the fish down (a large brick is ideal but you can use a pot with water inside) Let sit in fridge for 2-4 days. Rinse off fish and slice thinly.

This method of cooking is called curing, where the salt and sugar 'cooks' the fish over time. Homemade lox (gravlox). Be sure to use a really fresh piece of salmon, not frozen. **Yields** 6 - 8 Servings

# Ask The Rabbi???



## Question:

I am Jewish, but cannot embrace Judaism as a religion. Religion is the cause of all wars, and I believe we would be closer to world peace without it. Wouldn't the world be better off if it weren't for religion?

## Answer:

Rejecting Judaism because you believe in world peace is like refusing to enter a Japanese restaurant because you like sushi. It just doesn't make sense.

War comes naturally to people. It existed long before any religion. Peace did not. Peace is not natural to the human condition. It had to be taught and learned. And it was a religious idea.

The first and most powerful vision of world peace was presented to mankind by the prophets of ancient Israel. They predicted a time when "one nation will not lift a sword against another nation, and they will no longer learn to wage war." In a world that saw war as an inevitable fact of life, the Jewish religion introduced a radical new concept: that war is ultimately undesirable and peace is the ideal state for which to strive.

Without religion we would find other things to fight about, like parking spots and noise from the neighbors. But without religion, world peace would not have entered the human vocabulary. Whether you are aware of it or not, your dream of world peace is biblically inspired. Ideals do not live in bubbles. Like people, they need parents to give birth to them and a home environment to sustain them. Peace without religion is homeless. It was Judaism that gave birth to the vision of world peace and still provides a framework to implement that vision.

True, religion has been used by some as a pretext for war. But this does not invalidate all religion, just as when football players brawl it does not invalidate the game of football. Ridding the world of all religion would not end war any more than abolishing football would end brawls. In fact, religion still provides the strongest argument for peace between people: that we were all created by the same G-d. Without this belief, is there anything that really unites us all?

# The Kabbalah of The Seder Plate

[www.chabad.org](http://www.chabad.org)



Stories are important, especially stories about the Jewish past. They help us reach out over the centuries and, in a sense, take part in the experiences of our ancestors. They also generate an awareness of our heritage and enable us to draw inspiration to face our own situations as Jews.

But how many ways are there to tell a story?

The obvious way is to tell it in words, and in this the story told at the Seder meal is no exception. Indeed, the whole purpose of the Seder is to tell the story of our ancestors' slavery and release from Egypt. The very word Haggadah means "a telling".

Yet there is another, non-verbal, method of telling the same story.

The items of food on the Seder table tell their story too, for they are not only things to be eaten.

Each one is a symbol calling to mind certain core ideas. As we refer to these symbols in our Haggadah and eat them at certain key points during the narrative, they reinforce for us, each in its own unique way, the central concepts of the Passover message.

The core ideas of Passover are slavery and freedom. People often say that Passover is the time for celebrating freedom; this is not entirely accurate.

On Passover we are actually celebrating the transition from slavery to freedom.

This is eloquently expressed in the items of food on the table since they have associations with both slavery and freedom.

## Wine

The Seder begins with Kiddush recited over wine. It is usually red wine, since that is the color of blood (only during the Middle Ages, when Jews were accused of using the blood of murdered Christians in the Seder, did they use white wine). Blood has obvious associations with slavery; our ancestors were beaten and they bled.

But there is also the blood of freedom. On the night preceding the Exodus, our ancestors were commanded to kill a sheep or goat and to smear its blood upon the door posts of their houses. This was to be a sign that the plague of the death of all the first-born sons of the Egyptians would not affect any of the Israelite homes. Shortly



after that, our ancestors left Egypt.

### **Salt-water**

The second item taken at the Seder is Karpas (usually onion, parsley or potato) dipped in salt-water. Salt-water calls to mind the tears of the slaves and so has associations with slavery.

When our ancestors stepped over the border into the desert they were not yet entirely free. There was always the possibility of the Egyptians chasing after them and hauling them back into slavery, which is exactly what they attempted to do. Only after our ancestors crossed the Sea of Reeds, and the Egyptian army was drowned, were they entirely free. It was, therefore, the sea, symbolized by the salt-water, which was instrumental in finally freeing the Jews from Egyptian slavery.

### **Matzah**

After eating Karpas we break the middle matzah. Matzah is the food which our ancestors ate during their long slavery in Egypt. We even say at the beginning of the Hagadah, "This is the bread of affliction which our ancestors ate in the land of Egypt..."

Visitors to the British Museum can see loaves of Egyptian bread preserved in the tomb of some king or noble, and it looks surprisingly like the round, hand-baked, Shemurah matzah which many people use at the Seder. The bread in the museum is rather thick, since it was the food of the wealthy; the round matzah, being thin and much less substantial, is the bread which was given to slaves. It took very little time to bake and very little time to eat, and so allowed the task-masters to get the maximum working time from the slaves.

But our ancestors not only ate matzah while they were slaves. After the slaying of the first-born Egyptian sons, the Egyptians were so anxious to drive the Jews out of Egypt that they did not have

time to bake proper bread. Ironically, on the way out of Egypt into freedom, they found themselves eating the same matzah bread that they had eaten during the years of slavery. This time, however, it was the bread of freedom.

### **Bitter Herbs**

The ideal substance to use for bitter herbs is lettuce. This might surprise some people, but there is a reason for it; it is in the lettuce that we find expressed a very important relationship between slavery and freedom.

The leaves of a lettuce are, of course, not bitter at all. In a young fresh lettuce they are crisp and sweet. Nonetheless, the lettuce grows from a green-white stalk which is very bitter indeed. Clearly, the crisp, sweet leaves represent freedom and the bitter stalk represents slavery.

But here a new insight is communicated. Freedom can only really be appreciated when it is rooted in slavery. We who are born free often take our freedom for granted; we do not wake up each morning and say to ourselves, "I am free! How wonderful!" Yet someone who has been in prison would do exactly this. So it was when our ancestors left Egypt, hence the use of lettuce.

### **Charoset**

When Charoset is made properly it has the appearance and texture of river mud. It was from this mud that our ancestors made bricks. Again, visitors to the British Museum can see a mud brick (with the straw still embedded in it) stamped with the royal seal of Rameses II, the Pharaoh of the slavery. The appearance of the Charoset clearly calls to mind the harsh servitude to which our ancestors were subjected. But when we put Charoset in our mouths, we experience something quite different. It has a sweet taste, a taste such as

no slave ever experienced. Its sweetness is its association with freedom.

### **Bone and Egg**

As well as the above items of food which are directly connected with the slavery - freedom dichotomy, we also have a burnt egg and a roasted bone (usually the neck of a chicken) on our Seder plate. These are not connected with slavery or freedom; rather they call to mind the Holy Temple where our ancestors used to offer the Passover lamb sacrifice.

