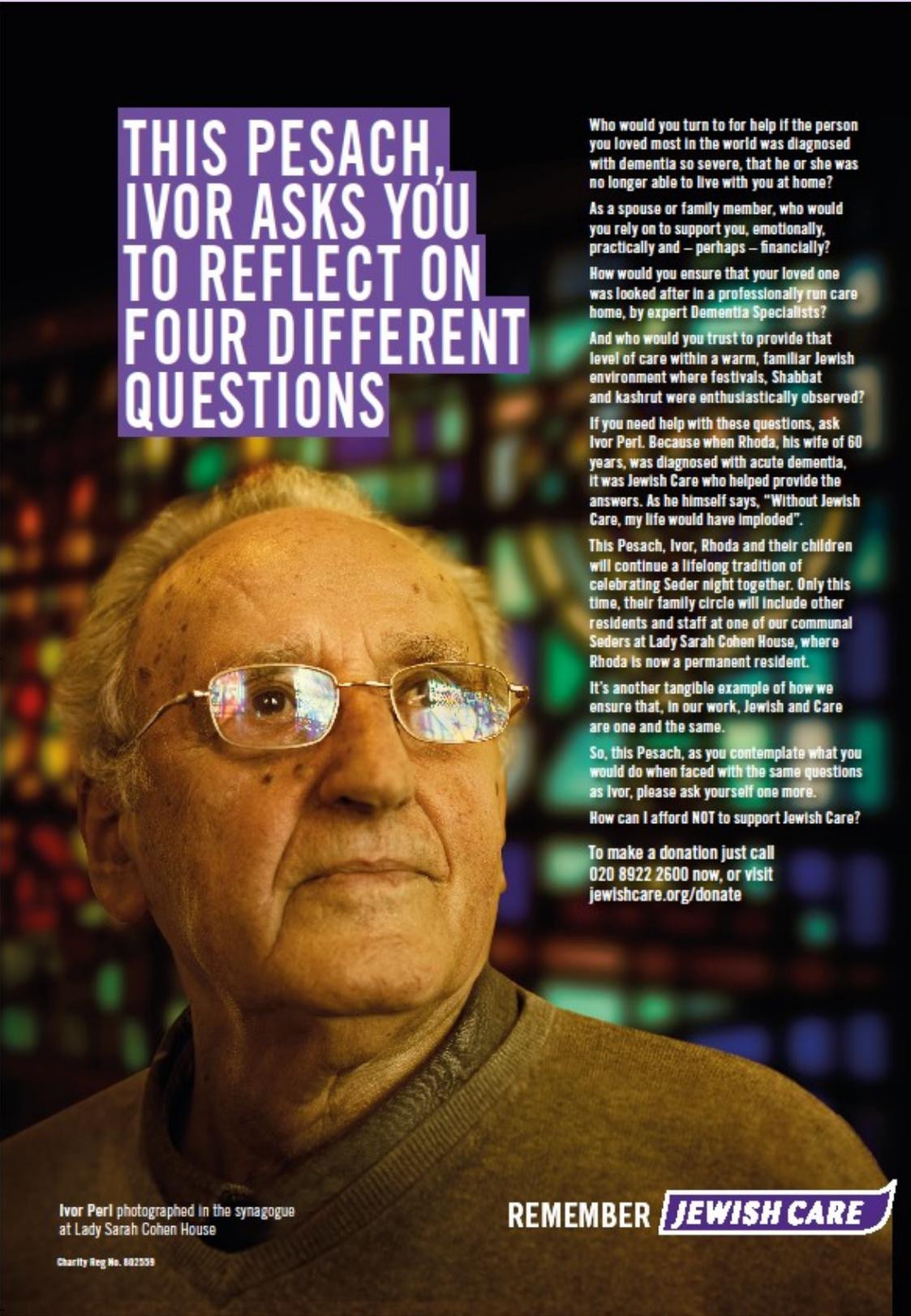


The New Ealing Review

Pesach 2015/5775



חג פסח שמח



THIS PESACH, IVOR ASKS YOU TO REFLECT ON FOUR DIFFERENT QUESTIONS

Who would you turn to for help if the person you loved most in the world was diagnosed with dementia so severe, that he or she was no longer able to live with you at home?

As a spouse or family member, who would you rely on to support you, emotionally, practically and – perhaps – financially?

How would you ensure that your loved one was looked after in a professionally run care home, by expert Dementia Specialists?

And who would you trust to provide that level of care within a warm, familiar Jewish environment where festivals, Shabbat and kashrut were enthusiastically observed?

If you need help with these questions, ask Ivor Perl. Because when Rhoda, his wife of 60 years, was diagnosed with acute dementia, it was Jewish Care who helped provide the answers. As he himself says, "Without Jewish Care, my life would have imploded".

This Pesach, Ivor, Rhoda and their children will continue a lifelong tradition of celebrating Seder night together. Only this time, their family circle will include other residents and staff at one of our communal Seders at Lady Sarah Cohen House, where Rhoda is now a permanent resident.

It's another tangible example of how we ensure that, in our work, Jewish and Care are one and the same.

So, this Pesach, as you contemplate what you would do when faced with the same questions as Ivor, please ask yourself one more.

How can I afford NOT to support Jewish Care?

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Ivor Perl photographed in the synagogue
at Lady Sarah Cohen House

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Editorial

Much has been happening in the last few months. In November 2014, Ealing Synagogue had the honour and privilege of hosting Chaim Topol at a fundraising event in support of the Jordan River Village in the Galil, a holiday centre for children of all ethnic and religious backgrounds, suffering from serious illnesses and life-threatening conditions; and we celebrated our 95th anniversary with a dinner and entertainment. On a more sombre note, the United Synagogue initiated “70 Days for 70 Years”, in commemoration of the liberation of Auschwitz and we are contributing by reading out the name of a victim at every shul service. These events and more are highlighted in this Pesach magazine.

However, we are struggling to produce The New Ealing Review twice a year. With an aging membership and lack of contributors, it is becoming more difficult to put together a magazine of interest and quality. The costs of printing are also increasing but we are not raising the subscription charge. We are therefore asking our readers if you would have any objection to receiving one issue of The New Ealing Review, at Rosh Hashanah. Your comments would be appreciated. Please contact one of the committee or email esmagazine@btinternet.com

In the meantime, we hope that you will enjoy reading this magazine over the Pesach period.

Wishing you and your families Chag Pesach Kasher v'Sameach.

The New Ealing Review Committee

Marianne Izen, Ella Marks, Helen Mars, Ben Kosky, Isabel Kosky, Marianne Temple

Our thanks to Mike Gettleson for all the photographs in this issue.



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CHIEF RABBI'S PESACH MESSAGE

5775 • 2015

At our Seder tables we will declare: *"My father was a wandering Aramean and he went down to Egypt ... and there he became a nation."* (Deuteronomy 26:5)

However, after our deliverance from Egypt, at the time of our acceptance of the Torah, the Almighty declared: *"Now if you obey Me fully, and keep My covenant, then you will be My treasured possession out of all the nations ... you will be for Me a kingdom of priests and a holy nation."* (Exodus 19:4-6)

So, when did we become a nation? Was it during our time in Egypt, arriving as an extended family group, which then expanded into a people that was cruelly persecuted, or was it through our commitment at Sinai to a life of Torah and mitzvot that we became God's chosen people?

There are two routes through which a nation can be formed. One is through a shared past and the other is through a shared future. A group of people can meaningfully be fused into a national entity not just on account of where they have come from, but also based on where they are going to. When a group of people shares a common set of ideals, values and dreams, they are bound together by a treasured common destiny.

At Pesach-time, while we celebrate our historic redemption from Egypt, we are particularly mindful of our eventful past. Looking back through the history of British Jewry, we can be immensely proud of our achievements, many of which were

attained through adversity and hardship. On my travels to communities large and small I always hear memories of previous eras with their highs and lows, their challenges and achievements. We can be immensely proud of where we have come from.

At the same time, what is even more important is how we approach our future. This recognition has inspired the United Synagogue to engage in a strategic review, while many other communities throughout the UK are likewise carefully investing in developing a clear, realistic and ambitious approach to their future.

As is the case at the Seder table, within British Jewry we are deeply aware of our origins and are keenly anticipating our shared future. With attention to strengthening our communities, deepening our Jewish awareness through education and enhancing our environment through acts of kindness we will invest in a great destiny for ourselves, our families and our communities.

Valerie and our family join me in wishing you all a *chag kasher vesameach*.

Chief Rabbi Ephraim Mirvis



PESACH MESSAGE FROM STEPHEN PACK PRESIDENT, UNITED SYNAGOGUE



As I write this Pesach message we are still reeling from the dreadful terrorist events in Paris, Har Nof and elsewhere. We are also extremely concerned about the record levels of anti-Semitic incidents in the UK. Against this background it is reassuring to read the report of the All Party Parliamentary Inquiry into Anti-Semitism. This impressive document has important recommendations that are supported by all the main political parties, by leaders of other faiths and by the police. The report calls for zero tolerance of anti-Semitism and of attacks on our Jewish traditions. We cannot be complacent about future attacks but we do know that the authorities and the CST will do everything they can to protect us.

This has been a very active time for the US. It is particularly pleasing to note the expansion of our US family through the addition of Sheffield and Waltham Forest Hebrew Congregation. These additions have increased our membership by over 800 members.

I was pleased to be able to participate in the launch of '70 Days for 70 Years' which commemorates 70 years since the liberation of Auschwitz. This world leading project was the brainchild of our Living and Learning department. It is encouraging thousands of people to learn daily in the memory of a victim of the Holocaust. The 70 for 70 book has been translated into several languages and the project has been taken up by communities in many countries. The 70 days finish on Seder night which is a most appropriate time for us to 'remember the past to build the future'.

