

28/ 29 AUGUST 2020

ט' אלול תש"פ

Shabbat commences at 19:42pm and terminates at 20:43pm

KINLOSS SHUL IS OPEN FOR SERVICES

PLEASE NOTE SERVICES FOR SHABBAT AND SUNDAY MUST BE PRE-BOOKED BEFORE 9am ON FRIDAY 28th AUGUST

Friday night 7.30pm:

Mincha and Kabbalat Shabbat in the Nissan and Rifca Deal Halls

Sephardi Friday Night Service at 7:00pm in the Sephardi Synagogue

Shabbat morning services:

HASHKAMA 7:45am in the Nissan and Rifca Deal Halls

MAIN SYNAGOGUE 9:15am led by David Garbacz.

Kriat Hatorah by Robert Owen

Rabbi Lawrence will speak

THE MINYAN 9:30am in the Kinloss Suite.

Kriat Hatorah by Josh Singer

Rabbi Laitner will speak

SEPHARDI SERVICE 9:30am in the Sephardi Synagogue

led by Rabbi Heller and Reuben Gorji.

Shabbat Afternoon:

7:40pm Mincha

Shiur by Rabbi Laitner titled

'Messages for the month of Elul from Parashat Ki Teitzei'

8:43pm Ma'ariv and the Termination of Shabbat

in the Nissan and Rifca Deal Halls

“You cannot ignore”

In this week's Parasha we are told the commandment of returning lost property. The Torah declares: 'And so shall you do with his garment, and so shall you do with any lost articles of your brother which he has lost and you have found. You cannot ignore it.' (Devarim, 22:3). If one sees an object that someone else has lost, you have to take it, look for its owner, and go out of your way to return it to them. In other words, it is a moral requirement that if you find a camera, for example, belonging to someone else, you simply cannot ignore it and leave it where it was found.

Rashi comments that this phrase is that you will not be able to “cover your eyes pretending you cannot see it.” Even if you convince yourself that it is none of your business, deep down you know that you are purposely avoiding the situation. The Torah does not just say, “Do not ignore it,” as if we are given a sound piece of advice, rather it states fact, “You cannot ignore it.”

This commandment is key to understand who to live your life as a good person. We are told that we cannot ignore something that may be of importance to another human being.

Over time, the commandment of returning lost property has taken a wider perspective: we are not only told to make great efforts to return a lost item to the person to whom it belongs, but to return a person to oneself, to help restore their self-identity. You cannot ignore a person's call for help at a time of need. The Torah states that we simply cannot ignore people in our community who need help. As we have just entered the month of Ellul and we are in the period of getting ready for Rosh Hashana and Yom Kippur, this message is prevalent and important. We must help and give to people who need it the most and turn our eyes away and ignore them.

Ki Teitze Statistics

Mitzvot: 74 of the 613 mitzvot, 27 positive & 47 prohibitions
Verses: 110 (28th longest of the 54 Sidrot)
Words: 1582 (23rd longest). Letters: 5856 (26th longest)
Haftarah: 10 verses

Page No.	SONCINO	HERTZ	ARTSCROLL
Sidra	1098	840	1046
Haftarah	1115	856	1201

Counting on Hearing the Shofar

One of the Covid Questions up in the air until last week was whether (or not) we might be allowed to blow Shofar through Ellul and on Yom Tov in shul. We were blessed with an affirmative, with some guidelines on making sure that the shofar is clean, blown by someone in good health and directed well away from the listening public. The suggestion that the Shofar might need a mask is problematic as there is a need to hear the direct voice of the shofar, not echoed, nor enhanced (which would include filtered).

For those unable to hear Shofar in shul on Sunday (Second Day Rosh Hashana), we will be aiming to provide a few out-of shul options – weather permitting.

Aside from all the health guidelines, the laws of Shofar are manifold; which animal horns are acceptable, the length of the shofar, its shape, the famous rabbinic dispute over the nature of a “Teruah” (three medium wailing blasts or nine short sobbing ones?), the intention and location of the *Baal Tokea* (who blows) and the intention and location of those who hear it.

