

# MOONLIGHT

The UK's Quarterly e-Newsletter for Jewish Women

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## ROSH HASHANA GREETINGS FROM ELAINE SACKS

**Approaching Rosh Hashannah --- kindness to our own and kindness to others.**

We are all part of a community. Well not all of us, perhaps, but if you have found your way to this newsletter, and you are on the emailing list, then the chances are that you belong to a synagogue in Wembley, Kingsbury or Kenton. You know other families there. Other families know you, and as well as friendship, on occasion you help each other out. We use the word Chesed for kindness to others, to our families and to people we care about.

Chesed is a wonderful Mitzva, but let's take these acts of kindness a step further. Darkhei Shalom -the ways of peace- is Chesed universalised. Kindness and consideration towards other people, with whom we may have little in common, is not always easy, but we have fine precedents. In the story of Ruth, we read how, when Ruth's husband died, she chose not to return to her own people but to accompany her mother-in law Naomi back to Naomi's homeland. And here, as a stranger, she was treated with kindness and compassion. We read that Naomi's kinsman Boaz instructed his men to allow the poverty-stricken women to glean corn freely from the corners of his fields, and later he married Ruth rather than leave her destitute.

The Ger Toshav (later called the Noahide laws) was recognised in Biblical law, where the majority community had duties towards other faiths living amongst them; for instance giving economic support in times of need.

Our Jewish religious convictions are part of who we are in our day to day life, and we are taught to contribute to the welfare of communities other than our own. Giving to charity is a wonderful example. How many of you have become involved in a non-Jewish charity, only to find that the main workers come from our community? Only last week I visited a hospital in central London, where the Christian chaplain praised the Jewish supporters of the hospital, saying, if a new piece of equipment is needed, the Jewish supporters are the first to rally.

Let us be seen as an Ohr Lagoyim, a light unto the nations, showing kindness and understanding for people unlike ourselves. Small acts of kindness and friendship can change people's lives.

Elaine Sacks is the wife of the Chief Rabbi

## **BEING A JEWISH WOMEN BY DR LISA AIKEN**

After searching for an authentic expression of Judaism for many years, I discovered that observant Judaism was a complete and satisfying system in its own right. However, it required years of intensive study, investigation, introspection, and honesty to appreciate how fulfilling it could be intellectually, emotionally and spiritually. My search involved tremendous efforts as I looked for, and discovered, role models who lived and practiced authentic Judaism. In the process, I learned that the status, prestige and power that Jews often seek from the world at large are paralleled by or exceeded by what observant Jewish women have obtained. These women derive their self esteem from having been created in the image of G-d and knowing that they have a vital role to fulfil in this world.

Over my two-decade-long quest for an authentic expression of Jewish Femininity, I have been privileged to have met a number of remarkable women who excel at every aspect of Jewish womanhood. They exemplify scholarship, self development, true femininity, charity in every sense of the word, and excellence in raising children; they are true “women of valour.” They have greatly inspired women like me to learn more about Judaism and to live it in an authentic way.

It is impossible to appreciate traditional Judaism by merely studying it intellectually. It must be experienced from within and appreciated as a total way of life in order for it to feel gratifying. It is difficult to experience the self esteem that Judaism instils in women when one only reads about Judaism in books or views Judaism from a distance.

### **What is Torah Observant Judaism?**

One of the major challenges that modern women face is how to feel good about ourselves as Jews while we are surrounded by secular influences that are at odds with Jewish values. The secular world primarily values us according to how visible we are, how much money or possessions we have, how much power we wield, and how many educational degrees we possess.

In general secular values are at odds with Jewish ones. Judaism values humility, which in secular terms is akin to being a “wimp.” Judaism values modesty, which is erroneously viewed as lacking in self esteem. It also values family development and spiritual nurturing over material acquisitions, and self control more than ostentation. Yet, it is difficult to find these Jewish values fulfilling when we are raised on American dreams. Today’s Jewish woman may feel that functioning in a domestic role is akin to sacrificing her identity. Other women sacrifice their femininity so that they can achieve success by internalizing the standards of a male-dominated professional or business world.

Once women have internalized this stress on “equality,” meaning that women should take on male responsibilities (as well as their own), authentic Jewish perspectives seem anachronistic. Torah Observant Judaism does not believe that men and women should be equally visible in public, identically educated, or fill identical roles. Women who value male “rights” often feel that traditional Judaism strips them of their validity, recognition, self-esteem, and power.