Many of our communities participated in the Chief Rabbi's ShabbatUK project which was spectacularly successful. This really inspired so many people to get involved and plans are already being made for the 2015 event.

Pesach is a most busy time for the US Chessed department which distributes over 600 Pesach parcels to families who appreciate this help at this time of year. This enables them to transform Pesach into a celebration rather than a burden. We ask all of our communities to get involved by identifying people who should be sent a parcel and also to help fund this important initiative.

The report summarising the results of the United Synagogue Strategic Review has been published and we are now actively working on implementing the recommendations. This provides us with a blueprint for the future of The US as we work together to deliver our new guiding mission - 'Building vibrant, engaged communities at the forefront of British Jewry'. The review is the culmination of much hard work and I am extremely excited by the results. If you have not already seen the report it is available on The US website.

Finally I am delighted to welcome our new Chief Executive, Dr Steven Wilson. He joined us in October and has already made a huge impact on the organisation. He will be leading the implementation of recommendations in the strategic review and we are so fortunate to have such a talented individual leading our excellent team of professionals. I would like to thank them and indeed all of our Rabbonim, lay leadership and volunteers for everything they do for our community.

Cheryl and I wish you and your families a wonderful kasher l'Pesach.

Steve Pack
President



BACK TO THE FUTURE

By Dr Stephen Hirst, Chairman

When we joined Ealing synagogue over thirty-two years ago, I was told that Ealing may be relatively small but it punches above its weight. Indeed, this turned out to be the case. At that time, small was regarded as having more than a 300-seater Shul, at least half-full on a “quiet” Shabbat, with of course an overflow on the High Holidays. We may be even smaller now but I still think we punch above our weight.

It can sometimes seem that our efforts as individuals may have limited effect on great matters or events. Those of you who were at the Israel Advocacy Educational Event we held in January will have heard Luke Akehurst, of the We Believe in Israel campaign, explain how powerful simply contacting an MP or politician, with succinct and polite comments, can be. This is exactly what some of us did recently in responding to an unjust Tweet made by a parliamentary candidate following a local Palestine Solidarity Campaign meeting. At the time of writing, we have been contacting our MPs with the Parliamentary debate on ritual slaughter in the offing.

I was privileged to represent Ealing Synagogue at the launch of the “70 Days for 70 Years” project, commemorating the years since the Holocaust. Not unexpectedly, it was a particularly moving occasion as stories were told in a simple, unadorned, unsentimental fashion. At the core of “70 for 70” is the theme of Remembrance. As part of the project, our synagogue has already held a well-attended showing of the film “Stolperstein” (Stumbling Stones). The Synagogue is further marking “70 for 70” by asking congregants, at every service or community event leading up to the end of the project on Seder night, to read out the name of a soul lost in the Holocaust. A good source is the “Learning in Remembrance” card enclosed with the book of essays sent to all US member households. The Yad Vashem website can only too readily supply names. One

cannot help being drawn to those of the lost children. There should still be time till Seder night when you receive the magazine, so please do feel able to take part.

Recent events on the continent have reminded us of our continuing vulnerability. Sadly, we need to refresh ourselves in respect of security. We have always been grateful to those of our community who take part in security duties and of course to the CST. However, it is a mark of the times that each of us must become security aware. It is the simple things that need our constant attention, such as keeping doors that should be locked, locked and being aware of the unusual. We need to be consistent in the relatively modest procedures that can make us safe. To this end, we plan to hold a security educational event in the Synagogue, for which please look out.

Some of you will know of my intention not to stand for re-election as Chairman. It has been an honour and privilege to serve in the role for the last four years. It has been a fulfilling experience and never boring! I can only repeat what I have said and written elsewhere, that is how grateful I am for the help and support given to me by so many. It has been much appreciated.

In spite of all the recent concerns beyond Ealing, I think we have much to be thankful for in our Ealing Synagogue community. We can look forward to the coming year in good heart.

Wishing you all Chag Sameach.

Stephen

THE GIFT OF LIFE

By Rabbi Hershi Vogel



In February of this year, the NHS and a number of top football clubs across the country launched a campaign urging fans to sign up to the organ donor register.

What is the Jewish view of organ donation?

Judaism believes that life is sacred. Therefore, it seems, that one of the greatest acts one can do is to donate an organ to save a life.

But sometimes, precisely because life is sacred, organ donation is problematic.

There are a number of legal concerns in Halacha, which determine whether organ donation is permitted.

The first concerns the fact that people are created *b'tzelem Elokim*, in the image of God. (*Chullin 11b*). The Talmud makes it clear that desecrating the body by making unnecessary incisions after a person has died violates the principle of *kovod hamet*, the reason for the extensive Jewish laws regarding burial customs. Because of *Kavod Ha-met*, delaying burial, mutilating or gaining benefit from the body are considered a disgrace to the dead, and are therefore forbidden. (*Sanhedrin 47b*). This obviously poses a problem since organ donation can delay the burial, mutilate and allow us to benefit.

The second issue is that in Jewish law there is a distinction between donating organs during one's lifetime and organ donation after death. Whilst one is alive, donating an organ or tissue that one can live without, e.g. a kidney, bone marrow or blood, in order to save or improve another life is one of the greatest and selfless acts one could do, as long as the recipient is ready to receive the organ immediately and it carries no sacrifice to the donor's life and well being.

In theory, the same should apply to donating organs after death, being that saving lives overrides almost any other moral concern.

But there is a much more serious concern.

The final critical consideration is in defining the precise moment of death. According to the Talmud a person is considered dead when a feather held below his nose doesn't move and when an ear pressed against his chest does not detect a heartbeat. (*M. Yoma 8.5; Yad, Hil. Shab. 2.19; Shulchan Aruch, Orach Chayim 329.4.*)

Contemporary rabbinic authorities differentiate between when a person is "officially dead" and when a person is in the "throes of death." Some rabbis hold

that brain-stem death is considered "official death" and one may thus operate to remove the necessary organs for transplantation once that state has been established.

Other rabbis disagree strongly believing that one is alive "until the breath of life has ceased from his lips." Therefore, it is forbidden to tamper with the body at all. In their view, any type of mutilation is unforgivable and interferes with the eternal rest and peace of the soul.

Judaism and traditional Jewish religious law embrace medical progress because of the imperative of "*pikuach nefesh*", the sanctity of saving human life. Those organs that have to be removed while the heart is still beating is the issue. Jewish law maintains that as long as the heart beats, the person is still alive and organs cannot routinely be harvested, even if brain activity has ceased. However, once a heart stops beating, organs are deprived of oxygen, and it becomes more difficult to successfully remove and transplant them.

The moment of death is defined as when the heart stops. So to remove organs from a brain dead patient while the heart is still beating is tantamount to murder, as Jewish law prohibits tampering with a person who is in the throes of death, or doing anything that may cause or hasten his or her demise. All commandments, including the saving of human life, are cancelled out

if they are achieved at the cost of murder.

When an organ donor consent form is signed, not all organs will be used for an immediate transplant. Some are used for research, stored away, or even discarded. If all the requirements are met and Jewish law allows the organ donation, it can only occur if it can be ensured that the organs will be used to save lives, as it is forbidden to tamper with a corpse unless it is in order to directly save a life.

This is an area of Halacha where a final decision has not yet been made. Each case is considered on an individual basis. A myriad of considerations reached must be reviewed. It is clearly not as simple as blankly signing an organ donation card.

May the situation never arise where one has to make such a decision, everyone should be healthy and well.

May we all have a wonderful Pesach.



BOARD of DEPUTIES

Summer 2014—Winter 2015

By Edward Cohen, Ealing Synagogue's BoD Representative

The summer began with a dispute as to whether 'Yachad' should be allowed to be admitted to Board membership. Although two sub-committees recommended 'yes', so many Deputies were against that the matter was put back for full argument. In November, after a heated debate, they were admitted.

August 31st saw a massive demo against Anti-Semitism (AS) outside the Law Courts in the Strand. It was organised by three groups, of which the Board was one. Nearly 2000 attended and the point was made, garnering much media publicity.

Around this time, a deal was done to sell the Board's Bloomsbury Square HQ. A very good price was obtained and the Board were allowed to stay

on until November, after which they moved to share premises with UJIA, whilst a search is made for an alternative home.

In September, the Board joined with the Muslim Council of Great Britain in issuing a joint declaration condemning AS. This raised difficulties, because the decision had not been approved by a Plenary. After another heated debate at the September Plenary, the meeting granted retrospective approval by a handsome majority.

The Israeli Ambassador, Daniel Taub, spoke at the November plenary. As always, he was well received, even though his address was not particularly optimistic. On the plus side, Anglo-Israeli trade is up by 15% over the last four years,

and Britain has 30% of Israel's export trade.

The Board's Divisions have followed the usual well-trodden paths, not only in respect of the usual Jewish issues, but also in pursuit of those who blame Israel for everything, and those who appear to demonstrate anti-Semitic tendencies. So far there has been no success with the Liberal MP, David Ward, but the Rev. Sizer of Surrey has been brought to heel by his Bishop at the behest of the Board.



The Paris murders in January sadly produced the most moving Plenary of the half-year. Amid high media coverage, the meeting was addressed by Eric Pickles, Minister for Communities, and the Home Secretary, Teresa May. Among other things, he said "I am proud to be a Jew";

she said, "I never thought I would see the day when British Jews went in fear in their own country". The meeting closed with a short, moving service to mark HMD.

At the February Plenary, the Paris atrocities were supplemented by the Copenhagen murders, which were duly and solemnly marked. The meeting coincided with the publication of the All Party Parliamentary Group's Report on AS. It is not fun reading, but do try to obtain a copy nevertheless.

