

Kol Kehillat Kernow

Voice of the Jewish Community in Cornwall

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Torah Scroll comes home

Pat Lipert

On Wednesday the 18th of December, the historic Torah Scroll given to Kehillat Kernow by the Royal Cornwall Museum was returned to the community after spending five months with sofer Bernard Benarroch for repair. Benarroch delivered the now usable scroll to Leslie Lipert at the Museum in Truro. A great deal of work had to be done on the parchment repairing holes, correcting letters and other imperfections in the 250+ year old Torah along with replacing the Etz Hayim and bindings.

The scroll has had a long circuitous journey to finally arrive at Kehillat Kernow. Originally of German/Bohemian origin, the scroll was brought over by Jews immigrating to England in the 18th century. This Torah scroll was used in the Falmouth Synagogue until the late 19th century. When the synagogue closed in 1879, it was placed in the possession of Samuel Jacob who gave it to the Hampstead Gardens Synagogue for safekeeping. Members of the synagogue subsequently returned it to the Jacob family after a few years and they presented it to the Royal Institution of Cornwall, as the Royal Cornwall Museum was then known for safekeeping. The scroll has lived there until members of Kehillat Kernow with the help of the greater Jewish community



Got it!-Leslie Lipert, Kehillat Kernow Treasurer, proudly holds the repaired Sefer Torah in the Courtney Library of the Royal Cornwall Museum, flanked by sofer Bernard Benarroch and librarian, Angela Broome.

were able to negotiate over a three-year period its return. Treasurer Leslie Lipert oversaw most of the negotiations, almost on a daily basis, to secure the Torah for the community. While a Torah scroll has been returned to the Hereford Community on a semi-permanent basis for use in their synagogue earlier last year, this transfer of ownership to a synagogue from the Museum sets a precedent. Under the conditions of our ownership of the scroll, if our community, G_d forbid, was dissolved, the historic scroll would be given to another Jewish community in the West Country. Otherwise, it is now the property of Kehillat Kernow and will be used in services. It is the first time in England that a Torah scroll has been given back to a Jewish community from a Museum. With a scroll now in our possession, two mantles are being designed and made: a special white

mantle for use during the High Holy Days and one for regular services.

A contest is now underway for members of our community to design a light, transportable Ark which ultimately will be placed in a secure, locked cabinet when not in use.

Heading the design committee for our new Aron are Anthony Fagin, Adam Feldman, David Hearle and Harvey Kurzfield. Design plans should be submitted to any of these members who will then make a decision about its construction.

A formal dedication service to be held in conjunction with the Royal Cornwall Museum will take place in on Wednesday 28th of May with a Torah Procession from the Museum to the Truro Town Hall. A luncheon will follow the service. Elkan Levy will conduct the service with David Jacobs.

First Seder at Trelissick

The first night of Pesach, is set for 6:30pm on Monday, the 14th of April at the Trelissick Gardens Barn Restaurant. Bring your own candlesticks, candles, matches and Kiddush cup if you wish. Kosher wine, filled Seder plates and meal will be supplied; bring your own table wine if required for the meal. Adult

(members) tickets are £17.50; students and children, £10; Adult (non-members) tickets are £40; students and children, £20. There is a large car park immediately adjacent to the restaurant. All children under five are free. Contact Anne Hearle for more information.

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Newsletter designed by Noah Hearle
designxtreme.com
Website design and Sudoku puzzles

Plans for year outlined at AGM

Pat Lipert

Members of Kehillat Kernow have had a busy year working on major projects which will continue in 2014. Restoration plans and fundraising for both the Penzance and Falmouth Jewish Cemeteries are well under way involving grant applications and liaising with various civic, government and charitable organisations throughout the country.

Formation of two new groups, Friends of Ponsarden (Falmouth-Congregationalist and Jewish Cemeteries) and Friends of Penzance Jewish Cemetery, to accelerate the work which needs to be done at the two sites, has taken place. Anthony Fagin, Leslie Lipert and Keith Pearce are involved in those projects. The return and repair by sofer Bernard Benarroch of the former Falmouth Synagogue Torah Scroll has been completed; plans are solidified for a consecration ceremony on the 28th May. This major event will involve greater London Jewry, members of the Royal Cornwall Museum and members of Kehillat Kernow. It is the first time in British history that ownership of a Torah Scroll has been given to a Jewish Community from a Museum.

Keith Pearce's definitive book, *The Jews of Cornwall - a History - Tradition and Settlement to 1913*, will be published in the Spring. Funds were raised by both Keith Pearce and Leslie Lipert for its publication and to date \$4300 has been collected with an added contribution by KK of £718.75.

