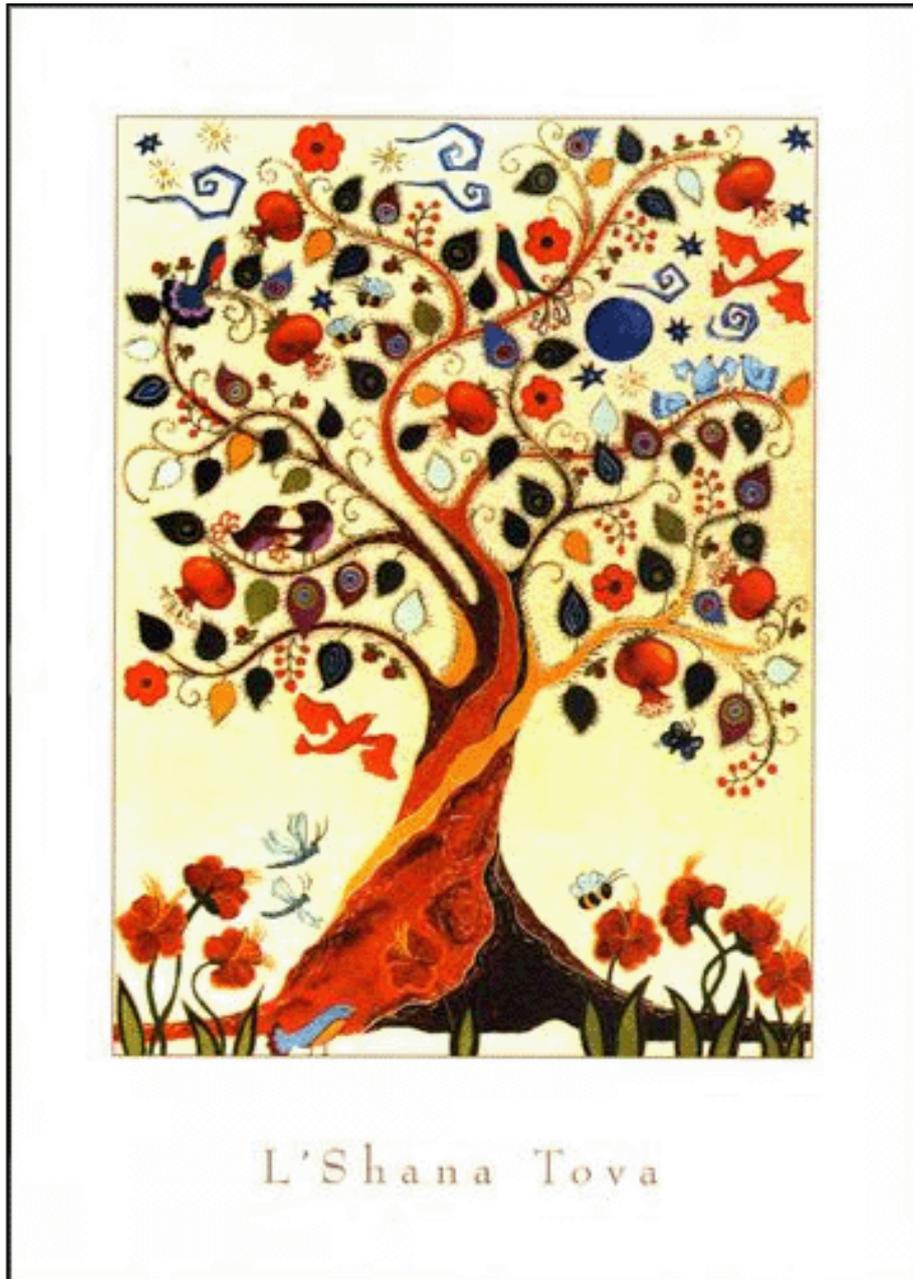


The New Ealing Review

Rosh Hashanah 2015/5776



לשנה טובה תכתבו

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Isabel Kosky	020 8567 0342	Divrei Torah
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Editorial

Welcome to this Rosh Hashanah edition of The New Ealing Review.

As always, we have an eclectic mix of articles which we hope you will enjoy reading over the Chagim.

We would like to take this opportunity to welcome our new administrator, Sandra Moses, who started with us at the beginning of July. Despite the fact that she is not Jewish, Sandra says that she is enjoying reading and learning about Judaism and meeting and working alongside members of the synagogue. She lives locally and is married with a teenage son. Sandra hopes that she has found her niche for the next few years. The office is open on Tuesday and Thursday mornings from 9.30 am to 1.00 pm. Please drop into the office and introduce yourself to Sandra so that she can get to know the community.



Security has taken a front seat in discussions concerning the safety of the community. All congregants are asked to be vigilant and adhere to the security measures that are put in place.

With that in mind, enjoy your Yom Tov with your family and friends.

Wishing you a peaceful, sweet and happy New Year.

Editorial Committee

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

From The Ealing Review, Rosh Hashannah 5748/1987 The Wardens were Neil Shestopal and Jackie Lipowicz

FROM THE WARDEN'S BOX

Watching wardens operate in the past, I had always thought how easy it looked—but now I know differently. At least two evenings a week are spent on “affairs of the box”. However, the enjoyment I can see in the synagogue at different services more than compensates for the time spent.

I would like to thank our regular worshippers for ensuring *minyan* at all our services; we can be very proud of our ability to establish these *minyanim*, in line with the largest London communities. What a real pleasure it is to see new faces at our Friday night, Saturday night and Sunday morning services; however, we would still like to welcome you, if you don't already come, to any of these services. If not all, perhaps one of them.

Thank you also to all the congregants who have sent us best wishes and kind letters of appreciation. We do our best to be of service and hope that a happy atmosphere ensues.

