



Flame

ב"ה

Edition 10 - Tishrei 5770



Chabad *of* 
Bournemouth





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Message

from the editor.

Welcome to Flame 10 - The Tishrei Edition

Our first edition of Flame was published at Chanukah 2006 and this is now our tenth.

So much has happened in such a short period of time, none more prolific than the opening of our beautiful Chabad House at 20 Lansdowne Road. Having the privilege of "meeting and greeting" at the main entrance on most Friday evenings and Shabbat mornings I am able to hear peoples comments first hand. We all know when someone likes or approves of something because they generally offer a smile and a positive word or two. Not in the case of No: 20. Without doubt every person who has crossed the threshold has been in absolute raptures about The Centre and guests and locals who visit for the first time continue to do so.

So what sums up a Chabad House for me? Recently at around 10 p.m. one evening I was giving Rabbi Yossie a lift home. As we arrived at his house there were two young men ready to ring the door bell. He asked if he could help, and they replied "Is this The Chabad House? We would like to learn." He explained that we had very recently opened our new centre not far from his home and that he would be more than pleased to open up and learn with them. They were thrilled and all made their way the short distance, kettle and biscuits in hand to 20 Lansdowne Road. This is what sums up a Chabad House to me. Not only services filled with electricity (metaphorically speaking) or the daily frenetic activity including shiurim, lunches and events but the knowledge that people can come and go at all hours of the day to read, learn and enjoy every aspect of Judaism.

Now, what have we in Flame 10?

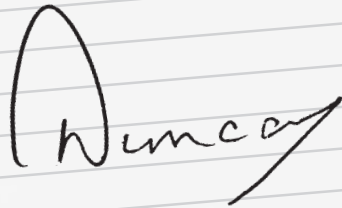
Instead of a separate guide this year we have included our famous Tishrei information within the magazine.

We continue with Halacha Corner which in this edition looks at the laws of Mezuzot. This has been an extremely popular feature, and if you have any suggestions for future topics, please let me know.

We have also launched a new feature which is the brainchild of our very own Mendel Alperowitz entitled 'Persona amongst Personalities'. As you will read Mendel's excellent article features Benjamin Netanyahu. This along with some other great content makes me sure that you will enjoy Flame 10 much as you have clearly enjoyed the previous nine.

Thanks to all our advertisers, page sponsors and contributors.

Wishing you a happy and healthy New Year,



Duncan Kaye, Editor

Rosh Hashanah Message - Joining Forces

From the teachings of the Lubavitcher Rebbe, Rabbi
Menachem M. Schneerson, of righteous memory.

A series of five fantastic days of dazzling Creation from light to solar systems to grass and trees – yet none of those days were designated as the head of the year. Why isn't Day One of Creation designated as Rosh Hashanah? Why Day Six, the day on which G-d blew the breath of life into the very soil to create Adam?

Chassidic thought explains that G-d created the universe for a purpose and equipped the universe for that purpose. And only when Man was created could the purpose of the universe begin to be realized.

We may often wonder why G-d created a universe in which we spend most of our

time on rather ordinary pursuits, not spiritual treks. Life finds us stuck in traffic far more often than it finds us contemplating infinity.

“For maximum results, G-d needs partners, not well-wishers...”

But that's precisely the plan. G-d wants us in that traffic, on the go, pounding that pavement, to make it all a place



The Lubavitcher Rebbe, Rabbi M. Schneerson,
of Righteous Memory.

where He is welcomed and not feared and shunned.

For maximum results, G-d needs partners, not well-wishers – people who put aside what they want and do what He wants.

G-d pledges the same: He will move heaven and earth for your sake.

As a new year begins, we commit ourselves to more than loyalty – we commit ourselves to partnership with G-d in His plan for the universe. On Rosh Hashanah we make G-d's objective our personal objective, doing for Him what only we can do for Him. ■ **Chabad**

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report

from the chairman.

At last, the report I've been waiting to write, we're here, we've arrived, we've opened our new centre!

After a two year search which took in some 24 properties, numerous surveys and endless hours of meetings, we finally found what we had been looking for.....a derelict building site, with boarded up windows, only half a floor, an overgrown back yard and plenty of rats.

So, all we needed now was, a good project manager, a reliable builder, even more hours of meetings and of course a lot of money! We were extremely fortunate in finding a gentleman by the name of Tom Green from Greenward Associates, who oversaw the project in a most professional manner.

Our builders were excellent and made a difficult task far more enjoyable than it might have been. We are most grateful to tom, and every one of the trades that worked so well together in producing our brand new Chabad Centre. Bearing in mind the current economic climate, we ran a successful fund raising campaign and my own personal thanks go to everyone who so generously supported the project, which was greatly appreciated by all those associated with Bournemouth Chabad.

The hand over was finally completed and we certainly hit the ground running. Literally within days we were celebrating Tzvi's Bar Mitzvah, with our largest ever Shabbos attendance. The atmosphere was incredible and the comments about the building made us realise, all the hard work, planning, set backs and worries, were well worthwhile.

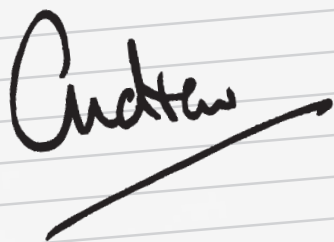
In the short time since we opened our doors, apart from the Bar Mitzvah, we have held regular minyanim, shiurim, shabbos services, kiddushim, a Grand Opening which incorporated a Torah Dedication and a 75th Wedding Anniversary. We have also become founder members of the new Lansdowne Traders Association who are looking to work with the council in an effort to enhance the area. In addition, our neighbours Dorset Police will be holding their Diversity Training in our new premises.

We have so many exciting plans for the Centre, and you can keep up to date with all of these on our new look website at www.bournemouthchabad.org

In the meantime we have a very busy month ahead when we look forward to welcoming you to our Centre, where you can be assured of a very warm Chabad welcome.

In conclusion, I wish to thank every member of my committee for all their efforts and support, and last but by no means least, Rabbi Yossie and Chanie for being the inspiration behind our dream of a new home and the spiritual heart of OUR Community.

I wish you all and your families a very Happy, Healthy and Safe New Year.



Andrew Kaye, Chairman

The Shofar

By Rabbi Yossie Alperowitz Director, Chabad-Lubavitch of Bournemouth



The *Shofar* is not just a horn from a ram's head
The *Shofar* is a commandment from G-d who said:
"In the seventh month on the first day..."
This is when the *Shofar* we must play.



The *Shofar* takes us back to the beginning of our ancestry
It links the the beginning and end of our people's history
It symbolizes Isaac's bondage on Mount Moriah
And the *Shofar* at Mount Sinai, at *Matan Torah*
The greatest G-dly revelation
When we were chosen as a nation.
It also symbolizes G-d's coronation
by Adam soon after his creation
And by man in every generation.

From the plain, straight *Tekiah*
To the broken up *Shevarim* and *Teruah*
From the first blast
Until the hundredth, the very last
Its sound we are obligated to hear
Its message rings loud and clear
It's explained in the *Talmud* and Maimonides
It's saying, "Wake up, those who slumber in vanities!"
Search through your deeds, check your priorities
Remember your Creator
Improve your deeds, now not later



The *Shofar* resembles the voice of the One above
Calling upon his children "return to Me with love."
The *Shofar* with our energy we blow.
It's the voice of the Jew down below.
Crying from the depths of the heart,
"From G-dliness, I can not part."



To this the Rebbe adds a little spice
I must share it with you, it's nice.
The *Shofar's* sound is wordless
But indeed not meaningless
It has no language barrier, it sounds the same to all
From the Rabbi to the man at the end of the *Shul* hall
We may differ in our thoughts, in what is said and done
But in essence we are truly one.



We have much more in common than that which divides
Focus on your fellow's good and we will all grow in strides
So all of us living near the sea
Whether you support *Chabad*, BRS or BHC
Resolve this *Rosh Hashana*
No more gossip or *Lashon Hara*
Every Jew is our sister and brother
We should love and care for one another!
May the year 5770
Bring peace and tranquility
In *Eretz Yisrael* and in our community.
And may we soon hear the Great *Shofar* of our liberation
Upon the coming of *Moshiach* and the future redemption!

Know your Prayers ASHREI

Ashrei yoshvei veitecha, od y'hal'lucha selah. Ashrei ha-am she'ka'cha lo, ashrei haam sheHashem Elokv. Happy are they who dwell in Your house; they will praise You forever. Happy is the people whose lot is thus; happy are the people whose G-d is the L-rd.

Ashrei is recited three times in our daily prayers. Twice during Shacharit - once during Pesukei D'Zimrah and once between Tachanun/Torah reading and Psalm 20/Uva Letzion - and a third time in the beginning of Mincha. On Shabbat and the Festivals, the second Ashrei is recited before Musaf, and on Yom Kippur, the Third Ashrei is recited at the beginning of Ne'ila.

The prayer is composed of Psalm 145, which speaks of man's obligation to praise G-d's providential provision of the needs of every living creature, with a verse each from Psalms 84 and 144 added to the beginning, and a verse from

Psalm 115 added to the end. The first two verses that are added both start with the word "ashrei" (translating to "happy"), hence the prayer's name.

