

CHADASHOT ROSH HASHONOH EDITION

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A View From The Box

Once again the High Holidays are upon us and a time for reflection on the year past. The Wardens are pleased that during the year they have encouraged more people than ever to take part of the services and we hope that in the coming year we will be able to get more to participate. Looking from the box we would have to say that it has been a good year for the community more activity both from a religious learning side as well as the social activities. Our shul is looking wonderful in its refurbished state and is a real pleasure to come to. We hope more people will come on a Shabbat to appreciate it and the service. On behalf of the Wardens a very special thank you to Peter Brady, Ian Lichtenfeld for all their hard work in making our shul very beautiful and a credit to the community.

Going forward the community will see a difference this year over past years. It was always the rule that members of the board received the call ups on Rosh Hashannah not this year. The Wardens have decided that we should offer call ups to the wider community and especially those people who have worked so hard behind the scenes for the community and whose work goes unsung. Further we will not be giving out the Aliyot for the early part of the service's as this seems to cause problems for people coming to Shul early. Those who are in Shul early will be offered these and the later ones will be issued and notified in the usual way.

The Wardens take this opportunity to wish the whole community a health and happy New Year.

Chief Rabbi's Rosh Hashanah Message

The past year has not been an easy one for Jews, the State of Israel or the world. It was the year of the tsunami. It was the year terror came to London with deadly effect. Israel became the subject of talk in academic and church circles about boycotts and disinvestment. But there were also more hopeful signs, not least the global support for an international programme of aid to Africa, Make Poverty History – a programme ultimately inspired by the biblical institutions of the sabbatical and jubilee years.

If there was a common theme to all these phenomena it was our inter-connectedness. Globalisation has made us vividly aware of the covenant of human solidarity that has existed, we believe, since the days of Noah. This is central to the themes of Rosh Hashanah and Yom Kippur.

Read the prayers for these days and you will see that they are markedly different from those of Pesach, Shavuot and Sukkot. Those others are about *Jewish* history. On the Days of Awe, by contrast, we speak about the human situation as such: "Instil Your awe on all Your works . . . Let all You have made revere You . . . Let them all become a single society to do Your will with a full heart." Rosh Hashanah and Yom Kippur are about the ultimate issues that affect us all: the sovereignty of G-d, the responsibility of humankind, and the impact of conscience on the future of the world.

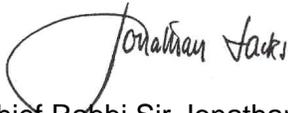
Above all, they are about life and death. Four times in a single sentence we say, in each of our prayers at this time: "Remember us for *life*, O King who desires *life*, and write us in the book of *life*, for Your sake, O G-d of *life*." These words recall the great choice Moses posed as his own life was coming to an end: "This day I call heaven and earth to witness that I have set before you *life* and death, the blessing and the curse. Therefore choose *life*, so that you and your children may *live*." Judaism is supremely a religion of life.

Humanity is being faced with a series of stark choices in the 21st century. Will we continue to inhabit a world in which the few have unprecedented affluence while 30,000 people – most of them children – die every day from preventable disease? Will we

continue to destroy the natural environment, putting the earth's climate at risk? Will terror etch life in the world's cities with fear? Will violence prevail over peaceful (even if painful) conflict resolution? These are issues of epic proportions. It is not surprising if many turn to the world's great religions for answers.

Judaism's greatness lies in the simplicity and humanity of its message. Life is precious. Human life is especially precious. The human person is the only thing in the vast universe on which G-d has set His image. Therefore we are commanded to celebrate and sanctify life, and to ensure, as far as lies within our power, that everyone has the basic necessities of life. We must preserve the viability of life on earth; and we must never yield to terror and its culture of death. The words of Moses have rarely been more urgent, and the choice now is as it was then. Will we, in the coming year, dedicate our lives to G-d and the good? Will we enhance the lives of others? May G-d grant us the blessing of life, and may He help us turn our life into a blessing.