The Talmud (Rosh Hashana 16a) establishes that while thirty blasts of the Shofar is the Torah requirement, there should be sixty blasts. The additional thirty are to confuse the Satan. This is not because he can’t follow a machzor and hasn’t read the Talmud – but because he is confounded by our displaying the extra effort in our love of a mitzvah.

The first thirty, before the Mussaf Amida, are known as the Tekiyot de-Meyushav (the seated ones), whereas those in the Amida itself are known as the Tekiyot de-Meumad (the standing ones). Sefardim blow these during the silent Amida, whereas Ashkenazim, predominantly, only in the repetition.

The extra forty blasts at the end of the Amida, were an addition of the Kabbalist, the Ariza”l (R’ Isaac ben Shlomo Luria 1534-72). Where the final are 40 placed is also subject to custom - before or after or even before and during the final kaddish.



Though we take 100 blasts almost for granted today, there was a long-standing Minhag Anglia (and elsewhere) to blow only a dozen notes in the repetition of the Amida (over and above the initial 30).

Maimonides records that in his father’s day, (late 11th century) the shofar was still blown on Shabbat in the shul of the municipal Beit Din (honouring the precedent of Rabbi Yehuda HaNassi in Yavne after the destruction of the Temple). Naturally there are halachot explaining what to do if the wrong note is blown or if the poor *Baal Tokea* is struggling to get a note at all.

One idea we normally take for granted (another of those cheder certainties) is that the core mitzvah is to hear the shofar, rather than to blow it, and accordingly the beracha we recite in shul is *Lishmoa Kol Shofar*, to listen to the voice of the Shofar. Indeed, this is the beracha we find in our machzorim and is as recorded by Maimonides in his Hilchot Rosh Hashana (3:10)

Of course, as Maimonides points out, we know that listening satisfies the mitzvah of Yom Teruah Yihiye Lachem (Bemidbar 29:1) otherwise we would *all* have to blow shofar, just as we all must wave a lulav. However, Rambam’s approach to the beracha is not without challenge.

The Rosh (Asher ben Yechiel 1250-1327) records the opinion of Rashi’s son in law, Rabbenu Tam (1100-1171) that the blessing is *Al Tekiat Shofar*. (Blessed are You O Lord our



15th Century Woodcut, Venice

God, King of the universe who has sanctified us by His commandments and who has commanded us to *blow* the shofar). This is also how the beracha appears in the Machzor Vitry, the oldest complete prayer book we have, dating back to the late 11th century.

Rabbeinu Tam's position would be consistent with the principle of "*shomeia ke-oneh*", that listening is tantamount to reciting/participating. This is the underlying reason why we are able to let someone make Kiddush for us and why the *Chazarat HaShatz* (the reader's repetition of the Amida) covers the requirement to daven the Amida for everyone in shul who is listening attentively, even if that person didn't or was unable to daven for himself. The shofar is, as it were, a wordless prayer.

In the third chapter of *Hilchot Tshuva* (Halacha 4), Rambam presents the symbolism of the shofar as a rousing alarm. He observes that it is a decree (unexplained in the Torah) but conjectures that by allusion, it calls on "those who sleep to awaken from their sleep, for those who slumber to arise from their slumber, examine their conduct, repent, remember their Creator... return from his evil way and improper

thoughts." In his *Hilchot Shofar, Sukkah veLulav* he repeats his understanding that the essential mitzvah is to listen.

For Rambam, the act of blowing is simply a necessary step in the generation of the "voice". This must be produced correctly and with intent. However, it is not the making of the sound that is holy; it is the sound itself.

Does Rambam's position require us to understand the Shofar as Hashem's call to us rather than our expression to Hashem of raw emotion? After all is not the Teruah is modelled on the "*yelala*" understood as a crying wail or sob? It would be wrong to overlook its emotive overtones.

Rambam's language does not preclude such an understanding. While he presents his interpretative allusion supported by verses, his emphasis is on the hearing. What might be the justification for a mitzvah for us to hear *our* cry? Perhaps that it is generic and universal. It is the cry of no-one in particular. It is the cry of "everyman", "everywoman", "anyone".