A big thank you to all the hard working ladies who make our *kiddushim* such a wonderful contribution to the social and well-being of the community. These happy band of ladies do indeed deserve a very hearty vote of thanks for their hours of devoted work.

May we, the Honorary Officers, take this opportunity to wish all the community a happy and healthy New Year and may we hope to welcome you at all our religious and social gatherings in the future.

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CHIEF RABBI

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**THE CHIEF RABBI'S MESSAGE
ROSH HASHANAH 5776**

At the height of our High Holyday services we will declare: "Penitence, Prayer and Charity can avert the evil decree". We will recognise that prayer is a central, fundamental and transformative ingredient of our Jewish experience. According to the Talmud, prayer is "worship of the heart" and one of the pillars upon which the world stands.

During the past year I have enjoyed wonderful prayer services in numerous communities across Great Britain and the Commonwealth. In recent months I have begun engaging with our Rabbis and other community leaders to explore ways in which we can stimulate added enthusiasm for tefilla, including, for example, seeking to encourage Batmitzvah and Barmitzvah celebrants to have greater knowledge of and proficiency in our tefillot.

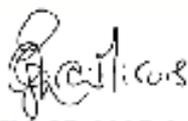
The Hebrew term *tefilla*, is, however, significantly different from the English "prayer", which is derived from the Latin *precari*, meaning to beg or entreat. The root of *tefilla* is the Hebrew word "pileil," meaning to judge. It is found in the Torah in situations in which action has been taken or an intervention has been made. For example, in recounting the famous Biblical story of Pinchas' intervention when he encountered a couple engaging in an adulterous relationship, the Book of Psalms states 'Vaya'amod Pinchas Vayefalel' – "Pinchas stood up and intervened".

From here we learn that tefilla is far more than words spoken in supplication to or in praise of God. The reflexive "lehitpaleil," means to judge or to analyse oneself. Through self-evaluation we engage in a constructive and healthy activity that can re-fashion our lives. Tefilla affords us the opportunity to take a long, hard and honest look at ourselves in the Divine shadow of God's presence, where nothing can be denied or hidden; to differentiate between what we want and what we need; and to give voice to our deepest hopes and aspirations, resolving to work passionately to achieve them.

Sometimes, those for whom tefilla is second nature can pray as a matter of routine and can struggle to find genuine meaning in what they are saying. Conversely, those with less grasp of the liturgy sometimes find that a catchy melody or special atmosphere provides them with great inspiration. It is revealing that as we finish the 'Amidah' we say, "Let the words of my mouth **and** the meditation of my heart be acceptable before You." Neither the words nor the sentiment alone are sufficient – both are required together to be truly impactful. This is something that every one of us can achieve.

5775 has been a challenging year for Jewish communities at home and abroad. Murderous attacks on Jewish communities in Europe have left many feeling vulnerable and concerned. None of us can change the world overnight, but we can change ourselves, which, in turn, does indeed transform the world we live in. Tefilla provides us with the key to unlocking that potential if we can approach it with the requisite humility and vigour.

May we all merit to discover the great beauty and value of tefilla, so that we begin 5776 with renewed positivity and sense of determination. Valerie and I extend to you all our very best wishes for a happy, healthy, peaceful and fulfilling New Year. *Shana tova*.



Chief Rabbi Ephraim Mirvis

September 2015 • Ellul 5775





Up, Up and Away

Rabbi Hershi Vogel provides a brief insight into his position as Chaplain at Heathrow Airport

Fifteen years ago emeritus Chief Rabbi Jonathan Sacks offered me the voluntary position as Jewish Chaplain to Heathrow Airport. Some people seem surprised that there is a Jewish Chaplain at Heathrow. There are many aspects to the role, relating to security, immigration, deaths on board, hospitality, bereavement counselling, airport information, kosher provisions, spiritual mentoring, border force relations, and airline acquaintance and assistance, in particular El Al. There are regular meetings and training sessions.

Security at the El Al check-in is tight and has always been so. Elsewhere in the airport, however, it has gone through a transformation since 9/11. The airports enforced a no hand-luggage policy, leaving religious passengers in a quandary over tefillin. A



passenger travelling from South Africa to New York via London was in a dilemma about this very issue. My solution was to lend him my own set. I then headed to the decision-makers in security, performed a demo, explaining the significance of tefillin and showing them what was inside.

On the spot, they authorised carrying tefillin on board.

Some people find travelling stressful. They may have safety concerns; emotions can run high if they are leaving family or friends; there may also be time constraints, immigration complications, departure delays or health issues. Often passengers approach me, stressed at being late for a flight or unclear how to find the correct gate. Others may have lost luggage. Besides passengers, there are staff personnel who not only have work-related issues, but often wish to discuss personal matters. Acting as a spiritual mentor and friend to passengers and members of staff demands a listening ear and counselling skills.

Weather conditions can play havoc with flight schedules. One harsh winter, many flights were cancelled. I remained in the airport until the early hours of the morning to reassure passengers on El Al and assist with hospitality, food and purchasing new tickets. Another year, with severe delays and cancellations during Chanukah, I was asked by El Al to go to the nearby hotel to entertain their passengers.

There are unfortunately instances of deaths on board, and at such times I have to counsel the bereaved and coordinate with the coroners' office and the *chevra kadisha*. On two separate occasions, there was a death on board involving non-Jews. Since I was on duty, I was called out. Although I am the Jewish chaplain, I do not differentiate when someone is in need.

Immigration is a huge operation in Heathrow; there are thousands working in this department alone. It is reassuring for passengers to know that there is someone to talk to and who can fulfill some of their needs and can communicate with family. And if English is not their first language I am able to act as interpreter.