Wishing you, your families, Israel and the Jewish people a *ketivah ve-chatimah tovah*,



Chief Rabbi Sir Jonathan Sacks
Rosh Hashanah 5766

The Sandown Park Prom

Over two thousand people joyfully celebrated the 60th Anniversary of the end of World War II at a concert held at Sandown Park in July. Brilliantly organized by The Princess Alice Hospice, to raise funds for their development project, Frank Renton and the British Concert Orchestra were joined by international soprano Kathryn Harries, tenor Benjamin Lake and the Riverside Opera Chorus. Rarely has a British summer produced such a perfect evening, and judging by the noisy crowd roaring out Land of Hope and Glory, and frantically waving Union Jack flags (me included) everyone thoroughly enjoyed themselves, including quite a large Kingston Shul contingent.

On the roof of Sandown Park, security men paced around all evening, a reminder of the events in central London the previous Thursday, but the most poignant sight was that of the Union Jack lowered to half mast. It is right to carry on with our lives and celebrate, whilst also remembering those that lost their lives in wars and mindless terrorist attacks.

Simone H

Reply from the Honorary Officers

The Honorary Officers felt they must reply to the letter in the last edition of Hadashot written by Martin W.

It is a great pity that Martin did not enquire of the Honorary Officers their reasons for not attending the Yom Ha'atzmaut celebrations before writing his letter. Had he done so, there would have been no need for the letter to have been written or published.

The Honorary officers are not paid servants but volunteers who give of their time willingly and freely in the service of the community. They devote an inordinate amount of time to their functions and in most cases they give time and effort that is way beyond what would be expected.

There are times when their own personal situation does not allow them to attend an event within the community. This was the case with Yom Ha'atzmaut two of the Honorary Officers were attending family occasions, one was on holiday and the other was unfortunately unwell. The Honorary Officers meant no slight or offence to the committee who put on such a wonderful occasion and we apologise if any hurt was caused. Unfortunately it was just a rare set of circumstances.

May we earnestly ask the community if they have any matters they wish to raise in respect of the Honorary Officers conduct, before going public, to first contact and discuss them with the Chairman or any Officer so that they can settle the matter

Letter to editor

Dear Editor,

I was unfortunately unable to attend the Yom Ha'atzmaut celebration in the shule and on behalf of myself and the Honorary Officers take exception at being criticised for not doing so. Not only as one of our vice presidents but as an ordinary member of the community I spend a considerable amount of my time attending where possible shule functions, each one of importance to those running them, and also spend a considerable time organising and attending services. Unfortunately I and they cannot attend everything. I work closely with all our Honorary Officers and know how much time they give up attending events and services as well as attending meetings, and it is very upsetting and unhelpful when members of the community pick out an event that I and they were unable to attend and criticise them for not doing so. I am sure that there were a number of important events that the complainant was unable to attend when he was an H.O. and hope that in future all members will refrain from sending letters of this nature which are counter productive.

Martin M

US and Holiday Shabbat: Community Shabbat lunches

Our shul has a longstanding tradition of arranging communal events on Shabbat. Last March, on 'United Synagogue' Shabbat, 120 people acknowledged the work of the United Synagogue and celebrated the wealth of invaluable voluntary work undertaken by individuals in the community. After a beigel lunch we heard from two young people who had recently returned from community work with World Jewish Relief in Argentina and South Africa. The atmosphere was very friendly and happy; the event embraced all age groups, was enjoyable, informal and successful.

Holiday Shabbat in September gave an opportunity for people to exchange experiences of Jewish life and interest from holidays in far-flung places. We entertained about 90 people to lunch whilst visiting the Caribbean, Australia, the Far East and various parts of Europe, Africa and the USA. 10 congregants, ranging in age from teens to 80s, spoke movingly and eloquently and many illustrated their talk with photos for a display. It was a privilege to share such individual and personal accounts of Jewish experiences abroad and stimulating to gain inspiration for future

holidays. Many of the audience recalled their own Jewish experiences abroad and volunteered to share these on a future occasion. We hope to repeat the event.

These Shabbatot are opportunities for the community to get together, enjoy a light lunch, exchange conversations around a particular topic and still go home in time for a schluf! The Shabbat service ends promptly and the lunch replaces the normal Kiddush. A wide range of members and families has been attracted and has increased shul attendance. Wherever possible we provide entertainment for young children. In order to plan we need advance bookings and we make a small charge towards costs.

