KOL KINLOSS

NEWSLETTER OF FINCHLEY SYNAGOGUE

שמיני
Shemini

בס״ד

KINLOSS

WWW.KINLOSS.ORG.UK

24 Nisan 5783 / 15 April 2023 כד׳ ניסן תשפ״ג

SHABBAT WILL START AT 7:41pm AND TERMINATE AT 8:47pm

Rosh Chodesh Iyar is Friday and Shabbat

FRIDAY NIGHT

6:45pm Friday Night sing-a-long Minyan in the Liora Graham Beit Midrash

7:15pm Mincha, Kabbalat Shabbat and Ma'ariv in the Large Deal Hall

7:15pm Sephardi Mincha, Kabbalat Shabbat & Ma'ariv

SHABBAT MORNING SERVICES

7:45am HASHKAMA in the Liora Graham Beit Midrash

9:00am Rabbi Dr Raphael Zarum's Rambam Shiur in the Large Deal Hall
'Hilchot Yibum v'Chalitzah - Law of the Brother-in-Law'

9:00am SEPHARDI SERVICE in the Sephardi Synagogue
led by Rabbi Heller and Reuben Gorji

9:15am MAIN SERVICE in the Main Synagogue led by Chazan Eli Sufrin
Kriat Hatorah by Michael Fluss
Rabbi Lawrence will speak

9:30am THE MINYAN in the Nissan and Rifca Deal Halls
Kriat Hatorah by Carl White
Rabbi Lawrence will speak

9:45am YOUTH SERVICE in the Liora Graham Beit Midrash

10:15am Anim Zemirot Club in the Newman Room led by David Lesser

10.45am CHILDREN'S SERVICES
Ages 0 – 4 - in the Silver Suite - run by Lara Bassalian & Coral Harding
Reception to Yr 2 – in the Nemetnejad Room – run by Natalie Sommer
Yr 3 - Yr 4 - in the 1st floor classrooms - run by Ellie Marantz & Gila Schajer
Yr 5 - Yr 6 - in the Newman Room - run by Ella Frankfurt & Natan Ruback

We will resume Kiddushim next Shabbat

SHABBAT AFTERNOON

7:40pm Mincha followed by Shiur by Rabbi Lawrence
titled "The First of the Zugot"

8:47pm MA'ARIV & TERMINATION OF SHABBAT
in the Liora Graham Beit Midrash

Parashat Shemini – Food for Thought

The latter part of this week's Parsha introduces the details of Kashrut: which animals are permitted, and which are not. It also explains that animals which have not been slaughtered appropriately or have died naturally are not suitable for Jewish consumption.

Four-legged beasts must have a cloven hoof and chew the cud. These do include deer (which is occasionally available kosher) and giraffe (which is hard to slaughter painlessly).



Fish must have fins and scales. There are differing minhagim and opinions on the scales of some species, such as turbot and swordfish (neither acceptable to Ashkenazi Poskim). Essentially birds must belong to traditional and identified groupings of non-predatory/non-scavenging types. There are some communities who believe that the turkey, which was not known in the Biblical/Temple era is *not* part of the kosher tradition. Accordingly, they hold it not to be kosher.

Insects and swarming animals are prohibited. There is an exception for a couple of designated locust species. Although, the Jewish world is largely of the view that we cannot be sure which of these species, some Yemenite and Moroccan communities do have a tradition and view stuffed locust with rice as a delicacy.

I am often asked if these laws were perhaps true to their time and grounded in early hygiene and dietary safety concerns. Aside from the fact that many cultures have fared reasonably well on grubs and rodents, frogs, snails and horses, it goes very much against the grain to accept an answer where Hashem is telling us to do something for our benefit but then allowing the rest of humanity to poison themselves.

When broad principles of ethical and decent living are given it is normally clear that they have a wide ambit. At the end of the listing of these laws, we are told that they come from Hashem who elevated us from Egypt. Implicit in this is that they are part of our national covenant. Perforce, the laws of Kashrut are to be understood on a spiritual and not a medical basis.

This proposition is reinforced by a statement by the great commentator Rashi (d1105), who observes that when we pass a non-kosher butcher shop, we ought not shudder in disgust at the treif meats on display within; rather, we should acknowledge that others are permitted to eat these foods but we are required to distance ourselves from them.

