

ב"ה

# Hakol

*The Voice of Solihull Hebrew Congregation*

*Shavuot 5783 Edition*



SOLIHULL HEBREW CONGREGATION  
The Small Community with the Big Heart  
[www.solihullhebrew.org](http://www.solihullhebrew.org)

*Sivan – Ellul 5783*  
*May – August 2023*



# A WORD OF WELCOME



**T**he Festival of *Shavuot* falls on Friday 26th and Saturday 27th May 2023. *Shavuot* begins on the evening of Thursday 25th May. We celebrate the momentous events that took place at Sinai 3,335 ago. The Ten Commandments that we heard directly from G-d are a condensed summary of the entire Torah, with its 613 detailed laws affecting every facet of our existence. At Sinai, G-d revealed to us that all the mundane details of our everyday life are in fact sacred opportunities to bring light, goodness and Divinity into the world.

In accepting the Torah we not only undertook to transform our own lives, but we also committed to making the world around us a dwelling place for G-d's presence. This includes promoting the Torah's message to non-Jewish people encouraging them to observe the Seven Noahide Laws that underpin civilisation. Through keeping these laws, every human being is given the opportunity to connect with, and to draw down, the Divine in his or her daily life.

The ultimate goal of the Giving of the Torah is to bring about an

epoch of peace, goodness and unity for humanity where G-d's palpable presence is celebrated by all. This is a task which is still very much in progress, and it will only be fully achieved with the advent of the righteous Messiah, a descendant of King David whose Yahrzeit is marked on *Shavuot*. It is our acts of goodness, kindness and Torah study that will help bring this about.

The reading of the Ten Commandments on the first day of *Shavuot* presents us with an opportunity to reflect on the comment of our Sages that in doing so we are in some way re-enacting the original Giving of the Torah. If it is not physically possible to get to Shul to hear them, and in these times that is unfortunately the reality for many, one can at least read the Torah portion and imagine oneself to be there in person.

May that meditation lead to us resolving to increase our Mitzvah observance and Torah study so that we feel that we are once again receiving the Torah with joy, and in a meaningful way, inspiring us for the year ahead.

Wishing you Chag Sameach and very best wishes,

**RABBI YEHUDA & DINIE PINK**  
Chabad Lubavitch Solihull

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Prayers and Torah teachings are sacred – please treat this publication with care.





## A SHAVUOS MESSAGE EACH DAY ANEW

Based on the Rebbe's Teachings – courtesy of Chabad.org

**C**onsider how our ancestors prepared in anticipation of receiving the Torah. G-d had told Moses, *"When you lead the people out of Egypt, you will worship G-d on this Mountain"*. This meant that the Giving of the Torah was the ultimate goal of *Yetziat Mitzrayim*, the Exodus from Egypt.

The Israelites were released from bondage to freedom, so that they could serve the A-Imighty, rather than being slaves to other people, or even to *"the strange god"* (i.e. the evil inclination) *that is within you*.

Only *this* freedom constitutes a true and complete redemption.

After the miracles at the Exodus, the Children of Israel's focus was directed towards their Father in Heaven, with love and awe. They began to count the days longingly, with an intense desire for the moment when G-d would descend on Mount Sinai and give them His treasure. They added in holiness from day to day in preparation for this event.

We learn from this how we too must prepare to receive the Torah anew. G-d only asks of us that which is within human capacity, therefore He has endowed each of us with the capability to accomplish this. What is required now is merely to actualise this potential in daily practice.

Although *Shavuos* comes once a year, we prepare and receive the Torah *every day*. In the Torah Blessing—*Birchat HaTorah*—recited each morning, and when called to receive an *Aliyah* to the Torah, we say **"No-tein HaTorah"**, Giver of the Torah, in the *present* tense, meaning that the Torah is given to us *each day*.

May we all receive the Torah anew with inner joy this *Shavuos*, and may this positively influence the entire year ahead. Above all, may the promise of the Torah be fulfilled in the immediate future:

**"Arise G-d, judge the earth"** [with compassion], **for You possess all the nations"**, and as is written, **"For then I shall transform all the nations to call the L-rd's Name, and to serve Him with one consent."**



# LIGHTING SHABBOS AND FESTIVAL CANDLES

Local Times for Solihull – West Midlands

**W**e begin *Shabbos* every Friday evening by lighting candles. We also light candles on the eve of a Festival (*Yomtov*). The candles are lit at **8:55pm** on Thursday 25th May and at **8:00pm** on Friday 26th May.

*Shabbos* and *Yomtov* ends on Saturday 27th May at **10:18pm**.

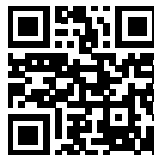
On Friday, the second night of the Festival, we must light the candles from a *pre-existing* flame, such as a 24/48hr candle, which was lit before the start of the Festival.

It is customary to give some coins to charity (*Tzedakah*) before lighting *Shabbos* or Festival candles. However, we may not handle money on *Shabbos* or a Festival, therefore we may give to charity on the eve of *Shavuot* (Thursday 25th May), but not on Friday 26th May.

A single girl (from around the age of three) lights one candle, and recites the blessings. She lights before her mother, so her mother can assist her if necessary.



Scan this QR Code or visit **chabad.org/6226** for the *Shabbos* and Festival times in other regions.



After lighting the candles, they place the match on a fireproof surface safely, and allow it to go out on its own. Then, all those lighting candles cover their eyes with their hands when reciting the blessings.

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## BLESSING FOR FESTIVAL CANDLES

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו,  
וצונו להדליק נר של יום טוב:

*Baruch atah A-donai E-loheinu melech ha-olam, asher kida-shanu bemitzvotav  
ve-tzivanu le-hadlik ner shel Yom Tov.*

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with His commandments, and has commanded us to kindle the light of the Festival.





בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ  
וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה:

*Baruch atah A-donai E-loheinu melech ha-olam, she-heh-cheh-yanu  
v-kee-y-manu v-hi-gee-anu lizman ha-zeh.*

Blessed are You, L-rd our G-d, King of the Universe, who has kept us  
alive and sustained us, and let us reach this time.



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב:

*Baruch atah A-donai E-loheinu melech ha-olam, asher kida-shanu bemitz-votav  
ve-tzivanu le-hadlik ner shel Shabbos v-she Yom Tov.*

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified  
us with His commandments, and has commanded us to kindle the light  
of the Shabbos and of the Festival.



## Erev Shavuos

### Thursday 25th May

8:55pm Candle Lighting  
9:55pm Maariv - Evening Service  
(7 Granby Close)

## Shavuos Day 1

### Friday 26th May

10:30am Shachrit – Morning Service  
11:00am Cheesecake Kiddush  
11:30am Reading of the  
**Ten Commandments**  
12:30pm Shavuos Lunch  
8:00pm Candle Lighting &  
Maariv – Evening Service

# Shavuos Schedule

## Shabbos – Shavuos Day 2

### Saturday 27th May

10:00am Torah & Tea  
10:30am Shachris  
11:30am **Yizkor Memorial Service**  
8:00pm Mincha – Afternoon Service  
& Seudah Shelishit  
10:18pm Shabbos & Shavuos Ends





# *Your Moment...*

## *Your Legacy...*

## *Your Shul...*

**T**his 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. Partner with us with 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

**55%**

Of people living alone are getting less contact with their family



**35%**

Of elderly people are more lonely as a result of the lockdown



**More than**

**25%**

of elderly people are less able to get essential groceries



**20%**

Of over-70s

have contact with family or friends less than once a fortnight



Elder Survey on Elderly Loneliness, 2020  
Source: [elder.org/the-elder/survey-on-elderly-loneliness](http://elder.org/the-elder/survey-on-elderly-loneliness)

1. Are you a senior citizen who needs help with their shopping, would appreciate a fresh meal?
  2. Are you lonely and would like a visit or phone call?
  3. Would like to attend any of our events but doesn't have transport?
- If the answer to any of these question is yes, or if you have a friend or relative

who would appreciate help, then please contact Rabbi or Rebbetzen Pink on **0121 706 8736** or **07973 955 232**, or email [rabbi@solihullshul.org](mailto:rabbi@solihullshul.org), or [dinapink@gmail.com](mailto:dinapink@gmail.com), or contact Graham & Avril Stone by calling **0121 679 5267** or email [graham.stone1946@gmail.com](mailto:graham.stone1946@gmail.com) or [avril.stone@hotmail.co.uk](mailto:avril.stone@hotmail.co.uk), and we will link you up with one of our team of volunteers.





## RELIVE THE GIVING OF THE TORaH

**H**ear the Ten Commandments on Friday 26th May at 11:30am at Solihull Shul, and relive the Giving of the Torah, just as it was 3,335 years ago.

To read more about the events at Mount Sinai, turn to page 38. For the text of the Ten Commandments in English,

see page 39. For more on the Torah Reading for the *entire* Festival of Shavuot, turn to page 42.

To study more about the giving of the Torah and the Ten Commandments, click on this QR Code for an elucidated text.



### *Late Night Cheesecake & Whisky Study Session*

Take part in our traditional Shavuot preparation for receiving the Torah – a late night study session accompanied by cheese cake and whisky.

Please join us for all-night learning as we wrestle with the fundamentals in a “no holds barred” discussion and delve into of anything related to Judaism.



### *Thursday 25th May Maariv at 10:00pm*

Followed by Kiddush, hot soup & blintzes, a selection of fine whiskies, delectable cheesecakes and late night Study Session.