The Board's elections take place in May, just after another national election. Candidates are already jockeying for position, and all will be revealed after 17th May!

The Honorary Officers and the
Board of Management wish
Rabbi Hershi and Rebbetzen Zelda Vogel
and the Ealing community
a Happy and Kosher Pesach



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UJIA Ealing Sunday 2 November 2014

Ealing Synagogue had the great pleasure of welcoming Chaim Topol to Ealing for a UJIA Ealing event in support of the Jordan River Village project in the Galil, a holiday centre for children of all ethnic and religious backgrounds, suffering from serious illnesses and life-threatening conditions. Following a light supper, Chaim Topol spoke about his life and how he became involved with the Jordan River Village, of which he is chairman. An appeal raised in excess of £15,700 on the night. The evening concluded with Topol singing a very moving rendition of the Hatikvah. Our thanks to everyone who supported this event and helped to make it a success.







Ealing Synagogue's 95th Anniversary Dinner Sunday 9 November 2014

"A Toast to the Community"

By Daphne Gerlis

At the 95th Anniversary Dinner, Daphne Gerlis gave the following Toast to the Community.

"Rabbis, Honorary Officers, Board of Management. This is from an issue of The Ealing Review of 2006 and I just want to read an extract from Leon Gerlis' "Alternative Encyclopaedia—Volume E". Eve was the first woman ever. She also made medical history by being the first, and possibly the only, adult human clone, having been formed from one of Adam's ribs. Esther was the first, and only, Jewish queen, even though her husband was not Jewish". This of course brings me very conveniently to E—for Ealing, Queen of the Suburbs.

Ninety-five years ago a group of pioneers, some of the descendants of whom are here this evening, saw the need for an established minyan in the area. They convened a meeting of the few local Jewish people—and the Ealing & Acton Synagogue was born. A fragile baby at first, it grew and flourished and, as well as the shul itself, became the impetus for a wide range of activities—a nursery, a cheder, cultural, social and welfare groups, as well as a B'nai B'rith, Habonim, WIZO and others. What an enthusiastic, dedicated, hard-working band of people have supported this community since 1919.

The years sped by and the community faltered somewhat through a mid-life slow-down due to the perennial movement northward of most London communities for the past hundred or so years. Latterly, on the High Holy Days, the shul was far from full, creating a rather dispiriting atmosphere.

The Board saw that something had to be done and the idea was mooted to sell the building and create a new one from the existing communal hall. Shock horror! Our beautiful shul, our lovely stained glass windows, our Ark, our memories. But the majority of the members faced up to reality and a Building Committee was formed, revealing hidden talents and gaining a

great insight into how things are done in the building trade. And so the synagogue was reborn — the new Ealing Synagogue which



everyone agrees has become the hub for what is once again a vibrant and viable community.

We boast a Guild (which, despite its rapidly increasing average age) caters for our every request, as well as beautifying the shul at the required times. Our Social Committee is full of innovative ideas from a film show to a river cruise to a fashion show; as well as our immensely popular supper quiz.

Our shul Board has almost as many female members as male. Let us pause for a moment whilst we try to imagine what our pioneers of 1919 would have thought of women on the shul Board!

And, most importantly, our Rabbi, Wardens and Honorary Officers, the glue which binds us all together, who work quietly behind the scenes to ensure that there is always a minyan, a Maftir zogger, a Hagbah strong man; and how many shuls can boast a Chazan who can adapt Adon Olam to order, be it The Marseillaise for French visitors, a Happy Birthday, the Anniversary Waltz. You name it.

Ealing is a small Jewish community. We were not afraid to admit that our building was not fit for purpose. What huge success our new Ealing Synagogue has become!

Rabbonim, Dr Gale, friends, please join me in saying a silent "Thank You" to those pioneers of 95 years ago who were responsible for where we are today, together with a toast, "Kol Hakavod" to our new Ealing Synagogue.



“The Importance of Being Ealing”

(with apologies to Oscar Wilde)

written, produced and directed by

Neil & Dawn Shestopal, Estelle & Michael Jacobs and Marianne & Ray Temple

Lady Bracknell: Dawn Shestopal
 Gwendolen: Estelle Jacobs
 Algernon: Michael Jacobs
 Jack: Neil Shestopal
 Lane: Ray Temple
 Cameo appearances: Alan Sierota
 Marianne Temple

An excerpt:

ALGERNON

Did you hear me practising my Haftorah, Lane?

LANE

I didn't think it polite to listen, sir.

ALGERNON

I'm sorry for that, for your sake. Anyone can sing a Haftorah accurately but I try to do it with expression.

LANE

Yes, sir.

ALGERNON

Have you got the smoked salmon mini bagels like we had at the Robinsons' Kiddush last week for Lady Bracknell?

LANE

Yes, sir.

[Hands them on a salver.]

ALGERNON

[Inspects them, takes two, and sits down on the sofa.]

MMMM – they're nice! Oh! . . . by the way, Lane, I see that at that Kiddush four bottles of single Malt and a bottle of Palwin's No. 10 as well as three dozen fish balls were consumed.

LANE

Yes, sir; five bottles altogether.

ALGERNON

Why is it that at a Kiddush it is invariably the caretaker who eats the fish balls?

LANE

I attribute it to the superior quality of Daniel's fish balls.



The Story of the Red Sea

As imagined by Dawn Shestopal

Let me introduce myself. I am an unsung hero of the Exodus – unsung, that is, apart from the Song of Moses, but I'll get to that.

Firstly, I must tell you that, as seas go, I am a particularly fine looking fellow. My proper title is the Sea of Reeds but I am popularly known as the Red Sea because within my waters are magnificent corals, surrounding me are red mountains and the red glow of the sky reflects on me.

You should come up and see me some time.

You first get to hear of me in the Sedra Bo. I got to help deliver a miracle, though I acknowledge that Hashem played his part. Still, not a lot of seas can say that. One of the plagues that Hashem sent to persuade Pharaoh to let the Children of Israel go, was a swarm of locusts. Oy, was that a swarm. They covered the whole earth and ate every herb of the land and all the fruit of the trees. Believe me, you wouldn't have wanted to be there. They had a swarm in Israel a couple of Pesachs ago but nothing like that. Still, maybe that should have told them something, but hey, I mustn't get into politics.

Anyway, the point of the story is that Hashem created a wind which blew them into me and as soon as those locusts touched me – bang – they perished. End of locusts.

Of course, as miracles go, that didn't do the job and Pharaoh didn't let the Children of Israel go but there were some more miracles where that came from and, eventually, Moses led the Children of Israel out of Egypt.

And that is where I really came into my own. For reasons best known to himself, Hashem didn't lead them through a route that would have got

them to Canaan in about eleven days, even without EasyJet, but on the scenic route around me.

Pharaoh sent his whole army after them, horses, horsemen, chariots, the whole cavalry. When the Children of Israel saw them coming, they thought they were done for. "There weren't enough graves for us in Egypt", they said. "You had to shlep us here to die"

But they reckoned without me (and Hashem obviously). I took a deep breath – Hashem created a bit of a wind – and hey presto, I divided into two, leaving a pathway for them. And you know what they said? "It's a bit muddy." Some people are never satisfied.

Anyway they passed safely through me.

To be honest, I am not particularly proud of what I did next. The entire crowd of Egyptians rode into me and, to my shame, I closed my waters again and they all drowned. I

know Hashem was none too happy about it either because, according to the Rabbis, he stopped the Angels in heaven celebrating, saying "my creatures are perishing and ye are ready to sing". And that is why, it is said, that you splash a drop of wine from the wine glass at the Seder at the mention of each of the plagues. "Israel's cup of joy cannot be full if Israel's triumph involves suffering even to its enemies."

There's me getting a bit political again. Sorry.

To return to my story, I said we would get back to Moses' Song. That is some song – and it is all about me. That's nachus.





KEEPING THE MEMORY ALIVE

**HOLOCAUST MEMORIAL DAY
TUESDAY 27 JANUARY 2015**

This year, the United Synagogue initiated “70 Days for 70 Years”, a worldwide project commemorating 70 years since the liberation of Auschwitz. The project began on Sunday 25 January 2015 and this phase of 70 days will end on 1st Day Pesach, Shabbat 4 April 2015.

During these 70 Days and beyond there is a variety of events and activities to further engage and empower participants both within communities and online. The aim is for every Jewish community worldwide to take part in this project, for every victim to be remembered and for every participant to strengthen their own Jewish knowledge and identity and build the future.

Ealing Synagogue has participated in this project by reading out the name of a victim at every service in shul. In February, Helen and Mike Mars very kindly sponsored the showing of “Stolperstein”, a docu-film about the brass plaques that are being placed outside the homes where Jews once lived in Germany and other Nazi-occupied countries. Helen introduced the film, relating the story of her late mother’s family who perished in the Holocaust.

Holocaust Memorial Day was commemorated with a tree planting outside Ealing Town Hall. The event was well attended by members of the Ealing community including the Mayor of Ealing Councillor Tej Ram Bagha, Stephen Pound MP for Ealing North, Julian Bell, Leader of Ealing Council, Angie Bray MP for Ealing Central and Acton, Rabbi Hershi Vogel, Rabbi Janet Burden, and children from local schools.

Following is the speech given by Rabbi Janet Burden of Ealing Liberal Synagogue at the tree-planting ceremony.

Keeping the Memory Alive

“This Holocaust Memorial Day marks the 70th Anniversary of the liberation of the death camp at Auschwitz–Birkenau. Seventy years—it seems impossible. Yet it is true; we have reached another milestone which brings us closer to the time when there will be no survivors left from the Nazi persecution.

Some of you might wonder why the loss of the individual stories would matter. Surely we know the history of the Holocaust by now? Surely the lessons contained in it are well known and writ large? I would strongly suggest that the answer to those seemingly rhetorical questions should be a resounding ‘No.’