At the conclusion of the Parsha, we are told that this body of laws is, "to distinguish between the impure and the pure, and between the creature which may be eaten and the creature which may not be eaten." (Leviticus 11, 47) The commentators note that it is not enough to know the difference between a cow and a donkey, we should be sensitive to the fine distinctions between correct and improper slaughter. The Torah certainly does not leave room for "kosher style".

In calling upon us to make distinctions, the Torah hints at one of the underlying purposes of Kashrut. The Torah is demanding of us awareness. We are supposed to consider the origin of our food; not just grab or wolf down whatever lies before us. Moreover, we are supposed to exercise self-censorship despite our tastes. Even if we are drawn to the smoky aroma of sizzling bacon, we may not eat it. Even if we like the roast beef on offer, but it has been improperly killed, we may not eat that either.

We are reasonably adept as masters of our lives and live in a society where we like to be able to define what we want and to get it... and to get it now. The laws of Kashrut remind us that we do not have unfettered freedom. "I am Hashem who elevates you from the land of Egypt to be your God. You shall be holy because I am holy." Even on the most mundane level of what we eat, Hashem calls upon us to acknowledge that we are a part of a people, answerable to our Redeemer and charged with a noble purpose.

Keeping kosher, alone, does not make a person good. The Rabbis confirm that eating strictly kosher but in a gluttonous manner is despicable and unholy. Nonetheless, our dietary code is an essential limb of our heritage and Jewish living.

Rabbi Ovadiya Seforno (d1550) observes that Hashem brought us out of Egypt so that we could become closer to him. The effort we put into learning about and keeping kosher, to do his bidding brings us closer, still. The Talmud encourages us; if a person does just a little to raise their spirituality in this regard, then Hashem will raise them many times over.

May our reach for more godly lives with each meal that we eat be met with Hashem extending His blessing to our households and our daily lives.

Shabbat Shalom

Rabbi Jeremy Lawrence

SHEMINI STATISTICS

MITZVOT: 17 OF THE 613 MITZVOT, 11 POSITIVE AND 6 NEGATIVE
VERSES: 91 (13TH SHORTEST OF THE 54 SIDROT)
WORDS: 1238 (13TH SHORTEST)
LETTERS: 4670 (13TH SHORTEST)
HAFTARAH: 40 VERSES (5TH LONGEST OF THE 80 HAFTAROT)

PAGE NO.	SONCINO	HERTZ	ARTSCROLL
SIDRA	651	443	588
HAFTARAH	667	454	1168

Observing the Omer



One of the more befuddling seasonal challenges is the plethora of traditions regarding the Omer. The requirement to count 49 days comes straight from the Torah (Vayikra 23:15).

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה: עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לה':

And from the day on which you bring the sheaf of elevation offering—the day after the sabbath—you shall count off seven weeks. They must be complete: you must count until the day after the seventh week—fifty days; then you shall bring an offering of new grain to Hashem.

During the Temple period an Omer of grain (about 3 ½ litres) was harvested by each household and taken to the Temple as an offering. No grain from the new harvest (Chadash) could be eaten until the Omer offering had been brought.

The "day after the Shabbat" is explained by the Rabbis of the Talmud as the day after first day Pesach. "Shabbat" is used within the Torah to denote festivals and not just the seventh day. However, the Sadducees and Karaite literalists understood that day one of the count would be the first Sunday after Pesach and Shavuot, accordingly, would always fall on a Sunday. Their reasoning is augmented by the lack of a specified Torah date for Shavuot (6 & 7 Sivan).

The Talmud (Yevamot 62b) identifies the period as one of tragedy and recounts how Rabbi Akiva lost 24,000 disciples from Pesach until Atzeret (Shavuot). Within the 49-days, we observe a period of mourning with a measure of celebration on Lag BaOmer (the 33rd day of the Omer) where we are told none of the students perished. According to tradition there were 33 days of plague

But what is the period of mourning? And what are the observances?

The Tur (Yaakov Ben Asher 1270-1340) says that there should no marriages nor haircuts throughout the 49 days, though records an opinion that from Lag BaOmer (18 Iyar) onwards they are permitted. This opinion is cited as the correct minhag by the Shulchan Aruch (1563 by Yosef Karo 1488-1575). The Shulchan Aruch rules that mourning carries on until the 34th day in the morning.

A third opinion assumes that deaths did not occur on the more joyous days where we do not recite Tachanun. It takes the 33 days from the day after Rosh Chodesh Iyar till Erev Shavuot. A fourth in the Mishna Berura (R' Yisrael Meir Kagan 1838-1933) from the first day of Rosh Chodesh Iyar (30th Nissan) until 3 days before Shavuot (when the Israelites were assembled in readiness at Sinai).

