
North Hendon Shul NEWS

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Kabbolas Shabbos

By Henry Ehreich

Nothing could be more normal. You come to Shul on Friday afternoon and after Mincha and singing of "Yedid Nefesh" (more about that later), we commence Kabbolas Shabbos with "Lechu Nerananoh". We recite seven chapters of Tehillim, say "Ono Bakoach", sing "Lecho Dodi" and then we go on to "Mizmor Shir Leyom Hashabbos" and then on to "Borchu" and Maariv. Nothing could be more normal than that. But if you delve into the history of Tefillah in general, you will find that in earlier days, before the Anshei Kenesses Hagedolah formulated the Tefillos, there was no specific Tefillah in Shul on Friday night. There were groups who used to get together on Friday afternoon for a meal together and when it got dark, someone made Kiddush. Tefillah on Friday night was in private and there was no set formulae for the Tefillah. In fact, it is brought in the Tosefta in Berochos that Rabbi Tzodok offered the following prayer: "Due to the love that You, Hashem our G-d loves Yisroel Your people, and for the pity that You, our king has pity on the people of Your covenant, you Hashem our G-d have given us this great and holy seventh day, with love"

At the time of the Amoraim in Bavel people started reciting fixed prayers on Friday night and Kiddush was recited at the end of Davening. Since the places for Davening were outside the towns the prayers were lengthened to allow those who were late to finish Davening. Thus "Mogen Ovos" was added, which is not recited on other days of the week. And yet, if we look at early sources of our Tefillos such as the Machzor Vitri, (a source of our Tefillos written by a pupil of Rashi, Simcha ben Shmuel of Vitri, in France) the Siddur Rashi or in the writings of the Abudraham, (Rabbi David Abudraham in Sefer Abudraham completed in Seville, Spain in 1339) you will find no mention of saying Kabbolas Shabbos. Even in the Shulchan Aruch, written by R' Yossef Karo, there is no mention of Kabbolas Shabbos. All he wrote in Siman 277 of Orach Chayim is the following:

1. We do not say Tachanun in Mincha on Erev Shabbos.

2. We Daven Maariv earlier than on other days of the week, and one can light Shabbos lights after Plag Hamincha and one can "accept" Shabbos through Davening Maariv and one may eat immediately
3. In the Berocho of "Hashkivenu" we do not end "Shomair Amo Yisroel Lo'ad" but after "U'vezail Kenofecho Tastirainu" we say "U'feros Succas Sholom Oleinu Ve'al Yerushalayim" etc., as we find in all our Siddurim. The Pri Megodim adds that it is our Minhag to say "Veshomru" on Friday nights after Hashkivenu and other appropriate phrases on Yomim Tovim. This was not the custom of the Vilna Gaon and this is, in fact, the way many Kehillas act in Eretz Yisroel nowadays. In all this there is not one word about Kabbolas Shabbos.

However, when one looks at the Oruch Hashulchan, written by Rabbi Yechiel Michel Epstein, and first published between 1884 and 1893, we see a completely different picture. He writes as follows: "After Mincha one says five chapters of Tehillim, Lechu Neranena etc. We say these particular chapters of Tehillim because they refer to the times to come, to the times of Moshiach, which will be the time for permanent Shabbos. We therefore say these Tehillim before the commencement of Shabbos. We then say Mizmor Le'dovid where there are seven expressions starting with the word "Kol" which correspond to the seven Berochos in the Shabbos Shemoneh Esrei. The six chapters of Tehillim correspond to the six days of the week.

We then say "Ana Bakoach" which represents the 42 letter name of Hashem which was used to create the world which was completed with the beginning of Shabbos (Tosephos Chagiggah Perek 2). Next comes "Lecho Dodi" which ends with the words "Bo'i Challoh, Bo'i Challoh." The Aruch Hashulchan explains that these words refer to the Gemorah in Shabbos (119a) which states that "Rabbi Chanina would wrap himself in finery (Rashi: a garment fringed with tzitzis) and stand towards evening on Friday, and say "Come, let us go out to greet Shabbos, the queen. Rabbi Yannai would put on his Shabbos clothes on Friday and say Bo'i Challoh, Bo'i Challoh – come, O bride, come O bride." We then say "Mizmor Shir Leyom Hashabbos" which is followed by saying "Bameh Madlikin". Some add the piece of Zohar in Parshas Terumah (page 135) which starts "Ki Gavnoh" etc." The Aruch Hashulchan then continues in the same way as the Shulchan Aruch as noted in 2. above.

So, the question is: What happened between the time that the Shulchan Aruch was written and the time that the Aruch Hashulchan was written to give us the Nusach of Kabbolas Shabbos as we know it today? At the end of the 16th century, there was a large group of those who were versed in Kabbalah who lived in Sefad, who instituted the saying of Kabbolas Shabbos. These Mekuballim used to go outside of the town to meet the Shabbos to mimic what Rabbi Chanina used to do. Kabbolas Shabbos consisted of Tehillim chapters 95 to 99 and concluded with "Mizmor Ledovid" (Tehillim 29). The six chapters correspond to the six days of the week and share a common theme: G-d is the Master of the universe. Tehillim 29 is the most significant. The Arizal wrote that there are many profound mystical ideas in this psalm and it is understood as describing Hashem's appearance at Sinai. For these reasons, we stand when saying this psalm.

After "Mizmor Ledovid" most Ashkenaz communities say "Ana Bakoach" but in some communities Kaddish Yosom replaces Ana Bakoach. Another reason given by G'ra is that the exiles who came to Bovel would blow the Shofar six times before Shabbos, but when the authorities banned this Shofar blowing, they initiated saying the six Psalms. (This would be a very early mention of Kabbolas Shabbos, and one would be forced to say that this custom later fell into disuse)

One would now assume that once those in Sefad had initiated Kabbolas Shabbos as we know it, all communities would follow identical orders of the Tefillos. One could assume, but one would be wrong! The first difference in the Nusach is that the Spanish and Portuguese Synagogues do not say the first five Mizmorim at all but they start with Mizmor Ledovid. This is also brought down as an old Minhag Yerushalayim. And the Eidos Hamizrach include Tehillim 100 (Mizmor Lesoidoh) before Mizmor Ledovid.

We could thus conclude from this that all Ashkenaz communities, at least, would have adopted Kabbolas Shabbos as we know it now, as their standard order of the Davening. It appears that this was not so, Rav Ya'kov Emden (1697-1776) brings in his notes on the Siddur that his father the Chacham Tzvi (1656-1718) did not say Kabbolas Shabbos but started at Mizmor Ledovid. But he adds that one should say the full Kabbolas Shabbos (which was coming into use in his days). It is also noted in his biography published by Artscroll that when Rabbi Shimshon Rephael Hirsch זצ"ל came to Frankfurt in 1851 to be Rav of the "Israelitische Religions-Gesellschaft or IRG, a Shul of over 500 families, he found that most of the members arrived in Shul for Mizmor Shir Leyom Hashabbos and that is where the Service commenced. It was only a limited number of members the "Chevrat Mekablei Shabbos" who recited the full Kabbolas Shabbos (presumably in a side room). Rav Hirsch immediately changed the Order of Service and everyone recited the full Kabbolas Shabbos.

One final note about Kabbolas Shabbos is brought in the Ta'amei Minhagim on the custom that, in some Shuls, the Ba'al Tefillah commences Lechu Nerananoh from the Bima, rather than just for Lecho Dodi, as in our Shul. He writes that xxxxx. The Rivevos Ephraim, and also Rav Shlomo Zalman Auerbach זצ"ל in Halichos Shlomo say that this is done to point out that these Mizmorim were not originally part of the Order of Service, but a later custom.

LECHO DODI

After Ono Bakoach (or Kaddish) the Ba'al Tefillah ascends the Bima and we sing Lecho Doni. ("Come my beloved" which could refer to Hashem or one's friends to join in welcoming the Shabbos bride). We turn around to the back of the Shul where the doors are situated, and possibly to the side of the Shul if the doors are on the side, to welcome the Shabbos Bride.

It was composed in the 16th century Ottoman Empire city of Edirne by Rabbi Shlomo Halevi Alkabetz (1500-1580), a Sefad Kabbalist. As was common at the time, the

song is also an acrostic, with the first letter of the first eight stanzas spelling the author's name. The author draws much of his phraseology from Isaiah's prophecy of Israel's restoration, and six of his verses are full of the thoughts to which his vision of Israel as the bride on that great Shabbos of Messianic deliverance gives rise. It is one of the latest of the Hebrew poems regularly accepted into the Davening, both for Ashkenazim and most Sefardim.