Four amendments to the KK constitution were passed reducing the council from 9-12 to 6-10 elected members; examination of the accounts if required by independent auditors or registered auditors of the Charity Commission; voting requirements at AGMs and EGMs, and

the name change of references from the RSGB to the MRJ (the Reform Synagogues of Great Britain to the Movement for Reform Judaism). In other business, a request by Ms. Susan Soyinko to get KK support for listing the building of the former Penzance Synagogue (no longer in tact, presently the Star Inn), was turned down for a second time by the Council (with one member objecting), on the grounds that it would dilute other projects before the Cornwall Council and English Heritage and cause public relations problems. It was suggested that a historical blue plaque be placed near the former site and was supported by all members in attendance.

Several suggestions have been made for the coming year: more Rosh Chodesh women's outings, literary/lecture day, Friday night services/Shabbatons, a Chevra Kadisha talk by Liz Berg on 18th Adar, more Chavruta sessions, annual walk with David Hearle, and a Matza or Shavuot ramble/walk/communal picnic.

Bonnie Rockley, vice chair, will continue as the Jewish representative to SACRE (Standing Advisory Committee on Religious Education), for the next 4-year cycle; all council members were re-elected; the library has greatly expanded and new premises for High Holy Day services have been found..

Chair Harvey Kurzfield reported on last year's achievements, thanked those who take services and the Spectrum organisation for use of Three Bridges School for services and reported on a recent MRJ chairs' meeting in London where other members were astounded by our low subscription fees; he also commented on the revamping of our web-site by Noah Hearle, thanked members for their help with the Inter-Faith Forum projects, and other KK services.

Chairman's remarks

Harvey Kurzfield

On 27th January 2014 I attended the Holocaust memorial service at County Hall in Truro. David Hampshire, RE advisor for Cornwall, asked me to read the memorial kaddish. In attendance were several Councillors, a photographer, Carter Speedy (our newest student member) together with some Falmouth Campus students, two teachers and four pupils from Richard Lander School. These Year 9 pupils had visited the former concentration camp at Auschwitz and each of them spoke movingly about their experiences and feelings during their visit. Listening to them made me think of my own feelings about the prospect of visiting Auschwitz. Part of me thinks that all living Jews should make this pilgrimage; thousands have already done so including members of our own community. Another part of me is horrified at the idea of visiting this site of so much suffering and I fear I do not have the courage to go, since I know if I did get there I'd simply break down and weep. Even at this distance the cries of those who died there and in similar camps seem to grasp at me. I applaud those schools that see the importance of the younger generation of all faiths attending such sites and appreciate the attempts being made to use education as a means to improve relations between all faiths. Such events rarely get the attention they deserve; instead, we are bombarded with the continuing acts of inhumanity that are still allowed by the so called United Nations which has continuing problems with nations that have totally disaffected populations.

Sadly, even in Israel, there is dissent with ultra orthodox groups causing trouble through some of their attitudes and practices. Every organisation needs a voice. I wish those voices also would respect the fact that other groups may have equally valid, if opposite, viewpoints, and use discussion, persuasion and mutual respect instead of the current vogue of violence, the use of which continues to abuse those most unable to defend themselves - the elderly, the young, the disabled. Shalom.

beautiful places and met people, some of whom have become friends.

In January 2013, our village began having a monthly 'pop up' bar in the Parish Hall. This is a BIG deal because we have nothing else here. Our nearest facilities are two miles away in Dulverton. Last year we enjoyed Last Night of the Proms; this year we will be enjoying the Rugby and Wimbledon finals.

We are also members of the Somerset Jewish Cultural and Social Group, meeting every couple of months in private homes, talking and noshing as all good Jews do. Best wishes to you all!



From Penzance to Brushford

Barbara and Ron Collier

Dear Kehillat Kernow!

Leaving Kehillat Kernow was hard. We mourned the loss of such a special community and initially visited whenever possible. We continued to be members for several years but it became apparent that we needed to make arrangements closer to our new home. We became members of the Exeter Hebrew Congregation. The transition was made easier by the special connection between the two communities. In the same year, Exeter celebrated its

250th anniversary. It was so nice to see some members of KK including Harvey and Estelle at the services.

It took a long time for us to settle in West Somerset; village life is very different from what we knew before. We missed Kernow and the beautiful coastline but as time moved on, we began to explore our new surroundings and enjoy rural living. We decided to open our new home to a beautiful Border Collie Cross, Joannie, aged three months. Joannie has brought so much love into our lives and changed our world for the better. Through walking Joannie, we discovered many



Happy Channukah!—Our long-distance member, Gerry Jevon kvelling at his special Channukah gift made by his artistic brother, Denis, a beautiful wrought-iron Magen David.