Minhag Anglia is not to have weddings from 2 Iyar up until but not including Rosh Chodesh Sivan (with the exception of Lag BaOmer, when they are permitted).

The Rema (R' Moshe Isserles 1520-1572) states that one should follow the minhag of the city and not have some following one custom and others another as it would look as if we were observing two Torahs.

The restrictions of the Omer are less arduous than the 3 weeks between 17th Tammuz and Tisha B'Av. Greater latitude is given to shaving, for those who need to look groomed at work. The Mishna Berura is explicit that one can say shehechiyanu (for example) on new fruits. According to many Poskim, if there is a need one can buy new clothes as the essential prohibitions are only on weddings and music/dance.

The reason given in the Talmud for the plague which blighted R' Akiva's students was that they did not accord each other due respect. The observance of the mourning is supposed to inspire us to distance ourselves from hatred, jealousy and desire for glory; to pursue love, modesty and peace.

In the spirit of respecting diversity of minhagim, R' Moshe Feinstein (1895-1986) in his Responsa (Iggerot Moshe, OC 1, 159), he allows people who observe mourning in one period to attend the wedding of someone who holds by a different minhag.

Yom HaShoah (27 Nissan), Yom HaZikaron (3 Iyar), Yom Haatzmaut (4 Iyar) and Yom Yerushalayim (28 Iyar) have all been added to our calendar in the recent decades. These observances mark the transition from the 1930s to 1967; from near total destruction to the near fulfilment of a 2,000 year redemptive dream. Ours is an evolving chiastic calendar marking cycles within cycles, a journey onwards, anchored in ancestral time.

The Omer should be counted while standing.

May we stand and be counted amongst those who are blessed to see the light of complete redemption and the glory of our mourning turned to joy.

Shabbat Shalom & Chodesh Tov

Rabbi Jeremy Lawrence

APRIL 2023 EVENTS

Alzheimer's Disease

"How the Biomarker and Treatment Revolution is resolving this global Pandemic."

THURSDAY 20th APRIL, 7.30PM

Rabbi Lawrence in Conversation with Dr Emer MacSweeney



Co-founder, Dr MacSweeney, is CEO and Medical Director of award-winning brain and mind clinic Re:Cognition Health to provide a specialist service in the neurological assessment and imaging of cognitive impairment, neurovascular diseases and traumatic brain injury, including the provision for medico-legal expert opinion. Health Clinics in both the UK and US, are also major centres for international trials of disease-modifying and new symptomatic drugs for Alzheimer's disease and other neurological conditions.