Some women believe that they can only get spiritual fulfilment from experiences that are in public view and publicly demonstrated that are on a par with men. When women observe a law here and a ritual there, rather than immersing themselves in a totally observant way of life, certain laws seem to disenfranchise them. It must be stressed that women’s roles and obligations were never meant to be observed in a piecemeal way, and they can not be appreciated in bits and pieces. Doing so is akin to taking away a small patch from a huge mosaic and questioning why those specific pieces were included.

Judaism is, and was always meant to be, a total way of life. It can only be truly appreciated when it is experienced within the totality of its system. Reacting emotionally to women's commandments, as seen individually, or to women's exclusion from certain commandments that pertain to men, is not a useful way of appraising the validity of observant Judaism. People should not identify "problematic" parts of Judaism divorced from the whole, question their relevance for women, and dismiss them because they are not emotionally appealing.

It would be reasonable to assume that women who limit their religious expression primarily to synagogue worship will feel like second-class Jews unless they participate in those services' rituals. On the other hand, traditional Judaism pervades every aspect of life, only a small part of which pertains to the synagogue. As such an all-encompassing system, it recognises women's importance and has means built into it that develop their self-esteem. One of the primary ways that it does this is by emphasising the essential and unique contribution that women make and by highlighting their efforts, which the world requires in order to achieve perfection.

People often expect observant Judaism to provide the emotional nurturing to make up for deprivations in other parts of their lives. Since women in the secular world have long been devalued, they often want Judaism to make up for the happiness and secular status that they have been denied for so long. Judaism can enable people to feel self worth and happiness, but not necessarily by providing what secular society values. It takes patience and study to discover how Judaism validates our identities, feelings and self worth. We must also be willing to abandon our need for Judaism to validate us on our terms; rather, we must find validation in Judaism's terms.

To be intellectually honest, we must pursue the truth, even when continuing along familiar paths might feel more comfortable. We should ask if traditional Judaism can help us develop our spiritual potentials and not concern ourselves with whether it feels easy.

No one would expect to appreciate the genius of people like Beethoven, Michelangelo, or Einstein without intensively studying their works. Similarly, it takes years of studying, performing Jewish rituals, being part of an observant community, and struggling in order to appreciate how authentic Judaism provides women with a vehicle for true spiritual development and expression.

Lisa Aiken is not only an experienced psychologist but also a noted speaker and author with an international reputation. She is the author of such titles as *To Be A Jewish Woman*; *The Hidden Beauty of the Shema* and *Guide for the Romantically Perplexed*. Her books have received huge popular acclaim and are distributed world wide.

## **ROSH HODESH ELLUL CELEBRATION – TZNIUT BY ANNA VAN DEN BERGH**

Today those that believe in G-d and practice a faith, any faith, are in a minority. Now the majority of the population worship a different G-d - mammon. Today's belief is in conspicuous consumption. Having expensive homes, fashionable clothes and foreign holidays is the enactment of that faith. Rights not responsibilities - I want therefore I shall have.

This shallow world invades every aspect of our lives, and of our children's. Today's Jewish kids are not exempt from these material desires. The cries for designer shoes and clothes are never far from a parent or grandparent's ear.

And once suitably attired in clothing, so expensive one wonders why your own initials are not embroidered upon them rather than an American or French designer's, certain patterns of behaviour begin to establish themselves.

We now have ladettes, girls who emulate the behaviour of men, with heavy drinking and loutish behaviour. The Seven Deadly Sins are not something to avoid rather they have become something to aspire too. We see young women barely dressed wearing the equivalent of modesty patches and then rarely modest. We see children aged 10 and 12 dressed up and made up like 18 year olds.

So where does the Jewish Concept of Tzniut fit into this world?

The minute one utters the word Tzniut – Modesty – to many it conjures up images of Mea Shearim or Stamford Hill ladies with thick tights, long sleeves and skirts, sheitels and hats even on the hottest day in various and mismatched shades of beige.

Tzniut thereby equates to them as dowdy and old fashioned forms of dress.

Many see it as a badge, a uniform which denotes the group we belong to in the same way that Punks or Goths identify themselves. Tzniut means Ultra Frum and often defines geographical areas of the world.