***See you there!***



*Solihull Shul Invites You to*

# *Shavuot Lunch*

*on Friday 26th May — First Day Shavuot*

*Featuring Chazan Zali Rodal*

Adults     £10.00

Children   £4.00

***20% Discount for members of Solihull Shul***

Payment Can be made online to:

**Solihull & District Hebrew Congregation  
Tzedakah Account**

Account Sort Code:    **20-77-62**

Account Number:     **63813207**

***To book your place, please contact Rabbi Pink  
by emailing: rabbipink@gmail.com***

**BOOK NOW**



***Milky Kiddush at 11:15am, with Yomtov Lunch at 12:30pm***





# THE Judaica STORE

*If we don't stock it we can get it!*

*15% discount on all stock until 1st July*

- ▶ Mezuzah Scrolls
- ▶ Mezuzah Cases
- ▶ Tallis
- ▶ Tallis Bags
- ▶ Tefillin
- ▶ Tefillin Bags
- ▶ Tzitzis



- ▶ Machzorim
- ▶ Siddurim
- ▶ Haggadahs
- ▶ Megillahs
- ▶ Jewish Books



- ▶ Challah Covers
- ▶ Serviettes
- ▶ Paper Plates
- ▶ Soft Toys
- ▶ Key Rings

**SALE**

- ▶ Cards for all Occasions
- ▶ Jewish Childrens Toys
- ▶ Books, Videos and CDs
- ▶ Havdolah Candles
- ▶ Shabbos Candles
- ▶ Yahrzeit Candles



*Sunday 9:30am – 11:00am & Thursday 11:00am – 2:00pm*

*Other times by appointment – Orders can also be placed by phone or email.*

**SOLIHULL JUDAICA STORE**  
**SOLIHULL JEWISH COMMUNITY CENTRE**

3 Monastery Drive, Solihull, B91 1DW

0121 706 8736 – rabbipink@gmail.com





Solihull Shul Thursday Club's

# *Delicious Meals*



Join our list  
of more than  
**350**  
happy  
customers

**Would you like a delicious three-course meal  
delivered to your door for only £10?**



**Contact | [rabbi@solihullshul.org](mailto:rabbi@solihullshul.org)**

*"Thank you for the beautiful food –  
it's been a real lifesaver!"*

# Dates for Your Diary

Please enter these dates into your diary to ensure that you will be able to join us at one or all of these occasions. We'll publish more information about each event as we get closer to the date.

All events are at 3 Monastery Drive unless indicated otherwise.

## MAY

Shavuot Lunch.....26th May.....12:30pm

## JULY

Summer BBQ.....25th June.....12:00pm

## SEPTEMBER

Rosh Hashona.....17th September.....1:30pm

Sukkos Meal.....29th September.....6:30pm

## OCTOBER

Sukkos Party.....4th October.....6:30pm

Simchas Torah Hakofos & Lunch.....8th October.....10:30am

# 2024

## MARCH

Purim Party.....23th March.....7:00pm

Purim Seudah.....24th March.....5:00pm

## APRIL

Communal Seder.....22nd April.....7:30pm





## ***Solihull & District Hebrew Congregation Wish List***

### ***How can you help Solihull Shul?***

***Y***ou may donate in honour of, or in memory of, a friend or loved one by sending a cheque payable to **Solihull & District Hebrew Congregation** to Solihull Hebrew Congregation, 3 Monastery Drive, Solihull, B91 1DW.

You may also pay via Online Banking to the synagogue account, as follows –  
Account: **Solihull & District Hebrew Congregation**  
Sort Code: **30-65-49** Acc. No. **38156760**.

You may also contribute by Credit Card – please contact us for information as to how to



pay in this manner. All donations will be acknowledged in writing. At our trustees' discretion, a commemorative plaque may be designed and installed.

All donations are eligible for Gift Aid. If you are a higher-rate tax payer, part of your donation will be tax deductible.

## ***What to Consider when Offering a Donation to the Congregation***

### ***Unrestricted Donations***

Our annual operating and maintenance expenses exceed dues paid by members. Thus, additional voluntary contributions constitute an important means of keeping our budget in balance. Your unrestricted gifts to our general operating fund enable money to flow where it's needed most.

### ***Restricted Donations***

Some donors have traditionally preferred to limit how their donations are to be used.

If you favour such restricted giving, then please will you consider the following Donation Wish List we have prepared as a guide? It presents areas where your support will truly have the greatest impact.



***Thank you!***





## ***How Can I Best Help Solihull Shul?***



### ***Revenue Items***

- ***Sponsor Regular Shabbat Kiddush***  
Cost: ..... £30.00
- ***Sponsor SDHC's Yom Kippur  
"Break-Fast" Refreshments***  
Cost: ..... £150.00
- ***Sponsor SDHC's Annual Sukkot Party***  
Cost: ..... £250.00
- ***Sponsor SDHC's Annual Chanukah Party***  
Cost: ..... £250.00
- ***Sponsor SDHC's  
Rosh Hashona Honey Cake***  
Cost: ..... £150.00
- ***Sponsor SDHC's Annual Purim Party***  
Cost: ..... £250.00
- ***Sponsor Our Website & Internet Facilities***  
Monthly Cost: ..... £50.00  
Annual Cost: ..... £600.00
- ***Sponsor One Issue of Hakol***  
Cost: ..... £150.00
- ***Sponsor SDHC's Gas and Electricity***  
Weekly Cost: ..... £200.00
- ***Landscaping and Building Maintenance***  
Weekly Cost: ..... £100.00
- ***Cost of TBE's Insurance Premiums***  
Monthly Cost: ..... £400.00

### ***Capital Items***

- ***Upgrade Security Fencing***  
Cost: ..... £15,000.00
- ***Resurface part  
of Carpark***  
Cost: ..... £15,000.00
- ***New Lighting***  
Cost: ..... £8,500.00
- ***Upgrade Fire Alarm System***  
Cost: ..... £4,000.00
- ***Upgrade Access  
Control System***  
Cost: ..... £2,000.00
- ***Yomtov Machzorim (Prayer Book)***  
Cost: ..... £30.00
- ***Tallis (Prayer Shawl)***  
Cost: ..... £70.00



# 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.



## Wearing Tefillin Refresher



### Wrap It Up The Easy Way

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

For a video guide how to put on Tefillin, scan the QR Code or visit:

**[www.youtube.com/  
watch?v=FjYB-ntmx-M](https://www.youtube.com/watch?v=FjYB-ntmx-M)**

# The Solihull Academy of Jewish Education

## *Jewish Learning for Life*

*Whatever your skill level, whenever you have free time. Choose from a variety of topics, times of the week, and skills level to suit your 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.*

*Most classes take place in person, some are hybrid with the ability to participate on Zoom.*

Meeting Room:	26 288 1607
Password:	8736







## ***Retired Gentlemen's Shiur***

*Do you have free time on a Tuesday morning?*

*Are you looking to expand your knowledge of Judaism?*

*Come along to the Retired Gentlemen's Shiur on Tuesdays  
11:00am – 12:00pm, held at Granby Close and on Zoom.*

*A time to reflect on Torah teachings.*





*LSD & BLT – every Sunday  
morning at 9:30am.*

*Lets start Davening, followed  
by Bagels, Lox and Torah.*

*We supply the Torah and the  
bagel – all we need is you!*





# CATCH UP ON NEWS WITH THE SOLIHULL ROUNDUP

BY SHIRLEY EPSTEIN

**W**ell, *Pesach* has been and gone now, almost in the twinkling of an eye! At least the evenings are now lighter for longer and spring flowers are coming into bloom.

## *The Pre-Pesach London Trip*

All in all, life seems more pleasant to deal with and we kicked off the Solihull happenings here with our annual pre-*Pesach* London shopping trip to stock up as necessary. At 10:00am on Sunday 26 March, about 20 members of Solihull Shul set off by coach for the annual trip to London for pre-*Pesach* shopping and to be royally entertained by Kati and Paul Kay at their lovely home in Hampstead.

Despite the clock changing and the night being shortened by an hour we all turned up on time. Breakfast was provided on the coach by Rebbetzen Pink – smoked salmon, tuna and egg bagels to be washed down by tea or coffee and cake. Dinie never stops!

Notwithstanding a holdup on the motorway, our intrepid driver got us to the Kays in time for a superb lunch and then to a most interesting talk by Stephen (Isti) Nagy, a Holocaust survivor and world-famous oboist.

Stephen gave a fascinating account of his upbringing and life in Hungary during and after the war, coming to England in 1959 and studying at Trinity College. Thereafter, he became a Senior Professor in 1970 and Principal Lecturer in 1979.

He was ably assisted by his wife accompanying him on the piano as he entertained us on the oboe, and Ben, one of Kati's and Paul's delightful children pointed out various sites on a map of Budapest as Stephen (Isti) gave his talk. Rabbi Pink gave a vote of thanks to the excellent speaker and the wonderful hosts.

After lunch, those wanting to do shopping on Golders Green Road went on the coach whilst others met up with family.

The return journey was a good, quick, uneventful one and we arrived back at Solihull Shul at around 7:00pm.

As they say, a good day was had by all!

*Many thanks to Dinie and Rabbi Pink for organising the event.*





## The Roving Rabbis

As *Pesach* drew closer, we had the pleasure of the company of two young student rabbis from Chicago & Pennsylvania, who were part of the Roving Rabbi's Programme organised by Chabad.

More than 800 young men travelled to communities around the world to help with *Pesach* preparations as *Seder Night*. Solihull might not be as exotic as Peru, Thailand or Ghana but nevertheless we are very much on the map and were delighted to welcome Yosef and Mendel to Solihull where they proved to be extremely helpful.



They assisted Rabbi Pink in delivering Matza and *Pesach* Provisions to over 210 families in an area spread over 2,500 square miles!