It is characteristic of Jewish celebrations that there should be something to bring the Temple to mind. It might be the glass smashed under the foot of the bridegroom at a wedding or the salt on the table into which we dip our bread, or the egg and bone on our Seder table.

In this case, the egg represents the festive

sacrifice which was offered on the three pilgrim festivals, Passover, Shavuot and Succoth. The bone represents the special Passover offering, and is usually roasted over an open flame as the original sacrifice was.

Symbols are a powerful way of making ideas tangible; they have an immediacy which the spoken word alone lacks. The significance of the Seder meal is, as our Sages tell us, that we should come to see ourselves as though we personally had left Egypt. There are, of course, many kinds of Egypts; material, psychological and spiritual, and ultimately the Jew must break out of all of them.

It is the visual and tactile force of the symbol which helps us come closer to our ancient roots, so that we can draw inspiration from them to break out of our own personal Egypts, what-ever form they might take.

*Going abroad for Pesach?  
Looking for a Communal Seder?*

*For all you need to know about  
Pesach visit: [www.passover.org](http://www.passover.org)*



Sedra	Date	Shabbat Begins (Friday)	Shabbat Ends (Saturday)
Tetzaveh	7th March	5.38 pm	6.45 pm
Ki Sisa	14th March	5.50 pm	6.57 pm
Vayakhel/Pekudei	21st March	6.03 pm	7.10 pm
Vayikra	28th March	6.15 pm	7.22 pm
Tzav	4th April	7.27 pm	8.35 pm

**For Pesach Times - See Yom Tov Timetable**

Shemini	18th April	7.52 pm	9.02 pm
Tazria/Metzora	25th April	8.00 pm	9.16 pm
Achrei/Kedoshim	2nd May	8.00 pm	9.30 pm
Emor	9th May	8.00 pm	9.44 pm
Behar/Bechukosai	16th May	8.00 pm	9.58 pm
Bamidbar	23rd May	8.00 pm	10.11 pm
Noso	6th June	8.00 pm	10.32 pm
Behaalosecha	13th June	8.00 pm	10.39 pm
Shelach	20th June	8.00 pm	10.42 pm
Korach	27th June	8.00 pm	10.42 pm
Chukas	4th July	8.00 pm	10.39 pm



# Dates in Jewish History

## **2nd Adar 553 CE**

Emperor Justinian the Great of Byzantine prohibited Rabbis from delivering Sermons on Shabbat.

## **3rd Adar 350 BCE**

The building of the Second Temple in Jerusalem was completed. The re-building of the Temple had begun under Cyrus when the Persians first took over the Babylonian empire. The re-building was then interrupted for 18 years, and resumed with the blessing of Darius II, the Persian king whom is said to be the son of Esther. The Second Temple would stand for 420 years, before being destroyed by the Romans in 70 CE.

## **4th Adar 5752 - 1992**

Yahrtzeit of Menachem Begin (1913-1992), prime minister of Israel. Prior to the creation of the state, Begin became leader of the Irgun and used militant means to force the British government to withdraw from Palestine. In the Knesset, Begin led the opposition party for decades, before being elected prime minister in 1977.

## **7th Adar 2368 - 1393 BCE**

Moshe Rabbenu (Moses) was born on the 7th of Adar. He also passed away on the very same day exactly one hundred and twenty years later.

## **12th Adar 11 BCE**

The dedication of Herod's renovation of the Second Temple in Jerusalem was completed. Herod was king of Judea in the first century BCE who constructed grand projects like the fortresses at Masada and Herodium, the city of Caesarea, and fortifications around the old city of Jerusalem. The most ambitious of Herod's projects was the re-building of the Temple, which was in disrepair after standing over 300 years. Herod's renovations included a huge man-made platform that remains today the largest man-made platform in the world. It took 10,000 men 10 years just to build the retaining walls around the Temple Mount; the Western Wall that we know today is part of that retaining wall. The Temple itself was a phenomenal site, covered in gold and marble. As the Talmud says, "He who has not seen Herod's building, has never in his life seen a truly grand building."

## **13th Adar**

The Book of Esther was written on the 13th of Adar. On

the same day the ten sons of Haman were hanged.

This would find eerie parallel over 2,000 years later when 10 top Nazi officials were hanged at the Nuremberg Trials on 13th Adar 5707 - 1947

## **18th Adar 5713 - 5th March 1953**

This date marks the death of Soviet leader Joseph Stalin (1879-1953), on the very day that the "Doctors' Plot" trial was set to begin. The Doctors' Plot was one facet of Stalin's ruthless anti-Semitic campaign that falsely charged the Jews with espionage against the Communist Party. It accused some of Russia's most prestigious doctors -- mostly Jews -- of a vast plot to poison the top Soviet political and military leaders. Scores of Soviet Jews were fired from their jobs, arrested, sent to gulags or executed. This was accompanied by show trials and anti-Semitic propaganda. Pravda wrote: "Unmasking the gang of poisoner-doctors struck a blow against the international Jewish Zionist organization." Some historians contend that Stalin was preparing a Soviet-wide pogrom, a "Second Holocaust," but the scheme was cancelled upon Stalin's death. Soviet leaders later admitted that the charges had been entirely invented by Stalin and his cohorts.

## **19th Adar 5709 - March 20, 1949**

The capture of Ein Gedi by Israel, 1949, brought to an end the military engagements of the War of Independence.

## **Adar 24th 5211 - 1451 CE**

Pope Nicholas V issued a decree forbidding all social contact between Christians and Jews. The Church sought to stop Christian converts to Judaism; throughout Europe, those who did so were liable to the death penalty.

## **27th Adar 561 BCE**

King Tzidkiyahu last King of Judea, died in Babylonian captivity.

## **1st Nissan 538 BCE**

Cyrus was crowned "King of Babylonia and King of all lands. The crowning of King Cyrus made possible the restoration of an autonomous Jewish community in Eretz Yisrael and the rebuilding of

the Beit HaMikdash. Ezra, who was to restore the primacy of religion in the life of the Jewish community, left Babylonia on the anniversary of Cryus' coronation.

#### **2nd Nissan 5252 - 1492**

Queen Isabella and King Ferdinand of Spain signed a decree expelling all Jews who refused to convert to Christianity. Tomas de Torquemada served as "Grand Inquisitor," charged with uncovering those who continued to practice Judaism in secret (called Conversos or Marranos -- "pigs"). In the ensuing Inquisition, an estimated 32,000 Jews were burned at the stake in elaborate public ceremonies, and another 200,000 were expelled from Spain. At the time, Jews held many prominent posts in Spain; Rabbi Don Yitzhak Abrabanel, who served as finance minister, reportedly offered Queen Isabella the astronomical sum of 600,000 crowns to revoke the edict. Abrabanel was unable to prevent the expulsion and was exiled along with his people.