Despite the many books written on the subject of the Holocaust, the hours of recorded interviews and the vast quantity of filmed footage, there remains a real danger that the precious testimony of the survivors will fade and be lost to us. It is not just that we fail to seek out their stories – although that is undeniable. There is a bigger problem. As memory is gradually supplanted by history, a distance is created. We talk primarily about statistics, dates and facts, rather than about individuals and their experiences.



Whilst I am all for the acquisition of facts (and particularly of learning how to analyse them), what I crave most for the next generation is the acquisition – blessedly second hand – of felt experience. The ability to tap into sympathetic imagination. Only an understanding from the heart as well as the head can effect lasting change on the consciousness of future generations.

Our consistent failure to nurture sympathetic imagination is one of the main reasons why it can be said that the only thing we learn from history is that people learn nothing from history.

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In Biblical and subsequently in Rabbinic Hebrew, there is no word for 'history'. "Historiah" is a loan word in modern Hebrew, with no indigenous language root. This does not mean that our ancestors were unconcerned with the unfolding of historical events. Quite the contrary. But what they focused on was what history could teach us – about human nature in general, or about ourselves. Historical facts were less important. What mattered was one's involvement in the events and the lessons one might derive from them. Memory, not history: personal, subjective, involved.

That is why the admonition at the heart of this year's commemoration of Holocaust Memorial Day, "Keep the Memory Alive," is vital for the whole of our society, not just for those whose lives were touched personally by the events of history.

Memories fade much less quickly from our consciousness than do statistics and facts. It is up to us to find ways of creating memorable learning experiences for the next generation, and the next and the next, making history felt as well as learned. A good example of how we might do this can be found on the HMD website (hmd.org.uk) as part of the story of Emanuel Ringenblum. Emanuel and his friends made it their business in the Warsaw ghetto to collect materials relating to every aspect of their experience there: posters, photographs, tram tickets. Rightly fearing that they would not survive the horrors of persecution, they crammed physical evidence of their existence into discarded milk churns and then buried them. Three of the four churns survived the war – a much better percentage than among those people confined in the ghetto. By studying these remnants of lived experience, we just might be able to spark sufficient sympathetic imagination to ensure that such a horror could never happen again.

The trees we plant here will hopefully outlive all of us. A few people might even know why and how they were planted. But it is the stories that need to be planted in our hearts and in the hearts of our children, as the poet Evan Zimroth wrote in his poem, "Planting the Children 1939"*. [*Evan Zimroth, In the Gold of Flesh, ed. Rosemary Palmeira (London: The Women's Press)*].

Oh quick, garner the children
 stash them in baskets, egg-crates
 dresser drawers, anywhere;
 kiss their thin necks in the hollow
 where the blood pulses,
 kiss their warm ears. The train already
 is raising dust,
 the lists are drawn up, the cows
 no longer look up from pasture.
 It is the iron hinge of parting.
 Now quick, shove the babies underground
 like spuds: let them root there
 for forty years, let them
 come up storytellers, all eyes.



Some of us gathered here are from the generation of the children of whom Zimroth writes. Some are of the generation of the grandchildren, or even great-grandchildren. It is up to US to become the storytellers and visionaries who can shape our world into a better place.



Holocaust Memorial Day Speech: Julian Bell

It was 70 years ago today that Soviet soldiers finally liberated Auschwitz concentration camp in south-west Poland. Not long afterwards the full horrors of what had happened under the Nazi regime became apparent.

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By 1945 more than 6 million Jews had been systematically rounded up and sent to concentration camps where they were forced to endure unimaginable conditions before being put to death. Hundreds of thousands of people with disabilities, gypsies, Polish and Soviet intellectuals and religious leaders were also murdered.

The theme for this year's Holocaust Memorial Day is keeping the memory alive, which we are encouraged to do by exploring and sharing the powerful stories of survivors in the year that also marks two important anniversaries: the 70th anniversary of the liberation of Auschwitz and the 20th anniversary of the genocide in Bosnia.

It is vital and particularly relevant for those residents who have come to our borough to escape persecution that we reflect on those memories while survivors are still with us. This will help us to learn the lessons of their experiences; challenge hatred, discrimination and persecution; and prevent further atrocities.

We plant this tree today as a reminder of our commitment to always remember the victims, whose stories are as poignant and chilling today as they were all those years ago.

We also remember other victims of persecution around the world, including those in Armenia, Assyria, Cambodia, Bosnia, Kosovo, Rwanda and Darfur; and all victims of torture.

I hope we will take this opportunity to think about what we can do in our own small way, as individuals and as a community, to protect one another against discrimination. I also hope we will pass the lessons of the past on to our children, so that they too will challenge persecution and continue to commemorate this day for years to come.



27.1.1945-27.1.2015

The snow falls silent now
At Auschwitz-Birkenau
No flowers bloom
Amid the gloom
At Auschwitz-Birkenau

The mind can't cope
With evil's scope
The death of hope.
All's empty now
At Auschwitz-Birkenau

There is no doubt
A light went out.
A million voices shout
For justice now
At Auschwitz-Birkenau

Our cruel unfitnes
Silent witness
To all the world now
That's Auschwitz-Birkenau

"Never again" the vow,
Yet still we hate and kill
With our perverted will.
We will do so until
We learn the lesson now
Of Auschwitz-Birkenau

Give love for hate
Hope for despair
Lest it's too late.
Too hard to bear now
Another Auschwitz-Birkenau

The cries we still can hear
For seventy years; and every year
From January till December now,
We must remember now
The dead of Auschwitz-Birkenau

By John MD Rogers, a retired teacher and Lay Methodist preacher in Malvern. Our thanks to Tony Hitman for getting his permission to publish the poem.

**Walter Gluckman (Berlin), Elstree, Herts;
Ealing Hostel 50 Years Later, A Success Story**



"Opened June 1939 and fully subsidized by the Ealing Jewish Community for approximately twenty Kindertransport boys aged fifteen to sixteen years. Its purpose to give them a home, teach them English and a trade or craft so that

within three years they should become totally independent. Closed in 1942, its aim having been fully achieved."

This would be a very brief description but could never convey the friendship and feeling that gradually grew among its inmates due to a large extent by the leadership, guidance and warmth shown by its matron the late Miss Irma Rose. Here were 20 boys thrown together from different parts of Germany and Austria, most of them never to see their parents and family again. Circumstances could certainly not have been more difficult. War broke out with all its traumas, half the boys, plus the hostel's cook and her husband being interned; one boy losing his life when the ship taking him to internment was torpedoed. Then there was the blackout, rationing and "English" food that could never be quite like home. A shilling pocket money had to last the week; our wages having to be submitted.

I well remember one of the highlights, being a special treat of coffee and cake after dinner every Friday night. When the hostel closed in 1942 and the boys now being spread out in various digs, Miss Rose extended to us an open invitation to her little flat for coffee and cake and a chat every Friday night, thus helping us all not to lose contact.

Some of the boys subsequently volunteered to join the Armed Forces and at the end of the war about half emigrated. However, the foresight and inspiration of the weekly get-together eventually almost created a new "family". After we married and established our own homes, we started to take turns for what ultimately became a regular monthly meeting. We shared most of our simchas and our children regarded Miss Rose and her sister as second grandparents; the ladies never missing their birthdays with a little gift.

On the occasion of the 50th anniversary we felt that we wanted to thank the Ealing community by suggesting our attendance from far and wide at a Shabbat service and special Kiddush at which we intended to make a donation in memory of 1939-1942. Unfortunately, the idea was not accepted, probably due to the old generation no longer being around. Instead, we joined in with the Harrow reunion and the gift went to the Great Ormond Street hospital appeal. At this wonderful function, we actually rediscovered the whereabouts of two ex-hostel boys, one of whom had come all the way from the USA.

I called this a success story. Out of terrible circumstances something good and positive has come. Although mostly retired, the ex-Ealing hostel boys still hold their monthly meetings and we will continue to do so for as long as we can.

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“POUR YOUR WRATH” A THIRD HAGGADAH MYSTERY AND ITS HISTORY

D'var Torah by Dr Menashe Tahan

On Seder Night, in the very midst of the joyous celebration, after the banquet, and following the filling of the fourth cup and the cup of Elijah, and just before the jubilation of Hallel and singing of the hymns, we do something out of the ordinary. In a somewhat mysterious manner, we open the door and recite a passage which seems to contradict the very happy nature of the Seder. It seems to contradict its universal message of love and freedom, and sounds like a thunderous burst of anger. We recite three verses:

1. *Pour Your wrath upon the nations that have never known you, and upon the Kingdoms that have not called upon Your name: for they have devoured Jacob and laid waste his Oasis.*
2. *Pour out Your indignation upon them and let Your fierce anger overtake them.*
3. *Pursue them in wrath and destroy them under the heavens of the Lord.*

It is no wonder that the recitation of these verses at the Seder table has aroused much criticism and fury amongst our people, with the passage branded “vengeful” and “vindictive”, “unworthy of a people that calls itself civilised”. Others are calling for the verses to be removed altogether, from the Haggadah.

The question is whether these claims are justified? Is the passage truly intended to incite revenge? If not, then why was it introduced into the Haggadah? What are its sources? Who included it? When? And why?

I would like to take this opportunity to shed some light on this mystery through a number of interesting and pertinent points.

First of all, the verses do not constitute a prayer, because they are just quotations taken from the Bible. The first verse was extracted from Psalm 79 (verses 6-7), the second from Psalm 69 (verse 25), while the third is from Lamentations no. 3 (verse 66). To evaluate their significance we ought to consider the three texts in their entirety. And indeed, careful examination of their thematic and

linguistic characteristics indicates that they are, in fact, national supplications and lamentations in which our people mourn terrible atrocities that had befallen them and call for salvation.