Maimouna brings good fortune

Pat Lipert

Maimouna in Arabic means wealth, good fortune, literally 'protected by God' and mazel tov. It is becoming a very popular festival in Sephardi communities in the West as well as being observed around the world one day after Passover ends. If you think the seder tables groan with wonderful foods, go to a Maimouna festival and continue to celebrate. Originally a Moroccan festival held on the

be disappointed if the past Passover did not end with a return to Jerusalem. Like all words transliterated from the original (think Chanukkah and the different ways you can spell that word), Maimouna can be spelled: Mimuna, Mimunah, Maimunah, Mimounah, Maimounah. Most celebrants think of the festival as representing freedom, togetherness, the renewal of spring and fertility. It is a propitious time for matchmaking.

In Israel these celebrations are held outdoors



Mouth-watering fare-A special seder table, Middle Eastern style to go with the festival of Maimouna.

evening and day after Passover, tradition has it that Maimouna celebrates the *yahrzeit* of Maimon ben Joseph, the father of the great philosopher Maimonides, Rabbi Moses ben Maimon, Rambam.

Maimon ben Joseph was a great scholar and rabbinical leader who lived in Fez in Morocco and died about 1170 on the last day of Pesach. His *yahrzeit* is held a day later so as not to conflict with the Passover festival. Other traditions indicate as it comes at the end of Pesach, the spring agricultural festival, Maimouna is a time to wish for good fortune when one looks forward to rich crop production. In Turkish homes, male members of the family may throw grass, coins and candy for children to collect on that day. The grass represents the reeds of the Sea of Reeds and the money symbolises the wealth the Israelites took out of Egypt as they journeyed toward Sinai.

Maimouna also is connected for others with the concept of belief (*emunah*), the belief in the redemption of Israel. The word itself, according to Maimonides relates to the Arabic phrase *ani ma'amin*, I believe [in the coming of the Messiah]. In Arabic, the pronoun often follows the verb in this phrase, *ma'amim ani*, and Maimouna could have been a derivative of that phrase and used for a greeting to someone to encourage another person not to

with elaborate picnics and frivolity. In other Middle Eastern countries and in areas where there is a strong Sephardi presence, people will go from house to house after attending synagogue at a service where a joyful session of singing and dancing with the Torah has taken place. A huge feast is prepared in each household. Sweets are laid out on a white tablecloth decorated with flowers and sheaves of wheat.

Any foods, which symbolise good luck, will be there. It is the first leavened bread after Passover, so pita bread dipped in honey often is found along with milk, eggs, bean pods, dates and preserves, fruits, cakes, chocolate coins and nuts, fish and greens, wine, mint tea, honey drinks (*Mahya*), pancakes with honey and butter (*Muffaletta/muflita*), and dates. In Israel where Moroccan Jews will hold all-day BBQs, a variety of chicken or beef kebabs or

meat delicacies such as brains, green and purple cabbage salads, egg, avocado and Israeli salads are served along with *birkoukish*, couscous mixed with yogurt or milk; *jaban*, a sweet made with almonds and eggs and various sweet biscuits.

One moves then to Maimouna from the bitter herbs and charoset of Pesach to the sweet and symbolic foods to represent freedom, joy, abundance and fertility.

“ Any foods which symbolise good luck will be there ”

KK Members Fiddle

Thirty members of the Kehillat Kernow contingent will attend a production of 'Fiddler on the Roof' at the Royal Hall for Cornwall on Saturday the 12th of April. Much good cheer and animated support is expected to materialise from four members with special refreshments to follow the performance. What a good pre-Pesach treat. The block of tickets were arranged by Rachel Brown with Leslie Lipert handling the financial aspects of the event.

Know your matzah

During Pesach, we are not allowed to eat hametz for 8 days.

There are four categories of Matzah. Three are kosher for Pesach, one isn't. Shemurah made by hand: Watched from the time of harvesting the wheat until the final baking to make sure no water, heat or any other process can cause it to ferment. Made by hand, the utensils in making it are washed and dried every 18 minutes to ensure that no fermentation can begin. Kosher. Machine baked Shemurah: watched from time of harvesting until making. Kosher. Not Shemurah: watched from time of grinding. Kosher.

Egg Matzah: Matzah made with egg, milk, wine or fruit extracts. Not kosher for Passover. Not acceptable to fulfill the mitzvah at the seder table.

[Source: *The Jewish Catalogue: A Do-it Yourself Kit*]

Calling all Library Books!

If you have a copy of one of KK's library books, please return to Pat Lipert. There are several volumes which have been out for well over a year! They are sorely missed.