After the introduction, the Psalm 145 follows the Hebrew alphabet, each line beginning with the next letter. Only the letter nun is missing. This is because in the context of this verse that speaks of G-d supporting the fallen, the letter nun can be taken as an allusion to nefilah, Israel's future downfall. King David refused to use a letter that could suggest such tragedy. Nevertheless knowing that downfalls would take place, King David comforted Israel by saying Hashem supports all the fallen ones. This is an

implied guarantee that even when a dreaded downfall happens, the people can look forward to His support (Berachot 4b).

The Talmud tells us there that one who recites this Psalm three times daily is assured of life in Olam Habah (the world to come). We are reminded of this both when we recite the two introductory "Ashrei" verses, in which the word "Ashrei" is mentioned three times, as well as the supplementary "Va'anachnu" verse, in which we state that we "will" merit to bless G-d, i.e. in the world to come.

Ashrei has 640 letters corresponding to the 613 commandments plus the 27 letters of the Hebrew Alphabet (including final letters), which is also the numeric value of Shemesh (the sun) which alludes to the infinite power of G-d and Tamar (a date-palm tree), alluding to G-d Kingship, an essential theme in this Psalm, particularly in its opening and central verses. ■ Chabad



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Your Complete High Holiday Guide Tishrei 5770, Sept.18 to Oct.11 2009

Aug 21- Sept 18, 2009

Preparing for a New Year

The Jewish month of Elul is a time to prepare yourself for Rosh Hashanah. If you'll be incorporating some changes in the New Year, you're going to need some practice, and Elul gives you a head start.

Major personal change doesn't happen overnight. It takes work, commitment, and consistency. It means giving new habits time. It means getting used to the new you. It's not simple, but neither is it as hard as it seems to be.

Chassidic master Rabbi Schneur Zalman of Liadi likens the month of Elul to a time when "the king is in the field". In contrast to when he is in the royal palace, "everyone who so desires, is permitted to meet him, and he receives them all with a cheerful countenance and shows a smiling face to them all."

As the month of "Divine Mercy and Forgiveness", Elul is the most opportune time for Teshuva (return to G-d) and, in the quest for self-improvement, coming closer to G-d.

Some steps to take

Each day of the month of Elul (except for Shabbat), hear the sounding of the Shofar (ram's horn) to symbolize the call to self-improvement.

Spend some "quiet time" each day taking personal inventory - with concrete plans resulting.

Join a Torah study group and add more mitzvot - like Mezuzah, Tefillin, Shabbat candles, or charity. If you already have Mezuzot and Tefillin, it is customary to have them checked at this time.

Sunday, Sept 13 to Friday, Sept 18, 2009 The Selichot Prayers

During the last week of Elul, in the days leading up to Rosh Hashanah, the Selichot prayers are recited, to help boost the self-improvement atmosphere. In many communities, the first service is held at night, (Sept. 13, 2009) after midnight, and the following days in the early morning.

Sept 19 and 20, 2009 Rosh Hashanah (Sept 18 Rosh Hashana Eve)

You've spent a month morally and

spiritually preparing for this day, and now you express the new you in the highest way humanly possible - by recognizing G-d as the ultimate King of the Universe.

Right and wrong or good and evil have no foundation if there is no Founder, which is exactly what Rosh Hashanah is all about: beginning the New Year in the right frame of mind for life in general, and declaring on this day what our attitude and philosophy will be for the coming 364 days.

Festive Meals

On each night and day of Rosh Hashanah we enjoy a festive meal beginning with Kiddush. On the first night, at the beginning of the meal, we symbolically ask G-d for a "sweet" New Year by eating a slice of apple dipped in Honey. Other Rosh Hashanah foods are a pomegranate; its many seeds symbolic of Mitzvot, carrot-tzimmes; symbolic of fruitfulness, and, on the Second night of Rosh Hashanah immediately following Kiddush, a new fruit that we have not eaten in the past 12 months. The new fruit should be placed on the table prior to candle lighting and Kiddush.

Sunday, Sept 20, 2009 The Shofar - Your Personal Wake-up Call

On Rosh Hashanah, one hundred sounds are blown from the shofar (ram's horn), the oldest and most primitive of wind instruments. Its call strikes the innermost chords of the soul, and its sound is simple and plaintive - a cry from the heart, like a lost child wailing for its parent.

The shofar also coronates G-d as King of the Universe - and evokes key Jewish historical events that involve a ram's horn.

After the Binding of Isaac, Abraham sacrificed a ram in place of his son. According to ancient midrashic writings, one of its horns was blown 363 years later when the Jewish People gathered at Sinai to receive the Torah. The same midrash states that the second horn will herald the coming of Moshiach, the true Messiah, and the final redemption of the Jewish People. Usually, the Shofar is blown on both days of Rosh Hashanah. However, if the first day of Rosh Hashanah falls on

Shabbat - as is the case this year - the Shofar is only blown on the second day of Rosh Hashanah.

Tashlich - Cast Away

Likewise, the Tashlich prayer is usually recited on the first day of Rosh Hashanah. However, if the first day of Rosh Hashanah falls on Shabbat - as is the case this year - Tashlich is done on the second day of Rosh Hashanah.

Tashlich means "cast away." For Tashlich we visit a riverbank, lake, pond, sea, or any body of water containing live fish, symbolically casting away our sins. The words recited at Tashlich include these: "...[G-d] will cast our transgressions into the depth of the sea" (Micah). Kabbalah teaches that water symbolizes kindness, and fish, who have no eyelids, remind us of G-d's ever-watchful providence.

Please meet at the pier for Tashlich, on the second day of Rosh Hashanah, Sunday Sept. 20 at 4:00 pm. If one is unable to perform this ceremony on Rosh Hashanah, one may do so until the last day of Sukkot (October 9, 2009).

Sept 19 to 28, 2009

Ten Days Of Teshuvah - Return

Rosh Hashanah arrives, and the future is now. Along with your New Year and new attitude, G-d gives you the chance to rectify the past year too. During the Ten Days of Teshuvah - the two days of Rosh Hashanah, the one-day Yom Kippur and the seven days between - you can spiritually correct every bad Monday, Tuesday or whatever day by living in a spiritually sensitive way on its corresponding day of the Ten Days of Return. It's spiritual physics made simple - and it's your annual chance to wipe the slate clean and start anew. Remember to say the word "hamelech" and the other inserts added in the amidah, as well as "Shir Hama'a lot and "Avinu Malkeinu."

Sunday-Monday, Sept 27-28, 2009 Erev Yom Kippur & Yom Kippur

Perhaps some people see "Sorry!" as a sign of weakness, but it's actually the opposite. An apology is a sign of strength. A sign of love. And an expression of an enduring relationship that was temporarily side tracked or derailed by superficialities. On Yom Kippur, the Day of Atonement, we

rectify the hurt. We address and then pierce through the things that have bumped and bruised our relationship with G-d. We come together as a community to each say "Sorry!" to G-d and to make amends - but happily, wholeheartedly confident in his response.

Kaparot - Atonement

The Kaparot (atonement) service is done early the morning before Yom Kippur. It can be done either with a live chicken or with money which is then donated to charity.

Charity

It is customary to give charity generously and liberally during all the days of repentance, but on the day before Yom Kippur this is even more the case, for tzedakah is a great source of merit and serves as protection against harsh decrees.

Festive Meal

It is a mitzvah to eat and drink on the eve of Yom Kippur. Two meals are eaten, one in the morning, and one just prior to the onset of Yom Kippur. One should eat only light foods such as plain cooked chicken and chicken soup at the second meal.

The Fast

Yom Kippur is a 25-hour fast from sundown to the following nightfall: We abstain from eating, drinking, washing or anointing the body, wearing leather shoes, and marital relations.

There are many prayer services throughout Yom Kippur. If you can't make them all, at least join us for the special Kol Nidrei prayer that opens the first night service.

The Yizkor Memorial Service

On Yom Kippur during the morning services the Yizkor Memorial Service for departed family members is recited.

The Conclusion

Yom Kippur concludes with the Neilah Closing Service followed by the Shofar blast and Evening services. After services we recite Havdalah service that marks Yom Kippur's end and we then break are fast.

OCTOBER 2-9, 2009 SUKKOT

Doesn't it feel great? It's right after Yom Kippur, and you're still on a spiritual high. Now bring it down to earth - right to your backyard, as a matter of fact.

It's easy to be spiritual in some ivory tower. That's what Yom Kippur is. Drawing that feeling out of the synagogue and into your ordinary life -

that's what Sukkot is. Sukkot is a seven-day holiday, soon after Yom Kippur, that commemorates G-d's protection of our ancestors after our exodus from Egypt. Sukkot means huts, the Torah-mandated outdoor shelters we live in. The sukkah surrounds us on all sides, symbolizing faith in G-d's all around protection and care - not only in the spiritual life of the synagogue, but in real life. Eating all our meals in the sukkah is representative of real life - with nothing but G-d Himself covering our every ordinary move.

Sukkot is observed by doing in your sukkah pretty much everything you do in your house: eating, learning, and just hanging out.

A kosher sukkah is simple: some wind-blocking walls and a natural-vegetation roof that leaves more shade than sun, and you're set.

Not sure how to build one? Just surf the Web. There's no shortage of affordable, easy-to-build sukkah available in all sizes - even tiny portable ones for travel.

Enjoy the traditional festive dinners and lunches on Sukkot's first two nights and days.

Each time you enter the Sukkah to eat a meal, say this blessing: Baruch Atah Ado-noi Elo-hei-nu Melech Haolam Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-vanu Lei-shev Ba-sukkah.