The fact that we recite Psalm 79 on Tisha B'Av, together with the Lamentations, confirms that “pour Your wrath” was meant to bemoan recent acts of barbarism committed against the nation of Israel.

The second point is that this paragraph was not and could not be intended, God forbid, against our neighbours, as it is read precisely when the door is opened. On the contrary, the paragraph specifically singles out pagans “who have never known God” and “who have never called upon” His name, meaning: those who never believed in God, never worshipped Him and never accepted His supreme authority. Such people were targeted for specific reasons: first and foremost for offending God; secondly for “devouring” Jacob, that is to say, consuming him or destroying him; and also for ruining his “Oasis”, meaning: his Temple.

There are two groups of pagans that fall into this category: The Babylonians, who destroyed the 1st Temple in the year 586 BC, and the Romans who eradicated the 2nd Temple 656 years later. Yet since the Psalms and Lamentations were composed much before the Roman era, the heathens referred to in “pour Your wrath” must be the Babylonians and the Babylonians alone. Nobody else.

The third point is that the “pour Your wrath” passage was not part of the original Haggadah compiled by Rabbi Amram Ben Sheshna, the Gaon of Sura, in the 9th century. This section was inserted at a later date, during the Middle Ages. The question is: why did we need lamentations and supplications during this particular period of history? The answer being: because of the many devastating atrocities that were inflicted on our people at that time.

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They began with the first crusade in 1096, during which, on their way to the Holy Land, the Crusaders massacred the Jewish communities of Europe. They left a trail of blood and destruction along their path. Thousands of Jews were slaughtered along the Rhine district, especially in Worms, Speyer and Mainz, and also in the flourishing communities of Regensburg and Prague. The butchery continued unabated all the way to Jerusalem, whose Jewish congregation was gathered and burnt alive in a synagogue.

Similar acts of savagery were perpetrated against our people in mainland Europe, during the second Crusade (1144) as well. Yet they did not stop there and expanded to England slightly later.

The atrocious events commenced in England in the year 1189, just before the start of the Third Crusade, when King Richard the Lionhearted came to London for his coronation at Westminster Abbey. During the ceremony when the King was so busy, the crusaders outside attacked, and literally annihilated the Jewish community of the Capital. The atrocities spread later on viciously, against the strict orders of the King, and engulfed the whole country. The communities of Norwich, Lyn, Dunstable, Stanford, Northampton and York suffered most.

In York, the prosperous Jewish community endured the most horrific martyrdom. The Jews there took refuge in the Royal Tower, but were besieged by the murderous mob. They managed to hold against the siege for six days, but seeing no possibility of deliverance, their Rabbi, Rabbi Yom-Tov of Joigny, advised them to take their own lives rather than betray their faith. They obeyed him, and, like in Masada 1120 years earlier, they slaughtered each other, sanctifying the name of God. This happened on the eve of 'Shabbat Hagadol', the 17th of March 1190. Significantly, when King Richard later heard about the extent of the atrocities he coined a horrible new term, unique of its kind in history. He named them: a 'holocaust'. They indeed



constituted a holocaust, one which continued in Europe for 200 years, yielding many lamentations and supplications that we read to date on Tisha B'Av.

On account of what had happened in England and particularly in York, some scholars suggest that "pour Your wrath" may have been assembled and recited by Rabbi Yom-Tov of Joigny during the 6 day siege of York Tower, just before his tragic martyrdom. It could, therefore, be a sombre English contribution to the Haggadah.

Moreover, another terrible record was sadly set in England at this time – the dreadful Blood Libel. The first expression of this lie occurred in Norwich in the year 1144, after the death of a boy called William, probably at the hands of paedophiles. Soon the Jewish community was accused of killing the boy and using his blood for the baking of matzah. Preposterous allegations of ritual murder at Passover were to appear with desperate consequences in many parts of Europe throughout the centuries. There have been 200 documented cases of Blood Libels in Europe and beyond, accompanied by pogroms and massacres against the Jewish people during the Passover festivities. Just imagine two hundred massacres at the feast of Passover.

No wonder, therefore, that a call for salvation was brought in at the very heart of the Seder ceremony, at the point of opening the door for Elijah who heralds the coming of the Messiah. Only the Messiah could have saved them.

The fourth point is that our sages deliberately chose the 'pour Your wrath' passage to suit the occasion of pouring the fourth cup of wine and that of Elijah, and also to commemorate the pouring of the blood of victims massacred during endless pogroms. Psalm 79, from which the controversial first verse was taken, begins, in fact, with a description of atrocities, twice mentioning the shedding of the blood of our people, while the Hebrew language uses the same word: "shefoch" for shedding the blood as for pouring

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the wine and for pouring the wrath.

I have always been amazed by the resourcefulness of our sages, but their extraction from the vast ocean of the Bible of just three drops, three verses that mean so much, commemorate so much, lament so much and hope so intensely, is absolutely remarkable. And within these verses, to hit upon the single word: 'shefoch', which cements history and misery with ceremony, jubilation and anticipation, is utterly startling.

The fifth point is that this controversial passage is in fact mild in tone given the horrors that the Jewish people were subjected to in that era. I completely agree with Chief Rabbi Sacks who considers it a restrained prayer for Justice as follows:

"What is notable about this addition to the Haggadah is its restraint. " "Pour Your wrath" is not a call for vengeance; it is not a call for human action at all. It is rather a prayer for Divine justice. These verses are a cry of pain coming to us from one of the dark nights of the Jewish soul".

The last point is that not all Israel opposes "pour Your wrath" and wishes it to be removed from the Haggadah text. There are those who admire it and consider it an expression of Jewish bravery, whereby Jews under grave danger have dared to point an accusing finger at their detractors and ask for divine justice. One of those people is a distinguished lady named Deborah Lipstadt. Deborah is a true fighter for justice. She is a Holocaust historian who successfully defended herself in a British High Court, against the Holocaust denier David Irving, who sued her for libel. Deborah makes no apology for "pour Your wrath" and writes about it with great appreciation as follows:

"Many Seder participants are decidedly uncomfortable with the short paragraph which asks for God's wrath to be poured out on the nations that do not "call out in God's name". "I, on the other hand, love it. Why my infatuation with this hard-hitting paragraph?

"I picture the many beleaguered Jews, particularly in Europe, for whom Passover, with its proximity to Easter, was a dangerous time. I imagine Jews

who spend much of the year fearful that the non-Jewish world might violently turn on them. They knew they would have little recourse to protect themselves.

"Suddenly, for one short paragraph, they open the door of their homes and publicly told the world what they wished for those who had done them evil. For one brief moment they could let their desire for justice be heard publicly. They did not have to cower in fear".

In conclusion, "Pour Your wrath" is neither vengeful, nor vindictive. It is a supplication or lamentation in which the tortured soul of Israel calls for divine justice. Under no circumstances should it be excluded from the Haggadah, being the only reminder, the only trace, the only response left in our prayers to that horrific era of our history. King Richard I was right to call it a Holocaust. It was indeed a slow and lengthy Holocaust, lasting over two centuries. It should never be forgotten.

On the other hand the passage is so genial that it is not easily understood – not by our own people and especially not by others. It has been and could readily be used against our communities. For this reason, the verses' true intentions should be made clearer by the addition alongside them of a prayer of love and gratitude for those among the nations who aided, protected and saved Jews through the ages. There is in fact a prayer that suitably expresses such affection and appreciation. It was found written beside "pour Your wrath" in an old manuscript from Worms dated 1521. Many scholars doubt the authenticity of this manuscript, but descendants of Holocaust survivors, saved by righteous gentiles, agree with its sentiments. It could certainly be introduced into our Haggadah as well. The prayer reads:

"Pour Your love on the nations who have known
You,
And on the kingdoms who call upon Your name.
For they show kindness to the seeds of Jacob, and
they defend Your people Israel, from those who
would devour them alive.
May they live to see the Sukkah of peace spread
over Your chosen ones,
and participate in the joy of all Your nations.
And let us say: Amen!"

ZF's 7th Annual Science Day

By Marianne Izen

It is human nature to learn best when we are excited by a topic. We always remember the teachers that inspire us. They encourage us to engage more, think harder and relate our new knowledge to what we already know. Such was the case at the Zionist Federation's 7th annual Science Day. Nearly seven hundred sixth form students and their teachers registered to learn about new research at the interface of medicine and technology. The role of the Zionist Federation was to bring research scientists from Israel to talk about their work, and to show films of recent Israeli advances and the benefit to patients both now and, potentially, in the near future.

This year's speakers included a Russian doctoral student at the Hebrew University in Jerusalem, Triana Amen, whose previous work had been at St Petersburg University. She spoke about cell aging and rejuvenation and its relationship to body aging. Our second speaker, Dr Fahed Hakim, is researching the relationship between sleep deprivation and the increased risk of cancer. He grew up in Nazareth and spoke highly of his educational opportunities in Israel. He was the recipient of significant research awards during his time in the United States but now has returned home as a senior physician at the Rambam Health Care Campus in Haifa. Our final speaker, Prof. Illana Gozes, has awards, professorial appointments, publications and patents to impress us all. Her main role is Professor of Clinical Biochemistry at Tel Aviv University. She discussed her work on the development of drugs to treat various neuro-degenerative disorders, including autism, Alzheimer's disease and schizophrenia.

Short films between the lectures described advances in medical biotechnology, including the use of brain imaging in early diagnosis of autism, the PillCam, a 2cm long device which, after swallowing, takes thousands of images in its passage through the intestines and computer-based aids in spinal surgery and in physiotherapy for spinal injury patients.