#### **4 Nissan 5708 - April 13, 1948**

A civilian convoy of physicians, nurses, and guards, was ambushed by Arab forces on the way to the Hadassah Hospital in the Jewish enclave on Har Hatzofim / Mt. Scopus in Yerushalayim. Of the ten vehicles in the caravan, five escaped. The other five vehicles, however, which included two buses and an ambulance, were riddled with machine gun fire and later set ablaze. Altogether 77 Jewish civilians were massacred on that day, Hy"d. The ambush cut off the hospital from the rest of Israel and forced Hadassah Hospital to relocate to the western part of Yerushalayim, eventually opening a larger medical center in 1961 at Ein Kerem. The Mount Scopus facility would reopen after Yerushalayim was reunited in the 1967 Six-Day War. Primarily staffed by Israeli doctors, it is the largest and best equipped hospital in the eastern section of Yerushalayim.

#### **6 Nissan 5745 - March 28, 1985**

This date marks the death of Marc Chagall (1887-1985), the greatest Jewish painter of modern times. Chagall's work depicted biblical and Judaic themes, as well as village life in eastern Europe. Chagall's style is dreamlike, relying heavily on symbolism such as fiddlers, candlesticks and cows. With the German occupation of France during World War II, and the deportation of Jews to concentration camps, Chagall fled from Paris to America. (He moved back to France after the war.) Chagall created a mural for the Knesset, and stained glass windows for the synagogue of Hadassah Hospital in Jerusalem. Today, a Chagall

original can sell for more than \$10 million.

#### **7 Nissan 4950 - March 17, 1190**

150 Jews massacred in York, England. Even though the Jews were under special protection from Richard I, because of their wealth that could help fund the Crusades, the mob attacked 150 Jews hiding in the castle at York (Clifford's Castle). Most committed suicide rather than be murdered, but the rest, believing promises that they would be spared if they came out, left the castle and were promptly massacred when they refused to submit to baptism. HaRav Eliyahu Hakadosh of York, Rabbeinu Yom Tov bar Yitzchak of Jouny and several other English Ba'alei Tosfot were among the martyrs. Due to this cruel massacre, the Jews accepted upon themselves a cherem never to sleep in the city of York overnight which is still in practice.

#### **8 Nissan 3404 - 356 B.C.E.**

The grand feast hosted by King Achashveirosh in Shushan came to an end after 180 days. Achashveirosh miscalculated the start date of Yirmiyahu's prophecy which promised the rebuilding of the Beit HaMikdash after 70 years of Babylonian exile. When, according to his calculations, the seventy years had passed and the Jews were not redeemed, he orchestrated this grand party to celebrate the "demise" of the Chosen Nation. During the course of the party he brazenly displayed many of the vessels looted from the Beit HaMikdash by the Babylonian armies.

#### **8 Nissan 5675 - 23rd March 1915**

The Zion Mule Corps, a Jewish militia, was formed. Zev Jabotinsky had proposed that Jewish volunteers fight to liberate Palestine from the Turks, but the British resisted the idea of Jewish soldiers on the Palestinian front. So instead Jabotinsky established the Zion Mule Corps, whose 650 members were commanded by the famed one-armed fighter, Joseph Trumpeldor.

#### **10th Nissan 2488**

Yahrtzeit of Miriam, the biblical prophetess, who died in the Hebrew year 2488. Miriam was the sister of Moses and Aaron. Miriam means "bitter sea," because she was born at a time when the Egyptians embittered the lives of the Jews. Despite the hardships, Miriam remained strong, and it was she who convinced her parents to remarry and have more children, in the face of Pharaoh's decrees. The result was the baby Moses. It was Miriam who watched over Moses as he was set afloat in the Nile River. Miriam is also noted in the

Bible for leading a victory song after Pharaoh's army was drowned in the Red Sea. And the well of water, which miraculously accompanied the Jews during the 40 years of wandering in the desert, is attributed to her merit.

### **11th Nissan 1270**

Yahrtzeit of Rabbi Moses ben Nachman (1194-1270), known as Nachmanides, and by the acronym of his name, Ramban. Born in Spain, he was a physician by trade, but was best-known for authoring brilliant commentaries on the Bible, Talmud, and philosophy. In 1263, King James of Spain authorized a disputation (religious debate) between Nachmanides and a Jewish convert to Christianity, Pablo Christiani. Nachmanides reluctantly agreed to take part, only after being assured by the king that he would have full freedom of expression. Nachmanides won the debate, which earned the king's respect and a prize of 300 gold coins. But this incensed the Church: Nachmanides was charged with blasphemy and he was forced to flee Spain. So at age 72, Nachmanides moved to Jerusalem. He was struck by the desolation in the Holy City -- there were so few Jews that he could not even find a minyan to pray. Nachmanides immediately set about rebuilding the Jewish community. The Ramban Synagogue stands today in Jerusalem's Old City, a living testimony to his efforts.

### **15 Nissan 2447 - 1313 B.C.E.**

Moshe sees the Burning Bush. Exactly one year before the Exodus - Moshe was shepherding the flocks of his father-in-law, Yisro / Jethro, at the foot of Mount Sinai, when Hashem appeared to him in a "thornbush that burned with fire, but was not consumed" and instructed him to return to Egypt, come before Pharaoh, and demand in the name of Hashem : "Let My people go, so that they may serve Me." For seven days and seven nights Moshe argued with Hashem , pleading that he is the wrong person for the job, before accepting the mission to redeem the people of Israel and bring them to Sinai.

### **15 Nissan 3388 - 372 B.C.E.**

Daniel was cast into a den of hungry lions by Darius I of Persia for violating a royal edict that no man may pray to any god save the king for 30 days. Miraculously, the lions did not touch him, and he emerged from the den unscathed.

### **15 Nissan 3404 - 356 B.C.E.**

Queen Vashti was executed by order of Achashveirosh.

On the seventh day of his royal feast King Achashveirosh demanded that the Queen Vashti appear unclothed to display her beauty before all the attending guests. When Vashti refused this obscene request, the king had her executed. Her ignominious death on Shabbat was divine retribution for her penchant to force Jewish girls to work on Shabbat, and paved the way for Esther to become queen and save the Jewish nation from Haman's plot.

### **22nd Nissan 1273 BCE**

Joshua began his march around Jericho. The encirclement of Jericho, which led to its destruction within seven days, constituted the first Jewish military action in ancient Eretz Yisrael.