OCTOBER 4-9, 2009

The Arba Minim - Four Species

Each day of Sukkot, except for Shabbat we do the special mitzvah of Lulav and Etrog. What do a bunch of leaves and an obscure fruit have to do with spiritual meaning? Everything. The Sukkot mitzvah of the four kinds - the lulav, etrog, hadasim, and aravot - is a very special one and symbolic of unity and harmony.

The four kinds are symbolic of four spiritual profiles:

THE ETROG (CITRON)

symbolizes the achiever - the person whose great Torah achievement is matched by high mitzvah activity.

THE LULAV (PALM BRANCH)

symbolizes the scholar - the person with vast knowledge but little "sweat equity" in mitzvot.

THE HADAS (MYRTLE TWIGS)

symbolizes the doer - the person with a lot of mitzvot but no serious learning.

THE ARAVAH (WILLOW BRANCH)

symbolizes the nondescript - the person who lives the plainest life.

Putting them all together symbolizes



unifying the Jewish people. To purchase your own set of Arba Minim, please call 01202 555367.

How to do the Arba Minim

Take the Lulav wrapped with three myrtle twigs and two willow branches and hold these in your right hand.

Say this blessing: Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-vanu Al Ne-ti-las Lulav.

Pick up the Etrog (stem down) in your left hand.

First time using the Arba Minim this Sukkot?

Say the blessing for new things: Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam She-he-cheyah-nu Ve-ki-ye-ma-nu Ve-hi-gi-ah-nu Liz-man Ha-zeh.

Friday, October 9, 2009

Hoshana Rabbah

At the beginning of the period of judgement, all the world's inhabitants pass in individual review before G-d. During the Festival of Sukkot, the entire world is judged concerning water, fruit, and produce.

The seventh day of the Festival, Hoshana Rabbah, is the day on which this judgement is sealed. Because human life depends on water and all depends on the final decision, Hoshana Rabbah is invested with a certain similarity to Yom Kippur and is therefore marked by profuse prayer and repentance.

In the special Hoshanot prayers, seven circuits are made with the Lulav and Etrog, around the bimah. We also strike five willow stems on the ground, symbolizing the "sweetening" of Divine judgement on Hoshana Rabbah.

OCTOBER 9-11, 2009

SHEMINI ATZERET & SIMCHAT TORAH

"On the eighth ["Shemini"] day, a celebration ["Atzeret"] shall be [held] for you..." (Numbers 29:35) Parting is such sweet sorrow. That's why, after seven great days, G-d gives us one more day in His Presence.

Shemini Atzeret is an extra day tacked on to the end of Sukkot, allowing us to soak up those spiritual feelings in our

continued over...

holiday guide continued...

Sukkot and stock up for the year ahead of us. And if that doesn't get you high enough, Simchat Torah will. Because after you've brought the loftiness of Rosh Hashanah and Yom Kippur down to the earth of Sukkot, you embrace the guide that'll steer you true in your life ahead: the Torah.

Shemini Atzeret is marked by holiday services and a festive meal at home. Our custom is to eat in the sukkah on Shemini Atzeret, but without the traditional blessing. It is also our custom to dance with the Torah on Shemini Atzeret just as we will do on Simchat Torah.

The Yizkor Memorial Service

On Shemini Atzeret during the morning services the Yizkor Memorial Service for departed family members is recited.

OCTOBER 10-11, 2009 SIMCHAT TORAH

On Simchat Torah, the "Rejoicing of the Torah," we don't study the Torah - we celebrate it. We hold it, hug it, and dance and sing with it. After all, G-d's morality manual is greatest thing a human being could possibly celebrate.

We read the last portion of the Torah, and since Torah Study never ends, we begin reading from the very beginning to show the Torah is beloved to us like a "new command to which everyone runs."

The celebration is marked with exuberant, boisterous dancing in the synagogue while holding the Torah scrolls on Simchat Torah night and the following day. The dancing circles the synagogue's bima, (Torah-reading platform) seven times, while popular Jewish songs are sung. This is known as "Hakafot."

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DATES & TIMES

ROSH HASHANAH

Friday, Sept 18

Light Candles at: 6:57 pm
Say Blessings 1 & 4
Evening Services: 6:45 pm

Saturday, Sept 19

Morning Services: 9:00 am
Evening Services: 6:45 pm
Light Candles* after: 8:01 pm
Say Blessings 1 & 4

Sunday, Sept 20

Morning Services: 9:00 am
Shofar Sounding: 11:15 am
Mincha Service: 6:45 pm
Tashlich: 4:00 pm
Rosh Hashanah Ends at: 7:59 pm

SHABBAT SHUVAH

Friday, Sept 25

Light Candles at: 6:41 pm
Say Blessings 1 & 4
Evening Services: 6:30 pm

Saturday, Sept 26

Morning Services: 9:30 am
Evening Services: 6:30 pm
Shabbat Ends at: 7:45 pm

EREV YOM KIPPUR

Sunday, Sept 27

Morning Services: 9:30 am
Afternoon Service: 3:30 pm
Light Candles at: 6:37 pm
Say Blessings 2 & 4
Fast Begins at: 6:37 pm
Kol Nidrei Services: 6:45 pm

Monday, Sept 28

Morning Services: 10:00 am
Yizkor Memorial Service: 12:15 pm
Mincha Service: 4:45 pm
Neilah Closing Service: 6:00 pm
Fast Ends at: 7:41 pm
Followed by light refreshments

SUKKOT

To purchase your own Lulav and Etrog call 555 367.

Friday, Oct 2

Light Candles at: 6:25 pm
Say Blessings 3 & 4
Evening Services: 6:15 pm

Saturday, Oct 3

Morning Services: 9:30 am
Evening Services: 6:15 pm
Light Candles* after: 7:30 pm
Say Blessings 3 & 4

Sunday, Oct 4

Morning Services: 9:30 am
Evening Services: 6:15 pm
Holiday Ends at: 7:27 pm

SHEMINI ATZERET & SIMCHAT TORAH

Friday, Oct 9

Morning Services: 7:30 am
Light Candles at: 6:10 pm
Say Blessings 3 & 4
Evening Services: 6:15 pm
Followed by Kiddush & Hakafot

Saturday, Oct 10

Morning Services: 9:30 am
Yizkor Memorial Service: 11:15 am
Mincha: 6:15 pm
Ma'ariv & Hakafot: 7:15 pm
This will be followed by a grand Kiddush and Farbrengen at 11 Weston Drive.
Light Candles* after: 7:15 pm
Say Blessings 3 & 4

Sunday, Oct 11

Morning Services: 10:00 am
Followed by Kiddush & Hakafot,
Musaf & Mincha
Holiday Ends at: 7:12 pm

* Light only from a pre-existing flame.

For more information please contact

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NEW YEAR'S GREETINGS

Almagor – Debra, Ami, Jessica and Elana wish family and friends a happy New Year and well over the fast. Chag Sameach and Shana Tova to all at Chabad Lubavitch Bournemouth.

Avisar – Ran, Lucy, Guy and Jed wish their family, friends and all at Chabad a very happy and healthy New Year.

Berzon – The Berzon Family wish everyone a Happy and Healthy New Year!

We also want to thank Rabbi Yossie and his dear wife Chanie for all their kindness and support during both my husband's and my son's illness.
Roz Berzon

Bitton – Maurice, Simon and Samantha wish their dear family and friends, and the entire congregation a very happy, prosperous and peaceful new year and well over the fast.

The Bournemouth Sephardi

Association send good wishes for Shanah Tovah Metukah well over the fast and G'mar Chatimah Tovah to the Rabbonim, and all members of the Bournemouth Jewish Community.

Bowlplex wish all our friends at Chabad and Flame readers a very happy New Year.

Boxer – Gill and Martin wish Rabbi Yossie, Rebbetzen Chanie and all members of the Chabad Kehilla a happy, healthy year and well over the fast.

Bright – Paula, Jack and family wish Rabbi Yossie, Chanie, family and friends a very happy and peaceful New Year.

Cohen – Anita and Derrick wish Rabbi and Rebbetzen Alperowitz and their family plus all friends of Chabad a happy and peaceful New Year and well over the fast.

Cole – Blake-Ezra would like to wish all of his family in Bournemouth, young and old, an extremely peaceful and healthy new year.

Cole – Bonny, Barry and family wish Rabbi Yossie, Chanie and all our family and friends a very happy New Year.

Cramer – Yom Tov greetings to Rabbi Yossie, Rebbetzin Chanie and their family and all Chabad congregants.
From Eddie and Deana

Dale – Pearl wishes family and friends LeShana Tova.

Davies – Michelle, Leon, Spencer and Manda-Jane would like to take this opportunity to wish Rabbi Yossie Rebitzen Chanie and all their family and all the Chabad community a very happy and healthy New Year.

Dorset Police – Inspector Clodie Sutcliffe on behalf of Dorset Police would like to wish Rabbi Yossie and the Chabad Community a very happy and safe New Year.

Dubov – Rabbi Nissan Dovid of Kaballah UK wishes all at Chabad Bournemouth a happy, sweet and spiritual New Year with plenty of learning Chasidus and farbrengens.

Ellis Jones Solicitors wish all our clients and Flame readers a very happy New Year.

Falafel Restaurant – Simon Tammam and Alfie Boyle of Falafel Restaurant, wish Rabbi Yossie and Chanie, Rabbi Adrian and Pamela, all members of Chabad and the Bournemouth Jewish Community, Shanah Tovah well over the Fast and G'mar Chatimah Tovah.