It has been gratifying to receive offers of help from different congregants. Despite the fact that this is a Jewish affair there is no committee! Individuals have offered or have been approached to join a team to plan and present each event. We keep things simple and focused to enable busy working people to engage and make a contribution to a particular theme that interests them.

We plan to hold a communal Shabbat about twice a year. The next one is provisionally scheduled for July 2006. New ideas are needed. New helpers bring different people and their friends to the event. If you have suggestions or are interested in assisting then please contact me. Look out for the flyers and book your place early! I look forward to hearing from you.

Ruth F

Around the world in 80 (or so) steps

If you are visiting Israel this Yomtov (or indeed at any time of year) and want to spend a really enjoyable and peaceful few hours, you should explore the Jerusalem Botanical Gardens in Givat Ram (next to the Israel Museum). The gardens are one of Jerusalem's secret places; a wildlife haven, bursting with interesting trees and plants originating from all over the world. To the casual visitor, they form an unexpected, calm, oasis offering a welcome break from the hustle and bustle of the city.

Unique in their setting, the Gardens combine Mediterranean, desert and mountain climates. They cover more than 45 acres and over 10,000 species of plants and flowers are displayed at any one time, in areas representing Europe, South Africa, the Mediterranean and Australasia. Serving a dual purpose; not only are they lovely to walk through, they are considered of great botanical importance by scientists the world over. As an educational centre they lead the way in conservation in a region where conservation is, understandably, not always a top priority.

Visitors can walk around the world visiting all the different areas as well as seeing the collections of medicinal plants and those undergoing trials to test their suitability for the commercial agricultural market. There is interest for bird watchers too as a small island on the lake, (named in memory of Simon, z"l, the son of Rabbi and Mrs Shisler), provides nesting areas and food for birds. Despite being a fairly new addition, it is developing well and its shrubs and trees provide shelter for wildfowl, including black swans, shelducks, teal and the red-crested coot.

The Gardens flourish against the odds. Their history is one of support and neglect due to wars and economic hardship. Even today, the Gardens live a hand-to-mouth existence. The Knesset Bill that will guarantee them their funding and their secure future has been delayed yet again. They rely on the admission fees paid by visitors and on donations made by supporters in the UK and around the world.

The British Friends support the Gardens in many ways; we have so far sent more than 80 students on scholarships to work there and contribute their horticultural knowledge and expertise. Many ex-students now have influential posts in horticulture throughout the world and become

head gardeners at renowned gardens. Their interest and support of the Gardens continues; they return for holidays and often help us to raise funds. We have a close relationship with the Royal Botanical Gardens, Kew, whose Director, Sir Peter Crane, is our President. The Friends of the Jerusalem Botanical Gardens work in a partnership with the Jewish National Fund (JNF).

This April, the 18th Working Holiday Group, organised by the Friends of Israel Educational Foundation, worked at the Gardens. For two weeks, usually in Spring, groups of amateur and professional gardeners volunteer their time to work in Jerusalem. It is a wonderful opportunity for Jews and non-Jews alike to work together in a country we all care so deeply about and some of the gardeners have taken part in three or four – literally taking a busman's holiday! Please contact us if you are interested in joining a future group.

For more information about the Gardens, the English-language website of the Gardens can be found on: <http://www.botanic.co.il/english/about/yedidim.htm> It gives details of how to get to the Gardens, activities going on there for the next few months, what special plants will be in flower and also the latest edition of our newsletter too! Or simply contact me on 020 8732 6119!

Barbara Steinberg
Administrator
Friends of Jerusalem Botanical Gardens
JNF House

KINGSTON WIZO

In May Helen S ran a very successful Book Circle in which members explored the American Dream through the books “The Great Gatsby” by Scott Fitzgerald and “The Last Resort” by Alison Lurie

In June in glorious hot sunshine, the intrepid travellers from Kingston Wizo followed their experienced guides around Kew Gardens, learning about special plants, trees and historic buildings and also viewing the Chihuly glass exhibits scattered around the grounds. Afterwards everyone relaxed with a delicious lunch in the garden and shady conservatory at Monica and Alex P's home. Please note that the August Bridge Supper has been rescheduled for November.