In this, too, we see the sense of the beracha *Lishmoa Kol Shofar*. For the cry to be universal, it cannot be "owned" by the Baal Tokeah. It can be no more "his" than any/everyone else's.

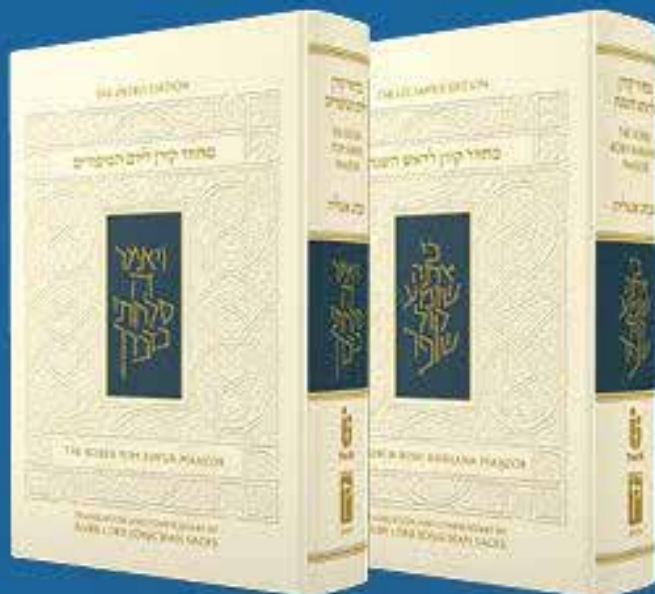
May our listening this year be active and "participatory"; not a mere hearing of sound but an engaging with it and an interpretation of it. Shofar is both a personal and collective experience. May it fire us to look inwards or inspire us to look beyond...

And may the great shofar of our redemption herald the unifying of our people, with peace in our land, Hashem reigning in our hopes and in our hearts.

R' Jeremy Lawrence

SPECIAL OFFER FROM THE UNITED SYNAGOGUE

Make sure to get your copy of the
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Rosh Hashana and Yom Kippur



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KINLOSS



LAST FEW SPACES

- Expert Jewish Italian Cook
- Owner of La Cucina di Silvia - Teaches, caters and delivers delicious traditional home-cooking
- Blogger on Jewish cooking

Cooking for the Soul



Inspirational
Rosh Hashana dishes
with Silvia Nacamulli

Tuesday 1st September @ 8pm

Sign Up at

www.kinloss.org.uk/bake

Volunteers Needed

We are looking for more volunteers in the Shul to help welcome people, ensure social distancing and track & trace systems are adhered to.

**If you would like to help,
please email
office@kinloss.org.uk**

SHUL MEMBERSHIP BILLS

We really appreciate you honouring your membership bills at this time

**PLEASE NOTE ATTENDANCES AT ROSH HASHANA AND
YOM KIPPUR WILL BE LIMITED ONLY TO MEMBERS
PAID UP TO DATE**

Please pay your invoices via online BACS payment
OR the member portal <https://myus.theus.org.uk/login>
OR CALL THE OFFICE 020 8346 8551 (OPTION 3)
AND SPEAK TO DENISE
TO PAY BY CREDIT / DEBIT CARD OVER THE PHONE

MAZEL TOV - מזל טוב

* Evelyn and Joe Sassoon, and Adrienne and Stewart Laitner, on the occasion of the wedding this week of Hannah Sassoon to Simon Rosenberg, son of the late Ray Rosenberg z'l. Mazel Tov also to Grandmother Ann Sevitt and both families

* Margi & Leo Abeles on the occasion of the marriage of their grandson Dov, son of Simon & Shifra Abeles, to Rochelle, daughter of Y Z & Rut Grossberger.