Freeman – Hetty, David and family wish Rabbi Yossie, Chanie, family and friends a very happy and peaceful New Year.

Gerson – Diana and Gary would like to congratulate Chabad on their achievements over the last year and to wish the whole community a happy Rosh Hashanah.

Gerson – Joanna, Jonathan, Louis, Leora, Ariella and Levana wish everyone we know a happy and healthy New Year and well over the fast.

Glazer – Mandy, Mark, Leonie, Talia and Eliana wish family and friends a happy, healthy and peaceful new year and wish Chabad of Bournemouth continued success.

Goldfinger – Mark and Sylvia wish all our family and friends, Rabbi Yossie, Chanie and all their family a very happy New Year.

Greenberg – Ruth, Geoffrey, David, Jonathan and Anna would like to take this opportunity of wishing Rabbi Yossie, Chanie and all friends and family in Bournemouth, London and Manchester a Happy New Year and well over the fast.

Greenblatt – Wishing the whole community of Bournemouth a Shana Tova Umetuka.
Jared and Sarah Hindy Greenblatt

Greenblatt – Merle and Romy wish all our family and friends, Rabbi Yossie, Chanie and all their family a very happy and healthy New Year.

Harris – Deb, Keith, Daniel with Simon and Gaby wish family and friends a happy and healthy New Year and well over the fast.

Inglis – Tzvi, Sorah and family wish a happy, healthy and peaceful new year to all and wish Chabad of Bournemouth continued success.

Kaye – Andrew, Sally and family wish Rabbi Yossie, Chanie, Mendel, Bentche, Mushki, Gitty, Tzvi, Bassi, Esti and all friends and supporters of Chabad a very happy, healthy and peaceful New Year.

Kaye – Duncan, Jemma, Howard, Hannah, Lillie and Jackson wish a very happy New Year to Rabbi Yossie, Chanie and family and all our family and friends.

Kaye – Larry and Mandy together with Eliot, Susie, Rina and Sara, Aaron, Debbie and Zach wish their family, friends, Rabbi Yossie and Rebbetzen Chanie a happy, healthy and peaceful New Year.

Kaye – Maurice and Helen wish Rabbi Yossie, Chanie and their lovely family together with our lovely family and friends a very happy New Year and well over the fast.

Kurt – Rochelle, Eric, Leoni, Tanya, Andrew and Natasha would like to wish Rabbi Yossi, Rebbetzen Chanie, family and friends a very happy, healthy and peaceful New Year.

Kosher Paradise – Gershon Kopfstein would like to wish all at Chabad and all our customers a very happy and sweet New Year.

Levein – Sacha, Paul, Zach and Lily wish all family and friends and everyone at Chabad a Happy Healthy and Sweet New Year.

Levin – Elsa and Jim wish their dear children, grand-children, family and friends and of course, Rabbi Yossie and family, a happy, healthy and prosperous New Year.

Lewis – Shannah Tova to the whole community.
Debby, Jonathan and Miriam

Lurie – Jean wishes Rabbi Yossie, Chanie, their dear children, her own family, all friends at Chabad and in the Bournemouth Community, a very happy, healthy and peaceful New Year.

Lurie – Simon, Barbara and family wish all their family and friends a very happy New Year.

Mazin – Zena and Sam wish their dear children, grandchildren, relatives and friends, Rabbi Yossie and Chanie, together with their children and all the supporters of Chabad, a happy, healthy and peaceful New Year and well over Yom Kippur.

Menton – Judith, Jonathan, Jessica and Joshua wish their family and friends and all the community a happy and healthy New Year.

Molho – The Molho family wish all their family and friends a healthy and happy New Year and much success to the New Chabad House of Bournemouth.

Myers – Sandra wishes Rabbi Yossie, Rebbetzin Chanie and family and all who support Chabad a happy, healthy and sweet New Year.

Ozdamar – Mahir and Anne would like to wish family and friends a happy and healthy New Year.

Pentol – Bella and Bernard wish all family and friends a Happy New Year.

Rossano – Lise and Roger, together with Robert, Amy, Adam and Gabrielle would like to wish their dear parents, grandparents, family and friends a healthy, happy and peaceful New Year and an easy fast. May all our dreams come true this year.

Sibthorpe – Marguerite wishes all her clients, family and friends Shana Tova.

Son – Tina, David, Lara and Avi wish a happy and healthy New Year and well over the fast to Yossie, Chanie and family, and to all our family and friends.



Wingate – As I will be in one of our former colonies for the Yomtvim I would like to wish Rabbi Yossie, Chanie and family together with all at Chabad Shana Tova Umetuka.
Colin Wingate

Wynbourne – Cheryl, Jonathan and Ami would like to wish everyone a healthy, happy and prosperous New Year.



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Policing your community

Dorset Police has introduced a Policing Pledge – a promise to you, our communities, consisting of 10 points on which we are bound to deliver. A central theme of the Pledge is to keep you informed of how Safer Neighbourhood Teams are working on crime and policing issues that local communities set as their priorities.

That is why it is especially important that we hear from you about what matters to you where you live, work or worship – look out for opportunities to do this at the Safer Neighbourhood meetings listed on our website www.dorset.police.uk, where you can also find the Policing Pledge in full.

After businesses and residents in the area of Lansdowne Road, home to the Chabad Lubavitch Synagogue, identified anti-social behaviour linked to vagrancy, begging, alcohol and drugs misuse as a community priority, Safer Neighbourhood Officers and their local authority partners conducted a partnership visit, known as an Environmental Visual Audit, to the area to gather intelligence and identify anti-social behaviour hot-spots.

Safer Neighbourhood Officers have since carried out patrols, using Stop and Search powers, under the Misuse of Drugs Act (1971), to target persistent offenders, and have made arrests for alcohol and drug-related crime.

A 43-year-old man, from Bournemouth, was served an Anti-Social Behaviour Order (ASBO), following a joint application by Dorset Police and Bournemouth Borough Council, after complaints from local residents of persistent begging and intimidation while under the influence of alcohol. The order bans him from entering, or being found in, Bournemouth and Boscombe town centres until November 2010.

Safer Neighbourhood Officers have also made contact with businesses and residents to implement tailored prevention measures. One local business, whose custom was badly affected by anti-social behaviour occurring on nearby steps, worked with officers to remove public access to the steps and the issue was resolved.

Bournemouth and Poole's Alcohol and Licensing Enforcement (ALE) Team has been supporting the Safer Neighbourhood Team by visiting all on and off-licensed premises in the area, offering support and advice.

In a further bid to reduce anti-social behaviour, the ALE Team also encouraged off-licences in the area to sign up to the 'one can' policy – in which premises agree not to sell lager, bitter and cider in single cans or to sell cans where the alcohol strength exceeds 5.5 per cent. As well as addressing



community priorities, Dorset Police officers respond to any reports of crime and pursue criminals relentlessly in support of law-abiding citizens and bringing offenders to justice.

A Bournemouth man was recently convicted of racially-aggravated harassment after sending an anti-Semitic letter to a Rabbi. The man, aged 46, posted the letter to the Rabbi's family home in June 2008. He was arrested later that month by officers, Sergeant Steve Lyne and PC Chris Berry and was found guilty of the offence at Winchester Crown Court in July 2009. He was remanded in custody and is due to be sentenced in September. ■ **Chabad**

For more information on the Policing Pledge or local Safer Neighbourhood Teams call: Dorset Police on 01202 222 222 or visit www.dorset.police.uk.

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Safer Neighbourhoods is a commitment by Dorset Police and Dorset Police Authority to improving the quality of life in your community, by working together with partner agencies to tackle the issues identified by local people as those that matter most.

There are a number of opportunities that your Safer Neighbourhood Team will provide for you to voice your concerns. This is your chance to influence the service that we, the police, and our partner agencies provide.

There are 78 Safer Neighbourhood Teams across Dorset. Get in touch with your team today and let them know your concerns.

Find out today who's making your neighbourhood safer in:

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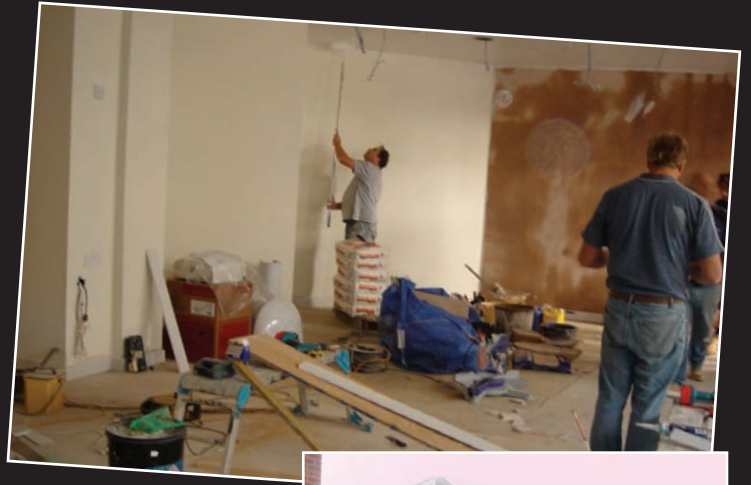
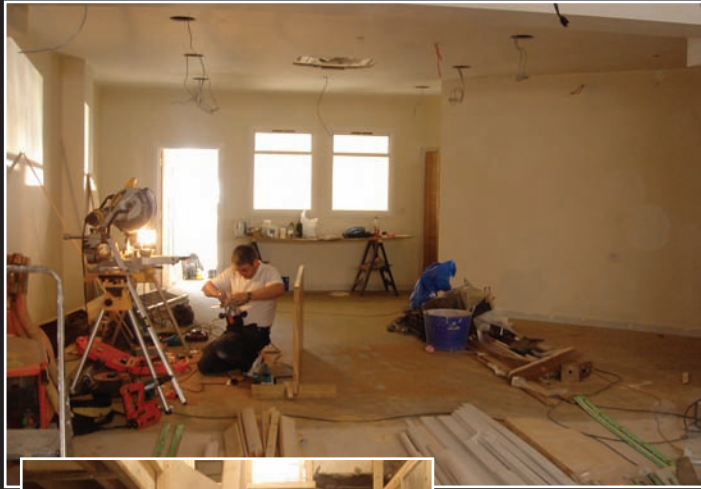
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Project 20!