Zionist Federation

of Great Britain and Ireland



ISRAELI SCIENTISTS: LEADERS IN WORLD MEDICINE

Their questions to the speakers after each lecture showed that both the students and the adults accompanying them learned a great deal. Students used words such as "inspiring" to describe the day, which is high praise indeed from teenagers.

Science Day was not a political event. There was no explicit reference to Israel, other than when the researchers described where they were from and when the films told where the research had been done. Some in the audience would, no doubt, have realised that one speaker was Jewish, one an Israeli Arab and one a Russian, but there was no overt political statement made. This was a scientific event, designed for students preparing for their A Level examinations in Biology. Some may have made positive connection in their minds between Israel and its research output, but this was not verbalised to them. That many schools and colleges have returned each year to Science Day indicates that it fulfils a useful function educationally and we hope that it presents a more positive picture of Israel than we are used to seeing. The 8th Science Day is now under preparation.

Marianne Izen was on the organising team of the ZF's 7th Annual Science Day which was held on Thursday 29 January 2015.

The Israeli Highway Code

By Robin Preston



I probably now drive more in Israel than in the UK and I have noticed a number of differences in the habits of the drivers from the two different countries. I thought it might be useful to set these down in case any of you are thinking of hiring a car in Israel.

Many of the differences occur on motorways and dual carriageway roads. On those with three lanes in each direction, the key point to remember is that the middle lane is the slow lane, occupied by nervous



drivers, cement lorries and old, clapped out and overloaded pick-up trucks. Consequently the inside lane is used for overtaking (known rather grimly as undertaking). This manoeuvre, which would result in a cacophony of hooting in the UK, is considered quite normal and acceptable. I've even seen police cars do it. The hard shoulder is used by mopeds and motorbikes. On those roads with two lanes in each direction matters are slightly different. Israeli drivers believe they have a divine right to occupy the outside lane even if they are going slowly and there's not much traffic. After all if you want to get past you can undertake as

normal. Note that the Ayalon, which runs through the middle of Tel Aviv, has four lanes in each direction and nobody knows what the rules are. This doesn't matter because the traffic is usually stationary.

For some unknown reason, many Israeli drivers have a pathological fear of using indicators. Leave a gap marginally longer than a car, or even slightly less, and the guy in the next lane will cut in without warning. This rarely results in any hooting as it would in the UK. If by some mischance a driver has used his indicator, he will probably forget to cancel it. This leads to the bizarre situation that if the car in the next lane is not indicating he will probably cut in but if he is indicating he has just changed lane and won't cut in – at least not just yet.

Whilst Israeli drivers are reluctant to use indicators they still have no such inhibitions about hooting. For instance, if you are waiting at the traffic lights the moment they change someone will hoot. Hesitate for a moment at a junction and the car behind will hoot. Indeed, the Israeli Standards Bureau now defines a millisecond as the time it takes for the car behind to hoot after the lights have changed to green.

Flashing headlights is another popular habit. If the car behind you does it, this very roughly translates

as "Sorry to trouble you but

I'm in a bit of a hurry so would you please let me pass" or, "I've got this expensive sports car/executive saloon/SUV and I need to impress my girlfriend/boss/brother-in-law with its performance." This will happen even if the traffic is such that you cannot move over and let him pass.

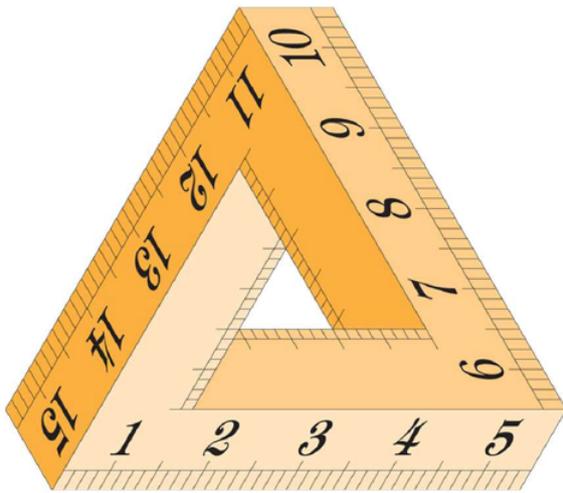
Israel has one of the world's highest ratios of mobile phones to inhabitants and drivers have no inhibitions about using them whilst driving. It is rumoured that in the Israeli driving test you must demonstrate that you can drive and have an argument on your mobile at the same time.



Speed limits are treated as suggestions only – so no different than from the UK.

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Electric bicycles are becoming ever more popular. After all you do not need a licence, insurance or an MOT. Their users consider themselves exempt from all traffic regulations both on the road and the pavement.

Taxi drivers – don't get me started on taxi drivers.



Bus drivers – practising for when they retire and become taxi drivers.

Parking – double parking was invented in Israel and is a national pastime. However a lesser known phenomenon is half parking. This occurs on streets where, in theory, no parking or stopping is allowed. The driver parks half on the pavement and half on the road thus blocking both. But he now believes he is invisible to the traffic wardens.

Finally, if you see an Eldan hire car using its indicators it will be me – please don't hoot or flash your lights.



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Social Events

Ealing Synagogue, although small in numbers and stature, continues to provide quality events.

The last few months have been particularly busy. In November we had the honour and privilege of hosting Chaim Topol for a fund raising event for the Jordan River Village. And the following week Ealing Synagogue celebrated its 95th Anniversary Dinner (both events are highlighted in this magazine).

One of the most popular regular get-togethers is the Community Lunch, held on a Thursday every 6-8 weeks. A “home-cooked” three-course meal is provided. Speakers have included Joan Ansell, a past Mayor of Ealing and Barbara Michaels, who is an “ex-pat”; Ella Marks provided a brilliant quiz to keep the grey matter working and there have also been some musical interludes.

Joan Michaels and Dorothy Kochan have celebrated their birthdays.

These lunches provides a social outlet for people who do not usually have the opportunity to get out and socialise very often and it allows everyone to sit and chat and keep in touch with their friends.

The next lunch is on Thursday April 23rd. If you would like to come, please contact Alison Shindler-Glass so that they can make sure there is plenty of food and places for everyone to sit!

The almost-annual supper quiz was once again well supported. Look out for more social functions in the coming months.

Our thanks to everyone who helps to organise and contribute to events for the Ealing community. Long may we continue.





Ealing Synagogue regularly hosts local schools. Hobbayne Primary School visited the shul last December and their Y6 teacher, Paul Savage, sent in the letter below. Our thanks to Basil Mann, Leslie Sommer, Mike Gettleson and Judith Robinson for their enthusiasm, time and effort with all children who visit the shul.

“On 4th December 2014, Hobbayne Primary School took our two Year 6 classes to visit Ealing Synagogue. The whole experience was very interesting and enjoyable. Prior to the trip, the Y6 teachers had been welcomed to the synagogue for a reconnoitre trip and our liaison, Basil Mann, was very welcoming, running through the activities the children would go through and providing a suggested worksheet for the day, which was used for some of the activities.

The Year 6 children were very excited about the trip as it provided an ideal backdrop to our work on Judaism in RE lessons. We were very pleased that all of the children in our multi-faith school attended the trip.



We arrived at the synagogue to a very warm welcome from the three people who were helping us with our activities. The children were given an overview of the synagogue and its many features, and then we split in to three different activities. The group leaders for each group were very knowledgeable about each area and the children listened intently and were very interested. It was always notable that, at the end of each rotated activity, the children always had questions and were keen to learn even more. Across the three activities, they were told detailed information about key aspects and features of the synagogue and also had a fantastic talk in the kitchen, where they learned about all the rules and practices regarding kosher food.



After the activities, the two classes joined together and had a special treat in the form of some very interesting musical instruments being played, including some remarkable horns. It was great that, having had a demonstration, the children were also given the opportunity to have an attempt at playing the instruments; some even managed to achieve success! The synagogue staff then also laid on drinks and biscuits to send us on our way with a smile on our face.

Overall, I can say this was a hugely rewarding experience. The children definitely learned a lot from our trip. It was especially rewarding to see children from many faiths taking an interest in the topics we were finding out about and showing respect and warmth to the leaders of each activity, who were all outstanding. We would happily recommend this trip to all other schools who may wish to add a real-life aspect to their religious studies. Many thanks to Basil and his team for an extremely enjoyable experience.”



In Search of Jewish Heritage

By Aviva Preston

In the past 15 months Robin and I have visited five very different centres of Jewish life – and that's excluding London and Israel.

Last December we were in Buenos Aires and Rio de Janeiro; in April we were in Quito and, in November, we were in Rangoon and then Singapore.

Jewish life in Argentina, Brazil, Ecuador and Singapore is well established. There are shuls and schools and restaurants in all four; Myanmar - the new name for Burma – has a vibrant Jewish past, a lovely shul and a remnant of a once-flourishing community.

The Jewish population in Buenos Aires (about 161,000) is predominantly Ashkenazi, though the oldest shuls are Sephardi. The original Jewish settlers in Argentina



Shul in Quito, Ecuador

came at the beginning of the 16th century from Spain; Portuguese traders followed and were often Jewish. The next wave of immigration came from France in the mid-1800s; then came the Russian and Eastern European Jews who settled in agricultural areas and became the Jewish Gauchos. Jews continued to come to Argentina from Europe and North Africa until the doors were shut to them in 1938.

Visiting here, one is struck by how European and familiar everything seems, which is not surprising as Argentina was a Spanish colony from the 16th century until the middle of the 19th century. Following independence, Argentina welcomed massive immigration from Europe so the general population

consists mainly of European extraction and architecture; the whole feel of the place reflects this. Renowned for its beef we did enjoy carnivorous feasts in



a number of kosher restaurants as well as a massive kosher barbeque at a visit to a gaucho ranch.