It has also become traditional to sing Lecho Dodi and there are hundreds of tunes which have been allocated and composed especially for Lecho Dodi, some very particular to the Shul or Shul organisation. It has also become traditional to change tunes at Lo Sevoshi, but no one seems to know why. There are also three ways of the Chazan and Kohol interacting with the singing of Lecho Dodi.

1. The Chazan and Kohol sing the whole of Lecho Dodi in unison
2. The Chazan sings the first verse and then the Kohol say two verses, so that they are now 'ahead' of the Chazan
3. The Kohol repeat each verse after the Chazan sings the verse.

YEDID NEFESH

It has been a custom of many Sefardim to sing Yedid Nefesh before Kabbolas Shabbos and, of late, many Ashkenaz communities (including North Hendon) have adopted this Minhag. This beautiful poem is commonly attributed to the sixteenth century kabbalist, Rabbi Elazar ben Moshe Azikiri (1533-1600), who first published it in his Sefer Charedim (published in Venice 1601), but Azikri did not claim authorship of it and there have been other suggested authors (e.g. Judah Halevi, or Israel Nagara.)

The Hebrew Manuscripts at Cambridge University Libraries by Stefan C. Reif (1997, page 93) refers to an appearance of Yedid Nefesh in the Commentary on the Book of Numbers by Samuel ben David ben Solomon, a manuscript dated to about 1438, long before Azikri's birth. Azikri's philosophy centred around the intense love one must feel for G-d, a theme that is evident in this Piyyut. The first letters of the four verses make up the name of Hashem.

Many Chassidim say or sing it every morning before beginning the Pesukei Dezimra section of Shacharis in order to arouse their love of Hashem in preparation for the praises of Pesukei Dezimra. And it is commonly sung at Seuda Shlishis.

WECOMING A MOURNER

It is the Ashkenazi custom that the aveilim do not recite Kabbolas Shabbos or Lech Dodi, but sit in the hallway outside the Shul during this time. They are then welcomed into the Shul before Mizmor Shir by the Shammes calling out "Nichum Oveil or Aveilim"

or "Likras Oveil or Aveilim", according to some customs and the Rav or the Gabboi walk towards the Aveilim to welcome them. The whole Kehilla recites "Hamokom Yenachem" etc and the Aveilim find themselves a new seat which they will occupy for the full month or year of mourning.

It is probable that the reason for the Aveilim entering at that point is that we are "Mekabel Shabbos" by saying Mizmor Shir Leyom Hashabbos. That is all very well in summer when we make 'early Shabbos'. But in winter it is already Shabbos anyway at this point and therefore the whole 'ceremony' is difficult to understand because we do not show signs of mourning on Shabbos, neither do we say Hamokom Yenachem on Shabbos. I have been told of a Sefardi custom where Mincha is Davened before Shabbos comes in and the Aveilim are welcomed after Mincha before Shabbos commences and then they stay in Shul for Kabbolas Shabbos. Having prepared this article, I found a link on the internet to the Igros Moshe Orach Chayim 5:20. Rabbi Moishe Feinstein זצ"ל writes that reciting "Hamokom Yenachem" is not consoling the bereaved (Nichum Aveilim). Nichum Aveilim is sitting with the Aveiling and speaking to them about the Nifter and trying to cheer them up. The visit concludes with "Hamokom Yenachem", but that, in itself, is not strictly forbidden on Shabbos. We look for more input on this point.

BAMEH MADLIKIN

Rav Amram Gaon in his Siddur writes as follows: "After Kiddush in Shul one recites one Perek of Meseches Shabbos and that is 'Bameh Madlikim' He brings two reasons. Firstly to wait for latecomers and secondly to learn about the oils and wicks (explained later). The Shulchan Aruch Orach Chayim writes in Siman 270: "It is customary to recite the Perek of Bameh Madlikim, and the Sefardim say it before Maariv, and that is correct. There are some who don't say it on Yom Tov which is on Friday and some do not say it on Shabbos Chanukah. Hagoh: we do not have this custom on Chanukah. It is also not said on Shabbos Chol Hamoed and also on Yom Tov which falls on Shabbos".

If what the Shulchan Aruch writes is correct, everyone should be saying Bameh Madlikim immediately before Maariv. But that is not the case. Different communities say it at different points of the service:

1. SPANISH & PORTUGUESE SHULS	After Mizmor Ledovid
2. EIDOS HAMIZRACH	After Lecho Dodi
3. EIDOS HAMIZRACH (alternative)	Before Mizmor Ledovid
4. ASHKENAZ (mostly)	After Mogen Ovov/Kaddish Tiskabbal
5. ASHKENAZ (Lithuania)	After Mizmor Shir Leyom Hashabbos
6. ERETZ YISROEL/SOME CHASSIDIM	After Mizmor Shir Leyom Hashabbos
7. CHASSIDIM (in general)	Not said at all

8. EARLY CUSTOM (see Kaf Hachayim) Before Kabbolas Shabbos
9. CHASSIDEI BEISEIL (Kaf Hachayim) Not said at all

Let us see what is written about this. The Kaf Hachayim writes as follows: It is brought from the Gaonim that we say Bameh Madlikin for those who had come late to the Shuls (in the fields) to allow them to finish their Shemonoh Esrei and not be left alone because of the worry about "Mazikim" in the fields. (Siddur Rashi 482) He also brings from the Tur, that Bameh Madlikin is said because it deals with the Din of candle lighting and the three things to be said at home before Shabbos (Have you taken tithes? have you made the Eruv Chatzeros? light the lights!). The Beis Yossef adds that it appears from the Tur that it seems that the custom was to say Bameh Madlikin after Maariv, as is the Ashkenazi custom, but it is better to say it before Maariv, as is the Sefardi custom, since by reading this Perek one will remember the three things and will take heed. But after Maariv, what purpose is there to say it, it is too late to action something that one has forgotten. (see also Machzor Vitri 84)

However the Bach writes that the reciting of Bameh Madlikin has nothing to do with the three things, but since Maariv was Davened early in the day, after Plag Hamincha, and people will not make Kiddush and sit down to eat until it is dark, the custom arose to learn in this free time and the most apposit learning was the Perek of Bameh Madlikin which deals with the laws of the oils and wicks for Shabbos lights. The three things which one must mention at home become part of the learning of the Perek that one must not touch the lights, that if one forgot to take tithes that food was forbidden on Shabbos and that one may not carry in the yard if one forgot to make an Eruv and that one must not walk outside the "Techum" on Shabbos. The Bach adds that Bameh Madlikin should be said AFTER Kiddush in Shul because Kiddush 'marks' the Shabbos day. This is also brought in the Mogen Avrohom and in the Aliyohu Rabboh but the Rashal says one should say it before Kiddush. The Kaf Hachayim concludes that as this is all a custom, either before or after Kiddush will be alright.

The Vilna Gaon writes that it is correct to say Bameh Madlikin before Maariv (as is the custom of all those who follow Minhag Hagra). This is also brought in the name of Rav Ya'akov Emden in his Siddur, and also in the Chaye Odom who writes (23:12) that this is the custom "in all Yisroel"! and he refers to the Shulchan Aruch quoted above.

The Kaf Hachayim also helps us out as to when to say Bameh Madlikin. He writes that since the Shulchan Aruch did not specify when to say it, there are those who say it before Kabbolas Shabbos and some say it after Kabbolas Shabbos, but one should not pause before Lech Dodi and say it there or between Mizmor Shir Leyom Hashabbos and Hashem Moloch, because all these items should be recited one after the other. He adds that singing Lecho Dodi, which is not brought in the writings of the Arizal or in Kabboloh, is not considered as a 'hefsek – break' The Abudraham writes: "I have heard that there are places wher Bameh Madlikin is said between Mincha and Maariv, (no Kabbolas Shabbos yet in his times!) and I think that this is correct since saying it

after Maariv has no purpose. But between Mincha and Maariv (assuming that Shabbos has not 'come in') one can still deal with the three things mentioned above. The Sheloh and Rav Ya'akov Emden also agree that it should be said after Mincha.

We can now approach Kabbolas Shabbos with a new insight into its origins and customs.