Benjamin Netanyahu

By Mendel Alperowitz

It was when serving as Israeli ambassador to the U.N. that Bibi Netanyahu made his first appearance in the Rebbe's court. On the evening of Simchat Torah (Thursday October 18) 1984, as thousands had gathered in the main synagogue at 770 Eastern Parkway, the Lubavitch headquarters in New York, the young newly appointed ambassador entered the sanctuary. Ushered by the Chassidim surrounding him to get closer to the Rebbe, Bibi made his way through the overflowing synagogue to the Rebbe's dais.

Tapping him lightly on the shoulder, he said, "Rebbe, I've come here tonight to see you". The Rebbe turned to him and with his gentle yet piercing smile replied, "Just to observe but not to converse?"



That began a 45 minute conversation. "We discussed everything from my personal life as a Jew to the smallest detail in the Israeli army. His knowledge of the Air Force, ground troops and military strategies as well as the Israeli politics was so accurate and up to date. I imagine he knew more than some of our top officials," later recalled the Prime Minister.

To the house of darkness

"You're going to the house of darkness, (to the U.N., which at the time wasn't the best of friends with Israel), but you must remember that even the greatest darkness can be dispelled by a single flame. Remember whom and what you represent, the Jewish people and the Jewish nation." The Rebbe told him.

On Hoshana Rabba (Thursday October 14) 1987 as the Rebbe was distributing "Lekach" (traditional honey cake) at his

Sukkah, Netanyahu came with several Israeli representatives. When Netanyahu said he would soon be ending his term as ambassador the Rebbe encouraged him to persist, saying that he doubted there could be a better replacement. The Rebbe also reminded him of his abilities in serving the wider community, just as his predecessor Benjamin (son of Jacob), who was the only one of the twelve tribes born in Israel, did.

"In the U.N. you have the opportunity to influence Jew and non Jew alike, and this is a responsibility, to be active in influencing the Seven Noah Laws upon the non-Jews in the UN," said the Rebbe. "He gave me the Lekach and confidence to persevere and continue to stand strong in representing the Jewish people with pride," said Netanyahu.

“...he once again came to the Rebbe seeking his guidance...”

Before returning to Israel to join the Likud party in the 1988 elections, and continue his political career, he once again came to the Rebbe, seeking his guidance and blessings.

After relating to the Rebbe his upcoming plans, the Rebbe paused for a moment and said "you are just beginning a new position; you will need to struggle 119 Knesset members". "At the time this seemed to me as a distant fantasy," said Netanyahu in an interview with Yediot Acharonot, "but now I realise this is as a portrayal of my position as Prime Minister".

Their relationship did not end there; when Bibi and his wife Sara gave birth to their son Yair they received a letter from the Rebbe. Explaining that Yair in Hebrew means light, the Rebbe blessed the couple that they merit that the infant bring much brightness into their life.



On May 13 1990, while serving in Yitzchak Shamir's Government as Deputy Foreign Minister, Netanyahu came to N.Y. to visit the Rebbe. It was Sunday, and true to his weekly custom the Rebbe was standing at his office door greeting the thousands of people who had come to greet him, seeking his advice and guidance. The Rebbe would receive everyone, giving them a blessing of encouragement and a dollar bill to be distributed to charity.

Firm and positive conversation

We had brief conversation; he blessed me to stand strong. He said there is still much work to be done before Moshiach comes and that I should act now. It was a firm and positive conversation.

Even after the Rebbe's passing in 1994, the relationship continued. In September 1996, Netanyahu paid a brief visit to his Ohel (resting place) in Queens, to say a silent prayer at the grave.

"The Rebbe's capacity to unite great learning, great sagacity, great understanding with a warm Jewish heart, with a grounding which is unmatched in the Torah - this unique combination made him, in fact, a unique figure," Mr. Netanyahu said at a press conference, after his visit to the Ohel in the Montefiore Cemetery in Cambria Heights, Queens, where he read from the Book of Psalms and lit a candle.

He remembered especially what he called the Rebbe's "penetrating gaze," which he said went right to the essence of things. "The Rebbe was able to see the important things in our lives as human beings and as Jews," he said. Netanyahu called the Rebbe, whose counsel he had sought several times, "the most influential Jew of our time, I pray that we shall live up to all that he believed about us" ■ **Chabad**

Flame of the future...

Leora Gerson

Leora is a lovely young lady who has inherited her parents quiet dignity. Jonathan and Joanna are great friends and supporters of Chabad, and we wish them lots of nachas with Leora and their other lovely children Louis, Ariella and Levana.

1. How old are you and when is your birthday?

I am 11 years old and my birthday is on October the 16th. I was born on the first day of Succot.

2. What is your favourite colour?

My favourite colours are pink, blue, yellow and purple.

3. What school do you go to?

I have just started Year 7 of Talbot Heath Senior School.

4. How does it feel to be the only Jewish girl in your class?

It is very interesting because there are several people who had never met anybody Jewish and I teach them about Judaism and they teach me about their religion. Even though we may not agree with each other, we are still good friends.

5. What is your favourite subject?

English because I like writing stories and I would like to be a writer when I am older. I have already started my first story with lots of chapters which I hope will be turned into a book and published.

6. What is your favourite food?

My favourite lunch is my mother's cheesy pasta and my favourite dinner is my mother's steak and rice. SCRUMPSHELICIOUS!!!!!!!!!!

7. What is your earliest memory?

I remember seeing dolphins in the Red Sea when I was 3. There was one called Flipper which I very nearly touched. He came an inch away from my finger but I couldn't quite reach him.

8. What are your hobbies?

I love to read and I think that's why I want to be a writer. I also like ice-skating, trampolining and boating.

9. If you won the lottery one day, what would you do?

I would donate some money to tzedakah and depending on the amount of money I won, I would use the rest to pay my bills and my mortgage and save some.

10. How would you make the world a better place?

I would give tzedakah and I would campaign against global warming.

11. Where is your favourite place to go in Bournemouth?

The beach because it's really fun to play on.

12. What was your favourite part of Camp Gan Israel?

It's all really fun but I like the songs best.

13. What is your New Year resolution?

To keep all my stuff tidy.

14. Describe Chabad activities in one word.

Amazing!

15. Which person in Jewish history do you like most?

Miriam, because she was a good big sister to Moses, and watched after him when he was in the river and advised the princess who to use as a nurse - their own mother, of course!



16. If 3 wishes of yours would come true what would they be?

Moshiach would come because there would be no war and my cousin would not have to be in the Israeli Army and global warming would stop. My second wish would be that I would be successful with my writing career. My third wish would be to marry a nice Jewish man and have lots of children.

17. I understand that you have used your passport. Where have you been?

I have been to Eilat 5 times, Florida 8 times, Switzerland 4 times, New York 3 times, Tel Aviv, Herzlia and Majorca twice, Mauritius, Marbella, Holland, Sardinia, France on a school trip and some day excursions from Switzerland.

18. Tell us a little more about your travels.

I went to Holland when I was 3. I woke up at 5 in the morning and ran to my parents' bed. "What's the matter?!" they cried. "There's someone outside making funny animal noises!" I wailed. I was so surprised when I went outside and found a cockerel!

19. What do you say about the new Chabad House?

Brilliant!

20. What would you like to do special in your Bat Mitzvah year?

See my extended family from all over the world and go on holiday with my immediate family ■ Chabad

Your months at a glimpse

By Rabbi Yossie Alperowitz



ELUL

Elul is the last month of the Jewish calendar year. The month's *Mazal* in the Zodiac is *Betulah* "Vigro" – the Maiden, alluding to the Children of Israel who open their hearts only to G-d in Heaven. Elul follows the month of Menachem Av when one increases in Torah study in the evenings, corresponding to the tribe of Zevulun, who supported the tribe of Yissachar, allowing them to study Torah.

Rosh Chodesh Elul begins the final forty day period culminating with Yom Kippur, the Day of Atonement, when Moses ascended Mt. Sinai to prepare the second tablets. The entire month of Elul is a time for self-introspection and reconciliation of our deeds throughout the entire year. From Rosh Chodesh Elul through Hoshana Rabbah (and in some communities through Shemini Atzeret) we add Psalms chapter 27 in our prayers. Throughout every weekday of this month, except for the last day, we blow the *Shofar* to remind us that Rosh Hashana is coming and that we need to return to the path of G-d. In Sephardic communities, *Selichot* prayers are recited throughout the month and in Ashkenazic communities, during the last week of the month.