Our new website launches on Tuesday, 1st April 2014

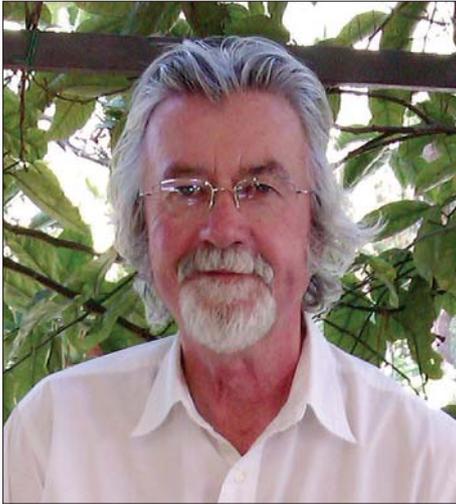
kehillatkernow.com

Cornish Jewish history: A journey of discovery

Keith Pearce

[*The Jews of Cornwall - A History - Tradition and Settlement to 1913* (Halsgrove 2014, £29.99, hardcover, pp. approx. 650; ISBN 978-0-85704-222-4)]

The idea for my book came to me over thirty years ago when I realised that the persistent but unsubstantiated claims that Jews had been present in Cornwall in ancient and medieval times, purportedly forced to work the mines by the Romans and later acquiring control over the Stannaries in medieval times, had become embedded in Cornish tradition and folklore, and continued to occupy a persistent place in popular consciousness. Strands of Cornish tradition held that the Cornish themselves, or at least a substantial proportion of the



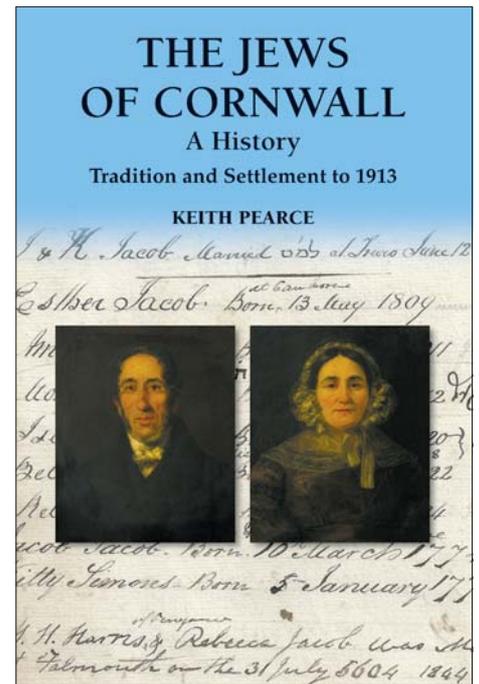
Author! Author!-Keith Pearce enjoying a moment of sunshine and in a relaxed mood now that his latest book on Cornwall Jews has gone to press. Photo credit: Julian Essam.

indigenous population, were descended from these earlier Jews. Such place-names as Marazion and Market Jew were taken uncritically to confirm these ideas but this seemed to me to be spurious and that the death of the Cornish language lay at the heart of these misbegotten notions. Part one of my book examines these and other mythical elements in Cornish folklore concerning Jews and other Levantine peoples.

By 1980, I had met my friend, Godfrey Simmons (now 94), who was looking after the Jewish cemetery in Penzance. My first visit there and my first sight of the research he had done as a young man into the Cornish Jews made me realise that in complete contrast to the lack of credible evidence for the existence of a Cornish Jewry in ancient times, abundant evidence could be found from documentary sources and public records of settled Jewish communities in the ports and mining towns of South Cornwall in the 18th and 19th centuries, that the scale of this evidence was potentially considerable. This aspect of Cornish history had never been told in the detail and depth it deserved. In 2000, I co-edited *The Lost Jews of Cornwall* (with Helen Fry), and this presented some of the sources but incorporated only a

selection of the material I then held in my records, and an even smaller proportion of that which has now found its way into my new book. For the second and third parts of my book I examine in detail the identities, trades and religious life of the Jews who lived in the County from the 1740s to 1913, by which year the communities has ceased to exist. The Jewish people are at the centre of my book and their names and family trees are identified and distinguished from those indigenous Cornish people who had adopted Hebrew names from the Bible (a common and fashionable custom in those times). In Falmouth, families included Moses, Levy, Woolf, Solomon, Benjamin, Joseph and Jacob, several of these branching out to trade in other towns. In Penzance there were the families of Hart, Woolf, Levin, Selig, Simmons, Teacher, Oppenheim and Bischofswerder. In Truro, Levy, Simons and Harris (the latter being members of the Penzance congregation) and in Redruth, Emanuel Cohen, Moses Jacob and Joseph Joseph (both of the latter from Falmouth). I have collected and been given numerous images of portraits and original photographs of many of these people and they appear in the book. There are also family trees, trade directories and miniature biographies. The story of the numerous Jewish peddlers who passed through the County has not been neglected but sadly, their names appear mainly (but not exclusively) in the census returns from 1841 and hence, only once in each decade. Many of their names will have been lost. Jews who settled in other Cornish towns also receive mention as does Jewish membership in civil organisations including Freemasonry. The story is set against the Cornish background. There are extensive sections on the two Jewish cemeteries with revised and greatly expanded chapters on the historical background to their development and complete headstone transcriptions and translations. Those researching their own families will find numerous cross-references to help them. The story of all of the Rabbis who are known to have served the two congregations are given in the book, with a significant number of newly-discovered names. There is a final chapter on the congregational life of the Falmouth and Penzance communities, their concerns, adherence to traditional practice and their struggle to survive, their numbers being depleted by a down-turn in the economy of mid-19th century Cornwall, the opening up of better rail and road links and crucially, insufficient Jewish newcomers to allow for inter-marriage.