Regular Learning In The Shul

	Day	Details
1	All Week	Amud Yomi Shiur given by R' Sholom Segal Sunday 7.00am weekdays 6.00am, Motzoi Shabbos (winter) Shabbos afternoon one hour ten minutes before Mincha (Summer)
2	Sun-Friday Mornings	Five minute Mishna Shiur given by the Rav after Shacharis – currently learning "Menochos"
3	Sun/Tues/Thurs Mornings	Kollel Shiurim Sunday 9.00am - Tehillim with Gershon Hepner, Tuesday 10.15am – Mishlei with the Rav, Thursday 10.00am Parshas Toldos with rabbi Doniel Mann
4	Monday Night	Nechemia Broch Gemorah Shiur at 8.00pm (winter 7.45pm) given by the Rav – currently learning Megilla
5	Sunday Night	Ladies Tehillim Group at 51 Holders Hill Avenue – 5.00pm
6	Monday Night	Ateres Shifra Ladies Shiur Fortnightly at 12 Holders Hill Crescent – restarting after Pesach. Shiur given by R' Sholom Segal
7	Tuesday Night	Ladies Shiur by the Rav – Hilchos Shabbos - @ Family Stemmer 67 Holders Hill Avenue
8	Wednesday Night	Chavrusa Learning Programme in the Beis Hamedrash 8.00pm to 9.00pm (Winter 7.45pm to 8.45pm)
9	Friday Night	D'var Torah on Sedra given by the Rav before Borchu (winter only)
10	Friday Night	Winter Sedra Shiur in Tenterden Drive or Holders Hill at 8.15pm or 8.30pm given by members of the Shul arranged by Norman Taylor and Warren Greenwood
11	Shabbos Morning	After Hashkomoh 20 minute Shiur in Beis Hamedrash, given by Michael Lebrecht on Halochoh of Davening on Yom Tov
12	Shabbos afternoon	Between Mincha and Maariv Shiur on Halochoh or Contemporary Topics (currently learning Hilchos Shabbos)
13	Monday-Friday after Shacharis	Five to Ten minute Mishna Berura Shiur given by Moishe Dome in the Shiur Room.
14	Sunday Morning	Beigel Breakfast Shiur on Sunday after Rosh Chodesh given by R' Eli Pick on selected topics – over 140 Shiurim to date
15	Motzoi Shabbos	Winters only – Ovos U'bonim – 50 minutes after Shabbos for one hour
16	Occasionally	Invited Guest Speakers as announced
		JOIN US FOR SOME TORAH STUDY DURING EACH WEEK

Be A Match, Save A Life

by Julian Maurer



Just a little over a year ago my family and I rejoined our dear Kehilloh in North West London. After two and a half years in Eretz Yisroel we had made the decision to return to London. Returning effectively without our own home and initially without work left me with a profound sense of loss and made me bring into question our reasons for returning and quite honestly the question arose over what was Hashems great plan by putting us through this change and what had He in store for us now with an uncertain future – a future in a place we had in 2009 felt we had left behind.

Our Baal Tefilloh Mr Tolly Rose had advised me sometime before to focus on my Tefilloh and daven for Parnossoh in the Shemonah Esrei. Knowing that I was coming into a situation of homelessness and joblessness I felt that I was for the first time in a long time truly "in Hashems hands". The effect of being in this situation was profound as it was different from the feeling when we had made Aliyah because at that time we were carried along a wave of euphoria which carried us through until a home and job were secured. But this time we were effectively back to square one minus these core necessities.

But Hashem did have a different path for us and for me in the short term Hashem was kind enough to highlight this in the only way He has throughout my life ... in an open way – in a way I cannot deny and in a way I cannot ever go through life blissfully unaware of His existence. I was blessed to be asked to interview and be offered an immediate contract of work having literally stepping off the plane following a month of heavy focus on my davening and for that I give great praise and thanks to Hashem. This effectively kick started our long journey back into London life whereupon we could set ourselves up for success. With family support (to which I am indebted to my father/mother-in-law) and a successful house purchase we were able to bring our life back together (with some tremendous help from our builder Yoni Weisz) and all within 10 months of arriving back.

But this is only half the story! Because everything I have told you above assumes that Hashem's great plan is as simple as helping me and my family. But Hashem's plan is much grander and we don't necessary see the whole picture – but once again I was fortunate to be blessed with at least seeing a little more of this picture.

Six months after we arrived back in London I was going through a spare wallet I had brought back with me to use for my UK credit cards and money (leaving my Israeli cards in a different wallet). I pulled out the cards inside the wallet and I found a card from the Anthony Nolan Trust. Anthony Nolan is a pioneering charity that saves the lives of people with blood cancer who need a blood stem cell, or bone marrow

transplant. In 1974, Anthony Nolan's mother set up the world's first bone marrow register to match donors with people who desperately needed a transplant. Now, every day, they help two people in need of a lifesaving transplant by using a register to find donors who have matching stem cells, or bone marrow.

Once I had made Aliyah I could no longer be on this register but now I was back I could re-register. I immediately picked up the phone and confirmed I was back in London. Having been on the register previously since 2001 I gave them my details, put down the phone and thought nothing further. Nothing until just two weeks later I was asked to have further bloods taken to see if I could be a match for someone suffering from Leukaemia. Putting aside my phobia of needles I attended the blood test appointment and many months passed and I forgot all about it. Forgot until just six weeks ago when I received confirmation that I was an exact match with a patient suffering from Leukaemia! This patient had elected for a stem cell donation from me. I was in a daze at this stage Hashem had gifted me with a blood match that could potentially save someone's life! I had not worked for it, I had not earned it, it was gifted to me and now it was my turn to complete Hashem's work and agree to volunteer (in spite of my needle phobia) to have two needles in both arms for 5 hours and have my blood flushed through many times to collect these precious stem cells. This procedure would be preceded by four days of injections which after Day 2 would leave me (on Purim) feeling like an elephant was sitting on my chest. But ultimately I would leave the hospital with a feeling that I had given the patient a fighting chance of life. I agreed and with some coaching and a few tablets to calm my nerves I overcame my needle phobia and just a few weeks ago I completed the procedure.

I had come back to London, I had questions about Hashem's great plan, I had doubts and worries about our future but it never occurred to me whilst focusing on myself and my family that we all have a part to play in each other's lives. That we are somehow connected in the fabric of Hashem's great plan. We just don't know WHY things play out the way they do but we DO have to trust Hashem that He has a greater plan beyond which we cannot possibly comprehend. We have an active role in that plan – Hashem will only take us so far and then we have the choice to volunteer ourselves in His service or to walk away. But to walk away from Hashem can have a profound impact beyond ourselves. To have faith in Hashem and to take the steps which Hashem presents us with can truly save another person's life.

Take the step.

For information on Anthony Nolan or to join the register go to:

<http://www.anthonynolan.org/>

The Difference Between Sifrei Torah, Tefillin and Mezuzos

[A דבר תורה given on the occasion of the הכנסת ספר תורה on Sunday 21st May 2006 at the North Hendon Adass Yisroel Synagogue by David Kahn in memory of his late father ז"ל ר' דוב בן החבר ר' שמואל הכהן ז"ל]

The זוהר states: יש ששים רבוי אותיות לתורה – there are 600,000 letters in the Torah, and furthermore it points out that the acronym of this (as shown underlined above) is ישראל. However, we find that there are only 304, 805 letters in the Torah. A number of explanations are give for this discrepancy. I found an interesting one in a ספר called אמת תורת אמת which is a collection of דרשות give by various גדולי תורה on similar such occasions of ספרי תורה.

In a דרשה given by זצ"ל רבי יצחק יעקב וויס based on the פני יהושע he says that the main raison d'être of a ספר תורה is not that it should rest in the ארון קודש but that it should be read from. This reflects the circumstances in which the תורה was given; - השם spoke and משה wrote. (On writing this I noticed how strange it is that the very name משה is an exact mirror image of השם!) We are also aware that, as a result of the תורה, as it is read is not identical to the text as it is written. (Note that the four letter name of השם is also never read as it is written!) However, if we add the spoken letters to those that are written then we do arrive at a number roughly equal to that of the בני ישראל who stood at הר סיני.

Part of the original text of the פני יהושע reads as follows; -

מסכת קידושין דף ל עמוד א

ועוד נראה לי לפרש בענין יותר מרווח שכל אות מאותיות התורה יש לה שני בחינות קדושות ממש ענין הכתיבה שנכתב באצבע אלקים וענין קדושת הקריאה שדיבר הקב"ה עם משה וכדכתיב אחת דיבר אלהים שתיים זו שמענו ורואין את הנשמע ושומעין את הנראה ואמרין נמי יש אם למקרא ויש אם למסורת וראיה ברורה לדברי שהרי כל אותיות שבתורה נאצלו מהשם הקדוש הויה ב"ה ולא כשהוא נכתב הוא נקרא וא"כ כל התורה כיוצא בה הכתיבה לחוד והקריאה לחוד

[...and furthermore I would like to give a fuller explanation – that every single letter of the letters of the Torah actually has two unique aspects of holiness: the first

concerning the writing, that it was written by the finger of G-d, and the second concerning the holiness of its reading, that the Holy One Blessed be He spoke with Moses and, as it is written, first G-d spoke and second, that we heard and saw that which was heard, and we heard that which was seen! And we can also say that there is one origin for our written text and another and separate one for our oral tradition. And a clear proof of my words is that even though every single letter of the Torah emanated from the Holy Eternal One, may His Name be Blessed, it is nevertheless not read throughout exactly as it is written and, if so, the whole of the Torah has to be viewed in this way – the writing is to be considered as one entity and the reading as another and separate entity.]