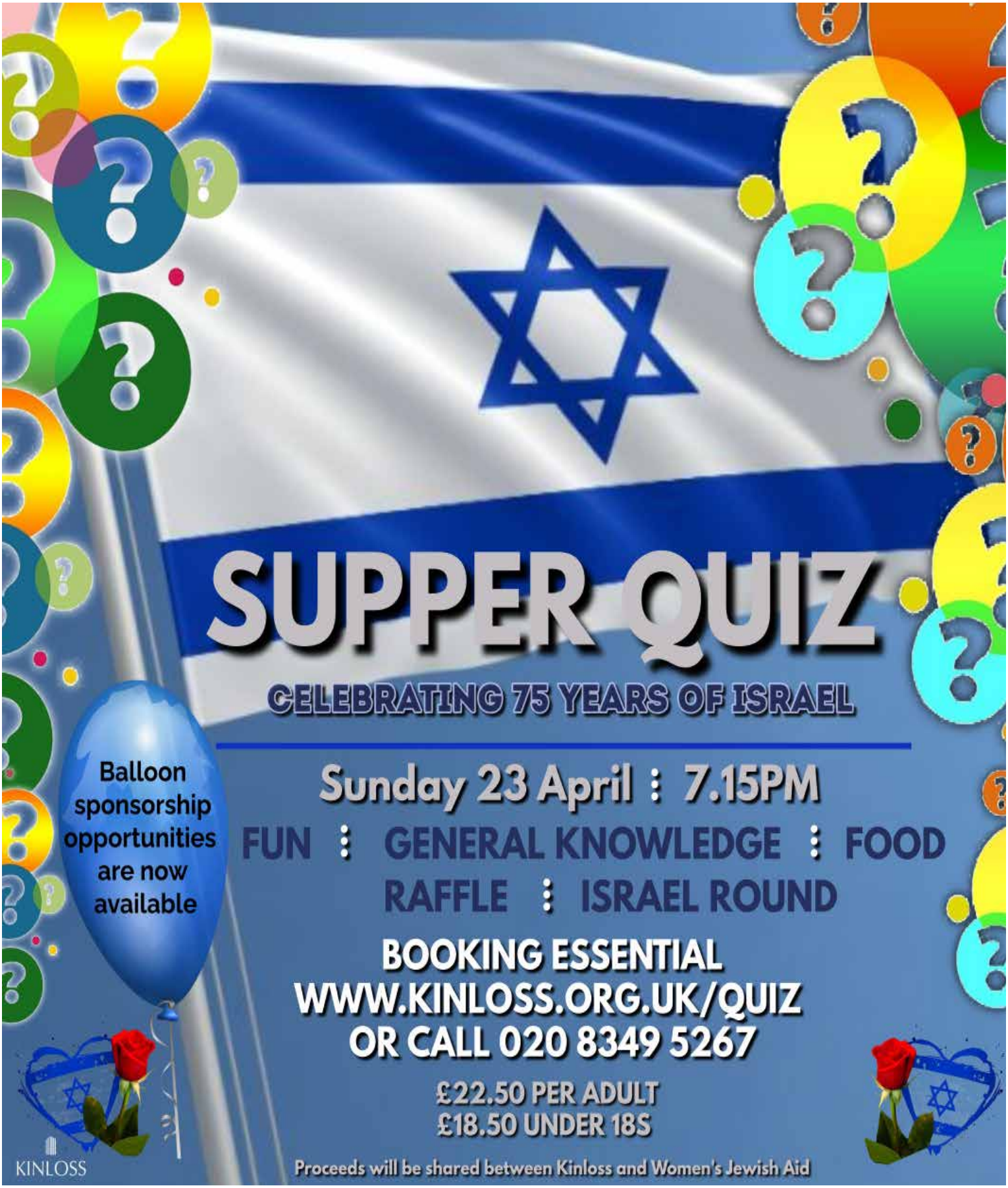
Book Now

www.kinloss.org.uk/brain

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Re:Cognition Health
Brain and Mind Experts

APRIL 2023 EVENTS



Would you like to sponsor a Kiddush in the Minyan on Shabbat?
Please sign up via:
www.kinloss.org.uk/minyankiddush

APRIL 2023 EVENTS





ANIM ZEMIROT CLUB

Will not take place this Shabbat



Kinloss Cares

What can we offer?

- Welfare Phone Support
- Bereavement Support
- Financial assistance through the Phyllis Nathan Trust (www.kinloss.org.uk/pnt)

Advice on communal services

- Shopping

Contact Rochelle
020 8349 5263
kinlosscares@kinloss.org.uk

Applying to a Jewish school?

CERTIFICATE OF RELIGIOUS PRACTICE (CRP)

Office of The Chief Rabbi

DON'T BE LEFT BEHIND. MAKE SURE YOU KNOW HOW TO COLLECT CRP POINTS

And don't run out of time!



The CRP Process has changed

There are no longer any online options for collecting points

The Tribe course is available to attend in person only

The online Kabbalat Shabbat Services are no longer an option for collecting points

Friday night can be attended for collecting points OR Shabbat morning services (ONE TOKEN PER WEEK)

Recording attendance to shuls commences from 21st April 2023

TO REGISTER PLEASE GO TO : WWW.KINLOSS.ORG.UK/CRP

TRIBE CRP JUDAISM COURSE

Attend all 6 sessions to collect 2 points for your CRP form

tribe

Topics include:
Shabbat, Jewish Calendar, Tefilah, Limmud Torah, Kashrut and Israel

Courses will be run at:
Borehamwood United Synagogue
Finchley United Synagogue
South Hampstead United Synagogue