Fortunately, my dear grandson Ben has recently purchased a property a few minutes' walk from the Shul, which he has set up as an Airbnb so they well able to have somewhere to stay, as it was quite cramped at the Rabbi's house with all the children home for *Yomtov* as well as Rebbetzen Dinie's youngest brother and his family.

## Communal Seder Night

We had our wonderful Communal *Seder* Night, with over 130, yes you read it correctly ONE HUNDRED AND THIRTY people all taking part, from many different parts England and the rest of the world such as South Africa, Israel and others and it was a very special occasion.

I have it on good authority that we were the largest gathering for a seder night in the whole of England outside of London!

The Shul and hall were emptied of furniture, and set up for the *Seder*, with each family receiving a *Seder* Plate and set of Matzos. There were at least ten different types of wine from Sauvignon Blanc to Low Alcohol, not forgetting of course

Palwin No. 10, so every taste was catered for.

After we had all sat down, Rabbi Pink went around the room warmly welcoming each guest by name and mentioning where they lived. As there were many new faces this was most welcome.





How on earth did he remember each person without any notes!

Everyone joined in with the Four Questions being asked in four different languages, followed by us all reciting them together and it was just great!

Of course, we had the usual sumptuous meal, to which everyone tucked in with gusto (bravo, Pink family!) and it was voted a very enjoyable seder night by us all!

It was then all hands-on deck to break down the Seder Setup and reconfigure the building ready for the Yomtov service the next morning.

At the conclusion of *Pesach*, we had the *Moshiach Seudah*, which is a special meal to usher out *Pesach*, attended by about forty people, with us all enjoying countless different salads and fresh salmon and some words of wisdom from our dear Rabbi.

Immediately after we had made *Havdollah*, Bob, our former caretaker, arrived to sell back all the *Chometz* that he had owned over *Pesach*. Of course, having bought back our *Chometz*, it was only fitting to have a post-*Pesach* *L'Chaim* over whisky!

One lovely, unexpected touch was the delivery of two *Challahs* post-*Pesach* to us all. I saw one of the younger Pink boys coming down my garden path. There was a knock on my front door, and I was greeted with a smiling face, outstretched arm and two very welcome *Challahs*! What a lovely gesture, not just to me but to over 40 families. Unfortunately, with *Shabbat* being only a few short hours after *Pesach* ended the Rabbi and his helpers weren't able to deliver to every family.

So, *Pesach* is done and, err... *dusted* for another year, and no doubt it will come round again with as much rapidity as this one did!



## Thursday Club

The Thursday Club had been closed for a couple of weeks over *Pesach* but reopened with a special demonstration of *Challah* baking by Rebbetzin Dinie Pink, which is always greatly enjoyed and appreciated.



and 100 people gathered on the Sunday afternoon,

where we all enjoyed an absolutely sumptuous tea of smoked salmon sandwiches and bridge rolls, etc. followed by different cheesecakes (getting ready for *Shavuot*!) and other goodies! Rebbetzen Pink had baked an amazing cake in Aston Villa Colours in honour of Richard and Dianas birthdays.

We were also treated to a performance about one of Richard's bygone ancestors David Dyte who saved the life of King George III and of course, various speeches relating to Richard's long association with Birmingham/Solihull/ cricket/and of course, Aston Villa!!

Once again, the most gorgeous aromas emanated from the kitchen where they were all baking and all our cars smelled wonderful as we drove home! I'm not too sure how many lasted until *Shabbat* as it was difficult to resist having a "*nosh*" when we got home!

Lee Benson's Art Class also had a short break during *Pesach* but is now back in action again, every second Thursday. This is proving very popular, and we have some budding Picassos in our midst! We are all looking forward to their first exhibition!

The last Thursday Club event in April is a fascinating talk by Martin Hone about the UK to Israel Car Rallies, a talk not to be missed!

### *A Special Birthday*

Just to conclude this report, we had a very special celebration this month, with secret phone calls and arrangements taking place. Why? To celebrate the 90th birthday of our dear friend Richard Canin. His family were all busily involved in organising a special birthday tea in the *Shul* to celebrate this milestone event





Rabbi Pink paid tribute to Richard, remembering that he was one of the first people he met when he arrived in Solihull, where he encountered Richard and Charles Woolf attempting to redecorate the *Shul* house on Granby Close.

The Rabbi announced that Richard and Diane's son, Nigel, is sponsoring new benches and solar panels for Solihull *Shul* in honour of his parent.

*Mazel Tov*, Richard!

Well, I really think I've covered all the April happenings in Solihull *Shul*, so here's looking forward to May, with *Lag B'omer* and bonfires, etc. when once again, I'll be reporting on the "goings on" here in Solihull *Shul*!

Bye for now!

**Shirley Epstein**



### *Throw-back to Purim:*





# Sponsor A Shabbos Kiddush



Our Kiddush following Shabbos morning Services is one of the best parts of Solihull Shul. People gather to share stories, laugh, joke, and meet new people.

At Kiddush, we build connections that make Solihull a strong, vibrant community. By sponsoring Kiddush, you help to foster that sense of community.

## *When to Sponsor a Kiddush*

You can sponsor a Kiddush to honour someone, remember someone on a *Yahrzeit*, celebrate a *Simcha* or just to say thank you.

## *Your Kiddush – Your Choice*

We also offer the option of a two– or three–course sit down Kiddush luncheon.

You can sponsor a basic Shabbos morning Kiddush from just £30.00.

A sit down Kiddush will vary in price, depending on the number of courses and the number of guests.

## *What You Need to Know*

- ▶ Prices include the purchase of all items, setting up, and clearing away the Kiddush, by the Ladies' Guild.
- ▶ Sit-Down Kiddushim require the services of a waitress, at an additional cost of £58.
- ▶ All Kiddushim for more than 45 guests will require a waitress, at an additional cost of £58.
- ▶ The Ladies Guild provides Kiddush wine. It is the responsibility of the host to deliver all other alcohol, such as whisky etc., to Shul **before** Shabbos if they wish this to be served at the Kiddush.

## *Reserve Your Date Today*

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

We look forward to wishing you *L'Chaim*!



# Shabbos Kiddush Menus

## Menu A – £40

Wine & Grape Juice  
Cookies  
Cake  
Crisps  
Pretzels  
Cholent  
Potato Kugel

## Menu B – £65

Wine & Grape Juice  
Cookies  
Cake  
Crisps  
Pretzels  
Fresh Fruit  
Soft Drinks  
Cholent  
Potato Kugel

## Menu C – £80

Wine & Grape Juice  
Cookies  
Cake  
Crisps  
Pretzels  
Fish Balls  
Smoked Salmon  
Crackers  
Cholent  
Potato Kugel

## Menu D £150.00

Wine & Grape Juice  
Cookies  
Cake  
Crisps

Pretzels  
Fresh Fruit  
Soft Drinks  
Fish Balls  
Smoked Salmon  
Crackers  
Dips  
Herring  
Cholent  
Potato Kugel

## Menu E – £200.00

(Sit-Down Kiddush)

Wine & Grape Juice  
Challah Rolls  
Cholent  
Potato Kugel  
Lockshen Kugel  
Sliced Meats  
Coleslaw  
Chumus  
Fresh Fruit  
Dips  
Herring

## Menu F – £260.00

(Sit-Down Kiddush)

Wine & Grape Juice  
Challah Rolls  
Gelite Fish, Fish Balls & Smoked Salmon  
Cholent  
Potato Kugel  
Lockshen Kugel  
Sliced Meats  
Coleslaw  
Chumus  
Fresh Fruit

# In Memory...

## THE SHAVUOS YIZKOR SERVICE

Shavuos Day 2 (Shabbos) 27th May – 11:30am



Yizkor, a special memorial prayer for the departed, is recited in the synagogue four times a year, following the Torah reading: on the last day of *Pesach*, on the second day of *Shavuos*, on *Shemini Atzeres* and on *Yom Kippur*.

*Yizkor*, in Hebrew, means "Remember". It is not only the first word of the prayer, it also represents its overall theme. In this prayer, we implore G-d to remember the souls of our relatives and friends that have passed on.

When we recite *Yizkor*, we renew and strengthen the connection between us and our loved one, bringing merit to the departed souls, elevating them in their celestial homes.

The main component of *Yizkor* is our private pledge to give charity following the holiday in honour of the deceased.

By giving charity, we are performing a positive physical deed in this world, something that the departed can no longer do.

Any donation that you would like to give will be gratefully accepted. Some will be used to help support our day to

day activities as the membership fees we charge do not cover our expenses. Some will be designated for the Shul Tzedakah Fund, which supports a wide range of local, national and international charities.

This year, in honour of *Yizkor*, we are putting together a list of all the names of loved ones to be remembered during *Yizkor* at Solihull Shul. Having all these names compiled in one booklet, as is customary in many communities, brings everyone together as one family and brings an added measure of dignity and merit to the souls of our loved ones.

Please contact Rabbi Pink with any names you wish to have included before Friday 19th May.

Solihull Shul wishes you  
**'Long Life'.**







# Solihull Summer BBQ



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**Join us for a fun time at  
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£12.00 adults  
£7.50 per teenagers  
£5.00 children

*20% Discount for members of Solihull Shul*

**12:00 PM  
25TH JUNE  
2023**

For information, contact Rabbi Pink [rabbipink@gmail.com](mailto:rabbipink@gmail.com) 0121 706 8736



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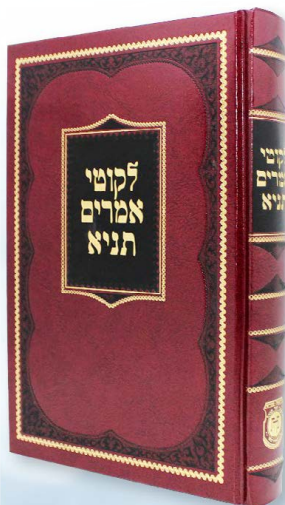
*Please join us every  
Shabbos Morning,  
10:00am – 10:30am*





מה זה  
נשמה?