In the same ספר I came across a beautiful idea: that just as a ספר תורה is פסול if a letter is broken or missing or even touching its neighbouring letter, so we have to be careful to be complete in our individual keeping of the מצוות and also to demonstrate to us how vital it is to try not to lose a single Jew to outside influences. Moreover, how important it is not to take anything belonging to a fellow Jew, just as a ספר תורה is פסול if only a single letter is encroaching on its neighbour!

The above set my mind thinking about a strange anomaly. I will begin with a משל;

A man went to an expert in calligraphy and showed him a paragraph from one of the literary classics and asked him to write it out for him on a sheet of parchment using beautifully formed letters. However he warned him that if he made a mistake whilst writing it he could correct it, but if there was a single error in the finished page he would have to begin from the beginning all over again. He also informed him that, nevertheless, when it was finished, he was going to roll up the page, put it into a small wooden box, nail it to the wall – and NO ONE would ever read it!

After the scribe had finally accomplished this difficult task he asked him to write out four long paragraphs – and to write them twice over, again on parchment, but this time, if he made a single mistake whilst doing so, he would not be allowed to correct it but would have to write it out all over again right from the beginning! And by the way, he told him, on completion of this even more difficult task I am only going to sew them into small leather boxes and, as before, NO ONE will ever read what you have written!

Well, you can imagine what this poor scribe thought of the mental state of his client!

But this is precisely the הלכה that applies when a סופר writes מזוזות and תפילין. However, what is even more surprising is the contrast that exists between the הלכות of writing תפילין and מזוזות and that of writing a ספר תורה. One would have thought that when it comes to writing a ספר תורה the הלכה would be even stricter, if this were

at all possible, but we find that the exact opposite is the case. Even though the קדושה of a ספר תורה is far greater, a סופר can start right at the end and write a ספר תורה completely backwards or in any other order he wishes, missing out whatever letters he wants to and filling them in afterwards, even adding or changing them if a mistake is found many years later! (Except for the tetragrammaton, whose letters must be written in sequence, although in practice they are usually filled in, many at a time, after the סופר has been to the מקוה.)

The question is why? Why is the writing of a ספר תורה treated in such a comparatively lackadaisical manner whereas the הלכה is so much stricter when it comes to writing a מזוזה and even more so when it comes to writing תפילין? Surely both of these should matter far less especially as nobody will ever be required to read them!

Pondering this I came up with the following suggestion; -

When we go about our daily lives in the public arena we are constantly subject to the scrutiny of our close friends and that of many of our lesser acquaintances. If we do something wrong in any public sphere of life then there are many people around who will pull us up and correct us and tell us that we should not be doing whatever it was that we were doing wrong. Likewise there are usually many people present when a ספר תורה is being read from, as this is a חובת הצבור. Therefore, in a similar way, we do not need to worry that mistakes that are found in a ספר תורה will go uncorrected.

Conversely, within one's own home there are few who will upbraid one for any wrongdoing, and some mistakes may even go unnoticed. One's actions are like the מזוזה on one's doorpost. You know that your life ought to be perfect but, if in the privacy of your own home you do make a mistake, it is quite possible that a member of your family will bring it to your attention. Such errors usually remain hidden from the outside world, so that it is of the utmost importance that, whenever possible, mistakes should be corrected immediately they are made, exactly as is required when a מזוזה is written!

The most demanding of all three is that the תפילין של יד near to one's heart and the תפילין של ראש above one's brain must be written perfectly, without any room for error, from beginning to end, and without any mistakes that need to be corrected, even though, just like a מזוזה, the words themselves will always remain permanently hidden from public view. It is in precisely the same way that one should always aspire to making one's inner thoughts and feelings perfect because, likewise, they are never subject to the scrutiny of anyone besides oneself and – הקדוש ברוך הוא – תמים תהיה עם ה' אלוך.



RABBI DOVID COOPER זצ"ל Yahrzeit Commemoration

To mark the third Yahrzeit for the late Rav which is on 3 Iyar we will be making a

SIYUM ON MESECHET ROSH HASHONOH

which will take place on Shabbos Parshas Tazria-Metzorah
(13 April 2013 / 3 Iyar 5773)

If you wish to participate in the learning, please contact
Henry Ehreich on 020 8203 0797 or hehreich@hotmail.com

The 'Messayem' will be Pinchos Cooper from Israel

NORTH HENDON FUNCTIONS COMMITTEE

*Invite all members to the
ANNUAL ONEG SHABBAT / SEUDA SHLISHIT
to celebrate Yom Yerushalayim
on Shabbat 11 May 2012 / Shabbat Parshat Bamidbar
in the Hasmonean School Hall at 7.45pm
THE GUEST SPEAKER WILL BE ANNOUNCED SHORTLY*

London Borough of Barnet PESACH REFUSE COLLECTION SERVICE 2013

Once again the London Borough of Barnet will be making a special pre-Pesach refuse collection, in addition to normal collections. The special collections will take place from designated streets on Sunday 24 March. Please put your black sack or your wheelie bin on the edge of your property by 10.00am.

*Full details, with a list of streets involved, can be found on
www.barnet.gov.uk/pesach-collection*

LOOKING TO LISTEN TO A SHIUR?
Look no further than www.northhendon.co.uk

UNION OF ORTHODOX HEBREW CONGREGATIONS



Coronation of Her Majesty Queen Elizabeth II

JUNE 2ND 1953 — SIVAN 19TH 5713



ORDER OF SERVICE.

TO BE HELD IN SYNAGOGUES ON SABBATH
BE-HAALOLS'CHO AFTER THE READING
OF THE TORAH.

OPENING OF THE ARK.

1. PRAYER FOR THE QUEEN & THE ROYAL FAMILY.

הנותן תשועה.

הנותן תשועה למלכים, וממשלה לנסיכים, מלכותו
מלכות כל עולמים, הפוצה את דוד עבדו מחרב רעה.
הנותן בים דרך, ובמים עזים נתיבה, הוא יברך וישמור
וינצור ויעזור וירומם ויגדל וינשא למעלה אדונתנו

המלכה

Our Sovereign Lady QUEEN ELIZABETH,

PRINCE PHILIP, Duke of Edinburgh,

QUEEN ELIZABETH, The Queen Mother,

PRINCE CHARLES, Duke of Cornwall,

AND ALL THE ROYAL FAMILY,

ירום הודם. מלך מלכי המלכים, ברחמינו יחיה וישמרה
ומכל צרה ויגון ונוק יצילה ובכל אשר תפנה תצליח.
מלך מלכי המלכים, ברחמינו יתן בלבה ובלב כל יועציה
ושריה רחמנות, לעשות טובה עמנו ועם כל ישראל.
בימיה ובימינו תושע יהודה, וישראל ישכן לבטח, ובא
לציון גואל, וכן יהי רצון, ונאמר אמן:

On 6th February King George VI (passé held at the New West End Synagogue grandfather) gave the Address. We black ribbon). The Coronation of Queen here the front of the Order of Service

CORONATION MESSAGE FROM
PRESIDING RABBI OF THE UNION
ORTHODOX HEBREW CONGREGATIONS
RABBI DR. S. SCHONFELD.

Conscientious and loyal Jews clasp in the Coronation Festivity with deep seriousness and loyalty than most. Not merely the presenting of the Bible as "the most precious thing that this world affords" forms a part in the solemnities of the occasion. No less the Book of Kings forms the basis of the Order of Service. Rather because the British Crown power which influences and unites the many peoples and numerous races in the world for truth, progress and peace.

Our Gracious Queen is crowned Sovereign of this blessed Realm, and Royal Head of the Commonwealth which respects justice; encourages all those living within its world to remain faithful to all that is holy and in the human heritage.

Her Majesty is proud to bear the true servant of His Supreme Majesty Elizabeth the Second is confirmed in the resolve of British Monarchy not to raise the Queen above and beyond her people not aside to the right or to the left (Deo

So may the Queen prolong her days on the most exalted throne of the most human mankind.