Numbering about 120,000, Brazil's Jewish population is divided mostly between Sao Paulo and Rio de Janeiro (2:1) and of course, here again, there is no lack of kosher restaurants – though finding one open at the time one wants to eat in Rio can be difficult and the kosher groceries here are minimally stocked. We did, however, find 100% kosher tea lights and a reassuring sign kashrut was widely observed.

The Jewish community in Ecuador had similar origins of Spanish and Portuguese traders and probably many conversos. In the 1930s Jews came from Germany. Their peak was probably in the 1950s when the community numbered about 4,000; nowadays, it's estimated as somewhere between 300 and 700, depending on which source one looks at. Most live in Quito and the rest live in Guayaquil. Quito boasts one of the best Jewish schools in the city. Over 90% of the pupils are not Jewish, but all have to study Hebrew and Jewish history. There's a most amazing Jewish Centre which in itself houses two shuls, the kosher and a non-kosher restaurant, sports facilities, banqueting hall and a beautiful mikva.

Then we came to Rangoon, now called Yangon. This is a very different and interesting experience of Jewish life.

If you travel west or south-west, you come to countries where the Jews arrived, escaping the inquisition, the pogroms, the Nazis - they came escaping anti-Semitism. Jews came to trade as merchants in the east. There is no indication of anti-Semitism now or in the past. India, Burma, China,

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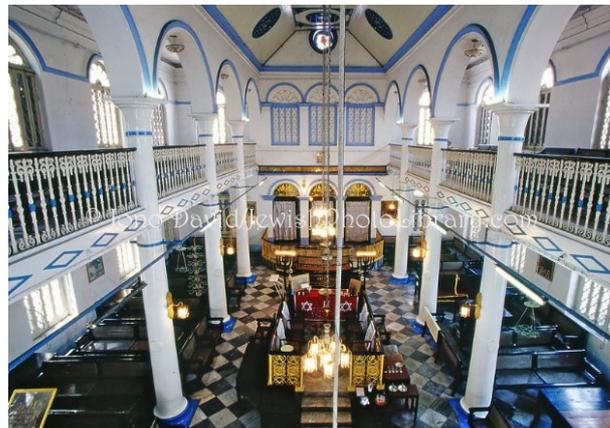
even Japan, all had their relatively small but often thriving Jewish communities. In the 19th century, Jewish merchants from India and Bagdad established sizable communities in Rangoon and Mandalay. Under British rule, the local Jewish community prospered with small businesses and trading in cotton and rice. Jews were so established that Rangoon and Patheingyi both had Jewish mayors in the early 20th century. With the Japanese invasion in 1942, Jews began leaving for India and the UK and, later, to Israel. More left with the regime change in 1964 and the last rabbi left in 1969. From a peak of about 3,000, there are now but 30 Jews left in Rangoon (Yangon); and we met two of them. The keeper of the shul, Moses Samuel, and his son Sammy.



The Mesmua Yeshua Synagogue

The shul, the Mesmua Yeshua Synagogue, built in 1896, is quite large. It's in a small street in the bustling downtown area of markets, traders, hardware shops, retail shops and stalls selling spectacles. I have no idea why. Dotted around there are mainly Buddhist temples but also churches, Hindu temples and Pagodas. Officially – or potentially – there are Friday night and Shabbat morning services in the shul. We were the only people there. The office was open in case tourists came by and Moses Samuel lit Shabbat candles and showed us the Sifrei Torah. We hope that when we go back in November this year with a group, there will be a muster of the community – both resident and the Israeli embassy staff, and we will have not just a minyan but a communal Friday night with them.

Perhaps some of the oddities of life in Rangoon will have become less noteworthy for us second time round – but intrepid travellers will be bound to notice



such things as the lack of street lighting – this means that there are no night markets as there are in other Asian countries. The only stall holders who were still selling after dark (about 6.30pm) had their own generators – or 'borrowed' electricity from a nearby shop. Crossing the roads, of course, is always hazardous but more so at night... and here's another weird thing. All the cars and buses are right hand drive. But the rule of the road is drive on the right! Why you may ask? No, nothing to do with the British legacy having been overturned – it's taxes. There are, indeed, two economies operating here, one for the Burmese and a completely separated one for foreigners, but that's another story altogether. So tax, more specifically import tax, on cars and buses, is such that the only imports possible are second-hand and from Japan. Japan drives on the left. Ergo, cars and buses are right hand drive, buses need to have a second 'driver' to see out of the left hand window when overtaking and passengers get on and off the buses in the middle of the road. Rumour has it that this is a neat way to maximise danger and keep the population down.

A really nice aspect of Burma is the fact that most people wear Burmese and not western clothes. That is, men and women, young and old. It's very modest, very simple, very practical and very elegant. Basically, it's a long wraparound skirt and a sleeved top. Unexpectedly – and because it's wrap around - the skirt is cool to wear and not in the least restrictive to move, climb or clamber in. The women's longees are colourful and varied, the men's are sober and plain.

The following Shabbat we were in Singapore, another large community centre, with a kosher restaurant, a

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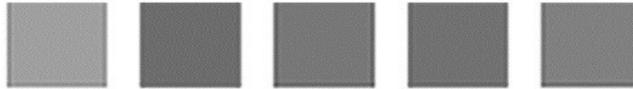
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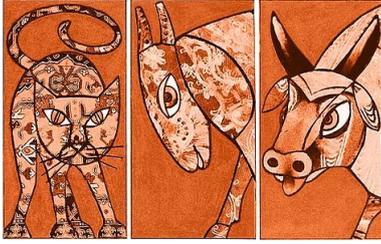
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huge shul, a school and a resident community of between 2,000 and 3,000, mostly Sephardi but with a Lubavitch Rav and a team of Chabadnik boys to help keep things going. They supervise at the restaurant and the shop, run Sunday school classes and help with Shabbat leyning at the main shul and some other minyanim not in the centre.

So all being well we'll be going back to Myanmar in November - and once again to Ecuador and the Galapagos.



Shul in Singapore



Chad Gadya's Hidden Question

by Eve Grubin-Brookes

The renowned American poet, Stanley Kunitz (1905-2006), once told me that Chad Gadya “is the first incremental poem”. When we discussed this, I already knew of his theory, that all poems fall into at least one of three categories: circular, dialectic and incremental.

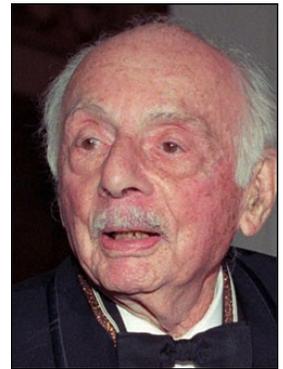
An incremental poem has a narrative and its plot develops in increments, each step in the story dependent on the one before. Traditionally, an incremental poem incorporates a poetic device in which one line or more is repeated in changing contexts (in this case, the repeated lines are “One little goat, one little goat, / Which my father bought for two zuzim”). This is a common feature of the ballad form which, like Chad Gadya, employs a refrain in order to aid memory, to emphasize the significance of the repeated line, and to reveal the nuanced change in meaning each time the line is repeated in a different context.

But Chad Gadya is more complex than most incremental poems. It uses ten interlocking refrains that repeat each time they are mentioned and build on each other, always returning to the original image. The poem is cumulative in addition to being incremental, like its Seder companion “Who Knows One? (“There Was an Old Lady Who Swallowed a Fly” is another example but it is not normally sung at the Pesach table!)

Chad Gadya is also a metaphor-laden story, rich with multiple meanings. Many scholars and commentators have written about the hidden significance of Chad Gadya: for instance, the Vilna Gaon, Rav Yaacov Emden, Rav Yonatan Eybeschuetz, and the Hatam Sofer interpret the poem by identifying the images in it that also appear in Tanach, and they create theological parables building on their understanding of the images and the connections between them. However, each commentator interprets the images differently. No parable is the same.

When these additional qualities are taken into account, the poem comes to embody all three of the above categories in which poems can find themselves: not only is Chad Gadya incremental, but it is also circular and dialectic.

Stanley (as everyone called him) told me that it was the tradition in his family that the youngest child recite Chad Gadya, and that this duty fell to him. Although Chad Gadya may not be literally the “first” incremental poem, the poem is, in fact, very old: manuscripts of the poem have been found dating back to at least 1355. But for Stanley, the poem was not just old in terms of history but also in terms of his life. When I had this conversation with him, he was almost 100 years old (and still writing poetry). For him, Chad Gadya was almost a century old, and it was probably one of the “first” poems he knew. Many Jewish children are exposed to poetry for the first time when they sing Chad Gadya alongside the other poems at the Seder. And the form works well for children: it is a cumulative song and remembering the previous verse to link it to the next stanza can become a kind of game.



Stanley Kunitz

Chad Gadya is also for grown-ups, of course. As I mentioned, there is a rabbinic tradition of interpreting the religious significance behind the poem. Some even find the origin for the poem's form and content in the Talmud (see Rabbi Sacks's article on the poem in his Haggadah). As Freud interpreted dreams, so the rabbis read Chad Gadya metaphorically: the Vilna Gaon wrote that each image in the poem represents a different moment in Jewish history, beginning with the father as Jacob and the goat as

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the birthright he bought from Esau. The two *zuzim* are the bread and stew that Esau exchanged for the birthright. For Rav Emden, the poem is about personal development: the father symbolizes Hashem, and the goat, the soul. Rav Emden suggests that the word *zuzim* does not represent a denomination of money; rather, it's the plural form of the Aramaic word *zuz* ('to move') and according to the Kabbalah, the soul migrates (moves) twice before it reaches our body: once from the heavenly world to the world of galgalim, and then to our world and body. (To read the parables written by these rabbis and more see the sources listed below.)