Forthcoming events:

Monday 14th November 8.00 pm

Annual General Meeting with guest speaker Michele Vogel, Chairman of WIZO.uk

Sunday 20th November 7.00 pm

Bridge Supper at the home of Shirley and David L

Thursday 15th December 12.00 for 12.30

“ What's a Nice Jewish Girl Doing in a Place Like This?”

Guest speaker Ruth Leon, (Mrs Sheridan Morley), theatre critic in London and New York, and biographer of Marilyn Munroe and Gershwin.

Luncheon at the home of Shoshana and Stephen C

COOKERY

Sweet and Sour Pot Roast

Ingredients:

4 lbs beef
2 large onions, sliced
1 clove garlic, crushed
½ cup (American size) stock or water
2 bay leaves
6 potatoes, quartered
1 lemon, squeezed
1 tablespoon brown sugar
salt
½ cup raisins
2 tablespoons honey

Method:

Brown meat on all sides in hot fat add and brown onions and garlic. Add stock and bay leaves. Cover and simmer 1 hour. Add more hot stock if necessary. Add potatoes, lemon juice, brown sugar. Cover and simmer another hour then add salt, raisins and honey and cook ½ longer.
Serves 8-10

Oriental Baklava

Ingredients:

2 cups (American) flour
1 teaspoon salt
½ cup margarine or butter
1 egg and water to make ½ cup
2 cups slivered almonds
½ cup brown sugar
1 teaspoon cinnamon
½ teaspoon grated nutmeg
2 teaspoons honey

Method:

And knead until like breadcrumbs. Blend egg and water and add to dry ingredients. Turn out onto waxed paper (Bakewell) and knead then form into a ball and leave for 30 minutes. Divide pastry into 4 ptns. Roll out 1 ptn at a time until very thin on lightly floured surface into a rectangle 8 x 16 inches. Cut rectangle in half and place 1 square in bottom of an 8 inch square pan. Spread 2 tablespoons of filling over this and add a second layer of pastry and filling. Continue until all used, ending with a layer of pastry. Cut into 8 or 16 servings. Pour 3 tablespoons honey over and bake in a moderate oven (375oF) 35 – 40 mins.
Serves 8 – 16

Protecting & defending the jewish community - Community Security Trust

2004 was the worst year on record for antisemitic incidents in this country. The CST recorded 532 incidents against members of the community and Jewish property – more than one per day.

In 162 of those incidents, the targets were synagogue premises, Rabbonim or congregants, many on their way to or from prayer.

Good security is the key to protecting your synagogue, your family and your community. We urge you to help with your synagogue security rota over this coming High Holy Day period.

What Can You Do?

You can help to secure your synagogue in a number of ways. You can become a trained CST volunteer or participate in your synagogue security rota. Please complete the form below if you are interested in helping, and either send it to your synagogue office, or contact the CST direct on 020 8457 9999.

The Community Security Trust

The CST works throughout the UK to protect and defend the Jewish community and is endorsed and supported by police forces throughout the country.

The CST helps to protect you, your family and your community by providing security advice and training for Jewish schools, synagogues and communal organisations.

Professional and trained volunteers provide security at no cost for hundreds of Jewish events and communal locations each year.

If you have any queries or would like further information please call our Head Office in London on 020 8457 9999 or our Manchester office on 0161 792 6666.

A Joke

----- Fish

As Moses was leading the children of Israel through the parted walls of the Red Sea, some of the children complained of thirst after walking so far. Unfortunately, they weren't able to drink from the walls of salt water on each side of them.

Then a fish from the wall of water stuck his head out and spoke to Moses. He told him his family had heard the children's complaint, and that they could, through their own gills, remove the salt from their water, and then force it out of their mouths like a fresh water fountain for the Israelites to drink from. But, said the fish, before his family began to help, they had one demand. They wanted to be a part of history, and wanted to always be apart of the Seder meal to commemorate the Exodus.