Well the reality is that these perceptions are wrong. Tzniut is not just about dress sense, how we dress is just one aspect of the meaning of Tzniut – Modesty. Rather it is a philosophy by which we lead our lives, and how we behave. It is also not only the domain of the Ultra Frum; it is for every Jewish woman to aspire too.

It is about being a woman, a sexual being in one's own right. Being able to control our behaviour and those of the men around us by the way we think and act. It would be sexist to blame women for men's sexual misbehaviour. But overt sexuality, thrust in the face of any human being cheapens the relationship between men and women and cheapens the individuals themselves – how much now for self worth?

Many Orthodox Feminists believe that women are not mere play things for men, with suggestive clothing and manner a symbol of submission rather than power.

I would not necessarily disagree but would add this thought. As many of you may be aware I trained and worked as a Clothing Technologist for 20 years. It is my experience that women do not dress to impress men, rather they dress to annoy other women.

The fact is that rather than constrain women Tzniut is perceived as making women feel independent and secure. It means that I am taking control of my life by the way I behave and the public side of this is how I dress and interact with others.

So Tzniut no longer means dowdy, today it means fashionable, trendy and stylish. Anyone who has recently ventured through Geula, Brooklyn or Stamford Hill will be able to attest to the beautiful shops and the elegantly dressed women who abound there, for they are women who are in control of their lives and comfortable with their faith. As we approach the Yomim Noraim let us do so with modesty and humility and may this coming year, Please G-d, let us all embrace the concept of Tzniut in the way we lead our lives.

Anna van den Bergh is the wife of Rabbi Martin van den Bergh, Wembley United Synagogue.

## **CHARITY FASHION SHOW**

Six Two Six on Mowbray Parade in Edgware, is a new boutique which sells fashion with a twist – Tzniut! Unlike many similar boutiques at Six Two Six fashion and accessories are chosen for their style all of which comply with Jewish dress codes. The gematria for Tzniut is 626, hence the name of the shop.

Six Two Six's Faye Needham and her team of 20 models and dressers joined forces with **MOONLIGHT** to put on an amazing fashion show at Wembley Synagogue on 2 September which delighted and entertained the audience of over 100 'Moonlighters'. Not only were ladies able to choose their outfits for Yom Tov, **MOONLIGHT** and Six Two Six were able to raise £700 for One Family, the Israeli Charity for the families of terror bomb victims.

Our thanks also go to Stephen and his Team at Big D who sponsored the event.

Photographs of the evening can be viewed on [www.totallyjewish.com](http://www.totallyjewish.com)

Six Two Six stocks sizes 10-22 and has an outfit for you whether you are 20 or 120.  
Visit them at 66 Mowbray Parade, Edgware Way, Edgware, Middlesex HA8 8JS  
Tel: 020 8905 3932  
Open Sunday: 10.00-14.00  
Monday – Thursday: 09.30-17.30  
Friday: from 09.30

## **ROSH HASHANAH – A WOMAN'S VIEW – ESTHER GERSHUNY**

Of all days in the Jewish calendar, Rosh HaShanah seems to me to resonate the most clearly for women. Offsetting the liturgy (which is overwhelmingly masculine in tone) we have the Torah portions for both days and the haphtarah for the first day, all of which focus on personal crises, and even on women's crises. Moreover, they do so in a way which invites us to sympathise and perhaps even to identify with the personalities. We sympathise with Hagar as – rejected, frightened and alone – she sits despairing in the desert. We feel for Hannah as she pours out her anguished longing for a child; we see her misunderstood and rebuked by Eli, and admire the dignity and restraint of her response.

Most of all, perhaps, we watch in suspense and disbelief the ordeal of the Akedah, and ask how Sarah could possibly have borne it.

The midrash asked the same question. Noting that the death of Sarah immediately follows the Akedah in Torah, it inferred that the shock of the news literally killed her. The midrash also makes the link between Sarah's distraught weeping at what had happened, and the horn of the ram which Abraham sacrificed in place of their son; that is, that the sound of the shofar is the sound of Sarah's cries of grief.

Maybe it was this connection with Sarah that made generations of women feel so strongly about the shofar that over the centuries they have collectively chosen to regard hearing the shofar as an

obligation, even though they were originally exempt. We are not certain exactly when it happened, but it appears to have been some time between the late 17<sup>th</sup> and early 19th centuries.