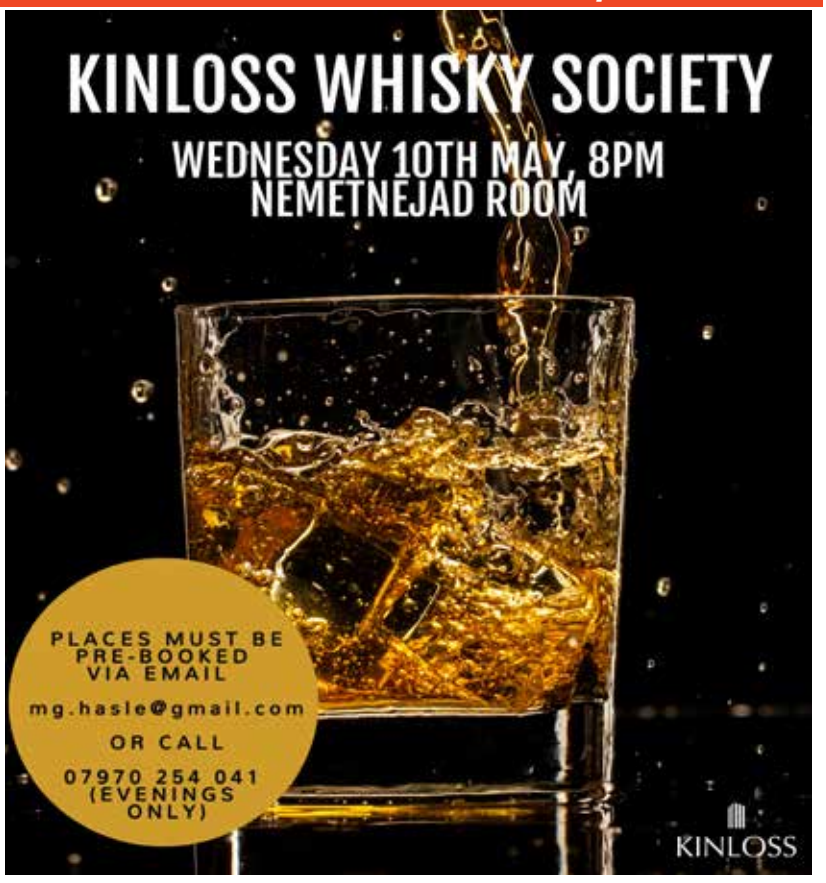


All dates, details and booking information can be found at

WWW.TRIBEUK.COM/CRPCOURSE

KINLOSS WHISKY SOCIETY

WEDNESDAY 10TH MAY, 8PM
NEMETNEJAD ROOM



PLACES MUST BE PRE-BOOKED VIA EMAIL

mg.hasle@gmail.com

OR CALL

07970 254 041 (EVENINGS ONLY)

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We welcome
Rabbi Yisroel Fine
to the Rabbinic Team at Kinloss

Rabbi Fine will be joining Kinloss part time to assist in the delivery of pastoral needs, Shabbat support and Shiurim

Rabbi Fine has been one of the longest serving US Rabbis.

Prior to retiring from Cockfosters and N Southgate Synagogue in 2014 he achieved significant successes, including the founding of the Wolfson Hillel Primary School, the growth of the Hadley Wood Jewish Community, the infuential Cockfosters Learning Centre, and the opening of the Cockfosters Mikvah in December 2011.

Aside from being an excellent spiritual leader, Rabbi Fine is also an avid cricket lover and is a member of the MCC. Prior to leading the Cockfosters and N. Southgate community, Rabbi Fine, originally from Swansea, was Minister to the United Hebrew Congregation of Newcastle-Upon-Tyne from 1974 – 1981, before serving as Rabbi of Wembley until 1986. Rabbi Fine received his Semicha from Gateshead Yeshiva and after getting married, spent time in Israel learning in the Mir Yeshiva in Jerusalem.

Since retiring from Cockfosters Rabbi Fine has served in various U.S. Synagogues and other communal organisations.

KINLOSS tribe

Shemini

9:25am - Breakfast Shmooze in Youth Flat

9:45am - Youth Service - Liora Graham Beit Midrash

Followed by a Dvar Torah and Kiddush sponsored by Kinloss Youth!

PRE PESACH PAINT NIGHT!









youth@kinloss.org.uk

Kinlossyouth

07827031851

Kinloss Presents

The Disputation by Hyam Maccoby



Referred to by Rabbi Lord Jonathan Sacks z''l as '*a powerful reconstruction of one of the most fascinating but ultimately tragic encounters between Jews and Christians in the Middle Ages'* The Disputation showcases the dramatic debate of 1263 in the court of Spanish King James I of Aragon, between Nahmanides, a leading Jewish medieval philosopher, kabbalist and commentator and the Dominican friar (a converted Jew) Pablo Christiani.

The subject of this debate was whether Jesus was the Messiah. A fraught debate ensued with any number of potential and actual complications for the Jews….