LONG LIVE THE QUEEN

HISTORICAL CORNER

I away and he was buried on Friday 15th February. A Memorial Service was held on the day of the interment at which Dayan Dr I Grunfeld (the Rav's son-in-law) showed her the front of the published text of the Address (together with the signature of the Queen Mother). The Address was given by the Queen Mother. Elizabeth II took place on 2nd June 1953 (60 years ago this year). We show the Address which was held in UOHC Shuls on Shabbos 30th May – 16 Tammuz

ADDRESS

in memory of

HIS LATE MAJESTY
KING GEORGE VI

delivered by

Dayan Dr. I. GRUNFELD
Joint Deputy for the Chief Rabbi

at the

Memorial Service

held at the New West End Synagogue, London
on the day of the interment of His Late Majesty

FRIDAY, 15th FEBRUARY, 1952
19th SHEBAT, 5712

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Extracts from Dayan Dr I Grunfeld's Memorial Address in Memory of the late King George VI -15 February 1952

My friends, This immortal tribute to true kingship, spoken 3000 years ago in Israel's holy tongue, by Israel's greatest king, will be echoed today by millions of loyal subjects within the British Commonwealth of Nations, with its unique blend of many races and its harmony of many cultures. These imperishable words which were uttered for the first time by the Royal Psalmist, David, to his successor on the throne, well may they form the farewell benediction to the most human of monarchs who is today being laid to rest amid the lamentation of his subjects and the heartfelt sorrow of the whole civilised world.

Since that memorable Wednesday of last week when the sad news of the death of the King was announced, we all have heard and read many moving tributes to the late Most Gracious Majesty. We have witnessed the demonstration of the feelings of the man in the street, feelings remarkable because spontaneous. We have learned of the messages of sympathy which have poured in Me'arba Kanfos Ha'aretz from the four corners of the earth; above all, we have listened to the unforgettable tribute of our Prime Minister, a notable valediction which shone forth among the other tributes by its majestic language and its classical oratory, stirring our deepest emotions as if history itself had spoken.....

The Jewish community has special reason to cherish the memory of the late King for his warm interest in Jewish institutions both before and after his ascent to the throne. During the war the King and Queen showed their deep sympathy for the Jewish population in the East End, where, together with their non-Jewish fellow-citizens, Jews had suffered so greatly from the air raids.

From the viewpoint of Jewish history, the reign of King George VI coincided with a happy and with a most tragic event. The happy event was the proclamation of the State of Israel; the tragic event was the unparalleled massacre and extermination of one-third of the Jewish people. Nothing could show better the contrast between a pious and G-d-fearing ruler on the one hand and a godless tyrant on the other, than a comparison of the treatment of Jews in Germany and in this country during the same epoch.....

At this solemn moment our sympathy goes out to the whole Royal Family. To the Queen Mother who shared the blessed life of our late Sovereign and had no small part in making his earthly pilgrimage such a noble one; to the venerable Queen Mary, who despite the many vicissitudes of her long life, shows such indomitable courage and strength in her old age; and above all, to her Most Gracious Majesty Queen Elizabeth, on whose youthful shoulders Providence has placed such great and historical responsibilities.....

Stamped for Life - A Hero of the Holocaust

Defying the Samurai code of honor, Chiune Sugihara risked everything to save Jewish lives.

By Gavriel Horon

When Germany invaded Poland in 1939, Polish Jewry was trapped between two beasts, the Nazis to the West and the Communists to the East. On one side was certain death, on the other was spiritual destruction. There was nowhere to turn. As darkness set upon the European continent, the sun began to dawn in a far away land, where no one ever would have expected — Japan, the land of the rising sun. Polish and Lithuanian Jews sought to escape across the barren Soviet wasteland to the Far East. Underneath the Nazis' very nose, thousands of Jews took refuge in Japan, amongst the Nazis' own allies. How did they make it through the iron curtain to safety? As many as 10,000 Jews owe their salvation to the actions of one man and his wife, who defied everything but their own morals to save lives.

Rebel with a Cause

Chiune Sugihara was born on January 1, 1900, in Yaotsu, a rural area in Japan, into a middle class samurai family. Although the samurai clans put great emphasis on honor and tradition, Chiune was a rebel for most of his life. Instead of following in his father's footsteps and becoming a doctor, he deliberately failed the medical school entrance examination and instead pursued a degree in English literature with a hope to someday travel abroad. The Japanese Foreign Ministry eventually recruited him to serve as Foreign Minister in Manchuria in 1918 where he met with great success. While in Manchuria, Chiune became fluent in Russian and German and ended up converting to Orthodox Christianity. Despite his success, Chiune quit his post in Manchuria in protest over Japanese mistreatment of Chinese locals. In 1935, he returned to Japan, where he married Yukiko Kikuchi and together they had four sons.

In 1939, he became a vice-consul of the Japanese Consulate in Kaunas, Lithuania. When Russia took over Lithuania in 1940, annexing it to the Soviet Union, thousands of Jewish refugees attempted to obtain exit visas to escape the iron grip of Communism; they knew full well that if they remained behind, they would either be forced to give up their Torah lifestyle or be shipped off to the dreaded Siberia. Furthermore, everyone knew that it was just a matter of time before Hitler broke his pact with Stalin and began his conquest of the Soviet Union. The refugees included several of the most prestigious yeshivas of Europe as well as many of the leading Rabbis of the time.

Leaving the Soviet grasp was not easy. The Soviets would only issue an exit visa to people possessing an entrance visa to a foreign country however it was almost impossible to find a foreign consulate who would grant such a visa. It was now Chiune Sugihara's moment to enter the stage.

Saving Lives Every Moment

Despite the refusal of the Japanese government in Tokyo to grant visas to anyone lacking the proper funds, Sugihara chose to defy official orders. From July 31 to August 28, 1940, Sugihara began to grant visas on his own initiative. During this time, he would spend 18 hours a day hand writing over 300 visas daily, more than one month's regular quota. He refused to take breaks to eat, knowing that every moment was a chance to save another life. At the end of each day, his wife recalled massaging his swollen hands.

He promised the crowds of refugees gathered outside the walls of the consulate that he would not abandon them. He would keep writing until every single person had a visa. "It is the kind of sentiments

anyone would have when he actually sees refugees face to face, begging with tears in their eyes," he said. "He cannot just help but sympathize with them. Among the refugees were the elderly and women. They were so desperate that they went so far as to kiss my shoes. Yes, I actually witnessed such scenes with my own eyes." (Levine, Hillel. [1996]. *In Search of Sugihara: The Elusive Japanese Diplomat Who Risked His Life to Rescue 10,000 Jews from the Holocaust*, p259).

Sugihara continued to issue visas until he was forced to leave his post on September 4 when his consulate was dissolved due to the impending Nazi invasion. He continued to write visas while in transit, throwing them into the crowd of desperate refugees while he boarded his train. When the train began to depart from the station, he allegedly threw his visa stamp into the crowd, enabling the Jews to continue to write their own visas. If he was humanly capable of doing more he would have. He was forced to leave so many behind, and it broke his heart that he was unable to save more.

From Obscurity to Honor

Between 6000-10,000 Jews were rescued by his heroic efforts, second only in numbers to the Jews saved by Swedish diplomat, Raoul Wallenberg. Many of the refugees made it safely to Japan with no intention of continuing to another destination. Some 20,000 Jews survived the war in the Shanghai ghetto despite German pressure for the Japanese government to liquidate the Jewish refugees. In a legendary meeting between the Amshinover Rebbe and several Japanese generals, the question was posed as to why the German's hated the Jews so much. Without missing a beat the Amshinover Rebbe responded, "Because we are not Aryan like them, we are Asians."

In 1945, the Japanese government unceremoniously dismissed Sugihara from his diplomatic service and to this day they deny that it was related to his behavior in Lithuania. From then on, he lived a low key existence for the rest of his life, working hard to make a living to support his family. He lived a quiet, humble life, and his story remained virtually unknown. He felt no need to talk about his accomplishments because he saw nothing extraordinary about them. In 1968, Sugihara was discovered by one of his beneficiaries, a diplomat to the Israeli Embassy in Tokyo. He was granted the honor of Righteous among the Nations by the State of Israel in 1985. He passed away one year later and only when a large delegation of Jews from around the world appeared at his funeral, did his story become known to the Japanese people.

When asked about his motivations, Sugihara replied by quoting an old samurai saying, *Even a hunter cannot kill a bird which flies to him for refuge*. "I may have to disobey my government, but if I don't I would be disobeying God," he said. "There is nothing wrong in saving many people's lives... The spirit of humanity, philanthropy... neighborly friendship...with this spirit, I ventured to do what I did, confronting this most difficult situation — and because of this reason, I went ahead with redoubled courage." (Levine, *ibid*)

Visas for Life

Chiune Sugihara's widow, Yukiko, passed away last May at 94. In her book, "Visas for Life," Yukiko describes her own feelings as she watched the crowds of Jews waiting outside the Japanese consulate in Lithuania: "We saw a little child standing behind his mother hiding himself in his mother's coat, and a girl with an expression of hunger and terror which made her look like an adult and some others crouching in fatigue." She had just given birth to her third child and recalled thinking that if those mothers loved their children as much as she loved hers, she must try to help them.