On the other hand, maybe the reason why women have accepted shofar as an obligation is much simpler. Shofar after all has two universal connotations: it recalls the revelation on Mount Sinai, and it is a summons to which every Jew instinctively reacts. Women were there at Sinai, and women will be there at the final redemption. So accepting this mitzvah could just be women's way of asserting their identity as part of Klal Yisrael.

May we all be inscribed for a peaceful and fulfilling New Year.

Esther Gershuny is a Systems Engineer and is the Education Officer at Wembley Synagogue

## **THE ROSH HASHANA SEDER – JANET TOLEDANO**

Sephardim celebrate the Seder on two occasions. On Pesah the full Seder celebrating the going out of Egypt and on Rosh Hashanah we celebrate a "mini Seder". It is true that whilst Ashkenazim do partake with apple and honey, the Sephardim celebrate it in a more elaborate way following in the footsteps of Rabbi Joseph Caro, the author of the Shulhan Aruch.

Tradition has it that Rosh Hashanah – the New Year is Yom Hadin – a day of judgment when everyone is judged for his past misdeeds and what the future will hold for him. Hence it is customary to take dates, string beans, leeks, spinach, pumpkin, pomegranate, apple with honey and the head of a fish. Each item taken is preceded by a blessing and a short prayer which relates symbolically for a happy and prosperous year.

The following is the mini Seder which is read after the blessing of hamotsee is recited.

**Dates** (Temarim) – This being the first fruit eaten, the following Blessing is recited:-

"Blessed art thou, O Lord, our G-d, King of the Universe, who created the food of the tree."  
*\*This blessing is not repeated before eating pomegranate or apple.*

*Some dates are eaten. The following prayer is then recited before eating further dates>*

"May it be thy will, O Lord our G-d and G-d of our Fathers, to eliminate (Yitamu) our enemies and all those who wish to harm us".

**String Beans** (Rubia): *The following Blessing is first said:*

"Blessed art thou, O Lord, our G-d, King of the Universe, who created the fruit of the earth".  
*\*This Blessing is not repeated before eating the chives, spinach or pumpkin.*

*Some beans are eaten and the following prayer is recited before eating further beans.*

"May it be thy will, O Lord our G-d, and G-d of our Fathers, to increase (Yirbu) our meritorious deeds and the enthusiasm of our hearts in thy service.

**Chives or Leeks** (Kerati): Before eating say:

"May it be thy will, O Lord our G-d, and G-d of our Fathers, that our enemies and those who hate us may be cut off (Yikaretu)

**Spinach or Beetroot** (Silka): Before eating say:

"May it be thy will, O Lord our G-d, and G-d of our Fathers, that our enemies, those who hate us and those who desire our hurt be removed (Yistaleku)

"May it be thy will, O Lord our G-d, and G-d of our Fathers, that the bad decree and judgment be torn up (Tikra') and our meritorious deeds be proclaimed (**Yikare'u**) before thee".

**Pomegranate:** Before eating:

“May it be thy will, O Lord our G-d, and G-d of our Fathers, that we may be full of good deeds (Mitsvot) as the pomegranates (is full of seeds).

**Apple with honey:** A piece of sweet apple is dipped in honey or sugar. Before eating it the following is said:

“May it be thy will, O Lord our G-d, and G-d of our Fathers, to renew for us a good year, sweet as honey; (from the beginning to the end).

**Head:** A cooked sheep's head or head of a fowl or of a fish should be on the table. The following Blessing is said and part of the head is eaten:

“Blessed art thou, O Lord, our G-d, and King of the Universe, by whose word everything was called into being.

After eating part of the Head the following is said before eating further of it:

“May it be thy will, O Lord our G-d, and G-d of our Fathers, that we may be as the head, and not of the tail.

Reprinted from “Home Ceremonies – According to Sephardi Usage”, by kind permission of Dayan Dr Pinchas Toledano. For religious reasons the Hebrew text has been omitted.

Janet Toledano, is the wife of Dayan Toledano, Av Bet Din of the Spanish & Portuguese Community, and is based at the Wembley Sephardi Synagogue..

## **ROSH HASHANAH RECIPE – DENISE PHILLIPS**

Apple, Honey and Raisin Chollah

Here we have the flavours of Yom Tov all wrapped up in a circular bread dough.