Hachnosas Orchim—hospitality, is a mitzvah and plays a large part in my role as Chaplain to Heathrow. There have been many times when people are detained by immigration on a Friday and Shabbat is fast approaching. I have arranged temporary entry for the passengers to at least spend Shabbat with us in Ealing. After Shabbat, I take them back to Heathrow in time for their flight.

I hope I have given you a tiny glimpse of what the voluntary work I do at Heathrow involves.

For information and support, call 07970829758 or email hershi_vogel@baa.com.

My wife Zelda and I wish you and your families a year of health, happiness and strength.

This article has been edited from Rabbi Vogel's four chapters that appeared in Daf Hashavua.



Dawn Shestopal and Michael Mars Give their first “interview” as Co-Chairs of Ealing Synagogue



Why did you both take on the job as Co-Chairman?

Well, truthfully, neither of us sought this position. The community needed a new Chairman and Vice Chairman after a long and distinguished service from Stephen Hirst and Leslie Sommer. A very hard act to follow. Neither of us wanted to take on the job of Chairman alone. Herein is the potential for conflict but also cooperation. We are very different people but respect each other. The structure enables changes of minds after discussion. On a practical level, it allows for either of us to be away on holiday.

Sharing the chairmanship necessarily involves making joint decisions. How do the two of you reach agreement?

After planning the rebuilding of the Shul together and then constituting the House Committee, we seem to think along the same lines most of the time. Rather like a long married couple, we often get the same idea at the same moment. When we do disagree, neither of us holds back, but we resolve the issue in the end with a little give and take and often, with soothing, practical and pragmatic input from Helen and Neil. Also we recognise that each of us has our strengths and weaknesses and play to those.

Are there many joint chairs in the U.S.?

None, in fact they didn't have a template for it and so had to work out how to address us. They settled on Chair 1 and Chair 2 but not always the same Chair 1 or 2. It depends on whichever of us they are specifically emailing at the time. Hopefully, we will have set a precedent because even in a small community, there is a tremendous amount of work to be done, much more than we had anticipated.

What shape is the community in?

Stephen was a superb and hardworking chairman and was strongly supported by Leslie and Ray and so we took over a smoothly running and highly respected set up.

Financially, we are a bit like the Eurozone countries. We owe the U.S. a large debt but no one expects us to repay it. And of course we are greatly helped by the rental income from the nursery. So within limits we are pretty free to spend what we need to for items we deem necessary for the benefit of the community.

All the members of the Board of Management have a portfolio and are diligent in carrying out their duties, so the community is well cared for.

The Guild, working on occasions together with the Events Committee, continues to ensure the smooth running of kiddushim and catering for special events, but many more people are desperately needed. We all like it when there is a full Shul and a beautifully prepared Kiddush to help us celebrate our simchas. But give a thought to those who toil to make it so and maybe think about taking a turn on the Kiddush rota. So you can help to do for other members of the community who are happy to do for you.

The same applies to Shul attendance. We are a small community but the Wardens strive indefatigably to maintain services. “Brother, could you spare the time” to join the Sunday morning or Rosh Chodesh rotas so they are not sitting on the edge of their seats wondering if there will be a Minyan. And there is such a lovely atmosphere when the Shul is full on a Shabbat morning. Try to be there as often as you can. We love to see you all and think what news you miss if you are not present.

Speaking of which, we have a fantastic newsletter to keep you abreast of all that is happening in the community. Make sure you keep Marianne Temple informed of events in your life which you want to share with us all.

The Events Committee tries to organise as many diverse activities as possible to please everyone.

(Continued on page 9)

Independent Advisory Group

Edward Cohen

Independent Advisory Groups (IAG) were constituted by the Government in 1999 after the Macpherson Report following the murder of Stephen Lawrence, to help develop a genuine partnership between the Metropolitan Police and London Communities.



**METROPOLITAN
POLICE**

TOTAL POLICING

The Ealing Group consists of representatives from various communities in the London Borough of Ealing, such as Pakistani, Caribbean, Polish, Tamil, Youth, disabled and Jewish, among others. It is intended that the Group should provide independent advice to the Police for the benefit of improving the quality of police services, especially with regard to ethnic issues.

Previously for some years, our representative was Ivor Gertler, but last year I was invited to take his place on behalf of the United and Liberal Synagogues.

The role of IAG members is to:

1. Advise in the handling of critical incidents
2. Critically appraise police actions

3. Give constructive criticism to the Police where necessary
4. Participate in Police critical incident training by raising awareness of minority issues
5. Ensure transparency of decision making process
6. Encourage the Police to appreciate the resources within communities that may assist to resolve, or to assist with particular incidents.

The Group meets six times a year at the Town Hall, and the meetings consist mostly of detailed reports from very senior police officers attached to Ealing Division Police, and how, if at all, that information affects any of the various communities. In addition there are occasional presentations to the group as to aspects of policing, such as the running of the Custody Suite, or how they deal with prisoners on arrest who have mental health problems.

The one serious issue that affects us relates to security of minority groups. In this respect, we have been assured that the local Police are well aware of our situation, and have increased patrols in the Synagogue areas. Our Wardens are also in direct touch with the local police as to security generally, and the Jewish Festivals in particular.

(Continued from page 8)

The Community invariably supports these enthusiastically, so please continue to do so and bring your family and friends.

So the answer to your question is that all things considered, we are in excellent shape. We are a small but close knit, vibrant and active community with Honorary Officers and a Board of Management and Caretaker who ensure that all its need are met.

What are the challenges so far?

How long have you got? Absolutely at the forefront is to increase our membership or even just Shul attendance and we would welcome ideas and volunteers who feel they can achieve this.

We wish all the community Shana Tova and a fruitful and healthy year ahead.