She stood firmly behind her husband and was the driving force to keep him going despite all odds. "The Jews who passed through Kaunas still treasure the visas which my husband issued," she said. "They didn't forget what they shouted when we were leaving Kaunas station. 'We will never forget you. We will see you again.' I've heard that, as a people, the Jews never forget a promise." Today, over half a century and two generations later, there are over 40,000 people who owe their lives to Chiune and Yukiko Sugihara. We will never forget.

Who Does What in the Shul?.....

ואילו יעמדו על הברכה

Have you ever wondered who does what in the Shul and who is actually involved in the smooth running of the Shul? Here are some of the answers.....

H Ashrae	<i>Board Member, silver, Memorial Boards, Hazkoros, box צדקה</i>
M Aziz	<i>Ba'al Koreh</i>
M Bass	<i>Gabbai Sifrei Torah, Caretaker liaison</i>
B Bergman	<i>Security Officer, Early Shacharis Gabbai</i>
J Berman	<i>Deputy Security Officer, Board Member</i>
J Blumenfeld	<i>Hashkomoh Gabbai</i>
B Burstein	<i>Bikkur Cholim organiser</i>
Rabbi D Cohn	<i>The Rav</i>
J Cooper	<i>Shul President</i>
E Della	<i>Board Member, Liaison, Weekly Sedra Sheet</i>
D Ehreich	<i>Board Member, data base, new website, whisky tasting</i>
H Ehreich	<i>Secretary, Hashkomoh Gabbai, weekday Krias Hatoroh</i>
D Foscett	<i>Children's Service</i>
D Freedman	<i>Kiddushim, Tzedokoh Gabbai, home Shofar, Kiddush/Havdoloh</i>
J Freilich	<i>Weekday Shacharis Organiser, Amud Yomi organiser</i>
A Friedwald	<i>Liason, Weekly Sedra Sheet</i>
M Garfield	<i>Leader, Ovov Ubonim</i>
B Gedalla	<i>Newsletter proof reader</i>
Mrs H Gedalla	<i>Simcha Kiddushim organiser, Atteres Shifra Ladies Shiur</i>
J Gershlick	<i>Board Member, summer/winter programme organiser</i>
P Gilbert	<i>Production, weekly Newsletter</i>
E Glyn	<i>Board Member, sponsorships</i>
K Goldstein	<i>Ba'al Koreh</i>
D Greenberg	<i>Ba'al Tefillah Yomim Noraim</i>
G Hepner	<i>Shabbos/Yom Tov Krias Hatoroh & Megillah reading</i>
J Joseph	<i>Ba'al Tefillah Y Noraim, Chevra Kadisha liaison</i>
M Kesztenbaum	<i>Chairman, Board Member</i>
M Kramer	<i>Parsha Sheet Distribution</i>
M Israel	<i>Beigel Breakfast Shiur organiser</i>
D Kienwald	<i>Board Member, Children's Kiddush, Early Shacharis Gabbai</i>
A Kruskal	<i>Winter Early Shabbos Mincha Organiser</i>
M Lebrecht	<i>Hashkomoh Shiur, Sedra Sheet editor, Megillah reading</i>
R Maurer	<i>Children's Kiddush</i>
L Obermeister	<i>Board Member</i>
M Peters	<i>Shul Printing</i>

R' E Pick	<i>Beigel Breakfast Shiur</i>
Mrs L Preston	<i>Meals Rota for nursing mothers' families</i>
D Rabinowitz	<i>Board Member</i>
R Rabinowitz	<i>Children's Kiddush</i>
Mrs M Riffkin	<i>Ladies Weekly Tehillim Group</i>
T Rose	<i>Ba'al Tefillah</i>
D Segal	<i>Treasurer, Tzedokoh Fund Gabbai, Librarian</i>
Mrs R Segal	<i>Simcha Kiddush Assistance Organiser</i>
R' S Segal	<i>Amud Yomi Shiur</i>
S Stahl	<i>Heating/Lighting settings</i>
N Taylor	<i>Board Member, welfare, Friday night Shiur, home Shofar</i>
P Taylor	<i>Hot Kiddush Waiter</i>
R Weisz	<i>Ba'al Tefillah Yomim Noraim</i>
Y Weisz	<i>Gabbai</i>
G Wormser	<i>Events Assistant Organiser</i>
A N Other	<i>Regular donations of wine for Kiddush & Havdolah</i>

"....and all those who are involved faithfully in the needs of the community, may Hakodosh Boruch Hu pay their reward....." (Apologies for any omissions)



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Don't Be a Victim This Pesach Cleaning Season!

This article appeared on the website of "Yeshivah World News" Although it was written for the American market, it is also relevant for the UK. Read and absorb before you are a victim!

As the Pesach cleaning season shifts into frenetic gear, thousands of women across town rely heavily on cleaning help to tackle the monumental task of readying their home for the upcoming Yom Tov. With the increase in domestic aid comes an uptick of related crimes, with dozens of housewives reporting stolen valuables, missing cash and even entire drawers brazenly cleared out with the most obvious suspect wisely disappearing from the face of the earth. And when the authorities try to track down the perpetrators, the trail grows cold due to a lack of positive identification or contact information and sometimes even a name.

A large number of calls have been fielded from local housewives and homeowners, reporting petty and not so petty thefts on the part of cleaning help who either vanished or showed up the next day but vehemently denied any knowledge of the missing items.

"It is crucial all year round," say officials of the community watch in Lakewood, "and especially now with the cleaning intensifying, to take basic steps to protect oneself against the possibility of theft occurring and to be equipped with necessary information to help police catch the perpetrator should there be a crime."

Many of these aggravating incidents could have been prevented, they caution, and it behooves every resident to exercise vigilance with any stranger allowed into our home, to prevent herself from becoming the next statistic. In the hopes of curbing the number of incidences and providing some measure of peace of mind to the many housewives who rely on household help, Lakewood Civilian Safety Watch would like to educate the public on the following tips to keep in mind when hiring a cleaning lady:

1. One of the most productive and often ignored means of protection is never to leave things lying around! As honest and as trustworthy as you've found your cleaning lady or worker to be, sometimes the temptation is too great to pass up.
2. Take down as much of her personal information as possible before hiring; her name, phone number, address, and if possible do a background check. If she seems reluctant to share any of these identifications, that may be a warning sign.

3. Do some homework! Ask for references and like we said, if she refuses to provide them that can be an indication that she has something to hide. On the same note, ask her who her previous employers have been and speak to each of them.
4. It's always preferable to hire help through an agency, so that they have someone to answer to. Since that is not the reality for a large majority of the cleaning women in Lakewood, at the very least don't hire someone off the street who knocks on your door looking for work. Rather, consider someone who has an overseer, that one woman in the block who "arranges" her schedule among multiple families. This way, she has an additional level of accountability and an added incentive to stay on the straight and narrow, knowing that if she loses your trust, she stands to lose her entire clientele.
5. Make sure she feels supervised, without feeling like you're breathing down her back. Don't stand on top of her when she's cleaning, (you don't want her to resent you to the point that she steals out of malice!) but pop in and out of the room frequently, so that she knows it's not worth the risk.
6. Be aware of suspicious behaviour; if she's taking too long to retrieve that shmatta, coming out of the boy's room even though you asked her to clean the bathroom, etc.
7. It is common practice among many to leave cleaning ladies unattended in the home for hours. As much as feasible, avoid that at all costs. Run errands after she leaves or before she comes. If you have no choice but to have her clean while you're at work or elsewhere, be careful to hide all valuables, important documents, etc. in a safe.
8. Take pictures of her for your records on her first day of employment so that you'll have something concrete to show the police in the event that a crime does occur and she disappears. This will serve as a deterrent for her as well, because she knows it is now much harder for her to disappear into anonymity.
9. Find out where she's worked before or other places where she is currently working
10. If your cleaning lady tells you she's going back to her hometown or country, take that as a sign to be extra vigilant. It is an all-too common practice, unfortunately, for workers to clean out their employer's home before they leave, knowing that by the time the theft is discovered, they will be across the border.
11. Don't let anyone know that you will be away for an extended period of time. If a woman is cleaning your home on Friday morning and observes you loading your van with seventeen suitcases, she will realize you are going away and your home is practically a sitting duck. Too many individuals find themselves victims of crime after casually mentioning to a worker, "I need you to come early tomorrow as I will be leaving in the afternoon for our holiday."
12. Don't assume innocence. No matter if she's been with you for years, she knows the names and hobbies of all your children and is an honorary member of the family, always take the above precautions as applicable. Trite as the dictum may be, it has saved many an employer from unnecessary grief.

"Better safe than sorry!"