Moses readily agreed to this, and gave them their name which remains to this very day.

He said to them ... "Go, Filter Fish."

GAMLA

It has been described as "the Masada of the North", and certainly its site is quite as dramatic, and its story just as heroic.

Gamla literally means "camel" and refers to the odd shape of a steep ridged hill in Northern Galilee where the Jews staged a dramatic revolt against the Romans in 67 CE, a few years before the fall of the Temple in Jerusalem. This walled city was almost impregnable, situated amid steep cliffs and built along the ridge of the hill. After King Agrippa had besieged the city for seven years the Romans were defeated, and "vast numbers perished" according to the report of Josephus Flavius.

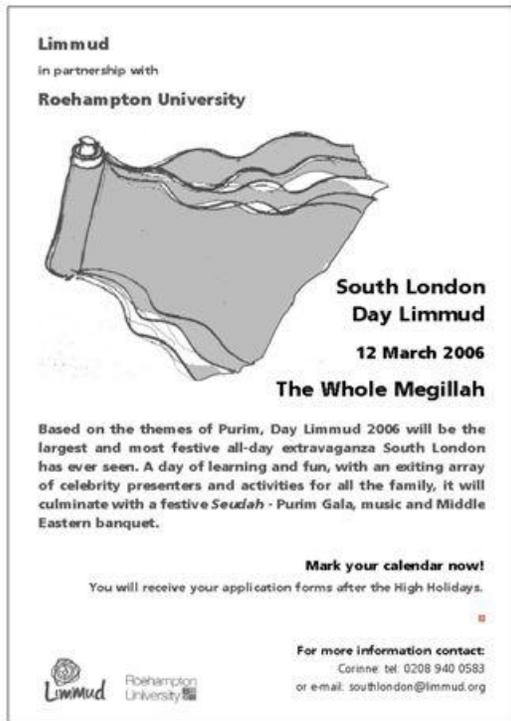
The Romans returned however and at their second attempt they breached the city walls and 9,000 Jews lost their lives, some fighting and some throwing themselves from the walls. After the city was destroyed it was never rebuilt and was forgotten until it was discovered 1900 years later during an environmental survey in 1967. Archaeological excavations were begun and the remnants of the city walls, a large synagogue and mikva and many large buildings were uncovered. Hundreds of ballista balls and arrowheads used in the battle were also found .

Today one can visit the site, and if you are fairly fit you can walk for several hours up to the top of the ridge to the ruined city. An alternative is to have an aerial view and look down on the site from the surrounding hills which are now part of the Gamla Nature Reserve. You get a wonderful view of the walls and round watch towers, the synagogue and other buildings.

The Reserve is also home to the largest nesting colony of Griffon Vultures in Israel and from a viewing area you can watch these magnificent birds, with a wingspan of over 2 metres, wheeling and soaring through the thermals in the canyons. The largest waterfall in Israel can also be visited on foot at this Reserve, but be warned, that in summer the area is quite without shade and several of the walks involve more than an hour's hiking in hot sun.

Before going to Gamla we recommend that you visit the excellent modern Museum at Quasrin, where there is an audiovisual presentation explaining its dramatic story, and many artefacts, from the period of the Second Temple, found at the site.

As the commentary to the film says, it is fitting that after being destroyed in 67 CE, along with Jerusalem, the city was restored to Israel in 1967. It is indeed a very wild and beautiful place that I feel sure that you will never forget.



Joke two (Much better)

Moishe is driving in Jerusalem. He's late for a meeting, he's looking for a parking place, and can't find one. In desperation, he turns towards heaven and says, "God, if you find me a parking space, I promise that I'll eat only kosher, respect Shabbas, and all the holidays."

Miraculously, a place opens up just in front of him. He turns his face up to heaven and says, "Never mind, I just found one."

The Tale of a Fish

This is the tale of a fish, but could apply equally to any of the objects sewn by the ladies engaged on the textile hanging for the entrance of the Shul.

Sometime in early spring my wife came home with a fish shape of about five layers of cloth on which the outline of a fish was sewn, showing the position of the head, with eye and mouth, and the fin and tail. Why the layers? Because it is easier to cut out layers and expose the material you want, than to stitch small pieces in position.