### **25th Nissan 1933**

King Christian X of Denmark attended the 100th anniversary celebration of a synagogue in Copenhagen, to demonstrate his solidarity with the Jews. During the Holocaust, King Christian served as a rare example of refusal to cooperate in the murder of Jews. Almost all of the Jews of Denmark survived the war, while those in almost every other Nazi-occupied nation had their ranks decimated. In September 1943, the Nazis decided to deport all Danish Jews to the death camps -- but overnight a rescue organization was established and Danes from all walks of life helped to ferry some 6,000 Jews to safety in Sweden. Remarkably, less than two percent of the Jewish population of Denmark perished -- and Denmark later apologized for sending 19 Jews to concentration camps.

### **26th Nissan 1243 BCE**

Yahrtzeit of the biblical Joshua, Yehoshua Bin Nun, in 1243 BCE. Joshua was born in Egypt, and he led Israel in the first decisive battle against Amalek (Exodus ch. 17). Joshua was Moses' prime disciple, and accompanied him partway up Mount Sinai. Joshua was also one of the 12 spies sent by Moses to explore the land of Canaan. Before Moses died, God had him appoint Joshua as his successor. When Joshua led the Jewish people into Israel, the Jordan River miraculously split. Joshua's first conquest was Jericho; after circling the city for seven days and blowing shofars, the city walls collapsed. These and other events are described in the Book of Joshua.





Three Jewish mothers are sitting on a bench, arguing over which one's son loves her the most. The first one says, "You know, my son sends me flowers every Shabbos."

"You call that love?" says the second mother. "My son calls me every day!"

"That's nothing," says the third woman. "My son is in therapy five days a week. And the whole time, he talks about me!"

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Rabbi Epstein, who shall we say was "humour impaired," attended a conference to help him improve his public speaking skills. Among the speakers were many well known and dynamic speakers.

One such speaker boldly approached the podium and, gathering the entire crowd's attention, said, "The best years of my life were spent in the arms of a woman that wasn't my wife!" The crowd was shocked! He followed up by saying, "And that woman was my mother!" - The crowd burst into laughter and delivered the rest of his talk, which went over quite well.

The next week, the rabbi decided he'd give this humor thing a try, and use that joke in his sermon. As he approached the lectern that shabbat, he tried to rehearse the joke in his head. It suddenly seemed a bit foggy to him.

Starting his sermon he said loudly, "The greatest years of my life were spent in the arms of another woman that was not my wife!" The congregation inhaled half the air in the room. After standing there for almost 10 seconds in the stunned silence, trying to recall the second half of the joke, Rabbi Epstein finally blurted out, "...and I can't remember who she was!"

~~~~~

# Jewish Humour

It was Benny's third birthday party and he was having a lovely time. Soon it was time to open his presents. His favorite was from his Bubbie Rivka – a water gun. He jumped up and down with delight and then ran to the nearest sink to fill it up.

But his mother was not so pleased. She turned to Rivka and said, "I'm surprised at you, Mom. Don't you remember how we used to drive you crazy with water guns when we were young?"

Bubbie Rivka smiled and replied, "I remember. Oiy do I remember!"

~~~~~

Three Texans are sitting together on an airplane. Two are hardy, tall men wearing cowboy boots and 10 gallon hats. The third is a little old Jewish man wearing a yalmuke, short pants, and high black sox with sandals.

The first Texan says: My name is Roger, I have 2000 acres and 3,000 head of cattle. I call my place "The Jolly Roger."

The second Texan says: My name is Gene. I own 5,000 acres and 5,000 head. I call my place "Gene's Ranch Estate."

The little old Jewish man says: I own 200 acres and got no cattle.

And what do you call your place says Roger sarcastically.

Downtown Dallas says the old Jewish man.

1) What number occurs most frequently in the Haggadah:

- a. 4
- b. 10
- c. 100
- d. 600,000

2) The special meal eaten on the night of Passover is called :

- a. Succah
- b. Seudah
- c. Seder
- d. Siddur

3) The unleavened bread eaten on Passover is called?

- a) Rakusens
- b) Cardboard
- c) Matzah
- d) Challah

4) What was the ninth plaque?

- a. Death of the Firstborn
- b. Darkness
- c. Boils
- d. Locust

5) How old was Moses when he died?

- a. 76
- b. 80
- c. 120
- d. 150

6) The father of Moses was called:

- a. Abraham
- b. Aaron
- c. Joseph
- d. Amram



7. The mother of Moses was called

- a. Yocheved
- b. Esther
- c. Dina
- d. Miriam

8) What was the age difference between Moses and his sister Miriam?

- a. 2 years
- b. 5 years
- c. 10 years
- d. 13 years

Answers: 1) a 2) c 3) c 4) b 5) c 6) d 7) a 8) b

## **BIRMINGHAM JEWISH COMMUNITY CARE**

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# Tell Us Your Story

By Levi Avtzon [www.chabad.org](http://www.chabad.org)

Attention grandparents, parents, and anyone who has memories to share: Please write your memoir. Please tell us your story.

Once upon a time, when the world used to change in slow-motion, memoirs didn't play the role they must today. Children identified with the world their parents grew up in—for the most part, it was the same world.

Today the world is evolving at such a rapid pace. Children are educating their moms and dads, teaching them how to maneuver in the book-less, mail-less, cord-less (respect-less?) era we live in. The children are the teachers; their parents are the under-average students ("Um, how do I use this gadget, son?"). A topsy-turvy society.

Amidst all this, we need stability. We need tradition. We need roots. We need parents, who, although they can't beat us in computer games (don't even try), can teach us how to be human and how to be Jewish. They are our link in the chain starting with Abraham and stretching through four millennia, from the Fertile Crescent to the Modern World.

That is why we beg you: Tell us about the home you grew up in, relate the stories your parents reminisced about their upbringing. Tell us about the trolleys in the Lower East Side and the ingenious antics of uncle Hymie, the Europe of old and the Siberian cold. Tell us of a time when people spoke to people, not to radioactive machines, when friends were people you chatted with, not the ones whom you press "accept" on Facebook. Take us into your world.

There is nothing that builds a relationship between parent and child more than an open conversation in which the parent opens up to his or her child, bringing the human dimension to the often un-sentimentality of

the home environment. Sitting on Papa's or Grandma's lap eating cookies and sipping milk while listening to stories of a world bygone is the glue that cements the link of generations.

And one more thing: Please write down your stories as well. Your kids don't care about the broken English, the lack of prose, or the choppy sentences; they want your life in your words. Let your life not die in the recesses of your mind; keep it alive by transcribing it for your offspring. They will be grateful forever.

My own grandparents, who unfortunately passed away too early for me to get to know them as much as I'd wish, fortunately left me with their detailed memoirs, they left me a piece of themselves. I know them through their pen and I feel connected.

The fifth book of the Torah is a memoir. For the last 37 days of Moses' life he spoke and wrote down the collective memoir of the Jews in the desert and the tumultuous relationship he had with his flock throughout the forty-year journey. It's an exciting read.

Why the memoir? Why the need to repeat the story and derive its lessons?