Dawn Shestopal and Michael Mars



BOARD OF DEPUTIES REVIEW SUMMER 2014-SUMMER 2015

By Edward Cohen, Ealing Synagogue's BoD Representative

The last twelve months have seen more changes than usual at the Board. It being the last year of the triennium, there were elections for President, three vice-Presidents and Treasurer, which saw the old guard swept away, except for new President Jonathan Arkush, and replaced by three younger vice-Presidents Richard Verber, Marie van der Zyl and Sheila Gewolb; and a new Treasurer, Stewart Macdonald.

In addition, elections for membership of the four sub-Divisions, held at the July Plenary, produced a much larger number of younger members. In three cases, there were at least twenty candidates for 16 posts, and in only one division was there no election (Defence), as the nominations equalled the number of vacancies.

The third change related to the Board's premises. In December 2014, the Board finally vacated 6, Bloomsbury Square and moved to temporary HQ in Camden Town, sharing with IUJF. The Board will have to move again in November, and are on the point of signing a lease of a new home, as yet undisclosed at the time of preparation of this report.

During the last twelve months, the Board has had to deal with a number of very serious events affecting the Jewish Community. Sadly, most of these were connected with the rising tide of anti-Semitism, the most tragic occurring in Paris on 9th January. This massacre produced an emergency visit from the Home Secretary, Teresa May, Minister Eric Pickles and other notables, all expressing sympathy and support for the Community. Mrs. May promised security would be stepped up, and it has been. Sadly the events in Paris were followed by a similar outrage in Copenhagen.

We in London faced a neo-Nazi threat to march in Golders Green on Shabbat 4th July; opposition was instantly rallied, pressure was brought to bear by the Board and other Jewish organisations, and the Home Secretary ordered the march to be moved to Central London, where, it is hoped, the effect was minimal.

On a different note, there was another important election in the country, on 7th May, the General Election. The Board arranged hustings at the March plenary, attended by notable members of the main political parties, save for UKIP, and the discussions gave all who attended much cause for thought. Apart from the hustings, the Board provided all election candidates with a copy of an updated Jewish Manifesto, which was well received.

The proposed merger with the Jewish Leadership Council has not progressed; an investigative report is still awaited. However, the advent of a new President has brought in a number of changes to procedure at Plenaries, designed to speed up meetings and increase efficiency throughout the Board.

At the end of July, your Deputy attended a reception to say farewell to Daniel Taub, who has been, by general consent, the finest Israeli Ambassador in the last twenty years. His advice, common sense and presence will be sadly missed on his return to Israel, and we await, with interest, details of his successor.

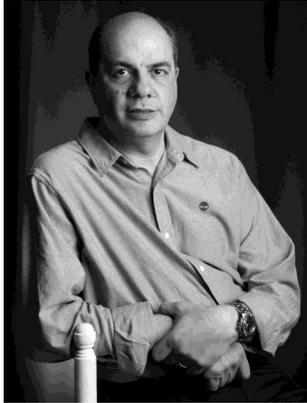
Those who follow reports of the Board's multifarious activities know of the vast scale and width thereof. Keep up-to-date, check the Board's website, and Follow the Board!

Website: <http://www.bod.org.uk/>

YOU COULDN'T MAKE IT UP

Alex Gerlis, ex-BBC journalist and now an author of spy novels, gives us an insight into what it takes to tell a story

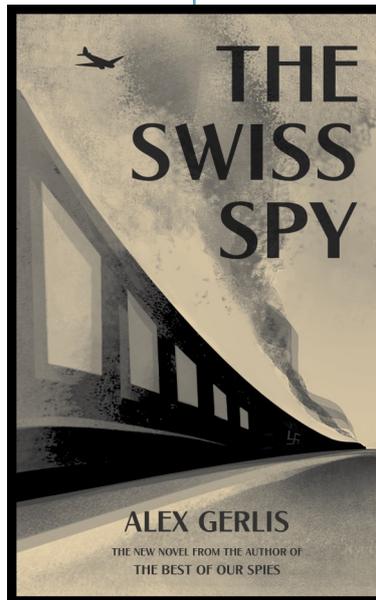
I write spy novels that are based on real events in the Second World War. My first novel – *The Best of Our Spies* – revolves around D-Day and particularly the Allies' audacious deception plan linked with it. *The Swiss Spy* is based on Operation Barbarossa, Nazi Germany's invasion of the Soviet Union.



I take a great deal of care with my research. I am meticulous about ensuring that anything that is clearly factual in the books is correct. I can spend the best part of a day checking just one fact that will result in little more than a sentence in the book. For example, if a character is staying at a hotel in Berlin in 1940 and I name the hotel, then it has to be a real hotel. If I'm unable to verify the name of a hotel, then I won't use it. Much of *The Swiss Spy* is set in Berlin in the period 1940-41 and I needed to find a hotel. Almost every Second World War novel uses the Adlon as its hotel of choice in Berlin. It's still there. I discovered that the hotels Kaiserhof and Excelsior were also prominent hotels in the city before being destroyed in Allied air raids, so I decided that my main character would be a guest at these hotels.

But people often ask whether it is worth going to so much trouble to ensure what is, after all, a work of fiction, is accurate. The answer to this is that I feel a very important component of my novels is the atmosphere that they convey and for this to work, they need to be as authentic as possible. I also think

that although the main purpose of a novel is to entertain the reader, when dealing with a subject as sensitive as the Second World War, there is also an opportunity to inform the reader. For example, in *The Swiss Spy* there is a scene, which is at best only incidental to the plot, where a character goes into a grocery store in Berlin in March 1941. He notices a queue of people waiting to enter, only to discover that they are Jews, who are not allowed to enter the shop until after four in the afternoon. This was, of course, one of the Nuremberg Laws. It may well be that some readers were unaware of these type of restrictions and fiction is sometimes a good way of informing people.