September is the height of the season for both cooking and eating apples. Cooking apples are too tart to be eaten raw, which is why sugar is always added during cooking. They make good purees, sauces and a brilliant base for apple pies and cakes.

Dessert apples can be eaten either as a savoury or sweet fruit. Enjoy with cheese and chutneys or add to stews or roast with chicken! They are also great in pies, cakes, muffins, or just take delight in eating them raw as part of a healthy snack. Apple slices should always be brushed with lemon juice to prevent browning.

Preparation Time: 10 minutes plus 1 ½ hour rising time

Cooking Time: 30 minutes

Makes: 2 medium sized loaves

### Ingredients

600g strong white bread flour  
1 tablespoon dried yeast  
2 teaspoons salt  
1 egg  
1 heaped tablespoon clear honey  
2 eating apples – peeled and cored  
30g cup raisins  
2 teaspoons cinnamon  
100ml vegetable oil  
150ml warm water

### Method

- 1) Combine the flour, yeast, salt, egg, honey, raisins and cinnamon in a mixing bowl. Using a dough hook if available mix the ingredients together.
- 2) Place the raw eating apples into a food processor and mix to semi-puree.
- 3) Add this to the bread mixture together with the vegetable oil and warm water.
- 4) Continue to mix the dough for 2 –3 minutes so that it is smooth and the mixing bowl is clean.
- 5) Remove the dough from the bowl. Lightly grease this bowl with some olive oil. Knead the dough lightly and return it to the mixing bowl to rise. Cover with some cling film.
- 6) Leave in a warm place for 1½ hours or until double in size.
- 7) Pre-heat the oven to 200°C/ 400°F/Gas mark 6.
- 8) Knock back the dough and knead into a long sausage. Curl this into a spiral or shape as desired.
- 9) Glaze with egg yolk.
- 10) Bake for 30 minutes or until golden and sounding hollow when tapped underneath.

To serve the stylish way: Dip into honey and dust with some cinnamon. Serve slightly warm – if possible!

Denise Phillips – Denise is the Cookery expert for the Jewish News in the UK and the Jewish Press in the USA and has agreed to write a regular column for Moonlight. She will be a Guest Presenter at a future Rosh Hodesh Celebration – information available shortly

### More information about Denise's cookery demonstrations

#### LEARN TO COOK THE STYLISH WAY

Denise's popular Cookery Demonstrations are the ideal, yet informal way of adding to your cookery skills. These comprehensive "hands-on" classes, presented in her trademark simple but stylish manner, will enhance your love of food and add to your cooking repertoire. Pick a theme and see the difference it will make.

Choose from:

|                             |                          |
|-----------------------------|--------------------------|
| Wednesday 22 September 2004 | A Taste of the Orient    |
| Thursday 23 September 2004  | A Taste of the Orient    |
| Wednesday 13 October 2004   | Stylish soups and breads |
| Thursday 14 October 2004    | Stylish soups and breads |
| Wednesday 17 November 2004  | Friday night desserts    |
| Thursday 18 November 2004   | Friday night desserts    |
| Wednesday 8 December 2004   | Easy Winter Entertaining |
| Thursday 9 December 2004    | Easy Winter Entertaining |

Denise's Kitchen - Modern Jewish Cooking with Style

T : 01923 836 456

F : 01923 826 180

E : [denise@jewishcookery.com](mailto:denise@jewishcookery.com)

### **MUSICAL NOTES – JERUSALEM OF GOLD**

Naomi Shermer, the Israeli singer who died recently, is best known for her song 'Jerusalem of Gold'. 'Jerusalem of Gold' is a poignant link to the Six Day War and the reunification of Jerusalem. It has also become a melody of love and longing for Jerusalem.

Although not religious, Naomi Shermer was inspired to write the song by the story of Rabbi Akiva and his wife Rachel. Rabbi Akiva was a poor shepherd who married a beautiful woman, Rachel, who came from a wealthy family. Akiva was unable to afford candles to light his study of the Torah at Yeshiva and was damaging his eye sight. Rachel was so upset she cut off her hair and sold it to buy them. He never forgot her act of love and years later when Rabbi Akiva was recognised as a Torah Sage he bought his wife a 'Jerusalem of Gold' – a golden tiara to wear in her hair.

To Naomi the story symbolised the 2,000 years of hate and destruction that reduced Jerusalem to a grey and tattered remnant of its former glory and yet was forever 'Gold' in the hearts and minds of the Jewish People.