I would not presume to claim this book is a definitive treatment of all aspects of this subject but I hope that it may become the standard, comprehensive book on this little known, short-lived and relatively circumscribed aspect of Cornish and Anglo-Jewish provincial history. I also hope it will serve to give the members of Cornwall's new Jewish Community (whose story may one day receive a history of its own) a clearer, more



Definitive history-Cover Page of soon to be published book depicting 19th century Penzance Rabbi B.A. Simmons and his wife, Flora Simmons, two of the many people who were a significant part of Cornish Jewish history.

substantial picture of their Cornish forbearers in the Family of Israel. As a non-Jew, privileged to serve as custodian of the Penzance cemetery and honoured to be admitted as a friend of Kehillat Kernow, I hope that I have approached my subject with a degree of sensitivity and respect. My motivation above all has been to let these people live again within the book's pages, so they will not be forgotten.

Book offer

Keith Pearce's soon to be published book, *The Jews of Cornwall* is priced at £29.99. Members of Kehillat Kernow and donors will be able to buy it at a discounted price of £19.99 plus £2.99 post and packaging from the publisher, Halsgrove House, Ryelands Industrial Estate, Bagley Road, Wellington, Somerset TA21 9PZ. When ordering, indicate you are a member of Kehillat Kernow.

Kiddush help needed

People who attend the Saturday services at Three Bridges School are super about bringing food and drink for a wonderful Kiddush and light lunch after. What we also need are for more people to help with the cleaning up and putting away of things after the service. Only a few people do this every week and it is hard on those who are left behind. Please let's make this a true communal effort!



Cheder children are hands on for all festivals



Communal Observance-Cheder's Feldman clan, Isaac, Jemima and Hannah and Zehara Cohen enjoy participating in the raising of the Torah as they follow the Torah service.

From Channukah to Shabbat, the KK Cheder children are in top form as they learn about all the Jewish festivals throughout the year, from practising Hebrew, to creating symbolic holiday and ritual items for worship, to learning and cooking special foods. It's fun; it's educational and it's a true celebration of Jewish life thanks to the dedication and ingenuity of their teachers, Rosie Brown, Adam and Melanie Feldman, Karen Myers and Bonnie Rockley.



Channukah story-Pat Lipert leading the Shabbat Channukah service reads a special story to young and old in the congregation about mice who learn the meaning of mitzvah.



Priestly practices-Members of Cheder learn how to make and then wear their breast plates which now adorn the mantle of the Torah but were once worn by the High Priest in the days of the Temple. From left to right are: Rachel and Katherine Barral and Sophie and Sam Waters.



Work of art-Special Channukah created by the Cheder Children for the Festival of Lights.



Sense of Accomplishment-In preparing for the Channukah service on Shabbat, members of the Cheder look well satisfied with the Channukah they made. From left to right: Jemima and Isaac Feldman, Rachel Barral, Sam Waters, Zehara Cohen, Hannah Feldman, Sophie Waters and Katherine Barral.



Sefer Torah-Practising with the Torah Procession, the Feldman children, Isaac, Jemima and Hannah, and Zehara Cohen go through their paces.

Editorial

In Hebrew the word Limmud means learning. To all of its participants throughout the Jewish world, it has become much more than that. It is a gathering of Jews across the denominational spectrum throughout the world who find joy in Jewish life in all of its facets, from entertainment, to Torah study, from “archaeology to Zionism” to quote the JC. Most importantly, it is inclusive. From its small beginnings at Carmel College in Oxford with 80 people participating in 1980, it has blossomed into a worldwide event covering all the continents and including all peoples, including inter-faith discussion and participation. To say ‘No,’ to Limmud is like condemning ‘Mom and Apple Pie,’ as its value, prestige and worthwhile offerings have evolved into a welcome institution.

To admonish anyone for attending this conference is nothing short of myopic and insular thinking which takes away from the noble and long-held tradition of what is best in Judaism. In Torah one is taught that human beings are given a choice, the right to decide, to reason, to argue, to question, to celebrate life and above all, to learn. What educational vehicle could be better (and more successful) than Limmud?

Jews at these conferences learn, laugh, grow in their knowledge of Judaism, taught by the finest rabbis and secular teachers in the world in an atmosphere which is supportive, positive and encouraging.

Limmud is probably the most successful learning programme and export the UK has. Bravo for yet another outstanding and successful session at Warwick University.