Moses wished to create that human link from the generation of former slaves that trekked through the desert to the generation reading his memoir on a digital screen. To help us identify our 21st-century lives with those of our ancestors. To show us that much more than what has changed is really the same. He understood the power of a story, the human factor in the iron chain of tradition.

Hence the fifth book of the Torah. Its name is Devarim, "words." The power of words. Tell your story. Your children will thank you... and know you.







## CST wishes our whole community a safe and enjoyable Pesach

CST wishes all British Jews a safe and enjoyable Pesach.

At CST, our mission is to protect every shul and every community. We do this in partnership with you, because security depends upon everybody playing their part. Your local CST volunteer team needs you to sign up and join it; and everyone should be aware of their surroundings, knowing how to react should anything happen.

We wish that none of the security was necessary, but last year showed, yet again, that whilst terrorism is exceptionally rare, it sadly does happen and it can occur anywhere.

Last Yom Kippur, the synagogue in Halle, Germany, was attacked by a terrorist. He tried to shoot his way into the building but failed because the door had been closed. The rabbi and the congregation had followed the simple security instruction of shutting the door behind them. This saved many lives inside the shul service, but the terrorist killed a passer-by in the street outside, before then killing a customer in a nearby kebab shop.

On the last day of Pesach, a terrorist attacked the synagogue in Poway, California, killing one congregant and wounding others, including the rabbi.


Here in the UK, the most serious recent attack was in July 2018, against Britain's third oldest synagogue, in Exeter. A man attempted to burn it down and tried repeatedly to smash a window that the shul had strengthened, using CST advice and CST funding. When the glass at least partially broke, he poured petrol in as best he could, setting it on fire, but failing to destroy the shul.

The German, American and UK attacks were against relatively small Jewish communities, but the attackers knew them as being their nearest synagogues. The door being closed in Halle saved lives. In Exeter, the shul was protected because the community and CST had worked together, exactly as CST does with hundreds of others across the country.

This is why CST wants every community and every shul to work with us, to be aware of security and to join local CST security teams.

We do this because we want our local communities and shuls throughout the country to thrive, leading a full and confident Jewish life. Thank you and we wish you, your families and communities well over Pesach.

 [www.cst.org.uk](http://www.cst.org.uk)  Community Security Trust  @CST\_UK

 National Emergency Number (24-hour) 0800 032 3263  
Manchester (Northern Regional Office) 0161 792 6666  
London (Head Office) 020 8457 9999

Community Security Trust is a registered charity in England and Wales (1042391) and Scotland (SC043612)



# Kiddush



# Sponsorship

*We offer five menus that you can choose from at a fixed price.*

*Menus may be customised by the addition of any of the items below.*

*Fruit £23.00 Crackers & Dips £16.00*

*Fishballs £22.00 Smoked Salmon £19.00*

*These prices assume a maximum of 30 people. Prices will increase proportionally for more than 30 people.*

## *Menu A £30.00*

Wine & Grape Juice  
Cookies  
Cake  
Crisps  
Pretzels

## *Menu B £45.00*

Wine & Grape Juice  
Cookies  
Cake  
Crisps  
Pretzels  
*Crackers & Dips*

## *Menu C £55.00*

Wine & Grape Juice  
Cookies  
Cake  
Crisps  
Pretzels  
*Fresh Fruit*

## *Menu D £65.00*

Wine & Grape Juice  
Cookies  
Cake  
Crisps  
Pretzels  
*Fishballs*  
*Smoked Salmon*

## *Menu E £130.00*

Wine & Grape Juice  
Cookies  
Cake  
Crisps  
Pretzels  
*Crackers & Dips*  
*Fresh Fruit*  
*Fishballs*  
*Smoked Salmon*  
*Herring*  
*Olives & Pickles*

- These prices include the purchase of all items and setting up and clearing away the kiddush by the Ladies Guild.
- Menu E will require the services of a waitress, at an additional cost of £51
- All kiddushim for more than 45 guests will require a waitress, at an additional cost of £51.
- Alcohol, other than kiddush wine, (whisky etc.) is not provided by the Ladies Guild. It is the responsibility of the host to deliver this to Shul before Shabbos if they wish this to be served at the kiddush.
- On most weeks we provide a hot cholent as a free bonus, however this is not guaranteed.

To book a kiddush contact Judith on 07779 094 420 or  
[judith@finesse-services.co.uk](mailto:judith@finesse-services.co.uk)

## Solihull Jewish Community Centre Hall Hire

The community and events centre is available for hire for private functions, parties and meetings. We are able to offer a hall, two well-appointed side rooms and either a dairy or meat kitchen. We also have state of the art projection and sound systems. Our facilities are bright, modern, fully furnished and equipped. All bookings and requests for information and services should be addressed to Mr Malcolm Hyams - 07976 617 346 or malcolm@litewheels.co.uk

|                                          | Half day <sup>1</sup> | Evening <sup>2</sup> | Full day <sup>3</sup> | Full Day <sup>4</sup> |
|------------------------------------------|-----------------------|----------------------|-----------------------|-----------------------|
| Entire Facility<br>(Excluding Sanctuary) | £225                  | £275                 | £400                  | £475                  |
| Main hall alone <sup>5</sup>             | £150                  | £180                 | £260                  | £300                  |
| Kitchen (either meat or milk )           | £50                   | £60                  | £70                   | £95                   |

1 Half Day - a morning or afternoon function of less than 6 hours duration ending before 6pm

2 Evening – an evening function of up to 6 hours ending before midnight

3 Full Day – a full day function of up to 12 hours ending before 6pm

4 Full Day – a full day function of up to 12 hours ending before midnight

5 Add kitchen tariff if kitchen required.

*Members of the congregation and registered charities will enjoy a discount of 20%.*

### Kashrut

All catered functions will require a shomer (supervisor) approved by the Rabbi. All food brought onto the premises must be authorised by the Rabbi and may require the services of a shomer. An advice sheet on Kashrut will be provided to each event organiser.

### Event preparation and clearing up

Reasonable access will be given to event organisers prior to and following the function to allow setting up and clearing away. Mr Malcolm Hyams will arrange access to the site, he will inspect the facility following the event with the organiser to identify any damages or breakages and ensure cleanliness.

Mr Hyams can provide contact details for the Shul caretaker and private arrangements may be made between the hirer and the caretaker for set up/put away/cleaning.

A down-payment of £50 is required in order to secure a reservation, this is non refundable.

A refundable deposit of £50 must be provided in advance, this will be returned less the cost of repairs, replacing breakages and for cleaning (if the site is not left as found).

### Insurance

It is the responsibility of the organiser to arrange any necessary insurance for their event (a photocopy must be provided to the synagogue)

### Synagogue

The Synagogue (Sanctuary) itself is not for hire but is available for religious services and ceremonies. These will be arranged by direct contact with the Rabbi on 0121 706 8736 or rabbipink@gmail.com.