The four letters that make up the word Elul אלוּל are Aleph, Lamed, Vav and Lamed. They are an abbreviation of various phrases from the Torah and Scriptures which highlight the areas that require strengthening and increase during this month:

a) אָנִי לְדוּדֵי וְדוּדֵי לִי – Ani Ledodi Vedodi Li (I to my beloved and my beloved to me). This verse emphasises the loving relationship between the Children of Israel and G-d which is

expressed through *Tefillah* – prayer.

b) אָנָּה לִידוֹ וְשִׁמְתִי לָךְ – Ina Leyado Vesamti Lecha (G-d will designate a place of refuge for the unintentional murderer). This verse also alludes to Torah study, the safest "refuge" from the evil inclination.

c) אִישׁ לְרֵעֵהוּ וּמִתְנֹת לְאֲבוֹנִים – Ish Lere'eihu Umatanot Laevyonim (Each man to his friend and gifts to the poor). In this verse we have reference to *Tzedakah* – charity.

d) אֵת לִבְכֶּךָ וְאֵת לִבְבֵּי בְנֵי לִבְבֶּךָ – Et Levav'cha V'et Levav (G-d will circumcise your heart and the heart of your children). This is achieved through *Teshuvah* – returning of the hearts to G-d.

e) וַיֹּאמְרוּ לְאֵמֶר אֲשִׁירָהּ לָהּ – Vayomru Leimor Ashirah LaHashem (They said, "I shall sing to G-d"). Song is related to joy. The fact that the first letters of these four words rearranged spell the word Elul, teaches us that all the above should be permeated with joy.

The final countdown to Rosh Hashanah begins 12 days before Rosh Hashana, on the 18th of Elul. Each day from then onwards, represents a month: The 18th Tishrei, the 19th Cheshvan, the 20th Kislev, until we arrive at the last day – the 29th – which represents Elul. Each day we reflect upon another month of the past year and plan how to improve these months during the coming year. The 18th of Elul is also a special date on the Chabad calendar. It is the birthdays of Rabbi Israel Ba'al Shem Tov, founder of the Chassidic movement in the year 1698 and of Rabbi Schneur Zalman of Liadi – the "Alter Rebbe" – founder of Chabad in the year 1745.

TISHREI

Tishrei is the first month of the Jewish calendar year. This should not be confused with the fact that Nissan is the first on the list of the lunar months. This is the case because the Children of Israel were given instructions to sanctify the new month upon sighting the new moon for the first time on Rosh Chodesh Nissan, the month of the Exodus, which G-d proclaimed "the first of the months." However, the years of our calendar are calculated from Tishrei, following the view that man was created on the First of Tishrei.

Its *Mazal* in the Zodiac is *Moznaim* "Libra" – the Scales. Its shape reminds us, that on Rosh Hashana, G-d weighs all our deeds of the past year. It corresponds to the tribe of Dan, meaning "judge," alluding to the Day of Judgement on Rosh Hashana.

Being the seventh month in line from Nissan, which as mentioned above, is considered "the first of the months," Tishrei is also called "the seventh month." The very same letters of the Hebrew word for seven – שֶׁבַע – sheva, spell the Hebrew word *sova*, which means "full" and the root of the word *shevua*, which means "oath." This is because there is no other month that is so full with festivals as the month of Tishrei. It begins with "days of awe" – Rosh Hashana, Yom Kippur, and the days in between them – "the 10 days of repentance" – and concludes with "days of joy" – the festivals of Sukkot, Shemini Atzeret and Simchat Torah. Hence in the seventh month (Tishrei), we are "filled" with all the spiritual strengths we require for the entire year, similar to one who takes "oath" upon entering a term of agreement to a commitment.

The first three letters of its name תשרי, are a Tav, Shin and Reish, the last three letters of the Hebrew alphabet in the reverse order. This alludes to the central theme of the month – Teshuvah – returning to the path of the Torah, which often requires a complete “turn around” of a life style or previous habits. Alternatively, the name Tishrei means “leave go” and “forgive” in Aramaic, alluding to the Day of Atonement during this month, when G-d “frees” us from our iniquities and forgives us. The common lesson from both of these explanations is that when we return to the path of the Torah, we truly deserve to be forgiven for any past misdeeds.

CHESHVAN

This month’s *Mazal* in the Zodiac is *Akraw* “Scorpio” – the Scorpion, alluding to the challenges we face in our Divine Service during the period of Exile. It also corresponds to the tribe of Naftali, which means “joined,” alluding to the reunion of the Children of Israel upon the consecration of the Third Temple after Moshiach will come, which is set to take place in the month of Cheshvan. In contrast to Tishrei, this month has no festivals at all. It is also the month, according to the view of

Rabbi Eliezer, when the great flood in the days of Noach had begun and therefore, is known as Marcheshvan, “bitter” Cheshvan.

On the other hand, Cheshvan is the month when Solomon completed building his Temple. And although its consecration was postponed from Cheshvan until the following Tishrei, the consecration of the Third Temple, as mentioned, will take place in Cheshvan.

Cheshvan is also known as “Yerach Bul” – “the month of Bul” (Kings1 7:38). Amongst the reasons given for this is because the Hebrew word “bul” בול is related to “yibol” יבול, which means wither and fall, and in Cheshvan the leaves of the trees wither and fall.

In the days of the Second *Beit Hamikdash*, returning from the pilgrimage to the *Beit Hamikdash* for the Holiday of Sukkot, Jews who lived furthest from Jerusalem arrived back home on the 7th of Cheshvan. In Eretz Yisrael, to this very day, one begins to add the request for “rain of blessing” in the weekday prayers on the 7th of Cheshvan.

Although the season of rain in Eretz Yisrael begins earlier, the request for rain



was postponed for the benefit of those who would still be on their return trip from Jerusalem.

In a sense, the 7th of Cheshvan is the culmination of the Sukkot festival, because that is when the Sukkot pilgrimage ends, and even nowadays that we have no Temple, the 7th of Cheshvan represents the concept of maintaining the joy we attained during the festivals of Sukkot, Shemini Atzeret and Simchat Torah even after we have returned to our mundane, “Cheshvan” lifestyle. ■ **Chabad**

(sources: Devar Yom Beyomo, Kitzur Shulchan Aruch, Metzudot David, and Sichos of the Lubavitcher Rebbe)

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Chabad Hebrew School year report 2008/9



Imagine a Hebrew School where kids don't want to miss a day. They come in with a smile and leave humming a Jewish song. Walking through the halls you can hear the sound of lively discussion, of singing, laughter, a prayer. Image a child who feels the warmth and spirit of Judaism. Image the pride of his or her parents.

This Hebrew School was established in the year 2008 by popular demand and takes place every Sunday from 9:30 am – 12:00 pm at the Chabad House, 20 Lansdowne Road.

This year was the first year of the renewed Chabad Hebrew School. The children had a fabulous time learning all about Judaism, they learnt the weekly Parsha, General Knowledge and a full new program which

was recently established called Aleph Champ.

The children learnt the letters and vowels in a fun, competitive way. These classes provide for the children a sound Jewish education filled with joy and meaning. From the Hebrew alphabet and reading skills the general Torah knowledge, the children – who are taught by caring teachers, can't wait to attend the following week.

Towards the end of the year the children had a trip to an ice-rink, a soft-play and a park, they had a fun time and really appreciated the fact that they got to go on a trip plus all the extra fun that they had including help building a Sukkah, help pop-up a Sukkah, going to mail thank you letters to their parents, making projects,

build a menorah out of clicks which was then kindled at the childrens Chanukah party by Zach Levine, a shining student of the School.

Bournemouth Chabad Hebrew School is a branch of the internationally renowned C.H.S. organisation, and affiliated with Aleph Champ **Chabad**

For more pictures of the Chabad Hebrew School go on our website www.BournemouthChabad.org

For more information or for booking contact the Chabad House on 555367 or 268953.



A Tribute to Betty Kasmir a”h from her son-in-law Larry Kaye

Everyone's thoughts about mum, Betty, Savta, have been put into so many beautiful words during the last few days by her grandsons and echoed by all who knew her. Her love for her family, her friendship to so many, her vitality and her infectious enthusiasm, not only on important issues, but ordinary everyday things, such as the taste of freshly baked bread.

I have so many memories going back for 40 years when I was courting (to the younger people, that's going out together) I would take Mandy home after an evening out, we sit and chat for 10 minutes or so and then there would be a resounding thud as a shoe banged on the floor above, telling me it was time to leave, or mum would appear at the top of the stairs and say "Mandy, can I see you a minute".

All of us had a favourite dish which mum would make for each of us and she was always in her element when she was giving. Each one of us boys were recipients of mum's excellent choice of ties.

Mum will also be sadly missed by such establishments as Clinton Cards. She never missed an occasion to send a card, letter or note during happy or sad times, to close friends or casual acquaintances.

The Kasmir and Kaye families go back much further, when in 1949 my father used to take a young and beautiful Betty Kershaw up to London for her bridal fittings. That beauty, both inside and out, never left her and she will never leave us.

There is nothing ordinary about a Jewish woman, she is a potential wellspring of goodness and faith, reflecting all that was given at Sinai, single, married, mothering, working, building, healing. Every daughter of Israel is a precious resource of unique creative energy.

Even so, when King Solomon composed his eloquent tribute to Jewish womanhood, "EYSHIT CHAYAL" a woman of valour, he began with a question; "who will find her?". We learn from the wisest of all men that she is not apparent, not easily found.