Mezzuzot and Kiddush Cups

There are still a few KK Kiddush Cups - £60, Siddurim - £16, and Mezzuzot - £25/£50 (without or with scroll) available. Contact Leslie Lipert to purchase.

*Happy Passover!
May this year's seder
and eight day festival
be one of joy, a renewed
sense of community and
a fond hope for Elijah's
presence.
Hag Sameach!*

Organisations established for cemetery restoration



Historic restoration site-Some of the best examples of Georgian Jewish headstones being preserved at Penzance Jewish Cemetery.

Pat Lipert

Friends of Penzance Jewish Cemetery and Friends of Ponsharden Cemeteries (Falmouth) have been formally inaugurated to promote restoration work at the two sites. Members of these organisations are made up of citizen, civic, religious and local government representatives. The purpose of these two groups is for fund raising, maintenance, management and education.

Funds raised for the Penzance Jewish Cemetery's restoration work by Leslie Lipert, KK treasurer and agent for the Board of Deputies is £5,583 (including gift aid), as of the 24th of February. There are some other pledges and replies from other grant making organisations expected.

At a meeting of the Friends of Ponsharden Cemeteries which include the Jewish and Congregationalist Cemeteries in Falmouth, it

was reported that Sainsbury's has agreed to build fencing around most of the two cemeteries and this work is expected to be done in the near future. No set date for construction has been set. This is in addition to the monies promised by Sainsbury's in accordance with the Section 106 agreement between the company and the Falmouth Council (£26,479.60) signed in 2013 in order to produce a Management Conservation Plan. This will not happen until Sainsbury's begins additional construction of its store which could be up to two years in the future. After that funding can be raised and plans for restoration work begun. The fencing will provide protection from vandalism until restoration plans can be realised.

The organisations established will act as an impetus to accelerate the various stages for restoration development and is being encouraged by members of the town council and English Heritage.

Meeting the Archbishop of Canterbury

Harvey Kurzfield

As a member of the Cornwall Inter-faith Forum, I was invited with representatives of other religious communities to attend a gathering at Bishop Tim Thornton's residence at Liz Escop where the guest of honour was the recently appointed Archbishop of Canterbury, Justin Welby. The meeting was held on Friday 15th November.

Once the Archbishop arrived, there were presentations on the theme of helping the homeless and destitute, especially in the light of the approaching festive season. The Archbishop acknowledged the good work done by groups such as St Petrocs and declared himself humbled by the fact that there are so many volunteers willing to do good on behalf of the less fortunate. It was a muted but sensitive response.

A meal was served; guests mingled and

various people were introduced to the Archbishop. I was granted an audience. We had a very pleasant chat and I learned that Archbishop Welby had spent his honeymoon, many years ago in Israel. He expressed surprise at the size of our Jewish community in Cornwall and seemed impressed with our achievements. I was pleased to discover how approachable and friendly this new Head of the Church of England was.

I left Liz Escop buoyed up by the experience and sincerely hope that the Archbishop of Canterbury will bring more stability to the church. Given the differences of opinion, his job will be as hard as any chief minister of any other religion. Archbishop Welby's enthronement was on the 21st of March of last year. He is the 105th head of the Church of England, the first being Augustine who arrived on the Kent coast in the 6th century.

Going places

Ruth Rockley & Pat Lipert

Ruth Rockley is the only person to gain a 1st in a degree in Rescue and Emergency Management after gaining triple distinctions with a national diploma in Outdoor Education and Adventure. Her dissertation on the relationship between Multi-Agency Emergency Responders and their views towards aspects of Mental Health has not only been published but is being used to determine policy and procedures within the Ambulance and Police Services and other organisations. Owner and director of Tech International, a successful training and consultancy company, Ruth has worked with overseas offshore companies and on oil refineries. She is also an Emergency Planning Officer writing emergency plans for 24 high risk flood communities in Devon and is active in Cornwall Mine Rescue and a volunteer lecturer. "It's all good fun!" she said. Ruth plans to return to university for a masters degree in Search and Rescue or Emergency Planning and Disaster Management in September.



Have diploma, will travel-Ruth Rockley's typical week includes working with specialist police (Firearms), paramedic (Hart), or fire service (USAR) teams in specialist rescue work, everything from jumping from the Tamar bridge to descending into 88mm deep mine shafts to working with helicopters jumping into fast moving rivers.

November inter-faith conference

Liz Berg

I attended the November Cornwall Inter-Faith Forum Conference in Bodmin as the representative of Kehillat Kernow. I was asked to bring items to make up a stall and to prepare a three minute talk on my faith in Cornwall. You can imagine how the supportive KK members were. Within minutes of me asking, items were thrust upon me, including the precious loan of Rosie Brown's Sefer Torah and the cloth that covers the table for every Shabbat service. The stall was set up between the Islamic table and Earth Mother's Union. To break the ice, all faith reps were asked to stand in the front, state their names whilst the conference members had to guess to which faith they belonged. The only one that was obvious was the Christian minister who had worn the collar of his faith!