For both children and grownups, Chad Gadya is haunting. I know that I have always been a bit shaken by its story even when it's lightened by small children singing it or when, as at Rabbi

Vogel's Seder, the family and guests perform actions and sounds for each stanza. These comic diminishments only serve to highlight the poem's irony: it's a nursery rhyme with a quality of terror. The poem is violent and has no moral as we are used to

understanding morality. Opposing forces are at work. It is dialectic. It's a poem of awe.

In the end, after the story is over, Hashem comes, all overpowering, and we sing the original image again: "Chad Gadya, Chad Gadya." The poem becomes circular. The goat, introduced in the beginning, now takes on new meanings: at first it was the gift that set off the chain. Now it takes on a sense of irony, terror, strangeness, and mystery, and questions are provoked. Why are we singing about the goat again? Its life is over. It's irrelevant. It was eaten by the cat at the beginning of the poem. What is this goat? The birthright? The Jewish people? The

Nirtzah - נרצת		
Chad Gadya, Chad Gadya	One Little Goat (Kid)	חד גדיא, חד גדיא
Chad gadya, chad gadya. Dizvan aba bitrei zuzei. <i>Chad gadya, chad gadya.</i>	One kid, one little kid. My father bought for two zuzim. <i>One kid, one little kid</i>	חד גדיא, חד גדיא דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
Va-ata shunra v'achal l'gadya, Dizvan aba bitrei zuzei. <i>Chad gadya, chad gadya.</i>	A cat passed by and ate the kid, My father bought for two zuzim. <i>One kid, one little kid.</i>	ואתא שונרא ואכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
Va-ata chalba v'nashach l'shunra. D'achal l'gadya, Dizvan aba bitrei zuzei. <i>Chad gadya, chad gadya.</i>	A dog arrived and bit the cat, that ate the kid, My father bought for two zuzim. <i>One kid, one little kid.</i>	ואתא כלבא ונשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
Va-ata chutra v'hikah l'chalba, d'nashach l'shunra, D'achal l'gadya, Dizvan aba bitrei zuzei. <i>Chad gadya, chad gadya.</i>	A heavy stick then beat the dog, that bit the cat, That ate the kid, My father bought for two zuzim. <i>One kid, one little kid.</i>	ואתא חוטרא והכה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
Va-ata nura v'saraf l'chutra, d'hikah l'chalba, d'nashach l'shunra, D'achal l'gadya, Dizvan aba bitrei zuzei. <i>Chad gadya, chad gadya.</i>	A fire burned the heavy stick, that beat the dog, that bit the cat, That ate the kid, My father bought for two zuzim. <i>One kid, one little kid.</i>	ואתא נורא ושרף לחוטרא, דהכה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
Va-ata mayya v'chava l'nurah, d'saraf l'chutra, d'hikah l'chalba, d'nashach l'shunra, D'achal l'gadya, Dizvan aba bitrei zuzei. <i>Chad gadya, chad gadya.</i>	Water put the fire out, that burned the stick, that beat the dog, that bit the cat, That ate the kid, My father bought for two zuzim. <i>One kid, one little kid.</i>	ואתא מיא וכבה לנורא, דשרף לחוטרא, דהכה לכלבא, דנשך לשונרא, דאכלה לגדיא, חד גדיא, חד גדיא.

mystery is involved in our lives. Nothing else. Even the non-religious Stanley told me that the poem confirms "the ultimate supremacy of the divine being." And then he read the poem to me, a poem

soul? There is no single interpretation, as all of the rabbis have different explanations. We can't know for sure what it symbolizes. Perhaps Chad Gadya is not even a symbolic poem. Maybe the goat is just a goat. Even if this were true, the poem would still emanate dread. It reads like a series of statements describing a chain of events, but it is asking questions without seeming to ask them. It doesn't pretend to understand how divine justice works. The secret question at its core is "how could the same God, who gives and creates in love, also create a world of destructive forces?" In "Tyger, Tyger," William Blake asked the tiger in awe, "Did He who make the lamb make thee?" This poem is asking the same question and more.

The voice from the Book of Job is ablaze behind the poem, asking rhetorically, "Do you think you understand how the world works?" The poem's only fixed knowledge is that a transcendent divine

that he had been reading and thinking about for almost a hundred years.

SOURCES

"An Analysis of Had Gadya" by Rabbi Kenneth Brander.
<http://goo.gl/tvGm4J>
"The Meaning of Chad Gadya" by Rabbi Alexander Seinfeld.
<http://goo.gl/PG450I>

MAZAL TOV TO

NEW BORN

Yvonne Caplan on the birth of a new great-grandson.
John and Helen Frank on the birth of their first grandchild.
Muriel Jacobs on the birth of a new great-granddaughter.
David and Eira Ruben on the birth of a new granddaughter.

BAR/BAT MITZVAH

Marian and Edward Cohen on the Bar Mitzvah of their grandson.
Ella Marks on the Bat Mitzvah of her granddaughter.
Ruth and Bertram Mindell on the Bar Mitzvah of their grandson.
Judith and Brian Robinson on the Bat Mitzvah of their granddaughter.

BIRTHDAYS

Lillian Cutter on her 90th birthday.	Neil Shestopal on his 70th birthday.
Kurt Eger on his 90th birthday.	Evelyn Sommer on her 70th birthday.
Dorothy Kochan on her 85th birthday.	Patricia Weston on her 70th birthday.
Sheila Mozelman on her 85th birthday.	Jeffrey Dickman on his 65th birthday.
Fay Amias on her 80th birthday.	Peter Sinclair on his 65th birthday.
Marion Goldwater on her 80th birthday.	Jonathan Glass on his 50th birthday.
Helen Feldman on her 70th birthday.	Alison Shindler-Glass on her 50th birthday.
Jon Freedman on his 70th birthday.	Ian Westbrook on his 50th birthday.
Judith Robinson on her 70th birthday.	Sebastian Davidoff on his 21st birthday.
Gail Sackloff on her 70th birthday.	

ENGAGEMENTS

John and Helen Frank on the engagement of their daughter.

WEDDINGS

Joan Michaels on the wedding of her grandson.

ANNIVERSARIES

Victor and Judy Dembo on their Diamond wedding.
Albert and Denise Weintraub on their Diamond wedding.
Brian and Anne Wiseman on their Golden wedding.
Stephen and Kate Hirst on their Ruby wedding.

CONDOLENCES TO

Marian Cohen on the passing of her mother Cynthia Lask z"l
Russell Franks on the passing of his father Philip Franks z"l
Helen Mars on the passing of her mother Margret Grundmann z"l
Ruth Mindell on the passing of her sister Eva Ferre z"l
Menashe Tahan on the passing of his sister Saida Yeheskel z"l

Wishing all my friends in
Ealing Synagogue
a very Happy Pesach

Gail Sackloff

Hilde Stern and Family
wish the Ealing Community

A Happy Pesach

Chag Sameach
and all good wishes
to the Ealing Community

Yvonne Caplan and Family

Mike and Marion Gettleson
and Mark

Wish all the
Ealing Community
an enjoyable Pesach

Chag Sameach

From

Dawn & Neil Shestopal

Leslie and Evelyn Sommer,
Ruth, Ron and Rachel

Wish the Ealing Community a
Happy Pesach.

Many thanks for your
friendship and support.

Wishing the Ealing Community
and their families

A very Happy Pesach

Marianne and Ray Temple

Jill and Brian Moss

**Send their best wishes
to the
Ealing Community**

Enjoy in Friendship

Tony & Joan Hitman

Dates for the Diary

Ealing Synagogue AGM	Sunday 17 May 2015.
Guild Meetings	If you would like to help out "behind the scenes" please contact Joan Michaels or Joyce Frankal.
Ealing Community Lunches	Held every 6-8 weeks. The next lunch will be on Thursday 23 April 2015. Contact Alison Shindler-Glass for details.
AJR Meetings	First Tuesday in every month. Meetings start at 2.00 pm. Light refreshments are provided. Contact Leslie Sommer for details.
Israeli Dancing	Every Tuesday at 8.00 pm. Ealing United Synagogue, 15 Grange Road W5 5QN Every Sunday morning at 10.30 am Ealing Liberal Synagogue, Lynton Avenue W13 0EB No charge. Everyone welcome. Contact Judith Robinson for more information.
Shabbat Mevorachim	In the summer months (approximately from after Pesach to one month before Rosh Hashanah), every Shabbat Mevorachim (the Shabbat before Rosh Chodesh), Mincha services are held followed by a Seudah. Times are announced accordingly. Everyone is welcome.

PESACH 2015/5775

TIMES OF SERVICES

Sunday 29 March	Shacharit	8.40 am
	Rabbi Vogel will be available for the Sale of Chametz until	10.00 am
Friday 3 April — Fast of the First Born	Shacharit followed by Siyyum	8.00 am
	Last time for eating Chametz	10.53 am
	Latest time for burning Chametz	11.59 am
	Mincha/Kabbalat Shabbat	7.00 pm
	Shabbat and Yom Tov Begin	7.22 pm
Shabbat 4 April — 1st Day Pesach	Shacharit	9.30 am
	Mincha/Maariv to be said at home	
Sunday 5 April — 2nd Day Pesach	Shacharit	9.30 am
	Mincha/Maariv	7.50 pm
	Yom Tov ends	8.29 pm
Thursday 9 April — Erev Yom Tov Eruv Tavshillin	Mincha/Maariv	7.00 pm
	Yom Tov begins	7.33 pm
Friday 10 April—7th Day Pesach	Shacharit	9.30 am
	Mincha/Kabbalat Shabbat	7.00 pm
	Shabbat and Yom Tov begin	7.34 pm
Shabbat 11 April—8th Day Pesach	Shacharit (Yizkor)	9.30 am
	Shabbat and Yom Tov end	8.40 pm





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Email: office@ealingsynagogue.org.uk