Mum was a precious resource of unique creative energy. My father-in-law, John, found his eshit chayil over 60 years ago and through their children, grandchildren and great grandchildren will continue to build Jewish homes in her memory.

Halacha Corner

THE MEZUZAH

We are commanded to write out the verses in Deut. 6:4-9 and 11:13-21 and to attach them to our doorposts, this attachment is called a MEZUZAH.

1. The verses must be written by a Sofer (a qualified scribe) on a single sheet, in a single column and in lines of equal length.
2. The material and the ink must be the same as those used for a Torah scroll and the sheet must be ruled.
3. Small margins must be left on the top and bottom.
4. The text must be written in order and with the right hand.
5. It is customary to use 22 lines with the last two words at the beginning of the last line and with the second passage beginning after a space on the last line of the first passage and to write the Divine

Name Sh-D-Y on the reverse of the sheet opposite this space.

6. A MEZUZAH should be inspected every few years
7. The sheet is rolled up from its end and inserted into a tube with a gap in it to allow the Divine Name to be seen and the tube is attached to the upright post of the door, preferably in its outer hands-breadth and at the bottom of its upper third. It must be on the side to the right of a person who is entering. It is attached to the surface of the doorpost or inserted into a hole less than a hands-breadth deep.
8. The tube is placed diagonally with the beginning of the text highest and closest to the inside of the doorway.
9. The person who attaches it first recites the blessing "...Who commanded us to affix a MEZUZAH".



10. Every doorway or gateway must have a MEZUZAH provided it has a lintel and two doorposts that are at least 10 hands breadths high and provided it is the entrance to a Jewish-owned space which is used for purposes of dignified living.
11. The space should have an area of at least 16 square cubits.
12. If a space has more than one door each of them requires a MEZUZAH.
13. A person who rents a house is required to affix a MEZUZAH outside the land of Israel, after 30 days. ■ Chabad

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TZVI ALPEROWITZ'S BARMITZVAH

By Jean Lurie

Together with many others, I was privileged to attend the celebrations for Tzvi's Barmitzvah held on the 7th July at the Queens Hotel.

This was a fantastic evening which commenced with a warm welcome by the Alperowitz family to every guest as we entered, making us feel part of the Simcha. The evening's smooth running was in the capable hands of Andrew Kaye as MC and he introduced each Speaker with style, grace and good humour which added to the enjoyment.

The superb catering was organised by Chanie Alperowitz assisted by Lise Rossano with her team of helpers. The food was delicious with a very varied menu and so plentiful that if the Hall could have held even more people than were squeezed in, there would still have been no shortage of food! However, we did wonder how the waitresses would manage to get round each table as the Hall was so crowded - but they succeeded!

Chanie and her daughters with their special hairstyles for the occasion all looked gorgeous, but naturally we

couldn't see the men through the Mechitzah unless they were invited to speak, when we saw them standing at the microphone.

As for Tzvi - well, he was outstanding and obviously his parents, brothers and sisters, grandparents and all his family were extremely proud of him as he made his speech so confidently, without any hesitation or stumbling - quite remarkable for such a young man.

“it was delightful to see him and listen to his powerful delivery...”

A few weeks prior to this event, he was on the trampoline in the garden of their home showing the ladies attending Chanie's Pirkei Avot Shiur, all the acrobatic jumps he could perform! In just the short intervening time between then and his becoming Barmitzvah, he seemed to have grown and developed into this confident articulate young man.



It was delightful to see him and listen to his powerful delivery. Tzvi is well known for his happy disposition and smiling face as he greets the many people that visit his family, and I'm sure that everyone who was present at the celebration wishes him a very bright, successful and happy future, together with all his family.

Just a few days later on Shabbat at the first Service in the new Chabad Centre, we had the pleasure of hearing Tzvi leining so superbly. Well done Tzvi, you are a credit to your parents, as indeed are all your siblings. Mazal Tov to you and all your family.

Rabbi Yossie and Chanie, thank you for inviting us to share in your family Simcha and for making us all feel so welcome. ■ Chabad





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The Return of the Shlocks (This time better dressed)

By Derrick Cohen

There is very little doubt that music plays a big part in G-d's plan of creation and is the means of allowing man to be in touch with his soul. Thereby forming an attachment to 'The Almighty' Himself. From earliest biblical times we find man expressing his devotion in prayer through the medium of musical soul "and Moses and The Children of Israel burst into song at the splitting of The Red Sea". King David composed psalms of praise whilst playing the harp and in the times of the temple The Levites would show their thanksgiving by playing their instruments and later on in history classical music became the forte of generations culminating in compositions used in other places of worship. And in opera many operettas portray heart rendering performances that are soul inspiring.

There is no doubt that music has the ability to uplift and influence us through its mystical power. For the past 60 years the world has been transformed by the echoing sounds of 'Rock and Roll' 'Punk Rock' and 'Rockabilly' following in the footsteps of 'Gospel Sounds', 'Folk Music', 'Blues', 'Jazz' and 'Boogie Woogie'. And now thanks to the efforts of Lenny Solomon and his band of rockers who first appeared on the rock scene in 1986 we even have Jewish Rock! Their mission, to encourage

Jewish pride, identity and awareness by promoting Jewish continuity through music.

A year ago they came, they saw and they conquered, but this time on their eagerly awaited return they surpassed even that. Captivating a full house at The Queens Hotel with another exhilarating array of musical sound and song that again no one wanted to end. Over 130 people stomped and clapped as the band took us through show stoppers from West End and Broadway musicals, plus old favourites and others newly presented. Together with hit songs performed by artists from the rock era all with a special twist and Jewish themed lyrics.

"it wasn't long before many were again dancing around the tables..."

To see the audience transformed from the mundane to be as one with themselves rocking and swaying to the rhythm of their youth, was a sheer delight and it wasn't long before many were again dancing around the tables in Chassidic style similar to those audiences



in the cinema during the film 'Rock around the Clock' that made Bill Haley and The Comets legends in their lifetimes. But unlike those cinema audiences, our conga eel weaving lines of separated sexes had to be very careful not to intrude on each others paths lest they be accused of mixed dancing! Then it was all over once again and the shining faces could only show a picture of pure delight. It had again been an exhilarating evening the pulsating rhythm taking us into another world.

My highlight was being able to watch the drummer perform and reliving my boyhood dreams of wanting to be a star drummer.

We bade our farewells to all and sundry and as I passed Bournemouth's oldest swingers Maurice and Helen Kaye 97 and 95 respectively, In jest I asked if all this was before their time? Their answer was "You should have seen the Charleston days, that was something special".

All that remains is to give thanks to Rabbi Yossie and Chanie and everyone at Chabad for another wonderful 'Shlock Rock' evening.

The refreshments were as always, delicious and served up in a professional style. There is only one request on everyone's lips "Can we have a repeat performance please?"

There is no doubt that Rock is still alive and kicking, especially Jewish Rock and more than 130 people certainly showed their appreciation as they twinkled their way home clutching their packets of Shmura Matzos. They must have been quite a sight dancing in the streets. Meshuganas!

N.B. Recently there was an article in The American Times Magazine headed 'Punk Is Not Dead' It has simply gone to Indonesia and found a new audience of misfits and street kids. 'Now that is music to my ears!' ■ Chabad



Meet Chabad's Chatan Torah

Michael Roy Chanochs

Michael was born in Durban, South Africa in 1967. His paternal grandfather, Abraham, emigrated from Varklan, Latvia to South Africa as a child in the early 1900's, while his maternal grandfather was born in South Africa.

Son of Jeff and Shirley, and brother to three sisters, Michael enjoyed a Jewish education at Carmel College, Durban, where he was Head Student and Rugby Captain. He went on to study at the University of Witwatersrand, Johannesburg, from where he graduated with Bachelor of Science and Dentistry degrees.

Michael is proud to be a third generation Chanoch dentist, having followed in the footsteps of his grandfather and father, with whom he practised in Durban before emigrating to the UK with his wife, Carla,

in 1997. They settled in Bristol, where their two daughters Serena and Amy were born, before moving to Bournemouth in 2004 in search of a larger Jewish community (on the coast!).

One of the reasons I married Michael was for his considerate, kind and generous nature. He is always compassionate, tries to live his life with a smile, and with the ethos of 'treating others as he would like to be treated'.

It is this basic decency, which, amongst other principles, he endeavours to teach our daughters, for which he is loved and admired by his family, friends and patients. He is a loving and devoted husband and father who has always provided generously, both emotionally and materially, through good and difficult times.



Being a humble man, Michael does not feel worthy of this great honour which has been bestowed on him and he will no doubt continue to strive to achieve greater heights as a man, and as a Jew.

May Hashem bless him with a long and healthy life, for the world is a better place with him in it.

...and Chabad's Chatan Beraishit

Eddie Cramer

Born into London's prevalent and vibrant Jewish East End in the 1940s, Eddie was brought up in a strictly orthodox background despite many hardships endured by his family, including wartime evacuation to Wales.

With shuls on virtually every corner of the East End in those days, it was not surprising Eddie's childhood revolved very much around Yiddishkite. He celebrated his Bar Mitzvah at Great Garden Street Synagogue.

Under the leadership of the now Lord Greville Janner, Eddie joined the Brady Ramblers, a well-known Jewish folk music group. This popular group would meet at the renowned Brady Boys Club to rehearse and then perform and entertain at different venues in and around London, including the Mansion House. Singing both solo and with the choir, Eddie also played an instrument called a toff miriam, a small drum originating from the Middle East.