# Solihull & District Hebrew Congregation Wish List

## How Can I Best Help SDHC Today?

### REVENUE ITEMS

Sponsor Regular Shabbat Morning Kiddush

**Cost: £30.00**

Sponsor SDHC's Yom Kippur Break Fast Refreshments

**Cost: £150**

Sponsor SDHC's Rosh Hashona Honey Cake

**Cost: £150**

Sponsor SDHC's Annual Sukkot Party

**Cost: £250**

Sponsor SDHC's Annual Chanukah Party

**Cost: £250**

Sponsor SDHC's Annual Purim Party

**Cost: £250**

Sponsor SDHC's Website & Internet Facilities

**Cost: £50 per month; £600 per year**

Sponsor One Issue of Hakol

**Cost: £100**

Defray Cost of SDHC's Gas and Electricity

**Cost: £75 per week**

Defray Landscaping and Building Maintenance

**Cost: £100 per week**

Defray Cost of TBE's Insurance Premiums

**£300 per month**

### CAPITAL ITEMS

### CAPITAL ITEMS

Secure External Letterbox

**Cost: £125.00**

Paved Path from gate to main entrance

**Cost: £2,000**

Refurbish Toilet Area

**Cost: £15,000**

Commercial Dish Washer – Milk Kitchen

**Cost: £1,800**

New furniture for the Shul.

**Cost: £20,000**

Resurface part of Carpark

**Cost £11,000**

Cold Store

**Cost: £13,000**

Refurbish Disabled Toilet & Cloak Room

**Cost £8,000**

Upgrade Fire Alarm System

**Cost: £3,500**

**Retractable Canopy Roof for Sukkah**

**Cost: £2,500**

Milk Kitchen Equipment

New Crockery

**Cost £950.00**

10 Litre Commercial Dough Mixer

**Cost: £850.00**

### SPECIAL NAMING OPPORTUNITIES

*Parts of our Community Centre are available to be permanently named in honour of a donor or person of the donor's choosing.*

Communal Hall **£15,000**

Lobby/Kiddush Area **£7,500**

Milk Kitchen **£5,000**

Meat Kitchen **£5,000**



**The Queen's Award  
for Voluntary Service**

*The MBE for volunteer groups*

## The Thursday Club

(A joint project of Solihull Hebrew Congregation and Birmingham Jewish Community Care)

**Solihull Jewish Community Centre**  
**3 Monastery Drive, Solihull, B91 1 DW**

**Every Thursday 11.00 a.m. - 2.00 p.m.**  
**PROGRAMME OF EVENTS 14TH MARCH - 30TH MAY**

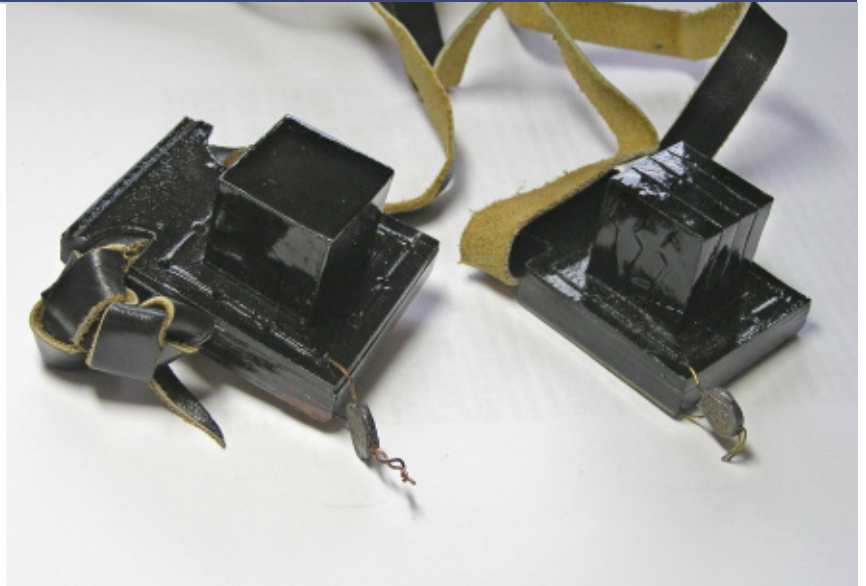
|            |                                                              |
|------------|--------------------------------------------------------------|
| March 5th  | Hamentash Baking with Dinie Pink                             |
| March 12th | The 10th Man - A Short Film about the East End               |
| March 19th | Pesach Seder Memories                                        |
| March 26th | Closed - Pesach                                              |
| April 2nd  | Closed - Pesach                                              |
| April 9th  | Closed - Pesach                                              |
| April 16th | Closed - Pesach                                              |
| April 23rd | Kate Wild - The Queen's visit to Solihull                    |
| April 30th | Question time with Rabbi Pink                                |
| May 7th    | Quiz time with Les                                           |
| May 14th   | Growing up in Apartheid South Africa - A talk by Avi Shenker |
| May 21st   | Cheese Cake Making with Dinie Pink                           |

*For More Information Contact Dinie Pink*

*Tel. 0121 706 8736 Email. [dinapink@gmail.com](mailto:dinapink@gmail.com)*

- Delicious and nutritious hot lunch every week.
  - Meet old friends, make new friends.
- Stimulating Activities.
- Read the papers.
- Special Dietary needs catered for.

## FREE TEFILLIN HEALTH CHECK



Tefillin need regular checkups to ensure that the scrolls have not faded or cracked.

Straps need repainting regularly to ensure that the paint is in good condition.

Boxes can be damaged by extremes of heat, cold or moisture.

For a free health check and report on the condition of your tefillin contact Rabbi Pink

Do you get tangled in knots trying to put on your tefillin?



Go to <http://www.youtube.com/watch?v=cKdr50iLqf8>  
for a video guide how to put on Tefillin.





**Afikoman:** (lit. "dessert,") from the Aramaic fiku man, "bring out the food" the portion of matzah eaten at the close of the Seder meal in commemoration of the Passover offering.

**Amidah:** (lit. "standing") the Shemoneh Esreh prayer, recited while standing.

**Bedikat Chametz:** the search for leaven conducted on the night before Passover eve.

**Beitzah:** egg.

**Bet HaMikdash:** Holy Temple in Jerusalem

**Birkat Hamazon:** grace after meals.

**Chagigah:** the festival offering.

**Chametz:** Leavened foods, prohibited on Passover.

**Charoset:** a paste made of apples, pears, nuts and wine, in which the maror is dipped

**Chazeret:** vegetable used for maror (bitter herbs)

**Chol HaMoed:** (lit. "mundane [days] of the festival"), the intermediate days of the Festivals of Passover and Succot.

**Dayenu:** "It is enough for us"--the refrain in a song in the Haggadah.

**Erev:** (lit. "eve of") day preceding Shabbat or Festivals.

**Haftarah:** a passage from the Prophetic writings, read following the Torah reading in the synagogue.

**Haggadah:** (lit. "narration") the text that is recited at the Seder.

**Halachah:** (lit. "the pathway") the entire body of Jewish law; a sepecific law.

**Hallel:** ("praise") the 14th activity of the Seder--reciting the Hallel, Psalms of praise and thanksgiving to G-d. Hashem: (lit. "The Name") G-d.