After there were talks by Jonathan Marshall on his Plymouth Centre for Faiths & Cultural Diversity, Rev Dr Barbara Glasson on the Bradford Touchstone initiative, and Farzana Saker on the Wiltshire Faith Forum. Matt Robinson, architect for the Dor Kemmyn Project, gave a short presentation which led to group discussions on what we as a collective of faiths would like to have in the oval building. Light, natural light was a common thread, as well as separate kitchens. Those who wanted pictures were assured that there would be

projectors that could be switched on with trees and other natural subjects. There are storage spaces for each faith as well as chair cupboards.

There were a choice of workshops. I chose Faith Hate Crime with Colin Jameson, Diversity Officer from Devon & Cornwall Police. He is willing to talk to us at any time. He wants close links with the faith communities so we are aware of his team and he is aware of us and our needs. We discussed what the definitions of a hate crime and hate incident were. I have passed on the leaflet to Harvey; however, the number to ring if you are a victim or perceive yourself to be a victim of a hate incident or crime is 101. Colin Jameson would rather it be reported and looked into than you thinking it's not worth bothering the police about. The other workshop I attended was on how to develop education for 16+, led by Dr Rita Stephens. A general plan was initiated for those going in to talk, especially for the first time. We then came together for a final resume. We lit candles for each faith represented there and those who were not but viable in Cornwall. Everyone then said the International Peace Prayer and left with a feeling of well being and positivity for the state of inter faith work in Cornwall.

In January representatives from the Christian, Pagan and Muslim religions and I visited the Little Harbour Children's Hospice as a team from the Inter-Faith Forum to deliver workshops on all faiths to staff so that they will become more aware of how to deal with patients and families in vulnerable situations.

Hebrew prayer

Vera Collins

Though Judaism has traditionally emphasised deed rather than creed, it has also stressed the importance of communicating with the source of our existence and maintaining the perspective in all that we think or do.

Thus we are to pray daily and respond gratefully with a blessing each time we notice any of the supports or wonders that exist for us. Prayer is central in this way of life and whilst spontaneous response and prayer in any language we understand is



equally acceptable, Hebrew traditionally is preferred and to be used if possible. Our Torah is written in Hebrew. Hebrew is the language in which the words of our forefathers and prophets are recorded. When the Romans destroyed life for Jews in the Promised Land, and the Men of the Great Assembly formulated a liturgy to carry forward into the Diaspora, Hebrew was the language they used. This ancient liturgy has endured through the ages and is the foundation of formal Jewish prayer. Hebrew is respected as the holy tongue. It is the language of study and prayer. Gradually, down the generations Jews acquired other secular languages in their places of dispersal, Yiddish and Ladino, for example. Eventually, the everyday use of this holy language was discouraged and it was reserved purely for religious use. Eliezer Ben Yehuda and the early Zionists encountered opposition when they reintroduced Ivrit as the language for the new Jewish homeland in early 20th century Palestine. The importance of Hebrew in Jewish prayer and ritual is so emphasised that, whilst other languages are accepted so long as they are understood, Hebrew fulfils its religious purpose even if it is not understood. This is so, for instance, when reciting the Shema, or in the obligation to hear the reading of Megillat Esther. The principle is illustrated in the story of the child who discovered his Jewish identity late and went to the synagogue service having only managed to learn the Alef-Bet. He joined in the Hebrew prayers by reciting the letters and when questioned explained that he only knew the holy letters but that the Almighty would know how to make them into the right prayers.

In our services transliteration offers a means of participating. Transliteration is not intended as a substitute for learning Hebrew; it can, in fact, provide a helpful foundation for doing just that. As children, long before we begin to learn to read and write, we are familiar with the sounds of our mother-tongue, speaking and understanding it. If our ears are already attuned to the Hebrew prayers around us and our lips accustomed to saying the transliterated words, we are primed to find our way with greater ease, into the language that from the beginning has expressed the divine.

Notices and diary

Mazel Tov:

- To Ingrid Savir and Gerry Jevon on their significant birthdays
- To Ant Fagin on his New and Lost Worlds exhibit in the Heseltine Gallery at Truro School in March.
- To Rosie Brown on her University application responses.