איך  
מתחברים  
עם אלוקים?



שיעור תניא  
לדוברי  
עברית

יום רביעי  
7:00 בערב



*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 11:00am — 12:00pm, at Granby Close and on Zoom*



# I REMEMBER... THEREFORE I AM

Emeritus Chief Rabbi, Lord Jonathan Sacks שליט



**O**ne reason religion has survived in the modern world despite four centuries of secularisation is that it answers the three questions every reflective human being will ask at some time in his or her life: Who am I? Why am I here? How then shall I live?

These questions cannot be answered by the four great institutions of the modern Western World: science, technology, the market economy, and the liberal democratic state.



Science tells us how but not why. Technology gives us power but cannot tell us how to *use* that power. The market gives us choices but does not tell us which choices to make. The liberal democratic state, as a matter of principle, holds back from endorsing any particular way of life. The result is that contemporary culture sets before us an almost infinite range of possibilities,

but does not tell us *who* we are, *why* we are here, and *how* we should live.

Yet these are fundamental questions. Moses' first question to G-d in their first encounter at the burning bush was "Who am I?" The plain sense of the verse is that it was rhetorical: Who am I to undertake the extraordinary task of leading an entire people to freedom? But beneath the plain sense was a genuine question of identity. Moses had been brought up by an Egyptian princess, the daughter of Pharaoh.

When he rescued Jethro's daughters from the local Midianite shepherds, they went back and told their father, "an Egyptian man saved us." Moses looked and spoke like an Egyptian.

He then married Zipporah, one of Jethro's daughters, and spent decades as a Midianite shepherd. Although the chronology is not entirely clear, he was a relatively young man when he went to Midian and was eighty years old when he started leading the Israelites, so he spent most of his adult life with his Midianite father-in-law, tending his sheep. Therefore, when Moses asked G-d, "Who am I?", beneath the surface there was a real question. Am I an Egyptian, a Midianite, or a Jew? By upbringing he was an Egyptian, by experience he was a Midianite. Yet what proved decisive was his ancestry. He was a descendant



of Abraham, the child of Amram and Yocheved. When he asked G-d his second question, "Who are You?" G-d first told him, "I will be what I will be". But then He gave him a second answer:

"Say to the Israelites, 'The L-rd, the G-d of your fathers—the G-d of Abraham, Isaac and Jacob—has sent me to you.' This is My name forever, the name you shall call Me from generation to generation."

Here too there is a double meaning. On the surface G-d was telling Moses what to tell the Israelites when they asked, 'who sent you to us?' But at a deeper level, the Torah is telling us about the nature of identity. The answer to the question, 'who am I?' is not simply a matter of where I was born, where I spent my childhood or my adult life, or of which country I am a citizen. Nor is it answered in terms of what I do for a living, or what are my interests and passions. These things are about where I am and what I am, but not who I am.

G-d's answer—I am the G-d of your fathers—suggests some fundamental propositions. First,

identity runs through genealogy. It is a matter of who my parents were, who their parents were and so on.

This is not always the case: there are adopted children, or children who make a conscious break from their parents. But for most of us, identity lies in uncovering the story of our ancestors, which, in the case of Jews (given the unparalleled dislocations of Jewish life) is almost always a tale of journeys, courage, suffering or escapes from suffering, and sheer endurance.


Second, the genealogy tells a story. Immediately after telling Moses to tell the people that he had been sent by the G-d of Abraham, Isaac and Jacob, G-d tells him to assemble the elders of Israel and say "I have watched over you and have seen what has been done to you in Egypt. And I have promised to bring you up out of your misery in Egypt into ... a land flowing with milk and honey".

It was not simply that G-d was the G-d of their ancestors. He was also the G-d who made certain promises: that He would bring them from slavery to freedom, from exile to the Promised Land. The Israelites were part of a narrative extended over time. They were part of an unfinished story, and G-d was about to write the next chapter.

What is more, when G-d told Moses that He was the G-d of the Israelites' ancestors, he added, "This is My eternal name, this is how I am to be recalled from generation to generation". G-d was saying that He is beyond time—'This is my eternal name'—yet lives within time, 'from generation to generation'. The way He does this is through the handing on of memory: *'This is how I am to be recalled'*.



Identity is not just a matter of who my parents were. It is also a matter of what they remembered and handed on to me. Personal identity is shaped by individual memory. Group identity is formed by collective memory. Shavuot was usually the time when the First Fruits were to be taken to Jerusalem and handed to the priest, while making this declaration:



*"My father was a wandering Aramean, and he went down into Egypt with a few people and lived there and became a great, powerful and populous nation. The Egyptians mistreated us and made us suffer, subjecting us to harsh labour. We cried out to the L-rd, the G-d of our ancestors, and the L-rd heard our voice and saw our suffering, our harsh labour and distress. The L-rd then brought us out of Egypt with a strong hand and an outstretched arm, with great fearsomeness and with signs and wonders. He brought us to this place and gave us this land flowing with milk and honey. I am now bringing the First Fruits of the soil that You, L-rd, have given me."*

We recognise this passage because it is a central part of the Haggadah, the story we tell at the Seder table.

What makes this ceremony remarkable is that we would expect, when we are celebrating the soil and its produce, to speak about the G-d of nature, and His abundant blessings on the land. But this text is not about nature; it is about history. It is about a distant ancestor, a 'wandering Aramean'. It is the story of our ancestors: a narrative explaining why I

am here, and why the people to whom I belong is what it is and where it is.

There was nothing remotely like this in the ancient world, and there is nothing quite like it today. As Yosef Hayim Yerushalmi said in his classic book *Zachor*, Jews were the first people to see G-d in history, the first to see an overarching meaning in history, and the first to make memory a religious duty.

That is why Jewish identity has proven to be the most tenacious the world has ever known: the only identity ever sustained by a minority dispersed throughout the world for two thousand years, one that will eventually led Jews back to the land of Israel. We are what we remember, and the First Fruits declaration was a way of ensuring that Jews would never forget.

Jews have told the story of who we are for longer and more devotedly than any other people on the face of the earth. That is what makes Jewish identity so rich and resonant.

In an age in which computer and smartphone memories have grown so fast, from kilobytes to gigabytes, while human memories have become so foreshortened, there is an important Jewish message to humanity as a whole.

You can't delegate memory to machines. You have to renew it regularly and teach it to the next generation. Winston Churchill said: *"The further you can look back, the farther you can see forward."*

Perhaps, to put it slightly differently:

*Those who tell the story of their past have already begun to build their children's future.*

# From The Rebbetzen's Kitchen



## SPRINKLE CHEESE BALLS



### *Ingredients*

16oz cream cheese  
1 stick of butter (room temp.)  
½ tsp of pure vanilla extract  
1 cup of sugar  
2 tbsp of brown sugar  
1½ cups rainbow sprinkles.

### *Method*

Combine cream cheese, butter, vanilla, and sugars in a medium bowl. Stir until smooth and evenly combined. Refrigerate for 1 hour. Shape the mixture into small balls and roll in sprinkles to cover completely. Transfer to serving plate. Refrigerate until ready to serve. Serve on Kosher Graham crackers.

## CHEESE CAKE

### *Ingredients*

2lb Chevington cream cheese  
6 eggs  
5 oz of butter  
1 tsp of baking powder  
2 cups of sugar  
1 tsp of vanilla sugar  
3 spoons of potato flour



### *Method*

Separate the eggs and whisk the egg whites with 1 cup of sugar. In another bowl, beat the yolks and butter together. Add the sugar, flour, baking powder and cheese. Mix well then add the egg whites. Fold until everything is combined. Pour into two pie crusts, or two x 1½ lb silver foil tins, and bake at 180°C for about forty minutes.





# The Stanley Middleburgh Library



The Stanley Middleburgh Library contains over 3,000 books and periodicals on a wide range of topics from Israel to Jewish History, from novels to biographies.

These books are suitable for all ages, from toddler to adult.

The library also has a large collection of 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.

- ❖ *Sunday 9:30am – 11:00am*
- ❖ *Thursday 11:00am – 2:00pm*
- ❖ *Other times by appointment*

If you have any books or videos of Jewish interest that 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 email [rabbipink@gmail.com](mailto:rabbipink@gmail.com).

## *In Cherished Memory...*

Would you like to perpetuate the memory of a loved one by dedicating a plaque on the Memorial Board?

The plaque will be illuminated on the day of the Yahrtzeit and a memorial prayer recited in Shul to mark the Yahrtzeit.

For information on how to dedicate a plaque, contact Rabbi Pink on 0121 706 8736.



# THE FESTIVAL OF SHAVUOS 5783 – 2023

**S**havuos is a two-day festival commemorating the date that G-d gave the Torah to the Jewish people at Mount Sinai 3,335 years ago. Every year, on *Shavuos*, we renew our acceptance of G-d's gift, and G-d re-gives the *Torah*.

This year, *Shavuos* is celebrated on Friday 26th and Saturday 27th May 2023. It is celebrated by lighting candles, having festive *Yomtov* meals, eating dairy foods, and hearing the reading of the Ten Commandments in the synagogue. Many have the custom to stay up throughout the first night of *Shavuos* to learn *Torah*.