**Havdalah:** (lit. separation), the blessings recited at the conclusion of Shabbat and Festivals, separating the holy day from the other days of the week.

**Kadesh:** (lit. "sanctify") the first activity of the Seder--to recite the Kiddush.

**Karpas:** (lit. "greens") the vegetable, dipped in saltwater, eaten at the beginning of the Seder.

**Ke'ara:** (lit. "plate") the tray, plate or cloth on which are placed the three matzot and six foods for use during the Seder.

**Kezayit:** (lit. "like an olive") a Halachic measurement, approx. 1 oz.

**Kiddush:** (lit. "sanctification") the sanctification of Shabbat and Festivals with a blessing recited over a cup of wine.

**Korech:** (lit. "wrap" and "make a sandwich") the tenth activity of the Seder--to eat matzah and maror combined in a sandwich.

**Leviyim:** Levites, members of the tribe of Levi, who served in the Holy Temple.

**Magid:** (lit. "telling") the fifth activity of the seder--the telling of the story of the Exodus.

**Mah Nishtanah:** (lit. "What Is Different?"); the "Four Questions" asked by the children at the Seder.

**Ma'ariv:** the evening prayer services.

**Maror:** bitter herbs.

**Mashiach:** (lit. "the anointed"), the Messiah.

**Matzah:** (pl. matzot): unleavend bread.

**Mayim acharonim:** (lit. "last water"); the practice, to wash the tips of one's fingers at the conclusion of a meal.

**Midrash:** the non-literal interpretation and homiletic teachings of the Sages, on Scripture.

**Minchah:** afternoon prayer service.

**Mishnah:** the codification of the Oral Law that forms the crux of the Talmud; a specific paragraph of that work.

**Mitzrayim:** Egypt

**Mitzvah:** (pl. Mitzvot): "commandment"; the precepts of the Torah; also used to mean "good deed".

**Motzi:** (lit. "take out" or "bring forth"). the blessing, thanking G-d "Who brings forth bread from the earth," recited before eating bread or matzah.

**Musaf:** (lit. "additional"), additional prayer service held following the morning service on Shabbat and Festivals, commemorating the additional offerings brought in the Temple on these days.

**Nirtzah:** "accepted".

**Nissan:** the Hebrew month in which Passover falls; mandated by the Torah to occur in the (beginning of) spring.

**Omer:** biblical measure (approx. 43 oz.); the barley offering from the spring harvest which was brought on the second day of Passover.

**Rachtzah:** (lit. "washing") the sixth activity of the seder--washing before eating the matzah.

**Seder:** (lit. "order") the gathering and meal which takes place on the first two nights of Passover and follows a specific order.

**Sefer Torah:** Torah Scroll

**Sefirat Haomer:** (lit. "the counting of the omer"), the period between the Festivals of Passover and Shavuot (the Torah commands to count 49 days period from the day on which the omer offering was brought in the Holy Temple--the second day of Passover--and to observe the Festival of Shavuot on the 50th day).

**Shabbat:** (lit. "rest", "cessation [of work]") the Sabbath; the divinely-ordained day of rest on the seventh day of the week.

**Shabbat Hagadol:** (lit. "The Great Shabbat") the Shabbat before Passover.

**Shacharit:** (lit. "the dawning") the morning prayer service.

**Shehecheyanu:** (lit. "Who has made us live") the blessing recited over eating new fruit, wearing new clothing, or performing a mitzvah for the first time that season.

**Shechinah:** (lit. "indwelling", "immanence") the Divine Presence; that aspect of the Divine which resides within, or is in anyway connected with, the created reality.

**Shemoneh Esreh:** (lit. "eighteen") the eighteen blessings which comprise the Amidah--the solemn, silently recited prayer that is the climax of the three daily services.

**Shmurah matzah:** (lit. "watched" or "guarded" matzah). Matzah which has been made from grain which was guarded from the time of either reaping or grinding to ensure that it never came into contact with water or other liquids, to prevent it from rising.

**Shulchan Orech:** (lit. "set table") the eleventh activity of the seder--eating the festive meal.

**Siddur:** (lit. "ordering", "arrangement") the prayer book.

**Siyum:** (lit. "completion"), the celebration held upon completing the study of a tractate of Mishnah or Talmud.

**Torah:** (lit. "law", "instruction") -- the Divine wisdom and will communicated to Moses and handed down through the generations; includes both the "Written Torah" (the Tanach or "Bible") and the "Oral Torah" (the interpretation and exposition of the Written Torah, as recorded in the Talmud, the Torah commentaries, the Halachic works, the Kabbalah, etc.)

**Tzafun:** (lit. "hidden") the twelfth activity of the seder--to eat the afikoman which has been hidden away since the beginning of the seder.

**Urchatz:** (lit. "and wash") the second activity of the seder--washing one's hands before eating the karpas.

**Yachatz:** (lit. "divide") the fourth activity of the seder--breaking the middle matzah in two.

**Yom Tov:** (lit. "a good day"), a festival on the Jewish calendar.

**Zeroah:** (lit. "bone")--the first item on the seder plate, commemorating the Passover offering; can be any bone with a bit of meat--commonly used is a chicken neck.



*Please enter these dates into your diary to ensure that you will be able to join us at one or all of these occasions.*

*More information about specific events will be publicised closer to the date of each event.*

*All events are at 3 Monastery Drive unless indicated otherwise.*

|                                    |               |          |
|------------------------------------|---------------|----------|
| Chanoch Pink's Barmitzvah          | 29th February | 10.00 am |
| Purim Party (Granby Close)         | 9th March     | 7.15 pm  |
| Purim Meal                         | 10th March    | 5.00 pm  |
| Pre-Pesach Shopping Trip to London | 29th March    | 10.00 am |
| Communal Seder                     | 8th April     | 7.45pm   |
| Lag B Omer Bonfire & BBQ           | 12th May      | 5.30 pm  |
| Shavuot Lunch                      | 29th May      | 12.30 pm |
| Shakespeare Gin Distillery Tour    | 7th June      | 10.00 am |
| Summer BBQ                         | 12th July     | 12.00 pm |
| Supper in the Sukkah               |               |          |

*For the latest community updates visit  
<https://www.facebook.com/solihullshul>*

*If you have some news that you would  
 like publicised on the Shul Facebook page  
 contact Adrienne Langman  
[adie.langman@gmail.com](mailto:adie.langman@gmail.com)*



# Solihull Academy of Jewish Education

Jewish Learning for Life

**Whatever** your skill level

**Whenever** you have free time

A variety of topics, times of the week and levels to suit all tastes.