Get Well Soon:

- Vera Collins
- Bonnie Rockley
- Brenda Mason
- Babs Colman

Condolences:

- To Jacquie Rickett on the loss of her husband, Alan

Diary:

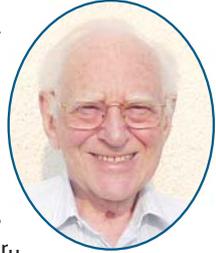
- Apr 5th M'tzora (Pat), 5 Nisan, 10:30am, TBS
- Apr 14th Erev Pesach (Monday), Communal Seder, Trelissick Gardens, 6:30pm
- Apr 15th 1st Day of Pesach
- Apr 19th Shabbat Chol Ha-mo'ed Pesach (Julian), 19 Nisan, 10:30am, TBS
- May 3rd Emor, Shabbat Atzma'ut (Adam), 3 Iyar, 10:30am, TBS
- May 6th Yom Ha-Atzma'ut (Tues), 6th Iyar.

- May 17th No service B'Chukkotai (Liz), 17 Iyar, 10:30am, TBS
- May 18th Lag ba-Omer (Sunday), 18th Iyar. No service
- May 31st Naso (Harvey), 2 Sivan, 10:30am, TBS
- June 4th Shavuot (Wed), 6th Sivan
- June 14th Sh'lach L'cha (Pat), 16th Sivan, 10:30am, TBS
- June 28th Chukkat, Shabbat Rosh Chodest, Blessing for Tammuz (Julian), 30 Sivan, 10:30am, TBS
- July 12th Pinchas (Adam), 14 Tammuz, 10:30am, TBS
- July 26th Mas'ey, Blessing for Av (Liz), 28 Tammuz, 10:30am, TBS
- Aug 5th Tisha B'Av (Tues), 9 Av. No service
- Aug 9th a'etchannan, Shabbat Nachamu (Harvey), 13th Av, 10:30am, TBS

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Leslie's joke



In a slalom race, the skier must pass through twenty gates in the fastest time. An Orthodox Yeshiva student was an exceptional skier. With tzitzis streaming, he's beaten the world record several times and made the Canadian winter Olympics Team. It is the first day of the final and the crowd waits in anticipation. The French champion speeds down the course in 38.1 seconds. The Swiss in 38.7 seconds. The German in 39.8 seconds. The Italian in 40.1 seconds. The crowd waits and waits for the Canadian yeshiva bocher. After five minutes, he crosses the finish line. "What happened to you?" screams his coach. The yeshiva student replies, "Okay, who's the wise guy who put a mezzuzah on every gate?"

Our new website launches on Tuesday, 1st April 2014

kehillatkernow.com

Happy Spring Avocado Salad

Melanie Feldman

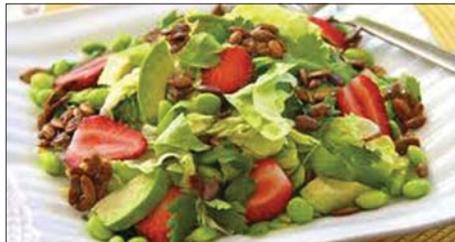
This is a perfect salad full of lovely flavours to brighten up anyone's luncheon or dinner plate.

Key Ingredients:

- Mixed salad greens
- ½ avocado per person-chunky slices
- Parmesan cheese (block)
- Pine nuts
- Sunblush tomatoes

Dressing: 2 parts olive oil to 1 part balsamic vinegar with dash of honey

Extras: artichokes, grilled halloumi, roasted peppers as you wish (not too much) Toast the pine nuts first-really important. Easily burnt. The parmesan needs to be in chunky



Colourful and healthy-Nothing welcomes in the spring festival time more than a refreshing and tasty avocado salad.

shavings-a potato peeler dragged along the side of the block works well for me. If preparing this in advance, mix together everything except the dressing and the avocado. The avocado should be sliced and added at the last moment

Yiddish proverbs

Nothing like some good, succinct Yiddisher advice! Enjoy the following from one of our most loved heads of Israel, Golda Meir. "Don't be so humble-you are not that great." "Let me tell you something that we Israelis have against Moses. He took us 40 years through the desert in order to bring us to the one spot in the Middle East that has no oil!" "Pessimism is a luxury that a Jew can never allow himself." "The Egyptians could run to Egypt, the Syrians into Syria. The only place we could run was into the sea and before we did that, we

might as well fight." And for the icing on the cake, listen to the wise words of Albert Einstein. "Life is like riding a bicycle. To keep your balance you must keep moving." "Intellectuals solve problems; geniuses prevent them." "No everything that counts can be counted, and not everything that can be counted counts." "Any intelligent fool can make things bigger and more complex. It takes a touch of genius and a lot of courage to move in the opposite direction."

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SUDOKU

How to play: Complete the grid so the numbers 1 to 9 appear only once in each row, each column and 3x3 box. Don't worry; no maths is involved. Only logic is required to solve the puzzle. Have fun!

IT'S MODERATELY HARD

3			8	1				6
	1				3			
	9				4	5		
1	2		4			9		
4		7				3		1
		9			8		4	5
		3	9				7	
			2				3	
9				4	1			8

For the solution and more free puzzles, have a look at the Sudoku website: sudokusolver.com.