## More about Shavuos

*Shavuos* is one of the three Pilgrim Festivals, together with *Pesach* (Passover) and *Succot* (Tabernacles). In Temple times, people would flock to Jerusalem to celebrate the Festival there.

The word *Shavuos* means 'weeks', since this Festival begins on the fiftieth day after a seven-week counting period, which began on Passover. It is therefore called the **Feast of Weeks**, and also Pentecost (relating to the Greek for 'fifty').

On the second day of Passover, a measure of flour called an *Omer* (a little over than 1.6 kg) of the new barley crop was offered in the Temple.



Then came a period of 'counting the *Omer*' for seven weeks, with *Shavuos* on the fiftieth day, when we thanked G-d for the new wheat harvest by offering two wheat loaves in the Temple.

In some ways, *Shavuos* is a sort of 'concluding Festival', to complete *Pesach* after a fifty-day interval, comparable to *Shmini Atzeret*, the festival of the eighth day, which completes *Succot*. Hence, *Shavuos* is sometimes also called "**Atzeret**".

Other agricultural names for *Shavuos* are "**Chag HaKatzir**", the **Harvest Festival**, and "**Yom HaBikkurim**", the **Day of the First Fruits**, celebrating the ripening of the first fruits. From *Shavuos* until *Succot*, each farmer would bring the first and choicest fruits of the harvest, called *Bikkurim* to the Temple, to thank G-d for the produce of the Holy Land of Israel.



In the Festival Prayers, the emphasis is on marking *Shavuot* as the giving of the Torah at Sinai. This is not mentioned directly in the Written Torah, but is calculated by the Rabbis of the Talmud, who examined the chronology of the Exodus and the subsequent Giving of the Torah. Thus, *Shavuot* is also called "**Zeman Matan Torah'teinu**", the time our Torah was given to us. The Sages compare the giving of the Torah to a wedding between the Jewish people and the Divine.

The Talmud also explains that the name "**Atzeret**", which literally means 'stopping', refers to the prohibition against work on a Festival. All the Laws of *Shabbos* apply on a Festival, except that we may cook food on a flame or an electric cooker (which was turned on *before* the Festival began), we may light candles from an existing flame, and we may also carry in the public domain, so long as the intention is to benefit from these activities on that day of the Festival. These rules apply to *Pesach*, *Shavuot*, *Rosh Hashanah* and *Succot*.

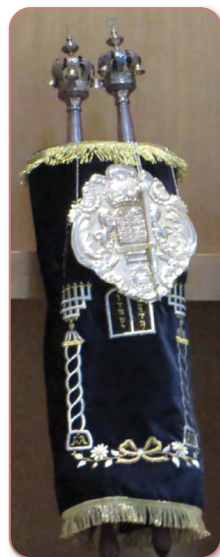
**If a Festival falls on *Shabbos*, all the laws of *Shabbos* apply. In addition, *Yom Kippur* has the rules of *Shabbos*, whichever day it falls.**

## The Torah

The word "*Torah*" means 'instruction'. When people talk about "the *Torah*", this usually refers to the hand-written parchment scroll of the Five Books of Moses. Moses began writing this most

important part of the Hebrew Bible, dictated by G-d, at the time of Sinai, and continued writing it during the forty years in the desert. He completed it on the last day of his life.

The Torah scroll is kept in the ark of the Synagogue and taken out during services to be read. It has great sanctity: people undertake a Fast if a Torah scroll is dropped (*G-d forbid*). If a Torah scroll wears out and cannot be repaired, it is buried.



The printed version of this is called the



"*Chumash*", which means 'five'. In English, it is often called the Pentateuch (*penta*, meaning five).

As well as the history of Creation, and of the Jewish people from Abraham to Joshua, the Torah contains all the commandments and teachings that guide Jewish life, the details of which are explained in the Oral Law.

## Further Dimensions of the Torah

The word "*Torah*" is also used as a more general term, referring to all the texts, commentaries and traditions that constitute Jewish teaching. These teachings can be categorised as the Written Law and the Oral Law. The Written



Law contains, in addition to the Five Books of Moses, the Prophets (*Neviim*, such as Isaiah and Ezekiel) and the Writings (*Ketuvim*, such as Psalms and the Book of Esther). *Torah*, *Neviim* and *Ketuvim* together are called *Tanach*.

During the forty days and nights that Moses was on Mount Sinai, he was also given the Oral Law, which elucidates and clarifies the Written Law, because the written Torah requires commentary and explanation to understand the *definition* and *application* of its laws.

For example, the Fourth Commandment says “Remember the Sabbath day to make it holy. For six days you should work... and the seventh is Sabbath... when you should not do any work”.

What exactly constitutes ‘work’? Such details are contained within the “Oral Law”, which was taught/transmitted orally from generation to generation, and eventually written in the *Mishnah* (some 1,800 years ago), discussed in the Talmud, and then codified in later texts. The Sages tell us that Moses on Sinai could see all future teachers of Torah and heard all future Torah teachings.

While the Torah provides practical and spiritual guidance for the Jewish people (and, through the Seven Noahide Laws, for all humanity), the Sages of the *Zohar* tell us it is also the blueprint of the universe: “*G-d looked in the Torah and created the world*”.

At Mount Sinai, the Giving of the Torah, with thunder and lightning and the sound of the *Shofar*, was an amazing revelation of the Divine to each individual. This sense of personal revelation is expressed in the Inner

Dimension of the Torah, also called the Mystical Dimension, transmitted through the ages in the *Kabbalah* (*Zohar*) and Chassidic teachings.

## *The Torah and the World*

The Torah is a covenant between G-d and the Jewish people, but it also contains wisdom and guidance for everyone.

Some two thousand years ago, the Sage, Hillel, was asked to state what the Torah is about “***while standing on one foot***”. Hillel answered, “***what is detestable to you, do not do to others. That is the essence of the entire Torah. The rest is commentary; go and master it***”.

The Sages teach that G-d gave seven general laws to all humanity: six to Adam and a seventh to Noah. Since all humankind descends from Noah, these are called the *Noahide Laws*.



## *The Noahide Laws are:*

1. to recognise G-d and not serve idols;
2. not to blaspheme against G-d;
3. not to murder;
4. to observe personal morality;
5. not to steal;
6. not to be wantonly cruel to animals;
7. to set up Courts of Law to administer these laws.

Maimonides states that any person who lives by these laws, recognising their Divine origin through Moses, is considered righteous and inherits

the World to Come. A person who works out for himself that one should live by these laws is called a Sage.

## *The Giving of the Torah*

In the Hebrew year 2448 from Creation (1312 BCE), 3,335 years ago, on the first day of the Hebrew month of Sivan, our ancestors, the Children of Israel, arrived in the desert and set up camp near Mount Sinai. During their exodus, and in the two months since, they had witnessed many miracles, bringing them to a state of communal unity unlike anything achieved before.

G-d called to Moses, and he climbed Mount Sinai. G-d told him that, by giving them the Torah, He was making the Children of Israel His special, chosen people. Furthermore, they were to be *"a kingdom of priests, and a holy nation"*.

One commentary explains that, in Judaism, the role of the *Kohanim* (priests) is to connect the community to G-d. Similarly, for all the nations of the world, the Jews are a Priest-nation that connects all of *humanity* to G-d.

Moses returned from Mount Sinai and told the people that G-d was giving them the Torah. With one voice and mind, the people answered in unison ***"Na'aseh v'Nishma"*** – ***"we shall obey and listen"***. We readily accepted the Torah, in its entirety, even before

knowing exactly what it entailed.

At dawn on the third day after they had set up camp, there was thunder and lightning. Thick clouds hung over the mountain, and the sound of a *Shofar* grew louder.

Moses led the Children of Israel to the foot of Mount Sinai, which was shaking and covered in smoke, since the Divine Presence had descended upon the mountain in fire.

## *G-d Utters the Ten Commandments*

G-d then spoke the first words of the Ten Commandments. The people heard the sound of G-d speaking, and they were frightened. They begged Moses to act as an intermediary between G-d and them, because if G-d would continue to give them the entire Torah, they were surely going to die. Moses did this, but also told them not to be afraid.

G-d asked Moses to climb the mountain and receive the two Tablets containing the Ten Commandments.

Moses stayed on the mountain for forty days and nights. During this time, G-d revealed the entire Torah to Moses and gave him the two Tablets of the Law, containing the Ten Commandments, written by G-d. The Sages tell us that these Tablets were made of sapphire.



# The Ten Commandments

אֲנֹכִי

**I am G-d**

I am the L-rd your G-d who has brought you out of the land of Egypt, out of the house of bondage.

לֹא-יִהְיֶה

**Do Not Serve Idols**

You must not have any other gods before Me. You should not make a graven image for yourself, nor any likeness that is in the heavens above, on the earth below, nor in the waters beneath the earth.

You should neither bow down to them, nor worship them; for I, the L-rd your G-d, am a zealous G-d, Who visits the iniquity of the fathers upon the sons; upon the third and the fourth generation of those who hate Me.

And [I] perform loving kindness to thousands [of generations], to those who love Me, and to those who keep My commandments.

לֹא תִשָּׂא

**Respect G-d's Name**

You must not take the name of the L-rd your G-d in vain, for the L-rd will not hold blameless anyone who takes His name in vain.

זָכוֹר

**Keep Shabbos**

Remember [and keep] the Sabbath day, to make it holy. For six days you may work and do all your tasks, but the seventh day is a Sabbath to the L-rd your G-d.

You should not perform any labour: neither you, your son, your daughter, your manservant,

your maidservant, your beast, nor your stranger who is in your cities.