At the same time I am aware that I am writing about events and a time which still directly affect many people. Part of *The Best of Our Spies* is set in Paris in early 1945, after Auschwitz was liberated and the very few survivors from the 80,000 or so Jews deported there from France had begun to return to the city. I was determined that the tone of these chapters needed to be just right, so I sent them in draft form to the mother

of a colleague who was from Paris and whose father was one of those deported to Auschwitz and murdered there.

If you do read either or even both of my novels, I hope you enjoy them – and also have some appreciation of the effort that goes into getting them right.

Alex Gerlis' two novels are *The Best of Our Spies* and *The Swiss Spy*. They are available through Amazon (either as an e-book or paperback) and at the Pitshanger Bookshop in Ealing.

As most of you know, until I retired in July 2013, I was a Civil District Judge, appointed in July 1993. I sat for 18 years full time, and then served a further two years as a part-time Deputy District judge.

Many years ago, in 1960 or thereabouts, as an articled clerk, I was sent to Shoreditch County Court in Leonard Street, by Old Street on the edge of the City of London. There, before my case came on, I heard an exchange between two religious, black-coated Jewish gentlemen.

The plaintiff claimed the defendant owed him a large sum of money. The arguments went back and forth. After about 30 minutes, the Judge became a little fed up. He said, "I've heard enough". Turning to the defendant he said, "Have you any last words before I give my decision?" The defendant raised his eyes to the heavens and said "As God is my judge, I do not owe him the money." The Judge said, "He's not, I am, you do."

So when I was appointed to the Bench, I decided that my task would always be to try to dispense justice, if at all possible. However, it is only since my retirement, that I have had more time to consider the incidence of justice in the light of biblical references and teachings.

I believe the first mention of judges is Parsha Shoftim, commencing at Devarim, Chapter 16, verse 18. Here, Hashem commands Moses to appoint judges in all towns and cities as part of an ordered civil government. This is generally understood to refer to the magistrate type of judge. Significantly the Torah then goes on to say at verse 20:

"Tzedek, tzedek, tirdoff le ma'an tichiyet v'yarashta et Ha'aretz asher Adoshem Elohecha noten lach. Justice, Justice shalt thou follow and inherit the land which the Lord God giveth thee."

The commentators on this sentence place great emphasis on justice. Unlike the Greek ideas of law which flourished in ancient times, the Hebrew concept of justice stresses the equality of all men and women. Even the Hebrew Kings, who were appointed when Israel was established in the

שֹׁפְטִים

Shoftim

'Judges'

Deu 16:18-21:9, Isa 51:12-52:12

Promised Land, had to act within the law. This sentiment was echoed by the famous jurist, Lord Denning, in a series of constitutional cases in the 1960s and '70s, when he said, to paraphrase, "Be he ever so high, no man is above the law." Sadly in recent times, that concept has been watered down, so that, to paraphrase George Orwell, "All men are equal, but some are more equal than others."

Interestingly, the word for justice as quoted is 'tzedek'. But justice also includes mercy, philanthropy and to bring out the best in others. Over the centuries, 'tzedek' became 'tz'dakah', which we now know as charity.

We also know that after wandering in the desert for 40 years, and finally without Moses and Aaron, the Israelites reached the Promised Land, and their then leader, Joshua ben Nun, at the command of Hashem, appointed Judges. In time the function of the so-called Judges changed appreciably, and they became, in most cases, warrior-leaders. Who were they, these judges? Where better than to look than in the book of Judges!

There were in fact 15 in all; some, such as Deborah, Gideon, Samson (yes Samson of jawbone and Delilah fame, was in fact appointed a Judge!) and Samuel are well-known, but what about the others.

The first Judge appointed was Othniel, son of Kenaz, younger brother of Caleb, who you will recall was one of the only two original escapees from Egypt to enter the Promised Land. Othniel delivered the Israelites from the threat of Chusan Rishataim, King of Mesopotamia.

The liberation was relatively short-lived! Israel was conquered by Eglon, King of Moab, who was supported by Israel's other traditional enemies of the time, Ammon and Amalek. Israel suffered occupation for 18 years, but were then delivered by Judge number 2, Ehud. He managed to trick his way into the royal presence by saying he had a special present for the King. Eglon naïvely dismissed his courtiers and bodyguards, after which, Ehud stabbed Eglon with

the special dagger he had prepared as a present. In the confusion which followed, Ehud made good his escape and fled to Mount Ephraim, where he managed to raise an army. They swept down from the mountain, and in a pitched battle, slaughtered 10,000 Moabites. The Book of Judges states that peace then reigned for four score years.

The Book also recounts that about the same era or soon after Judge number 3 was appointed, namely Shagmar. He too had a battle with the Philistines, and he and his followers slew 600 of them.

Chapter 4 of the Book refers to the fourth Judge Deborah, sitting under the famous palm tree and dispensing Justice. Her story is reasonably well-known, and of course, she encouraged Barak to drive the Canaanites out of Canaan. I now move on to Judge number 5, Gideon.

At the time, peace did not reign; Israel was threatened by its neighbours. He managed to get his militias together, blew some trumpets and engaged the enemy, in this case, the Midianites and the Amalekites. You know the outcome; the enemy were thrashed and the threat disappeared.

So grateful were the people that they wanted him to be king, but like Oliver Cromwell in the 1660s, he refused the crown and Gideon lost his popularity. Nevertheless, peace followed for 40 years.

Gideon is one of the most interesting characters in the Book; not only was he a warrior judge, but he had many wives and at least one concubine, all of whom bore him, the book recounts, 70 sons and no doubt many daughters of whom the book makes no reference.