Booking system and how to access:

In the interest of health and safety we will be capping the number of people attending services. To book please go to <http://www.kinloss.org.uk/book>

It is essential that we operate a track and trace system on all those attending the building and therefore, individuals MUST book in advance online to attend. Bookings must be made in advance of 24 hours of the commencement of the service. If an option is not available, it is either full or no longer available.

Only members can book in using this system.

Individuals over the age of 21 must have membership separate to that of their parent(s).

To book to attend the Persian services, please email michael@michaelhakimian.com

Seating: Unfortunately, allocated seating in the Main Shul is currently suspended and we thank you in advance for your co-operation.

If you are experiencing problems with booking, please contact the office by email on office@kinloss.org.uk. Please do not attend if you have not received confirmation of booking.

SERVICES (שבת see front page)	Sun	Mon	Tues	Weds	Thurs	Fri
Shacharit	8:00am	7:15am	7:15am	7:15am	7:15am	7:15am
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	Mincha Kabbalat Shabbat 7:30pm

Mazel Tov to the Children in our Community celebrating their birthdays this week

Oliver Wacks (7)
Lev Morris (6)
Joseph Savitz (4)
Rimona Greenaway (7)

Maya Conway (1)
Zev Mosafi (4)
Guy Perilly (5)
Jesse Daniels (3)



Phyllis Nathan Trust

The Trust helps needy people in the Kinloss community and is providing additional support in the current crisis.

If you are in need, or know about anyone who could benefit, please contact Shimon initially on 0208 349 5264.

All enquires will be treated with the utmost confidentiality.

Ivrit Discussion Group

Weekly on Mondays
from 7:30pm-9pm

by Zoom

For more information please contact

Tony Korn direct : tk66654@gmail.com
or go to

www.kinloss.org.uk/ivrit-discussion-group

SHARED READING ZOOM

Tuesday 1st September at 2:00pm

Log in via: <https://us02web.zoom.us/j/83165127721>

Meeting ID: 831 6512 7721

For more information, please speak to:

Kate Fulton on 07801 911 481 or kathrynfulton@hotmail.com



TRIBE COMMUNITY MEMBERSHIP FOR SINGLES AGED BETWEEN 21 - 29

Is your child single and between the age of 21 - 29?

If so, they are not covered under your household membership and funeral scheme.

**It is essential they are members in their own right
cost is £5 a month.**

**This will also enable them to attend weekday,
Shabbatot and Chaggim Services.**

Please sign up here : <https://portal.tribeuk.com/account/tcm/register/>

CEMETERY OPENING, FOR VISITS DURING ELLUL

SUNDAYS 6 & 13 SEPTEMBER 2020

BUSHEY CEMETERY Please note that no transport to and from Bushey Cemetery will be provided	OPEN 6/9/20 09.00 – 17.00 13/9/20 09.00 – 17.00
WALTHAM ABBEY CEMETERY Please note that no transport to and from Waltham Abbey Cemetery will be provided	OPEN 6/9/20 09.00 – 17.00 13/9/20 09.00 – 17.00
WILLESDEN CEMETERY	OPEN 6/9/20 09.00 – 17.00 13/9/20 09.00 – 17.00
EAST HAM CEMETERY	OPEN 6/9/20 09.00 – 17.00 13/9/20 09.00 – 17.00
WEST HAM CEMETERY (At all other times by appointment only)	SUNDAYS 6 TH SEPTEMBER AND 13 TH SEPTEMBER only OPEN 10.00 – 15.00
PLASHET CEMETERY (At all other times by appointment only)	SUNDAYS 6 TH SEPTEMBER AND 13 TH SEPTEMBER only OPEN 10.00 – 15.00

MONDAY - FRIDAY OPENING TIMES

Bushey, East Ham, Waltham Abbey and Willesden Cemeteries are open as follows:

Monday – Thursday 09.00 – 17.00

Friday 09.00 – 16.00.

East Ham Cemetery will be closed on Monday 31 August.

All other cemeteries are by appointment only; please call 020 8950 7767 Option 1 to arrange a visit.