TIMETABLE

NOTE: The times used for this Timetable are as published by the UOHC and are endorsed by the Rav. There are alternative times as published by other Bottei Din and used by other Shuls. Anyone who has a problem regarding timings should ask the Rav for guidance.

SALE OF CHOMETZ

Wednesday 20 March	7.45-8.45PM
Thursday 21 March	7.45-8.45PM
M Shabbos 23 March	8.30-9.30PM

The Sale of Chometz will take place in the Shul Beis Hamedrash

Members are reminded that the above are the only times when the Rav will be available for selling Chometz. Please remember to bring full details of the Chometz to be sold, its exact location, its approximate value and the location of the key to access the Chometz. If possible, please use a Shul Mechiras Chometz form available in Shul or on our website. If you are selling Chometz as an agent (Shaliach) you will need the signature of the owner of the Chometz, on the Shul form.

KASHERING OF UTENSILS

UOHC 213 GOLDERS GREEN ROAD

Sunday 17 March	4.00-6.00PM
Thursday 21 March	4.00-6.00PM

HENDON ADATH 11 BRENT STREET

Sunday 24 March	10.00-12.00PM
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Items for Kashering must not be used during the previous 24 hours and must be scrupulously clean.

TEVILAS KEILIM

The Keilim Mikvah at the Hendon Adath is currently out of use due to a lack of rain water, having recently been repaired. The Mikvah at the Beth Shmuel Synagogue, 171 Golders Green Road, can be found in the left hand corner of the car park in front of the Shul.

WEEK OF EREV PESACH

24-25 March

Mincha & Maariv Sunday	6.05PM
Bedikas Chometz Sunday from	7.11PM
Latest time for eating for	
Firstborns on Monday	4.10AM
Shacharis 1 & Siyum Monday	6.20AM
Shacharis 2 & Siyum Monday	6.45AM
Chometz may be eaten until	9.27AM
Chometz must be burnt by	10.47AM
Mincha & Yom Tov	6.05PM
Shema, Kiddush & Seder	7.13PM
Chatzos (Midnight)	12.06AM

1ST DAY PESACH

Tuesday 26 March

Latest time for Shema	8.21/8.57AM
Shacharis	9.00AM
Amud Yomi Shiur	5.00PM
Mincha & Topical Shiur	6.00PM
Nightfall & Maariv	7.15PM
<i>No work for the second day of Yom Tov may be carried out before nightfall.</i>	
Chotzos (Midnight)	12.05AM

2ND DAY PESACH

Wednesday 27 March

Latest time for Shema	8.20/8.56AM
Shacharis	9.00AM
Amud Yomi Shiur	5.00PM
Mincha & Topical Shiur	6.00PM
Yom Tov ends	7.16PM

THURSDAY CHOL HAMOED

28 March

Amud Yomi Shiur	7.00AM
Shacharis First Minyan	6.15AM
Shacharis Second Minyan	6.45AM
Shacharis Third Minyan	8.00AM
Chol Hamoed Shiur	9.15AM
Mincha & Maariv	6.10PM

FRIDAY CHOL HAMOED

29 March Bank Holiday

Amud Yomi Shiur	7.00AM
Shacharis	8.00AM
Chol Hamoed Shiur	9.15AM
Mincha & Shabbos	6.10PM
Krias Shema & Sefira	7.20PM

SHABBOS CHOL HAMOED

30 March

Latest time for Shema	8.16/8.52AM
Shacharis	7.15/9.00AM
Amud Yomi Shiur	5.05PM
Mincha & Topical Shiur	6.10PM
Shabbos ends	7.22PM

⌚ **Summer time**

starts at 1.00am.

**Clocks and watches are put
FORWARD by one hour.**

SUNDAY CHOL HAMOED

31 March

Amud Yomi Shiur	7.00AM
Shacharis	8.00AM
Chol Hamoed Shiur	9.15AM
Mincha & Yom Tov	7.15PM
Krias Shema & Sefira from	8.24PM

7TH DAY PESACH

Monday 1 April

Latest time for Shema	9.14/9.50AM
Shacharis	9.00AM
Amud Yomi Shiur	6.10PM
Mincha & Topical Shiur	7.10PM
Nightfall & Maariv	8.26PM

No work for the eighth day of Yom Tov may be carried out before nightfall.

8TH DAY PESACH

Tuesday 2 April

Latest time for Shema	9.12/9.48AM
Shacharis	9.00AM
Yizkor not before	10.45AM
Amud Yomi Shiur	6.10PM
Mincha & Topical Shiur	7.10PM
Nightfall & Maariv	8.27PM

Chometz sold through the Rav should not be used before

9.30PM

SUMMER TIMETABLE

AMUD YOMI SHIUR

Sunday & Bank Holiday	7.00AM
Monday to Friday	6.00AM
Rosh Chodesh midweek	6.00AM
Fast day midweek	6.00AM
Shabbos –	70 minutes before Mincha

SHACHARIS

Sunday & Bank Holiday	8.00AM
Monday & Thursday	6.30/6.50AM
Tuesday/Wednes/Friday	6.30/7.00AM
Rosh Chodesh (Mon-Fri)	6.15/6.45AM
Fast Days (weekdays)	6.10/6.45AM

SHABBOS SHEMINI / 3 - 6 Apr

Shabbos Mevorchim

Mincha & Maariv - Wed & Thur	7.25PM
Mincha & Shabbos	7.25PM
Krias Shema & Sefira from	8.33PM
Shacharis	7.25/9.15AM
Latest time for Shema	9.07/9.43AM
Mincha & Shiur	7.20PM
Shabbos ends	8.35PM

SH. TAZRIA METZORAH 7 - 13 April

Mincha & Maariv weekdays	7.30PM
Shacharis-1 W/Th R Chodesh	6.15PM
Shacharis-2 W/Th R Chodesh	6.45AM
Mincha & Shabbos	7.30PM
Krias Shema & Sefira from	8.46PM
Shacharis	7.25/9.15AM
Latest time for Shema	8.59/9.35AM
Mincha & Seuda Shlishis	6.45PM
Shabbos ends	8.48PM

SHABBOS ACHARAY- KEDOSHIM

14 - 20 April

Mincha & Maariv weekdays	7.30PM
Shacharis 2 Tue. Yom Atzmaut	6.45AM
Mincha & Shabbos	7.30PM

Krias Shema & Sefira from	8.59PM
Shacharis	7.25/9.15AM
Latest time for Shema	8.50/9.26AM
Mincha & Shiur	7.45PM
Shabbos ends	9.01PM

SHABBOS EMOR 21 - 27 April

Mincha & Maariv weekdays	7.30PM
Mincha & Shabbos	7.30PM
Krias Shema & Sefira from	9.13PM
Shacharis	7.25/9.15AM
Latest time for Shema	8.43/9.19AM
Mincha & Shiur	7.55PM
Shabbos ends	9.15PM

SHABBOS BEHAR-

BECHUKOSAY 28 Apr - 4 May

Shabbos Mevorchim

Mincha & Maariv weekdays	7.30PM
Mincha & Shabbos	7.30PM
Krias Shema & Sefira from	9.27PM
Shacharis	7.25/9.15AM
Latest time for Shema	8.35/9.11AM
Mincha & Shiur	8.05PM
Shabbos ends	9.29PM

SH. BAMIDBOR 5 - 11 May

Mincha & Maariv weekdays	7.30PM
Shacharis Monday B Holiday	8.00AM
Shacharis-2 W Y Yerushalayim	6.45AM
Shacharis-1 Friday R Chodesh	6.15AM
Shacharis-2 Friday R Chodesh	6.45AM
Mincha & Shabbos	7.30PM
Krias Shema & Sefira from	9.41PM
Shacharis	7.25/9.15AM
Latest time for Shema	8.29/9.05AM
Mincha & Shiur	6.30PM

Yom Yerushalayim

Seuda Shlishit	7.30PM
Shabbos ends	9.43PM

WEEK TO EREV SHAVUOS /**Sun./Mond./Tues. 12-14 May**

Mincha & Maariv Sun/Mon	7.30PM
Earliest Candle Lighting	7.09PM
Mincha, Yom Tov & 1 st Maariv	8.25PM
2nd Maariv/Shema/Kiddush	9.40PM

1ST DAY SHAVUOS**Wednesday 15 May**

Seder Halimmud	11.45PM
Shacharis - First Service	3.30AM
Latest time for Shema	8.26/9.02AM
Shacharis - Second Service	9.00AM
Amud Yomi Shiur	7.25PM
Mincha & Topical Shiur	8.25PM
Nightfall & Maariv	9.51PM

No work for the second day of Yom Tov may be carried out before nightfall.