For the next five or six weeks, wherever we went, we visited needlework and craft shops, hobby shops and art stores, looking for 'something special' in thread, silk, beads, sequins or ribbons, anything that looked different, or could be made to look unusual or different. Small amounts were bought of several items.

Over the next month that small fish received maximum attention, some parts were done more than once if the first look didn't seem to have the right effect. Try, try, and try again. This was

purely my wife's reaction – not anyone else. At last it was finished and taken to a group meeting. The fish came back, with some stiff wire, to put a 'flick' in the tail! And with another flick of the tail, it joined its brother and sister in the river by Kingston Bridge, where they can be seen by many regular visitors.

POSTCARD FROM ISRAEL

Weather beautiful, food great, people very interesting.

We were married in Israel in 1965 this is a return visit as a 40th. Wedding anniversary celebration. Israel 1965 ----- Israel 2005 compare and contrast.

The first immediate surprise as we arrived was the massive, ultra modern Ben Gurion Airport. The backdrop of a futuristic Jaques Tati film, quite a contrast to Heathrow we had left behind which is more from Woody Allen's film Antz.

The journey to Jerusalem is no longer a slow drive through villages and along narrow roads, the taxi, a flash Merc. takes us on a non-stop motorway journey to the outskirts of Jerusalem of Gold. Then it is back to 1965 and what has not changed is the same verbose driver with, no doubt, degrees in philosophy, politics and theology. Now, with the journey so rapid, about half an hour at night, there is insufficient time to develop an argument and at the hotel destination, it is 'high fives' all round. In '65 the question from the driver was 'When are you coming on Alyah?' but now, at a time when Sharm el- Sheikh seems to be a safer option (!) we appear to be valued, appreciated visitors.

An immediate stark difference is the obsession of the natives with cell phones/mobiles which would have been science fiction forty years ago. This is not a short chat or quick message however. No, this is a long lecture to hubby, loud and animated, with the use of both hands for emphasis. The problem is I am not interested as I can not understand the Ivrit/Yidish/Russian and I am thinking 'But she only left her man a few hours ago ----- is this really necessary and how did she manage in '65?'

Even the frummers in their 19th.Century gear are plugged in to the 21st.C with their latest mobiles. Is this a direct line to Hashem or the weekly shiur from the Lubavitcher Rebber RIP. or perhaps just checking on the evening menu?

The greatest shock to the 1965 time traveller to Israel into the Noughties however is the proliferation of partially dressed Kournikova/Shaparova clones shimmying along Rechov Yaffo. Not that I'm complaining you'll understand. Surely the Charedim can not be garbed a la Central European just to impress the new Russian immigrant? What is even more remarkable and would have raised more than a few eyebrows in '65 is that many do not look particularly Yidisher. But that's another subject

Finally, to return to the theme of motorised vehicles, there appears to be many more cars on roads that have not changed much. 40 years ago, I saw a few primitive Israeli models, the odd horse and cart, cheapo European bangers and the odd mobile rust heap. No more. I am now seeing mostly sophisticated modern, cars, the type I wish I could afford but what has not changed is the driving. This is as impatient as ever, with drivers, anticipating the change to green lights, are pounding their hooters with venom. Not good for a Surbitonite OAP. with a dodgy nervous system. The lesson: Don't hire your Avis/Hertz unless you have the driving skills of a Grand Prix driver and the cool nerves of a Golani Brigade Commander. Treat yourself to a taxi --- because you're worth it !! You may only be subjected to a detailed analysis of the fate of Manchester United under Malcolm Glazer but that's a relatively safe subject.

Oh by the way, WEATHER, FOOD, PEOPLE, GREAT!
Having a ball! Come to Israel !!

Marcel L

Eyes & Ears Needed

The propaganda war against Israel is being waged in every town & city in the UK. Your Israel Awareness Committee is ready & willing to combat this propaganda with the truth. We have dealt effectively with issues that have arisen in Kingston & the surrounding area.