Kinloss is putting on *The Disputation* soon and casting is now underway. We are looking for actors willing to be a local star.

Would you or someone you know like to audition?

If so, please email Sarah Davis at
sarah@dramaticsarah.co.uk

Auditions immediately following Pesach!

DAILY MINYAN:

SERVICES (שבת **see front page)**	Sun 16th 25 Nisan	Mon 17th 26 Nisan	Tues 18th 27 Nisan	Wed 19th 28 Nisan	Thur 20th 29 Nisan	Fri 21st 30 Nisan Rosh Choesh
Shacharit	8:00am	7:00am	7:00am	7:00am	7:00am	6:50am
Shacharit 2		8:00am followed by Sanhedrin by Rabbi Lawrence		8:00am followed by a shiur on Mishlei with Rabbi Lawrence	8:00am followed by a shiur with Rabbi Heller	
Sephardi	8:00am	6:30am	6:30am	6:30am	6:30am	6:30am
Mincha / Ma'ariv	7:30pm	7:30pm	7:30pm	7:30pm	7:30pm	7:15pm

Please support the morning Minyanim
Services are in the Liora Graham Beit Midrash

WE URGENTLY NEED VOLUNTEERS TO JOIN OUR SECURITY ROTAS

Shul members, PLEASE join our security rotas for shifts.

Our Shul is one of the most visible, high profile buildings in London.

The Community remains on a serious state of alert and we **MUST** provide a visible deterrent.

You would only be required for one hour every 8 weeks, on Shabbat morning.

Please email : securekinloss@yahoo.co.uk
or call Martin Shiers on 07831 836 031
to volunteer

Shul for the mind - is a unique prayer service for people living with dementia and their family carers. (Professional carers are welcome).

All are invited to come and connect spiritually through prayer, song and of course a great kiddush.

Contact Rochelle in the office on 0208 349 5263

The next Shabbat Luncheon Club will take place on **Shabbat 22nd April.**

Please RSVP to Rochelle in the office on 0208 349 5263

kinlosscares@kinloss.org.uk

by **Tuesday 18th April**

THE KEHILLA WISHES חיים ארוכים "LONG LIFE" TO THE FOLLOWING WHO HAVE YAHRZEIT

Shabbat 15 APRIL

Marilyn Azizollahoff	Mother
Charlotte Collins	Mother
Stephen Landy	Brother
Francesca Miller	Mother
Cilla Summers	Mother

Sunday 16 APRIL

Rosalind Fine	Mother
Gloria Reuben	Husband

Monday 17 APRIL

David Gradel	Mother
David Levy	Father
Parviz Namdar	Father
Simin Rahimzadeh	Father
Leslie Rotenberg	Father
Zena Wagner	Mother
Ann Winkler	Mother

Tuesday 18 APRIL

Sharon Heller	Father
Rhoda Robinson	Father
Donald Sharpe	Brother
Linda Sharpe	Father
Michael White	Sister

Wednesday 19 APRIL

Iraj Elghanian	Mother
John Josephs	Mother
David Marks	Father

Thursday 20 APRIL

Stephen Barnett	Father
Malcolm Chaplin	Brother
Howard Josephs	Mother
Beatrice Primhak	Mother

Friday 21 APRIL

Elizabeth Azizoff	Mother
Rochelle Bard	Father
Yvette Kamlish	Mother
Helene Levene	Mother
Rachel Shababo	Father
Susan Sharp	Father
Michael Zabaroff	Mother



The Bridge Club is closed until 18th April 2023

The club meets weekly. Self-taught bridge will be played with a possibility of Supervision.

All abilities are welcome, feel free to bring a friend.

Tea, coffee and biscuits will be provided and there is a weekly cost of £3 Kinloss Members and £5 non Members.

If you would like more information, please contact Lucy on 0208349 5267

CONSECRATIONS:

16/04/23 12:00 in Bushey Old in memory of Helen Hantman Z"L

23/04/23 11:00 in Bushey Old in memory of Sybil Frankfurt Z"L (mother of Barbara Zucker)



FINCHLEY SYNAGOGUE USEFUL PHONE NUMBERS

Rabbi Jeremy Lawrence: 07501 895 124
Shimon Gillis, Chief Operations Officer: 020 8349 5264
Safeguarding Officer, Jason Marantz: 02083495262 / safeguarding@kinloss.org.uk
Shul Office: 020 8346 8551
Kinloss Cares: 020 8349 5263