## DIARY OF EVENTS

**Sunday, 17 October 2004 at 8.00pm - 'Shir in Concert'**

Phoebe Welcome Leon WIZO presents Shir in Concert, a vibrant mix of Klezmer, Yiddish and Israeli music at Wembley Synagogue, Forty Avenue. Donation £12.00 including refreshments. Seats must be reserved so book early to avoid disappointment. For further details and tickets phone Jan – 8907 2193 or e-mail Helen: [reisman@dircon.co.uk](mailto:reisman@dircon.co.uk)

**3 October 2004 at 8.00pm – Succah Party – 'Call My Bluff'**

Amelie Jakobovits Emunah welcomes you to 'Call My Bluff' at the home of Hazel Dewinter, 32 Windermere Avenue London N3. Tickets are £12.50 including light refreshments. For further information contact Hazel Dewinter 7431 7123

**FA Cup Charity Sweepstake**

Amelie Jakobovits Emunah - Contact Helen Goldblatt on 8904 7354 for further information

**Hannukah Literary Party December tbc**

Amelie Jakobovits Emunah - Details to be announced shortly

**Wembley, Kenton & Kingsbury Synagogues Learning Programme from 11 October – 15 December 2004**

All programmes start at 8.30pm unless otherwise stated:

|           | <b>Kenton</b>  | <b>Kingsbury</b> | <b>Wembley</b>   |
|-----------|--|------------------|--|
| Monday    | Rabbi Black presents "Something for everyone". A series of evenings of Jewish Culture  |                  | Wembley SEED meets (ongoing)   |
| Tuesday   | Kenton SEED meets (ongoing)<br><br>Dr Fiona Blumfield presents an advanced class on the life and times of Isaiah (a knowledge of Hebrew is required) |                  | Rabbi van den Bergh presents an introductory Nach programme on the Kings of Israel |
| Wednesday | Rabbi Black presents a beginners Talmud Shiur  |                  | Ladies Israeli, Simcha and Line Dancing with Mandy Lando continues.                |

|   |   |                                |   |
|---|---|--------------------------------|---|
|   | Alex Strom starts the term with a new Masechta – Massechet Makkot for the more advanced |                                | Rabbi van den Bergh's Parlour Talks "Celebrating Jewish Life"   |
| Thursday  |   | Kingsbury SEED meets (ongoing) | SMILE (Senior Members Innovative Learning Experience) Mishnah Shiur with Rabbi van den Bergh at 10.30am (ongoing)   |
| Womens Events   |   |                                | Moonlight, the Rosh Hodesh group for Wembley, Kenton, Kingsbury, Neve Shalom and Wembley Sephardi Synagogue meets 3-4 times per year for Rosh Hodesh Celebrations |
| Full details of above, together with our discounted prices for the term will be available soon. Further details available from Andy Moss – Kenton 8907 6410, Esther Gershuny – Wembley 8904 3298 or Pat Goodman – Kingsbury 8205 0910 |   |                                |   |

#### London School of Jewish Studies Weekly Evening Courses from October 2004

##### **Tuesday Nights – Ethics**

Starting at the beginning of November 2004 for five weeks, there will be a series of courses on Jewish Ethics based around the theme of Visions of Moral Life. This series will be repeated on a Thursday morning.

##### **Wednesday Nights – Tanach**

Learn the major themes, stories and ideas of the entire Bible, one book at a time, over a year. This is the promise of the new LSJS Tanach Course, the first of its kind in the Jewish world today. It is a full year course and tapes of missed classes will be available to participants. The course will also take place on Tuesday afternoons.

##### **Thursday Nights – Sidra**

Be prepared for the weekly Torah reading on Shabbat with Motifs of Torah course taught by Dr Raphael Zarum. Creative readings of classic commentaries starting 11 October.

Details of all courses: London School of Jewish Studies, Schaller House, 44a Albert Road (off Bell Lane) London NW4 2SJ

For telephone bookings contact Marilyn on 8203 6427

e-mail: [info@lsjs.ac.uk](mailto:info@lsjs.ac.uk)

**MOONLIGHT** is looking for book reviewers, writers and poets for the next edition of the newsletter. If you are interested please contact [moonlightnewsletter@hotmail.com](mailto:moonlightnewsletter@hotmail.com)