As Judge number 6, Gideon was followed by Abimelech, one of his myriad grandsons, of whom the book says relatively little. After him came Tola, son of Puah, whom Hashem appointed judge number 7. Tola judged for 23 years, and as was almost to be expected, had a run-in with the Philistines.

Tola was succeeded by Judge number 8, Yair, who, it is recorded, judged for 22 years.

The book then records that Judge number 9 was Jephthan, an illegitimate son of Gilead, who was thrown out of the family home by his legitimate brothers who feared for their inheritance. Despite his stigma, he made it to be a Judge for 6 years, and during that period, led Israel to a victory over the

Ammonites.

Judge number 10 was Ibzan, who held the post for 7 years. He was followed by Elon, judge number 11 for 10 years, and after him came Judge number 12, Abdon, for 8 years.

By the time Abdon departed, the Philistines were in the ascendancy, and Judge number 13, Samson was appointed by Hashem to deliver Israel from their traditional enemy. You all know what happened, so I move on to Judge number 14, Eli, who is famous for berating Hannah for being drunk, but then predicted the birth and fame of Samuel, if Hannah gave Samuel up to Eli for training as a priest and Judge, which she did.

So it is written that Samuel, who as we know had big differences with King Saul, and slaughtered Agag, King of the Amalekites by his own hand, became the last of the 15 Judges of Israel, and after Samuel came the era of the Kings, also recorded not in one but two books; but that is a subject for another day.

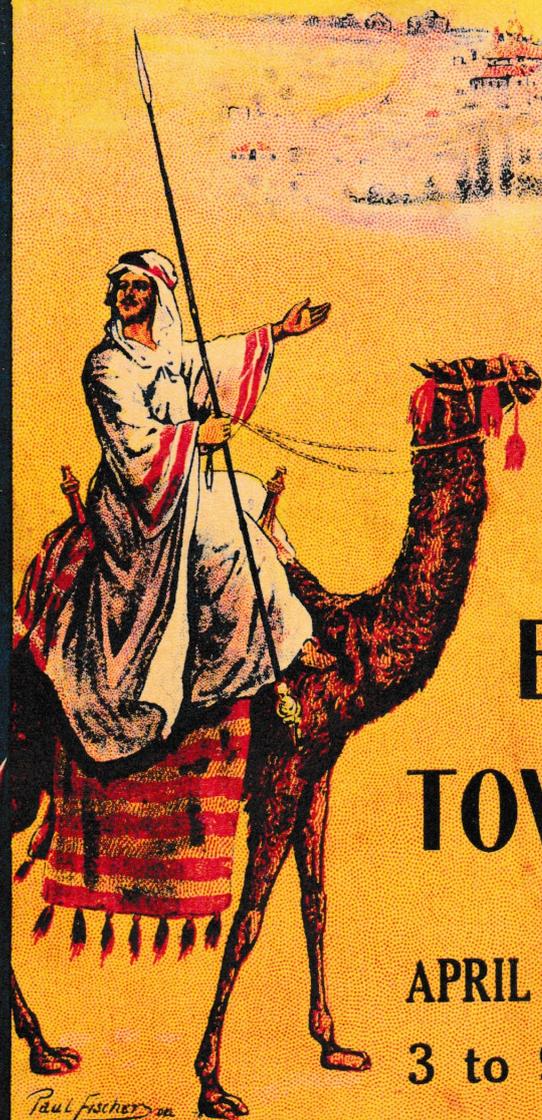
How did these judges affect or influence me when I was on the Bench? Well, I didn't raise armies nor slaughter foreign kings or princes, or indeed litigants, although I might have wanted to sometimes. But I did recall the words of Devarim, Chapter 1, verse 17: 'You shall not show favouritism in judgement, you shall hear the small just as the great, and you shall not fear any person.' I also remembered the words of Socrates, who said that the qualities of a good judge are:

Hear courteously;
Answer wisely;
Consider soberly;
And decide impartially.

During my 20 years on the Bench, I had no complaint against me upheld, so in some small way, having followed the advice of the Torah, and Socrates, I hope that I succeeded in my judicial career.

*D'Var Torah by
Edward Cohen*

PALESTINE



AT THE
EALING
TOWN HALL

APRIL 20th, 21st & 22nd
 3 to 9.30 p.m. Daily

OFFICIAL
 GUIDE

3^d

PROGRAMME
 OF CURIOS

Timeline of the Bible Lands Missions' Aid Society

- 1854** The Turkish Missions Aid Society is founded. Two of the founders were Sir Culling Eardley (also one of the founders of the Evangelical Alliance) and Lord Shaftesbury, who was the first president. It was an evangelical charity set up to support missionary work among Armenian Christians in Turkey.
- 1860** Civil war breaks out between Druze and Maronite Christians in Lebanon
- 1877** War breaks out in the Balkans between Turkey and Russia
- 1883** The Star in the East (our supporter magazine) is first published
- 1893** The Turkish Missions Aid Society changes its name to the Bible Lands Missions Aid Society
- 1894-96, 1909** Massacres of Armenians in Turkey under the Ottoman Sultan, Abdul-Hamid II
- 1912** First Balkan war
- 1913** Second Balkan war
- 1915** Armenian genocide in Turkey
- 1921** Further massacres of Armenians and Greeks in Turkey
- 1948** State of Israel declared and over 700,000 Palestinians forced from their homes, most into refugee camps
- 1954** First Bethlehem Carol Sheet is produced
- 1956-7** Bible Lands Services and Supplies is founded (a commercial organisation to help fund the Society's work)
- 1962** Bible Lands Missions Aid Society moves out of London to The Old Kiln in High Wycombe and becomes the Bible Lands Society
- 1967** Six-Day War: Israel occupies East Jerusalem, the West Bank and Gaza
- 1973** Yom Kippur war between Israel and a coalition of Arab states led by Egypt and Syria
- 1975-91** Civil war in Lebanon
- 1987** First Palestinian Intifada (until 1993)
- 1994** Palestinian Authority established under the Oslo Accords
- 1996** The society becomes known as BibleLands
- 2000** Second Palestinian Intifada (until 2005)
- 2010** BibleLands moves to new offices in Amersham
- 2011** The 'Arab Spring' spreads across the region, leading to the downfall of autocratic regimes in Egypt, Libya, Tunisia and Yemen
- 2012** BibleLands appoints its first ever trustees from an Arab Christian background
- 2012** BibleLands becomes Embrace the Middle East (August).