Because [in] six days, the L-rd made the heaven and the earth, the sea and all that is in them, and He rested on the seventh day.

Therefore, the L-rd blessed the Sabbath day and sanctified it.

כְּבֹד

**Honour Your Parents**

Honour your father and mother, so that your days are lengthened on the land that the L-rd your G-d, is giving you.

לֹא תִרְצַח

**Do Not Murder**

You must not commit murder.

לֹא תִנָּאֵף

**Do Not Commit Adultery**

You must not commit adultery.

לֹא תִגְנוֹב

**Do Not Steal**

You must not steal.

(The Sages explain that this refers to kidnapping.)

לֹא תִשָּׁנֵא

**Do Not Testify Falsely**

You must not testify falsely against your neighbour.

לֹא תַחְמוֹד

**Do Not Desire  
What is Not Yours**

You must not covet your neighbour's house.

You should not covet your neighbour's wife, his manservant, his maidservant, his ox, his donkey, or whatever belongs to your neighbour.





# OBSERVING SHAVUOS

Laws & Customs

## *Tikkun Leyl Shavuos – Torah Study on the First Night of Shavuos*

**A**n increasing number of communities have adopted the *Kabbalistic* custom to stay up late studying Torah on the first night of the Festival. After having the festive meal at home, people return to the synagogue where there are talks or study sessions. If this is not possible, we can study a little extra at home.

## *Hearing the Reading of the Ten Commandments*

Since the Festival of *Shavuos* celebrates the giving of the Torah at Mount Sinai, therefore on the first day, the portion of the Torah that describes this momentous event is read. The Sages teach that the soul of every Jew, including those yet to be born (or to convert) throughout history, came together at Sinai to hear the Ten Commandments. When the depiction of this event is read from the Torah scroll on *Shavuos*, this event is re-enacted.

Hence, if possible, we attend services at the synagogue on the morning of the first

day, Friday 26th May, to hear the Ten Commandments and reaffirm our covenant with G-d and His Torah. During the reading of the Ten Commandments (in a special tune), everyone stands, facing the *Bima* (the raised reading platform at the synagogue) where the Torah is read. This is a very important event for everyone: men, women and children; even very young infants.

The Sages teach that before the Al-mighty agreed to give the Torah to the Jewish people, He asked us to nominate guarantors to be the protectors of the Torah for all time.

The Jews considered this carefully and proposed several suggestions, such as the Patriarchs and Matriarchs, or the prophets and the righteous.



However, G-d rejected all these suggestions, until we suggested that our *children*, the upcoming generation of our people, would be the guarantors that we will all cherish and observe the Torah.

G-d accepted the children as guarantors, and agreed to give us the Torah.

## Flowers



Many communities decorate the synagogue and home with flowers and plants in honour of the *Shavuot* Festival. This practice links with the agricultural aspect of *Shavuot*. The Sages also state that, despite being in the desert, Mount Sinai miraculously bloomed with an abundance of flowers and

greenery on the day the Torah was given. Thus, the flowers also link with the theme of the Giving of the Torah.

The Talmud teaches that on the Festival of *Shavuot*, G-d judges the world as regards the abundance of the fruit of the trees for the coming year. Placing greenery in the synagogue reminds us to pray for the welfare of all the plant life of the orchard.

## Eating Dairy Food

There is a widespread custom to eat dairy food on the first day of *Shavuot*. Among the reasons given for this custom, there is the idea that

the Torah is like milk, providing vital sustenance to the Jewish people, just as milk sustains an infant.

Another idea is that when the Torah was given, the Jews became obligated to observe the Kosher laws. Since the Torah was given on *Shabbos*, no cattle could be slaughtered, nor could they '*kasher*' any of their utensils, so they ate dairy food on that day.



In practice, after the morning Service in the synagogue, we make (or hear) *Kiddush*, and have dairy food such as cheesecake, ice-cream or yoghurt. We generally wait half an hour (or an hour) after milk dishes before eating meat. After the *Kiddush*, we go home and have the normal festive meal with one's family.

Alternately, a dairy appetiser might be served at home. We make *Kiddush* and partake of the dairy food. Then, after the requisite pause before eating meat, we enjoy the normal festive meal.

**Please join us for Kiddush at Shul after the Service. And on First Day Shavuot, why not join us for Yomtov Lunch? (See page 7 for details)**



## Friday 26th May 2023

### First Day of Shavuot

Full *Hallel* is recited during the *Shacharit* Morning Service. Two Torah scrolls are taken from the Ark.

#### Torah Reading Summary

From the first scroll, we read Exodus 19 – 20, describing the Giving of the Torah, including the

**Ten Commandments.** (See page 39).

From the second Torah scroll, we read about the Temple offerings that were made on *Shavuot*: Numbers 28:26-31.

#### Haftorah Focus – Ezekiel 1:1-28 3:12

The *Haftorah* for the First Day of *Shavuot* describes prophet Ezekiel's vision of the Divine Chariot, reminiscent of the revelation that the Jewish people experienced at Mount Sinai.

Ezekiel describes the mystical vision he had in Babylon, where the Jews had been exiled at the time of the Destruction of the First Temple.

His vision was of a chariot. There were four-winged angel figures as the four posts supporting the chariot. Each figure had four faces: the face of a man, a lion, an ox, and an eagle.

Above, as it were, carried on the chariot, was the appearance of G-d's glory.

The text concludes with the wording used by the angels, which we repeat in our daily prayer Services: "*Blessed be the Glory of G-d from its place*". One meaning of the vision is, it indicated to the Jewish people that although they

were far from Jerusalem and the Temple, the Divine Presence was still with them.

The Service continues with *Mussaph* (the Additional Prayer), and the *Kohanim* (Priests) bless the congregation (*Duchan*).

## Saturday 27th May 2023

### Second Day of Shavuot

Again, full *Hallel* is recited during the *Shacharit* Morning Service. Two Torah scrolls are taken from the Ark.

#### Torah Reading Summary

From the first scroll, Deuteronomy chapters 14-16 are read. They detail the laws of the three Foot Festivals (Pilgrim Festivals) of *Pesach*, *Shavuot* and *Succot*, when all Jews would make their pilgrimage to the Holy Temple in Jerusalem "*to see and be seen before the face of G-d*". From the second Torah scroll, we read the same passage as on the first day.

#### Haftorah Focus – Habakuk 2:20, 3:1-19

The *Haftorah* for the second day of *Shavuot* is a prophecy of Habakuk.

The prophet relates the miracles and wonders that G-d performed for the Jewish people at Sinai when He gave them the Torah.

#### Yizkor

**The Yizkor memorial service is recited following the Torah reading.**

The *Kohanim* (priests) once again bless the congregation with the priestly blessing (*Duchaning*) during the *Mussaph* (Additional) prayer.





# DATES IN JEWISH HISTORY

## 1ST SIVAN 2248 (1312 BCE)

The Jewish People arrived at Mount Sinai on the first day of Sivan.

## 1ST SIVAN 1656 (2104 BCE)

The raging flood waters which covered the face of the earth in the Great Flood of Noach's time, calmed and began to subside at the rate of 18 inches every four days, 150 days after the rain stopped falling.

## 2ND SIVAN 5727 - 10 JUNE 1967

Israel Captures Golan Heights. Until the Six-Day War, the Syrian army was deployed in strong fortifications on the Golan Heights, from which they repeatedly shelled the Israeli settlements below.



On the fifth day of the war, the Israeli Army broke through the

Syrian front. Facing very difficult topographical conditions, they scaled the steep and rugged heights. The Engineering Corps cleared the way of mines, followed by bulldozers which levelled a route for the tanks on the rocky face.

After more than 24 hours of heavy fighting, the Syrian deployment collapsed, and the Syrian forces fled in retreat.

## 3 SIVAN 5708 – 10 JUNE, 1948

Yahrzeit of David "Mickey" Marcus (1902-1948), an American Jew who volunteered to fight for the Israeli army in the 1948 War of Independence.

Marcus was a tough Brooklyn street-kid who attended West Point and then law school. In World War II, Marcus rose to the rank of Colonel in the U.S. Army, where he helped draw up surrender terms for Italy and Germany.

While serving in the occupation government in Berlin, he was responsible for clearing out the Nazi death camps, and then as chief of the War Crimes Division, where he helped arrange the Nuremberg trials. Seeing the Jewish suffering first-hand, Marcus became a committed Zionist, and in 1947,

he volunteered to help secure the Jewish settlements which were under attack from hostile Arabs.

Marcus designed a command structure for Israel's new army and wrote manuals to train it. His most famous achievement was ordering the construction of the "Burma Road," a winding mountainous path which allowed Jewish convoys to reach Jerusalem and relieve the Arab siege.

Tragically, six hours before the war's cease-fire was to go into effect, Marcus was killed by 'friendly fire', mistakenly shot by a Jewish guard at Abu Ghosh.

#### **5 SIVAN 5741 – 7 JUNE, 1981**

The Israel Air Force bombed and destroyed the Iraqi Osirak nuclear reactor in Baghdad, just before it was to become operative.



Iraqi leader Saddam Hussein had pronounced himself as the reincarnation of Babylonian tyrant Nevuchadnetzar, and he had named the nuclear reactor "Tammuz" — the name of the calamitous Jewish month when Nevuchadnetzar's troops laid siege on Jerusalem 2,500 years earlier.



Ilan Ramon (who was later to become Israel's first astronaut, and who tragically died in the explosion of the Space Shuttle Columbia) and seven other pilots executed the daring raid — flying over enemy Arab territory for hours, and avoiding detection with their tight formation that emitted a radar signal resembling a commercial airliner.