If you would prefer a one to one learning experience a variety of slots are available to study the topic of your choice at a time convenient to you.

Contact Rabbi Pink to set up a learning session today.

**Details of the regular weekly study sessions  
are on the following pages.**



LSD & BLT  
Every Sunday at 9.30 am

WHAT WERE  
YOU THINKING?!?

Lets start Davening  
followed by Bagels, Lox and Torah



# Do you enjoy advanced Torah Study?

Come along to the Rambam Shiur

Sunday evening at 7.00 pm

and delve into the intricacies of Maimonides Magnum  
Opus - The Yad Hachazakah



Does Judaism leave you feeling Bored?  
Confused? Turned off?

Try Out

**S**olihull **M**onday **I**nformative **L**ecture **S**eries



Discussions on topics of Contemporary Jewish Interest with  
Rabbi Yehuda Pink

Every Monday Evening 8.30 pm at 7 Granby Close  
Light Refreshments served

|            |                                                                    |
|------------|--------------------------------------------------------------------|
| 16th March | When there's a will there's a relative - Inheritance in Jewish Law |
| 23rd March | The Mystical Haggadah                                              |
| 30th March | Seder Secrets                                                      |
| 20th April | Minhag                                                             |
| 27th April | Jewish Business Ethics                                             |
| 4th May    | The Kabbalah of the Omer                                           |
| 11th May   | The Ten Percent Rule - Laws of Charity                             |
| 18th May   | Done the crime serve the time - The Penal system and Jewish Law.   |
| 25th May   | Ethics of the Fathers                                              |

Do you have free time on a Wednesday morning?  
Are you looking to expand your knowledge of Judaism?



*Come along to the  
Retired Gentlemen's Shiur  
Tuesday 11.00 am - 12.00 pm  
at 7 Granby Close*



**ENJOY A GOOD CUP OF COFFEE  
AND TAKE THE CHANCE TO ASK ALL THOSE QUESTIONS  
ABOUT JUDAISM YOU NEVER DARED TO ASK**



**LADIES DISCUSSION GROUP WITH RABBI PINK  
EVERY WEDNESDAY 11.00 AM - 12.00 PM  
AT 7 GRANBY CLOSE**



**שיעור תניא לדוברי עברית**

**יום רביעי בערב 8.00 - 7.00**

**עיקרי האמונה של יהדות**

**הזדמנות לקבל תשובות לכל  
מה שרצית לדעת ולא העזת לשאול**



Every Shabbos Morning  
9.30 am - 10.00 am

Are you looking to stretch your mind and increase your  
Jewish Knowledge?

Come along to the  
Text Based Talmud Shiur  
**Winter (Until Pesach)**

Saturday Evening - 45 minutes after the end of Shabbat

**Summer (Pesach to Rosh Hashona)**

1.5 hours before the end of Shabbat

**7 Granby Close**







**What:** Join Rebbetzen Dinie Pink and bake Challos for your Shabbos table and pass one on to another member of the community.

Discover the beauty of this tradition unique to Jewish Women.

**Who:** For Ladies and girls.

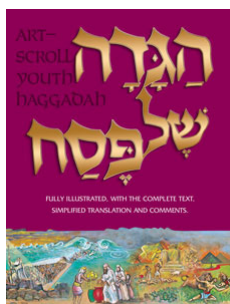
**When:** 6.30 pm The first Thursday of each month.

**Where:** Solihull Jewish Community Centre,  
3 Monastery Drive, Solihull, B91 1DW



*Now fully stocked with a wide range of  
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- Tallis Bags...
- Tefillin...
- Tefillin Bags...
- Tzitzis...

- Machzorim...
- Siddurim...
- Jewish Books...
- Haggadahs...
- Megillahs...

**Open**  
**Sunday 10.00 a.m. - 1.00 p.m. (During term time)**  
**Thursday 11.00 a.m. - 2.00 p.m.**  
**Other times by appointment.**

## **Solihull Judaica Store**

**Solihull Jewish Community Centre**  
**3 Monastery Drive, Solihull, B91 1DW**  
**0121 706 8736 rabbipink@gmail.com**

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Reviews

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# Caring, supporting, **living** together

At Chai we understand the impact that living with a cancer diagnosis can have on each member of a family.

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Chai Lifeline Cancer Care Registered Charity No. 1078956



  
chai cancer care  
together we can cope

# COMMUNITY DIRECTORY

|                                         |                   |               |                               |
|-----------------------------------------|-------------------|---------------|-------------------------------|
| <b>Rabbi Pink</b>                       | 0121 706 8736     | 07973 955 232 | rabbipink@gmail.com           |
| <b>Rabbi's PA</b>                       | Judith Stephenson | 07779 094 420 | judith@finesse-services.co.uk |
| <b>President</b>                        | Jon Gouldman      | 07984 013 157 | jongouldman@gmail.com         |
| <b>Security</b>                         | Lee Benson        | 07970 142 703 | leebensonbrummie@yahoo.co.uk  |
| <b>Cheder</b>                           | Rabbi Pink        |               |                               |
|                                         | 0121 706 8736     | 07973 955 232 | rabbipink@gmail.com           |
| <b>Hall Bookings</b>                    | Malcolm Hyams     |               |                               |
|                                         | 0121 704 4603     | 07976 617 346 | malcolm@litewheels.co.uk      |
| <b>Hakol</b>                            | Rabbi Pink        |               |                               |
|                                         | 0121 706 8736     | 07973 955 232 | rabbipink@gmail.com           |
| <b>Kiddush Sponsorship</b>              | Judith Stephenson |               |                               |
|                                         |                   | 07779 094 420 | judith@finesse-services.co.uk |
| <b>Ladies Guild</b>                     | Dina Pink         |               |                               |
|                                         | 0121 706 8736     |               | dinapink@gmail.com            |
| <b>Thursday Club</b>                    | Dina Pink         |               |                               |
|                                         | 0121 706 8736     |               | dinapink@gmail.com            |
| <b>Birmingham Jewish Community Care</b> |                   | 0121 459 3418 |                               |
| <b>Communal Mikveh</b>                  |                   | 07805 367 672 |                               |
| <b>Chevra Kadisha</b>                   |                   | 07976 227 209 |                               |



## Richard Gold & Ben Eley Wish You A Happy Passover

Barnett Ravenscroft Group  
Chartered Accountants and Wealth Management  
13 Portland Road,  
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Birmingham  
B16 9HN

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