This information was taken from "The Light Bearers" by Jean Hatton.

See more at: <http://www.embraceme.org/our-history#sthash.7GkqFsDj.dpuf>



The "Palestine and Near East Exhibition" was held at Ealing Town Hall in April 1922. It was purchased by The Bible Lands Missions' Aid Society in 1921 as a package from Rev. S.W. Gentle-Cackett.

The details obtained here are not complete and more information can be found on Google and in the British Library.

However, there is sufficient narrative to get a general idea of how the exhibition transpired, including some brief information about the Society, including minutes of meetings mentioning the exhibition. Unfortunately, their minute book is not complete. It seems that they kept their meetings short and to the point - perhaps our own Board of Management can take something from this.

Above is a copy of the Society's letterhead from 1922.

GREAT EASTER ATTRACTION.
 — THE FAMOUS —
PALESTINE EXHIBITION,
EALING TOWN HALL,
April 20, 21 & 22 (Thur., Fri. and Sat. in Easter Week)

Over 500 Interesting Exhibits.
THE GREAT PANORAMA OF JERUSALEM (the largest oil painting in the world).
A COMPLETE BEDOUIN TENT FULLY FURNISHED.
COSTUME LECTURES. :: REALISTIC SCENES.
THE WONDERFUL TENZ MODELS OF SOLOMON'S AND HEROD'S TEMPLES

To be opened on Thursday at 3 p.m. by—
HIS WOPSHIP THE MAYOR (Clr. F. Hall-Jones, J.P.)
And on Friday at 3 p.m. by—
THE RURAL DEAN OF EALING (Rev. G. S. de Sausmarex, M.A.)
 Supported each day by the local Clergy, Ministers and others.

Lecturers:
Rev. G. ROBINSON LEES, M.A.,
 assisted by
Rev. S. W. GENTLE-CACKETT, F.R.G.S.

ADMISSION—Thursday & Friday (3-5.30), 1/- Each Evening, **6d.**
Saturday (all day), 6d. Children half price. Special terms for schools & parties.

Advert for Exhibition which appeared in
 The Middlesex County Times,
 Saturday 15 April 1922

Information obtained from Cadbury Research Library :
 Special Collections, Academic Services, University of
 Birmingham, and Ealing Library Archives

Minutes of 27 January 1921

that the largely increased income necessitates the remodelling of the account books. It was therefore decided to instruct Barclay's Bank to amalgamate the various accounts making one General account for the regular work of the Society & the Legacy account to be kept separate as before.

The Secretary was instructed to follow the Auditors' advice concerning the remodelling of the books.

Deposit

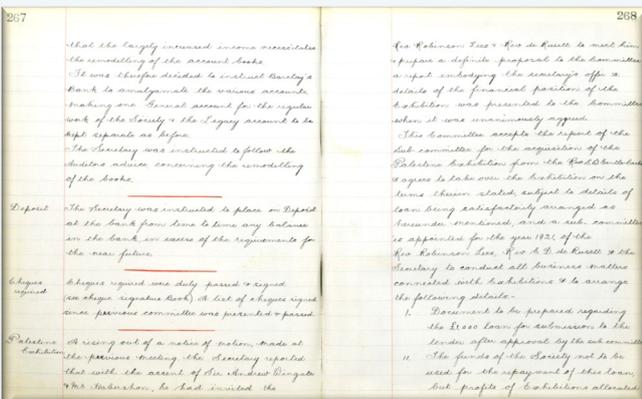
The Secretary was instructed to place on Deposit at the bank from time to time any balance in the bank, in excess of the requirements for the near future.

Cheques Required

Cheques required were duly passed & signed (see cheque signature Book). A list of cheques signed since previous committee was presented & passed.

Palestine Exhibition

Arising out of a notice of motion, made at the previous meeting, the Secretary reported that with the assent of Sir Andrew Wingate and Mr. Habershon, he had invited the Rev. Robinson Lees & Rev. de Rusett to meet him & prepare a definite proposal to the Committee, a report embodying the secretary's offer & details of the financial position of the Exhibition was presented to the Committee when it was unanimously agreed.



This Committee accepts the report of the sub-committee for the acquisition of the Palestine Exhibition from the Rev. S.W.

Gentle-Cackett & agrees to take over the Exhibition on the terms therein stated, subject to details of loans being satisfactorily arranged as hereunder mentioned, and a sub-committee is appointed for the year 1921, of the Rev. Robinson Lees, Rev. E.D. de Rusett and the Secretary to conduct all business matters connected with the Exhibitions & to arrange the following details:-

I. Document to be prepared regarding the £1,000 loan for submission to the lender after approval by the sub-committee.

II. The funds of the Society not to be used for the repayment of this loan, but profits of Exhibitions allocated to that purpose.