#### **7TH SIVAN 5520 - 1760**

The Yahrzeit of Rabbi Yisroel Baal Shem Tov, the founder of the Chassidic Movement.



#### **7TH SIVAN 5509 - 1749**

Yahrzeit of Avraham Ben Avraham, a righteous convert who was burned at the stake in 1749. Count Valentine Potocki's conversion was a source of embarrassment to the Roman Catholic Church and the Polish noble class from which he came.

After converting, he disguised his identity and moved to Vilna, Lithuania, then the centre of Jewish life. When his identity was discovered, he was arrested, and after a long imprisonment and trial for heresy by an Inquisition court, he was burned alive in Vilna.

Potocki was so well-respected that his ashes are buried in the same gravesite as the revered Jewish Sage, the Vilna Gaon, and prior to the Holocaust, all the synagogues of Vilna commemorated his Yahrzeit.

**10 SIVAN 5575 – 18 JUNE, 1815**

The Battle of Waterloo. The defeat put an end to Napoleon's rule as Emperor of France.

**10 SIVAN 5283 - 1523**

The final volume of the Talmud was printed by Bomberg in Venice culminating a four-year project.

**13 SIVAN 5708 – 20 JUNE, 1948**

Twenty Jews were killed in a bombing of the Jewish Quarter in Cairo, Egypt. In the months that followed, more bombings in Cairo killed an additional fifty Jews.

In the period following Israel's Declaration of Independence, anti-Jewish riots broke out across the Arab world. Jews were attacked and imprisoned, Jewish property was seized, and most of these centuries-old Jewish communities were forced to disband.

In 1948, the Jewish population of Egypt was 75,000; it now numbers less than one hundred.

**17 SIVAN 1656 - 2100 BCE**

Noah's Ark came to rest on Mount Ararat, as recorded in Genesis 8:4.

Though the torrential rains only lasted for forty days and forty nights, it would be several

months before the waters subsided enough for Noah's Ark to come to rest, and another several months before the dove returned with an olive branch in its beak — a sign that it was safe to exit the Ark.

As symbolised by the rainbow, G-d promised never to flood the entire Earth again.

**21 SIVAN 5708 - JUNE 28, 1948**

The Etzel ship Altalena, carrying 800 new immigrants and ammunition to Eretz Yisroel, was sunk by Haganah soldiers, killing sixteen.

**23 SIVAN 5708 - JUNE 30, 1948**

The last British armed forces left Israel.

**26 SIVAN 5702 - JUNE 11, 1942**

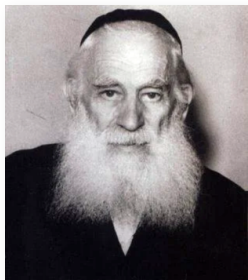
In 1942, the advancing German army was stopped at El-Alamein in North Africa.



Under the leadership of General Erwin Rommel, the Nazis threatened to annihilate the Jewish community living in Israel. So great was the threat that

the Jewish Agency went about destroying its records, and rabbis distributed thousands of burial shrouds throughout the country.

During this time, Rabbi Yosef Kahaneman, who lived in the



Lithuanian town of Ponevich, escaped Europe and made his way to the Holy Land. Upon arriving on the shores of Tel Aviv, he proudly proclaimed:

*"I have come to establish a Yeshiva. Rommel's troops do not deter me. Even if I am able to spread Torah learning for only a few days, that in itself would be of eternal significance."*

Rabbi Kahaneman built the Ponevich Yeshiva, and today it flourishes with thousands of students.



## 27 SIVAN 5702 - 12 JUNE, 1942

In 1942, Anne Frank received a diary for her 13th birthday.

While hiding for two years in secret rooms in an office building, Anne recorded her personal thoughts, and this Diary of Anne Frank has become the most widely read account of life during the Holocaust.

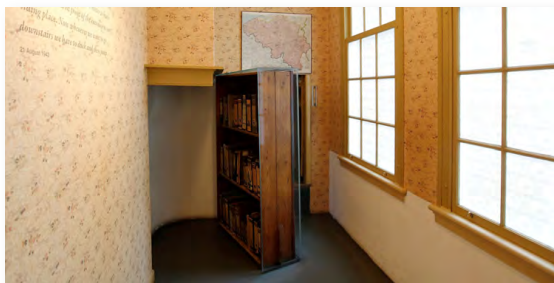
Anne's family had moved from Germany to Amsterdam after Hitler gained power, but they were trapped when the Nazi occupation extended into The Netherlands in 1942.



After two years in hiding, the group was betrayed and transported to concentration camps, where Anne died of typhus at Bergen-Belsen. It is estimated that of the 110,000 Jews deported from the Netherlands during the Nazi occupation, only 5,000 survived. Anne's father, Otto, survived and returned to Amsterdam after the war. He located Anne's diary and had it published.

After Simon Wiesenthal was challenged by Holocaust deniers that Anne Frank never existed, he proved her existence five years later by finding the Nazi officer who had arrested her.

Today, the building in Amsterdam



where she hid, the Anne Frank House, is a museum visited by nearly one million people each year. Time Magazine selected Anne Frank as one of hundred most influential people of the 20th Century.



### 29TH SIVAN 2249 (1311 BCE)

The 12 spies started their mission to scout out the Land of Canaan.

### 3RD TAMMUZ 5754 - 11 JUNE 1994

The 3rd Tammuz is the Yahrzeit of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneersohn.



In January 1951, a year after the passing of his father-in-law, Rabbi Yosef Yitzchok Schneersohn, he assumed the leadership of the Lubavitch movement greatly expanding its worldwide activities.

The Rebbe founded a worldwide network of institutions to spread traditional religious practice among the Jewish people.

The Lubavitch movement has grown

to become the biggest Jewish organisation in the world with over 4000 branches in more than 100 countries across the globe.

### 5 TAMMUZ 4931 - 1171

Yahrzeit of Rabbi Yaakov Ben Meir Tam (1100-1171), Talmudic commentator known as Rabbeinu Tam.

A grandson of Rashi, Rabbeinu Tam was the greatest sage of his time, and Jews flocked to his academy in France to hear his Talmudic discourses, which served as the basis for the *Tosfot* commentary, which was compiled by his students and today is printed on every standard page of the Talmud.

Rabbeinu Tam was an extremely successful wine merchant and financier. He was attacked by Crusaders in 1146, stabbed repeatedly in the head, and dragged out to a field to die. However, he miraculously survived, and lived a further twenty-five years.

### 5 TAMMUZ 5706 - 4 JULY, 1946

Two hundred Jewish refugees from the Holocaust, with no other place to go, returned to rebuild their community of Kielce, Poland.

They were attacked by a nationalist group who incited a pogrom against the returning Jews. Defenceless because their weapons were confiscated the day before, forty-two Jews were killed by the townspeople (including two children), and eighty were wounded.

### 6TH TAMMUZ 1242

Twenty-four wagonloads of volumes of the Talmud were publicly burned by the Church in Paris.

## 6 TAMMUZ 5736 - 4 JULY, 1976

Israeli commando units performed a spectacular raid to rescue more than one hundred Jews being held hostage by Arab and Ugandan terrorists at Entebbe airport in Uganda.



An Air France flight had been hijacked by Arab terrorists a week earlier, who landed the plane in Uganda with the support of dictator, Idi Amin.

## 7 TAMMUZ 5698 - 6 JULY, 1938

U.S. President Franklin D. Roosevelt initiated a conference at Evian, France to discuss the problem of Jewish refugees. Unfortunately, little was accomplished, as nation after nation offered excuses for their refusal to accept Jewish refugees.

Chaim Weizmann was quoted as saying: *"The world seemed to be divided into two parts — those places where the Jews could not live, and those where they could not enter".*

The conference even failed to pass a resolution condemning German treatment of Jews. This emboldened Hitler, proving that no country had the moral fortitude to oppose the Nazi assault on European Jewry.

## 12TH TAMMUZ 4865 - 1105

Yahrzeit of Rashi, the famous commentator on the Torah and Talmud, he died at the age of 65 in Troyes.



## 20TH TAMMUZ 5710 - 5 JULY 1950

The "Law of Return" was passed by the Knesset, granting every Jew the absolute right to settle in Israel.

## 1ST AV 2487 - 1274 BCE

Yahrzeit of Aaron the High Priest.

## 1ST AV 1947 - 18 JULY 1947

The "Exodus" bearing 4,000 refugees was seized by the British. Its stirring defiance of the British navy and its ultimate forced return to Germany, was one of the most dramatic and heroic episodes of post-war Jewish history.

## 9TH AV 1290

The Jews were expelled from England, the first European country to expel Jews from its borders.

## 9TH AV 1492

The Jews were expelled from Spain.

## 9TH AV 5674 - 1ST AUGUST 1914

The First World War began.

## 13TH AV 1885

Yahrzeit of Sir Moses Montefiore, who passed away in Ramsgate at the age of 100.



# THE THREE WEEKS & THE NINE DAYS

## Laws & Customs

**T**he Three Weeks is an annual mourning period that falls out in the summer. This is when we mourn the destruction of the Holy Temple and our launch into a still-ongoing exile.

The period begins on the 17th of the Hebrew month of Tammuz, **Thursday 6th July 2023**, a Fast Day that marks the day when the walls of Jerusalem were breached by the Romans in 69 CE.

It reaches its climax and concludes with the Fast of the 9th of Av, **Wednesday 2nd August 2023**, the date when both Holy Temples were set aflame. This is the saddest day of the Jewish calendar, and it is also the date of other tragedies spanning our nation's history.