2ND DAY SHAVUOS**Thursday 16 May**

Latest time for Shema	8.25/9.01AM
Shacharis	9.00AM
Yizkor not before	10.45AM
Amud Yomi Shiur	7.25PM
Mincha & Topical Shiur	8.25PM
Yom Tov ends	9.53PM

SHABBOS NOSO 17 - 18 May

Earliest Candle Lighting	7.11PM
Mincha & Shabbos	7.30PM
Krias Shema from	9.55PM
Shacharis	7.25/9.15AM
Latest time for Shema	8.24/9.00AM
Mincha & Shiur	8.30PM
Shabbos ends	9.57PM

SHABBOS BEHA'ALOSECHO**19 - 25 May**

Mincha & Maariv weekdays	7.30PM
Earliest Candle Lighting	7.19PM
Mincha & Shabbos	7.30PM
Krias Shema from	10.08PM
Shacharis	7.25/9.15AM

Latest time for Shema	8.20/8.56AM
Mincha & Shiur	8.40PM
Shabbos ends	10.09PM

SHABBOS SHELACH**26 May - 1 June****Shabbos Mevorchim**

Mincha & Maariv weekdays	7.45PM
Shacharis Monday B Holiday	8.00AM
Bank Holiday Shiur	9.00AM
Earliest Candle Lighting	7.26PM
Mincha & Shabbos	7.45PM
Krias Shema from	10.19PM
Shacharis	7.25/9.15AM
Latest time for Shema	8.17/8.53AM
Mincha & Shiur	8.45PM
Shabbos ends	10.20PM

SHABBOS KORACH / 2 - 8 June**Shabbos Rosh Chodesh**

Mincha & Maariv weekdays	7.45PM
Earliest Candle Lighting	7.32PM
Mincha & Shabbos	7.45PM
Krias Shema from	10.28PM
Shacharis	7.20/9.15AM
Latest time for Shema	8.15/8.51AM
Mincha & Shiur	8.50PM
Shabbos ends	10.29PM

SHABBOS CHUKAS / 9 - 15 June

Mincha & Maariv weekdays	7.45PM
Earliest Candle Lighting	7.36PM
Mincha & Shabbos	7.45PM
Krias Shema from	10.35PM
Shacharis	7.25/9.15AM
Latest time for Shema	8.15/8.51AM
Mincha & Seuda Shlishis	8.35PM
Shabbos ends	10.35PM

SHABBOS BOLOK / 16 - 22 June

Mincha & Maariv weekdays	7.45PM
Earliest Candle Lighting	7.38PM
Mincha & Shabbos	7.45PM
Krias Shema from	10.38PM

Shacharis	7.25/9.15AM
Latest time for Shema	8.16/8.52AM

Learning Shabbos

Mussaf will be followed by two short Shiurim given by Guest Speakers and a hot Kiddush in the School Hall for which sponsorship opportunities are available

Mincha & Shiur	9.00PM
Shabbos ends	10.38PM

FAST OF 17TH TAMMUZ

Tuesday 25 June

Latest time for eating	1.03AM
Amud Yomi Shiur	6.00AM
Shacharis	6.10/6.45AM
Mincha & Maariv	8.45PM
Fast ends/Krias Shema	10.22PM

Krias Shema should ideally be recited before breaking the fast

SHABBOS PINCHOS / 23 - 29 June

Learning Shabbos

Mincha & Maariv (ex. Tuesday)	7.45PM
Earliest Candle Lighting	7.39PM
Mincha & Shabbos	7.45PM
Krias Shema from	10.37PM
Shacharis	8.30AM

Learning Shabbos

Mussaf will be followed by two short Shiurim given by Guest Speakers and a hot Kiddush in the School Hall for which sponsorship opportunities are available

Latest time for Shema	8.18/8.54AM
Mincha & Shiur	9.00PM
Shabbos ends	10.37PM

SH. MATTOS-MASSEI 30/6 - 6/7 **Shabbos Mevorchim**

Mincha & Maariv weekdays	7.45PM
Earliest Candle Lighting	7.37PM
Mincha & Shabbos	7.45PM
Krias Shema from	10.33PM
Shacharis	7.20/9.15AM
Latest time for Shema	8.21/8.57AM
Mincha & Shiur	8.55PM
Shabbos ends	10.32PM

SHABBOS DEVORIM / 7 - 13 July

Mincha & Maariv weekdays	7.45PM
Shacharis-1 Mon. R Chodesh	6.15AM
Shacharis-2 Mon. R Chodesh	6.45AM
Earliest Candle Lighting	7.33PM
Mincha & Shabbos	7.45PM
Krias Shema from	10.25PM
Shacharis	7.25/9.15AM
Latest time for Shema	8.26/9.02AM
Mincha & Seuda Shlishis	8.25PM
Shabbos ends	10.24PM

EREV TISHA B'AV / Monday 15 July

Mincha - First Minyan	7.30PM
Hafsokoh - Start of Fast	9.11PM
Mincha - Second Minyan	8.55PM
Maariv & Megillas Aycho	10.10PM

TISHA B'AV Tuesday 16 July

Shacharis & Kinnos	7.30AM
Chatzos - Midday	1.06PM
Topical Shiur for Ladies & Gentlemen	7.20PM
Putting on Tallis & Tefillin	8.20PM
Mincha & Maariv	8.30PM
Fast ends/Krias Shema	10.06PM

Krias Shema should ideally be recited before breaking the fast

SH. VOESCHANAN 14 - 20 July

Mincha & Maariv (ex. Tuesday)	7.45PM
Earliest Candle Lighting	7.27PM
Mincha & Shabbos	7.45PM
Krias Shema from	10.15PM
Shacharis	7.25/9.15AM

Latest time for Shema	8.30/9.06AM
Mincha & Shiur	8.45PM
Shabbos ends	10.14PM

SHABBOS AYKEV 21 - 27 July

Mincha & Maariv weekdays	7.30PM
Earliest Candle Lighting	7.20PM
Mincha & Shabbos	7.30PM
Krias Shema from	10.03PM
Shacharis	7.25/9.15AM
Latest time for Shema	8.35/9.11AM
Mincha & Shiur	8.35PM
Shabbos ends	10.01PM

SHABBOS RE'AY / 28 July – 3 Aug.

Mevorchim Hachodesh

Mincha & Maariv weekdays	7.30PM
Early Candle Lighting	7.11PM
Mincha & Shabbos	7.30PM
Krias Shema from	9.49PM
Shacharis	7.25/9.15AM
Latest time for Shema	8.40/9.16AM
Mincha & Shiur	8.25PM
Shabbos ends	9.47PM

SHABBOS SHOFTIM / 4 - 10 August

Mincha & Maariv weekdays	7.30PM
Shacharis-1 Tu/W R Chodesh	6.15AM
Shacharis-2 Tu/W R Chodesh	6.45AM
Mincha & Shabbos	7.30PM
Krias Shema from	9.34PM
Shacharis	7.25/9.15AM
Latest time for Shema	8.45/9.21AM
Mincha & Shiur	8.10PM
Shabbos ends	9.32PM

SHABBOS KITZAYTZAY 11 - 17 Aug.

Mincha & Maariv weekdays	7.30PM
Mincha & Shabbos	7.30PM
Krias Shema from	9.18PM
Shacharis	7.25/9.15AM
Latest time for Shema	8.50/9.26AM
Mincha & Shiur	7.55PM
Shabbos ends	9.16PM

SHABBOS KI SOVOH 18 – 24 Aug.

Mincha & Maariv weekdays	7.30PM
Mincha & Shabbos	7.30PM
Krias Shema from	9.01PM
Shacharis	7.25/9.15AM
Latest time for Shema	8.55/9.31AM
Mincha & Shiur	7.40PM
Shabbos ends	8.59PM

SHABBOS NETZOVIM-VAYELECH

25 – 31 August *Learning Shabbos*

Mincha & Maariv weekdays	7.30PM
Shacharis Monday B Holiday	8.00AM
Mincha & Shabbos	7.30PM
Krias Shema from	8.44PM
Shacharis (unified service)	8.30AM
Latest time for Shema	8.59/9.35AM

Learning Shabbos

Mussaf will be followed by two short Shiurim given by Guest Speakers and a hot Kiddush in the School Hall for which sponsorship opportunities are available

Mincha & Shiur	7.25PM
Shabbos ends	8.42PM

WEEK OF ROSH HASHONOH /

1 - 4 September

Selichos: Sunday	7.15AM
Monday-Tuesday	6.05/6.25AM
Wednesday	5.30/5.45AM
Mincha & Maariv Sun-Tues	7.20PM
Mincha & Yom Tov	7.20PM
Krias Shema & Kiddush from	8.32PM

ערוב תבשילין

An Eruv Tavshilin must be made before Yom Tov commences to allow Shabbos preparations on the second day of Yom Tov (See Artscroll Siddur page 654)