President: Michael Goldstein

Treasurer: Maxwell Nisner

Trustees: Andrew Eder, Claire Lemer, Fleurise Lewis, Nicola Rosenfelder, Barry Shaw, Saul Taylor, Jacqui Zinkin

Chief Executive: Steven Wilson

CRP COURSE FOR PARENTS & CHILDREN



Tribe is part of the US Registered Charity Number 242552

Join us for a six-part online series exploring a variety of Jewish topics

→ **The Jewish Calendar**

Learn about the unique sequence of Shabbat and the Chagim in the Jewish calendar and join us on a fascinating journey celebrating Jewish history.

→ **10/613**

There are 613 Mitzvot in the Torah - Learn about Kashrut and how the 10 Commandments are differentiated.

→ **Creation and Recreation**

Learn the exciting story of creation and discover its impact on our lives.

→ **Sibling Rivalry**

From Cain and Abel to Joseph and the Tribes. What can siblings learn from Bereishit?

→ **Journeys**

The journey to Eretz Yisrael is an overarching theme in the Torah. Have we finally arrived?

→ **I Didn't Mean It**

Does intention (Kavanah) count in Judaism?

The first course starts on **Wednesday 26 August**

All six 30 minute classes need to be completed to get the points in section 4 of the CRP form

→ For more details and to sign up please visit **www.tribeuk.com**

→ **All sessions will be via Zoom** (please contact us on **info@tribeuk.com** for details on how to join by phone)



tribe
www.tribeuk.com



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 [Tribe](https://www.facebook.com/Tribe)



WE'RE STILL HERE DURING THE SUMMER BREAK!

Feel free to contact us throughout the summer break and check out our Instagram page for Q&A's, videos and amazing content!



KINLOSSYOUTH



07827 031851

See you all again in September for the start of the new term!

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

Shabbat 29 AUGUST

David Cramer	Father
Rivka Greenbaum	Mother
Gloria Lebetkin	1st Husband
Jill Pivnik	Mother

Sunday 30 AUGUST

Josephine Cohen	Brother
Michael Green	Father
Julia Jackson	Husband
Clare Lesser	Father
Marilyn Morrow	Father
David Pearlman	Sister
Alfred Poser	Father
Jennifer Sosnow	Father

Monday 31 AUGUST

Loraine Isaacs	Father
Lynda Lasky	Father
Gloria Lebetkin	Brother
Alison Ross	Father

Tuesday 1 SEPTEMBER

Rodwin Jackson	Father
Marilyn Markham	Father
Susan Sharp	Sister
Elimelech Sufrin	Father

Wednesday 2 SEPTEMBER

Richard Ellis	Mother
June Gotkine	Husband
Barbara Kesten	Mother
Fred Leveson	Mother

Thursday 3 SEPTEMBER

Rosalind Gilbert	Mother
Geoffrey Herman	Brother
Gerald Kirsh	Mother
Anthony Lewis	Mother
Phyllis Nathan	Mother
Barrie Tankel	Mother

Friday 4 SEPTEMBER

Pauline Aminoff	Sister
Rebecca Aminoff	Father
Margaret Craven	Husband
Sivi Harounoff	Sister
Andrew Harris	Father
Richard Jaffa	Mother
Carole Mond	Mother
Suzanne Oberlander	Mother
Robert Owen	Mother
Peter Rosen	Father
Joseph Sassoon	Father
May Sinclair	Father

CONSECRATIONS Please note these are being held privately with limited numbers. If you wish to attend please call the family beforehand:

03/09/2020	12:00pm Bushey in memory of Celia Summercorn
07/09/2020	2:00pm Bushey in memory of Theresa Shefras
10/09/2020	11:30am Bushey in memory of Rose Pine
14/09/2020	10:00am Bushey in memory of Audrey Alterman

FINCHLEY SYNAGOGUE USEFUL PHONE NUMBERS

Rabbi Jeremy Lawrence: 07501 895 124

Shimon Gillis, Chief Operations Officer: 020 8349 5264

Shul Office: 020 8346 8551

Kinloss Cares: 020 8349 5263

Jackie Caplin, Safeguarding Officer: 07974 665 418