### *Observances:*

There are various mourning-related customs and observances that are followed for the entire three-week period (until midday of the 10th of the Hebrew month of Av, or—if that date falls on Friday—the morning of that day). We do not cut our hair, purchase new clothes, or listen to music. No weddings are held.

### *Fast of Tammuz*

17 Tammuz is a Fast Day, on which we refrain from eating and drinking from dawn to nightfall.

Those who mourn the destruction of Jerusalem will merit seeing it rebuilt with the coming of Moshiach. The final Nine Days of the Three Weeks are a time of intensified mourning. Starting on the first of Av, we refrain from eating meat or drinking wine, and from wearing freshly laundered clothes.

### *Fast of Av*

9 Av is a more stringent Fast than 17 Tammuz. It begins at sunset of the previous evening, when we gather in the synagogue to read the **Book of Lamentations**.

Besides fasting, we abstain from additional pleasures: washing, applying lotions or creams, wearing leather shoes, and marital relations. Until midday, we sit on the floor or on low stools.

There is more to the Three Weeks than fasting and lamentation. Our Sages tell us that those who mourn the destruction of Jerusalem will merit seeing it rebuilt with the coming of Moshiach.

***May that day come speedily and soon – then, all the mournful dates on the calendar will be transformed into days of tremendous joy and happiness.***



# SHAVUOS PERSONALITIES



## *The Book of Ruth*

The Book of Ruth is recited among the texts studied by many on the first night of *Shavuos* in the *Tikkun Leyl Shavuos* (see page 40). In addition, the Book of Ruth is read publicly in many synagogues on the second day of *Shavuos*.

There are several reasons for this:

*Shavuos* is the birthday and *Yahrzeit* (anniversary of passing) of King David, and the Book of Ruth records his ancestry. Ruth and her husband Boaz were King David's great-grandparents.

Ruth was a righteous and sincere woman, who converted to Judaism and fully embraced its laws with all her heart.

Similarly, when the Torah was given, all Jews were like converts, willingly accepting the Torah and all its Laws.

Lastly, the Book of Ruth describes the harvesting in the fields of Boaz. It thus relates to the theme of *Shavuos* as the "**Chag HaKatzir**", the Harvest Festival.

## *Who Was Ruth?*

The Sages tell us that Ruth was from the Royal family of Moab. But she resented the idolatry of the Moabites.

Ruth met the family of Elimelech and Naomi, who had left Israel because of a famine. She decided to join this impoverished Jewish family and married one of their two sons. She

was happy to keep their Jewish laws and customs.

Tragically, however, Elimelech and his two sons died.

Would Ruth return to the idolatrous family of her birth?

No, she chose to stay with her mother-in-law, Naomi, saying, "**Where you go, I shall go, and where you stay, I shall stay. Your people will be my people and your G-d will be my G-d**".

Naomi, together with Ruth, returned to Israel, poverty-stricken. It was harvest time, and Ruth went gleaning in the fields of the wealthy Boaz, who noticed her fine qualities, and eventually married her.

Their great-grandson was King David, who authored the Psalms, and is the ancestor of our Righteous Messiah.

Since King David passed away on *Shavuos*, many communities read the Book of Ruth on this day.

## *King David*

King David is one of the most important figures in Jewish history.

He was born in the year 2,854 (906 BCE) and worked for his father Yishai as a simple shepherd. It was the Prophet Samuel who thrust the young David into leadership. After his conquest of Goliath, he became the son-in-law of

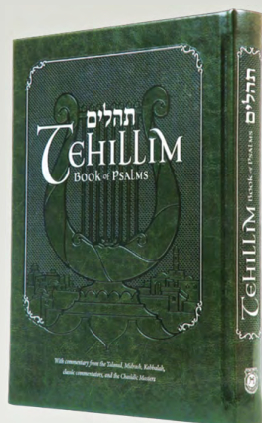


King Saul. Later, David (himself) became King of Israel, reigning for forty years.

The Talmud tells us that King David would rise at midnight to pray and chant praises to G-d, the King of kings.

He authored most of the *Tehillim*, the Book of Psalms. In its pages, we glimpse his struggles and pain, his yearning for the Divine, and his joy and trust.

King David's deep faith is expressed in well-known phrases like ***"The L-rd is my shepherd I shall not want..."*** (Psalm 23), and ***"I lift my eyes to the mountains – from where will my help come? My help comes from the L-rd, Maker of heaven and earth..."*** (Psalm 121).



King David was a descendant of Judah, as well as Ruth. The Sages tell us that the Messiah, who will bring the final Redemption of all mankind, will be a descendant of the Royal House of David.

King David is remembered by Jews and non-Jews alike. His beautiful Psalms are recited in the daily prayers, and also at times of joy, of sorrow and of hope.

He passed away on *Shavuot*, aged seventy, in the year 2924 (836 BCE).

## *The Baal Shem Tov*

Rabbi Yisrael Baal Shem Tov, founder of Chassidism, was born on 18th Elul, 1698, in Poland. He became the leader of a group of Kabbalist mystics in Medziboz. Then his teachings took a new turn: Rabbi Yisrael realised that it was not enough for the scholar to turn devotedly towards G-d; he also had to help *others* connect with G-d. This marked the beginning of the Chassidic movement.

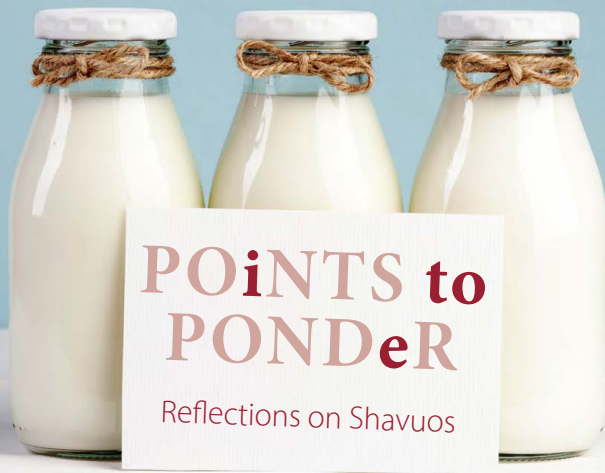
The original themes of Chassidism include intense love of the Divine, coupled with love of one's fellow, expressing joy in the observance of Jewish teachings, inspiration in prayer and discovering inner depths in the teachings of the Torah.

In a remarkable experience, the Baal Shem Tov had an 'ascent of the soul' to higher realms, where the Messiah told him that the final Redemption would come through the spreading of his inspiring teachings.

The Baal Shem Tov passed away on the first day of *Shavuot* in 1760, and was succeeded by his student, Rabbi Dov Ber, the *Maggid of Mezritch* (d. 1772).

Over the last two and a half centuries, the teachings of Chassidism have swept through Eastern Europe and are now spread across the world, with a positive effect on diverse branches of Judaism, emphasising love of G-d, love of one's fellow, love of Torah, and joy.





## *Was the Giving of the Torah a One-off Event?*

**T**he Festival of *Shavuos* commemorates *Mattan Torah* (the Giving of the Torah), which happened 3,335 years ago.

However, Jewish festivals don't just mark the date of events in the past. In the heavenly realms, the same spiritual revelation that occurred in the past radiates again every year, filling us with ever-increasing vigour and spiritual energy in our lives.

The Talmud teaches that G-d gives us the Torah anew every day. This is why the blessings we recite on the Torah each morning (or when we are called to the Torah for an *Aliyah*) are phrased in the present tense: "Blessed are You L-rd, who *gives* us the Torah".

On *Shavuos*, this sense of renewal and immediacy is highlighted even more. We all have the capacity to picture the historic giving of the Torah as a current reality.

## *The Ten Commandments: Are they More Important?*

**T**he Sages in *Pirkei Avot* (Ethics of the Fathers) warn against placing a higher or lower value on any *Mitzvah* (commandment). We should never underestimate its significance, no matter how small it seems.

The saintly Rabbi Schneur Zalman of Liadi quotes the *Zohar*, describing the *Mitzvot* as the 'limbs' of G-d, so to speak. He gave the analogy of someone embracing a king – it really doesn't matter whether the king is dressed in a royal cloak or is wearing an overcoat: what matters is that the person is embracing the king *within* them, not what the garment was.

The Ten Commandments have a special place in the Torah and encompass all the other *Mitzvot*. However, *Mitzvot* are the Will of G-d, and their value is far greater than anything we can grasp.

Each *Mitzvah* is a personal opportunity to forge a personal connection with G-d.



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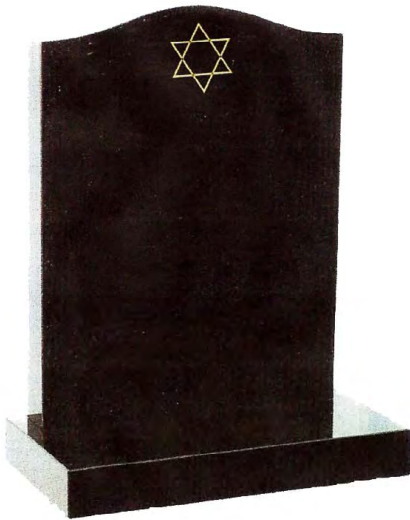
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### MAY

**Kuchen Making** ..... 26th May

### JUNE

**Jubilee Celebration** ..... 2nd June

**Stump the Rabbi** ..... 9th June

**Challah Baking** ..... 16th June

**Naavah Benjamin - JNF at 120** ..... 23rd June

**Where there's Coca Cola there's Chabad** ..... 30th June

### JULY

**Quiz** ..... 7th July

**Challah Baking** ..... 14th July

**Where does your lottery money go?**

*A conversation with National Lottery Community Fund* ..... 21st July

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