The Brady Ramblers formed a (singing) zimria touring the entire country. The Hadassah hospital in Jerusalem, and the prime minister's residence were just a few of the 24 venues at which they performed during their four week stay. The Ramblers performed 500 shows over 10 years, with credit to Greville Janner as the inspiration behind their success, and culminated in their farewell tribute at The Prince of Wales theatre. All monies raised from concerts

were donated to Brady Club to help under privilege children.

Visiting Eretz Y'Israel was to fuel Eddie's appetite for the rest of his life – a country which he and his wife would return on numerous occasions sharing their love of the Holy Land together and then with their two daughters and two grandchildren.

At the age of 15 Eddie commenced a three year apprenticeship in menswear retail at the exclusive Piccadilly store Simpsons. This was the start of his love affair with the public. A seven-year stint as manager of a menswear shop in the London Hilton Hotel saw him encounter the likes of the rich and the famous, including American celebrities George Raft, Telly Savallas, George Sanders, the astronaut Neil Armstrong and many 1960s pop idols. Eddie eventually took up a managerial position in an exclusive menswear shop in Loughton Essex where he remained employed for a record 32 years. Here he was to meet clientele from the world of footballer including the late Bobby Moore, Harry Redknapp and Terry Venables, snooker player Steve Davis as well TV personalities Michael Barrymore, Mike Reid and Alan Sugar, all of whom were regular customers.

Eddie never neglected his love or commitment to Shul. As a respected member of Newbury Park Synagogue, he served on the Board of Management, and subsequently at Chigwell and Hainault



Synagogue where he regularly attended services, proudly accompanied by his two daughters. Providing a Jewish upbringing and education was top priority for Eddie and his wife.

Eddie is always ready to give a helping hand and gets on well with everyone. He moved to Bournemouth with his wife in 2004, the first to agree it was the best move they ever made, because it meant their lives would now become inextricably entwined in Chabad. Eddie says Chabad Bournemouth figures predominantly to the extent they look upon Rabbi Yossie and Chanie and other community members not only as friends but family. Eddie feels Chabad is very much a team effort where everyone pulls together equally, therefore he sees this mitzvah as being shared with all his fellow friends. His grateful thanks go to Rabbi Yossie and Chanie for bestowing this honour. His wish is that Chabad go from strength to strength and enjoy many happy and fruitful years, serving our needs for which we are all most grateful.

Meditations on a Tuna Sandwich

By Aron Moss

QUESTION:

I know this sounds petty but I can't stand making lunches for my kids. Every night I am just about to fall into bed exhausted, and just then I remember that I need to make sandwiches. I still do it, but I can't say I do it with love. I guess I feel that much of my life is taken up with mundane things like packing lunchboxes. Must I resign to that fact that my life has boiled down to making tuna sandwiches?

ANSWER:

Making tuna sandwiches is far from mundane. It is a holy activity. With every lunchbox you pack you are performing a sacred duty, one that dates back to the times of the Holy Temple in Jerusalem.

In ancient Israel, the Temple in Jerusalem was the focus of Jewish spiritual life. It was the home of G-d in which the kohanim, the priests, and their assistants, the Levites, brought sacrifices, burnt incense and spent their days meditating and singing to G-d.

This priestly tribe lived a life completely dedicated to spirituality. They did not have jobs, did not own property, but rather devoted themselves to studying G-d's laws and singing His praises. They represented the entire Jewish people before G-d, and through their service they brought down divine blessing for the entire world. To do this, they had to

be well educated in matters of the spirit and totally focused on their mission.

But they had to eat. You can't study and pray for the world all day on an empty stomach. And so the rest of the Israelite nation would provide the material needs of the priestly tribe. People would bring offerings of food and donations of money to the Temple to support the kohanim. It was a reciprocal relationship. In return for the holy service the kohanim provided, their every need was looked after, and they were free to completely focus on their spiritual tasks without having to worry about paying the bills or doing the shopping. The priests brought G-d's blessing to the people. The people brought them lunch.

"If children are priests serving G-d, parents are the supporters providing their needs"

Today we no longer have the Holy Temple, and so we do not have the service of the kohanim to bring us blessing. But we have a substitute - our precious children. They are our holy



priests, innocent and pure souls who go to school every day, say their prayers and study the Torah without a worry in the world.

When children sing their songs and learn the Hebrew letters, their voices reach the highest heavens, just as the service of the kohanim in the Temple used to do in the days of old. And when G-d hears their voices, so pure and sweet, He showers us with blessings and love.

But if children are the priests serving G-d, parents are the supporters providing their needs. When you make tuna sandwiches, you are ensuring that your little kohen will have the sustenance he needs to do his work. When you stretch yourself to pay the school fees and ensure your child has an authentic Jewish education, you are donating toward the upkeep of the Temple, the safe and pure sanctuary in which your child's soul can thrive. When you give up on luxuries and personal ambitions to be able to support your child's education, you have brought a true sacrifice on G-d's altar.

So next time you mash mayonnaise into the tuna and wrap up the sandwiches for your holy little priests, remember that you are fulfilling a sacred task, providing their needs so they can learn carefree. As much as you are giving them, they are giving you back far more. ■ **Chabad**



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A Tenth Man for the Minyan

Late at Night, Under Soviet Rule By Rebbetzin Chana Schneerson

The following story happened in the USSR in 1935, a time when Soviet oppression was at its peak, and the KGB was tracking all Jewish activity that was defined as “counterrevolutionary, anti-government.”

One night, at 11 p.m., a knock was heard on the door of Rabbi Levi Yitzchak Schneerson, the chief rabbi of the city of Dnepropetrovsk. An older woman entered the apartment. She looked around nervously to make sure that there was no one there besides the rabbi and his family.

“Rabbi,” she whispered. “I have come from a distant city that I cannot identify by name. In another hour, at midnight, my daughter and son-in-law will be here too. They are both serving in high-level government positions; coming here is fraught with danger for them. It was only after I begged and pleaded with them to go to a Rabbi who would arrange a proper Jewish wedding for them that they promised me they would.”

But they set the condition that the chupah (wedding ceremony) would take place in your home, Honored Rabbi, and nowhere else. I came in advance to give you time to prepare for their arrival.”

At exactly midnight, the couple arrived. They were immediately brought into a side room so that no one would see them.

The Rabbi began to prepare for the marriage ceremony. First, he needed to get a minyan (quorum of ten adult male Jews). By now it was after midnight. The streets were empty, deserted; not a living creature could be seen. Where would it be possible to get another eight - aside for the Rabbi and groom - to complete a minyan at this hour?

The marriage needed to take place that night at any cost. A delay could not be afforded. It was necessary to get eight “kosher” Jews - people that could be relied upon to keep a secret and not tell anyone what they had seen. Otherwise, the lives of the Rabbi, the young couple,

and everyone present would be in danger. Within half an hour, the room held nine men. Only one was missing, a tenth man for the minyan.

What did the Rabbi do?

In Rabbi Levi Yitzchak’s apartment building, a young Jew had been assigned by the government to serve as head of the housing committee. It was his responsibility to spy and keep careful tabs on any irregular movements in the home of the Rabbi and verify that no religious ceremonies were taking place.

It was to him that the Rabbi sent a messenger, asking him to come.

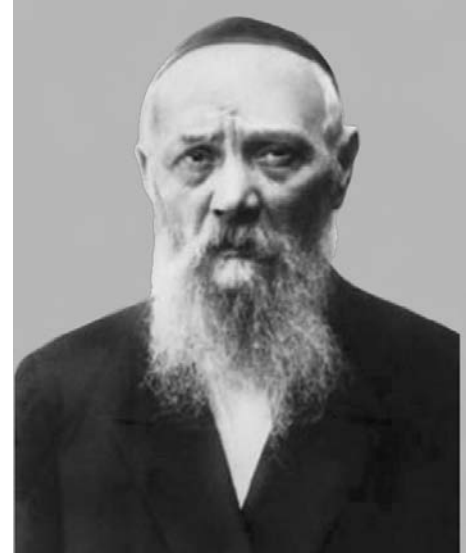
“the young man rushed to the windows and closed all the shutters...”

When he arrived, Rabbi Levi Yitzchak told him that he wanted him to serve as the tenth man of a minyan, so that he could conduct a Jewish wedding for the young Jewish couple that was getting married that night.

“Me!?” He jumped back as if bitten by a snake. “Yes, you!”

The young man rushed to the windows and closed all the shutters. Then he sat down quietly and alertly watched the unfolding events.

The rebbetzin brought a big tablecloth to serve as the chupah canopy, and four of those present, like living posts, held up its four corners.



When the ketubah (marriage contract) was drawn up, the bride and groom were summoned from their hiding place in the other room. The bride’s face was veiled and the groom tried to cover his face, too, so he wouldn’t be recognized.

The ceremony began. No candles were lit due to the bride and groom’s fear of discovery. Seven circles were conducted around the groom as is customary, the Rabbi arranged the marriage and recited the seven blessings.

The groom put the ring on the bride’s finger and said “Behold you are betrothed to me...” The ceremony was complete.

It was now 1:30 am. The bride and groom hurried to vacate the premises, as did all the other participants - except for two.

These were people who held Communist Party cards. They took their cards out of their pockets, approached Rabbi Levi Yitzchak, and said emotionally:

“As of now, Rabbi, we are with you and we do not want to part from you. All of this” - pointing to their cards - “is worth nothing to us when we are with you, Honored Rabbi...” ■ Chabad





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