But we need YOU to report to us if you see or hear anything hostile to Israel (and Jews) locally. We need to know the time of day, exact location and, if possible, which organisation is represented. Sample material is useful but not essential. Please be wary of approaching these people. Even if you have facts & figures at your fingertips, they are immune to reasoned argument. Just please inform Hazel G or any member of Kingston Israel Awareness Committee.

ARCHAEOLOGY ON THE TEMPLE MOUNT

The Temple Mount is a site of great significance, and the hill it stands on was called Har Habayit, the mountain of the House of the Lord. It is also known as Mount Moriah, where Abraham went up to sacrifice Isaac. The extraordinary revelation made by Professor Dan Bahat, was that it was a holy site for at least 500 years before the time of Abraham, and below the Dome of the Rock on the Temple Mount are tombs dating back to the Middle Bronze Age period.

At his talk at the Synagogue in June the Professor, a diminutive figure with an impressive moustache, gave a detailed history of the four temples which had been built on the Mount. The first was built by Solomon and this was followed by a more modest structure, made from the remains of the destruction of the first Temple in 586 BCE. The building of the third Temple was ascribed to Simon the Priest in two books of the Apocrypha, and this one was later made larger and more magnificent by Herod, who also extended the surrounding area.

The Professor believes that the Temple area itself was a square, 500 cubits in length on each side, although there are many differing descriptions in the Mishna and Josephus, the Roman chronicler of the period. It was probably sited in the north west corner of the Temple Mount.

Until the time of Maimonides, it was possible that the Jews knew the site of the Holy of Holies, but from the 12th Century Jews have not been permitted by the Rabbis to go on to the Temple Mount as it is not known which parts of it are holy ground.

Today the nearest place to the Temple site to which Jews can go to pray is the underground passage leading north from the Western Wall Plaza, opposite the place where the Temple possibly stood.

A great deal of archaeological work on the site was carried out by Charles Warren, an English amateur, and his detailed relief maps of the hills of Jerusalem and drawings of his findings are of great value, even today.

It was only after the earthquake of 1546 that part of the Herodian retaining walls which surround the Temple were exposed, when the mosques and Moslem buildings abutting the walls were destroyed. One massive stone weighing 600 tons is now visible, and the eastern wall is made of stones which are much earlier than the time of Herod.

As an interesting aside, Professor Bahat explained the significance of the moneychangers in the Temple at the time of Christ. Every Jew was required to bring an offering of a half shekel to the Temple, and the moneychangers were needed to convert the debased local currencies which were brought by the pilgrims to pure silver shekels.

He told us that excavations at the Pool of Siloam will lead to exciting new discoveries. He believes that it would be possible for Jews to walk on the Temple Mount as long as they avoid the sanctified site of the original Temples, which is a square of 500 cubits

His enthusiasm and erudition enthralled the large audience and his talk was greatly enhanced by the excellent slides of the area and the excavations. Many of those present will be eager to return to Jerusalem, knowing a great deal more about this important and enigmatic site.

VISIT TO DOWNING STREET

A sombre crowd of journalists waited in Downing Street to meet the Israeli Deputy Prime Minister and Minister of Foreign Affairs, Mr Silvan Shalom, who had an extended conference with Tony Blair and Foreign Secretary Jack Straw, following the London bombings in July. Minister Shalom was in London for a commemorative ceremony held for the victims of the London bomb attacks. One of the victims, Anat Rosenberg, a hard working 39 year old Israeli charity worker, had left her home in Jerusalem to live in London, as she feared being caught in an Israeli attack.

I asked Minister Shalom what advice he could give, as unfortunately Israel has so much experience with suicide bombings, and he said 'this has formed a large part of my discussions with Tony Blair, and we are planning what we can do together to fight terrorism'. In answer to my question as to whether he had noticed any change in attitude from the British Government towards Israel following the July bombings, he said 'we are getting much support from the British Government and we need to move forward at this time and cement our relationships'. The official photographer, who was part of the party from Israel, just shrugged when the siren on the car that Mr Silvan had just arrived in suddenly blared into action, and everyone scurried around, and said it was no different from the life he was used to in Israel.

Simone H