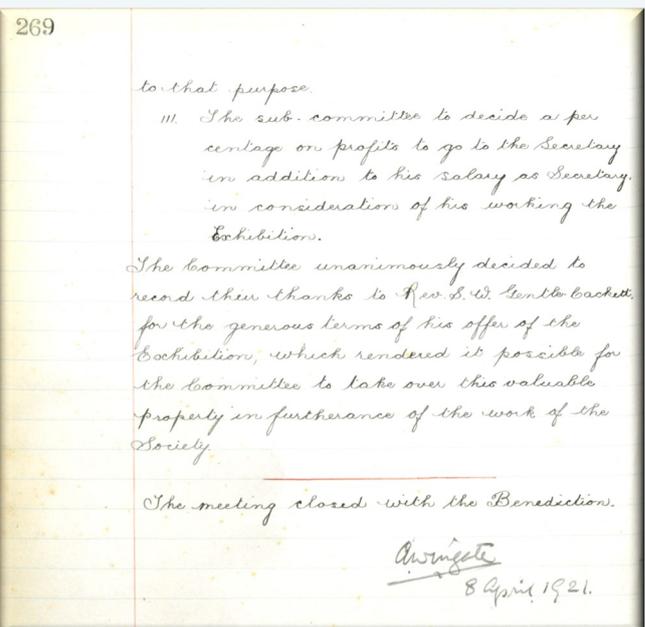
III. The sub-committee to decide as per centage on profits to go to the Secretary in addition to his salary as Secretary, in consideration of his working the Exhibition.

The Committee unanimously decided to record their thanks to Rev. S.W. Gentle-Cackett for the generous terms of his offer of the Exhibition, which rendered it possible for the Committee to take over this valuable property in furtherance of the work of the Society.

The meeting closed with the Benedictions.

A Wingate

8 April 1921



Committee Meeting January 17th 1922

A Committee Meeting was called for January 17th but as only the Rev. E. D. de Russett, A. H. Habershon and the Secretary were present, the minutes of previous meeting were initialled & important business attended to.

Cash statement was presented showing the following amounts have been received from April 1st 1921 to date

General Fund	533-13-10
Special Funds	597-8-8
Armenian Relief	4,283-3-1
Serbian Relief	63-15-0
Palestine Relief	158-3-8
Near East Relief	457-4-7
	6,093-8-10

Legacy

In accordance with the usual practice it was decided to invest the £1,000 legacy received from the estate of the late Thornton Ellis. Lord Kinnaird to be asked to attend to the matter.

Greek Government

An urgent appeal was received from the Greek Government asking for help to relieve the Armenian Refugees from Alicia now being sheltered on the Islands around the coast. Agreed to send £2,000 in two sums of £1,000 if the distribution is arranged as arranged under the supervision of the Armenian Missionaries.

Arrangements

Several items were discussed, a re-arrangement of the staff was agreed upon, also the purchase of new typewriter, not to exceed £20.

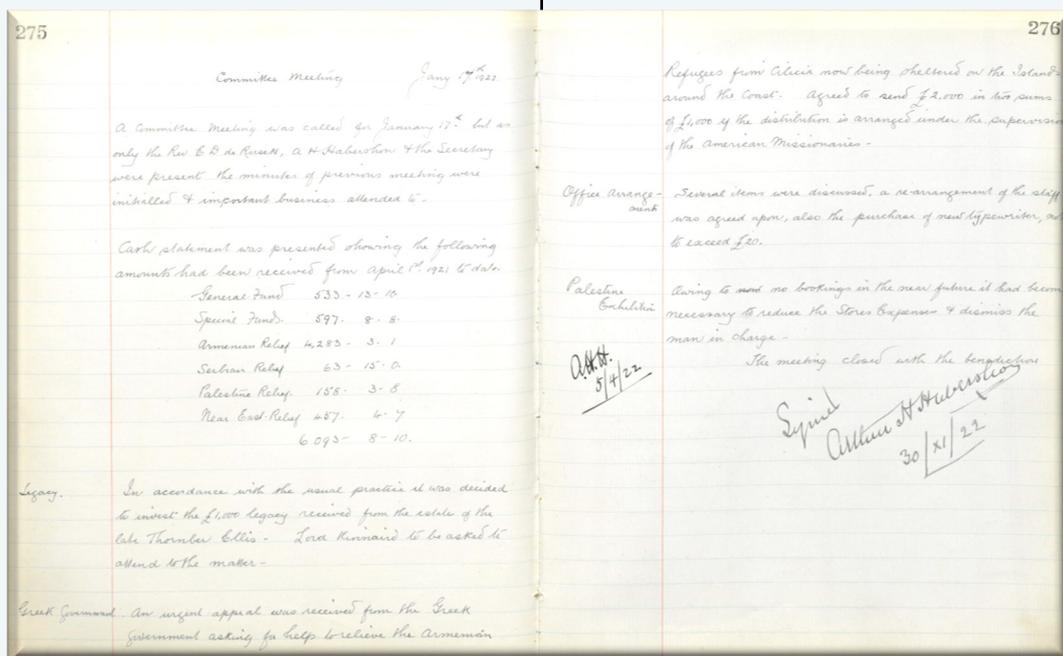
Palestine Exhibition

Owing to no bookings in the near future it had become necessary to reduce the Stores Expenses and dismiss the man in charge.

The meeting closed with the benedictions.

AHH
5/4/22

Signed
Arthur H Habershon
30/XI/22



JERUSALEM BUILT IN A NIGHT

Palestine Exhibition at Ealing Town Hall

This article appeared in The Middlesex County Times on Saturday 22 April 1922 and Wednesday 26 April 1922

Though Rome was not built in a day, Jerusalem was built in a night! Through Wednesday night the Rev. S.W. Gentle-Cackett F.R.G.S. (Hon. Director of the Palestine Exhibition now open in Ealing), was hard at work, assisted by a few devoted helpers, building Jerusalem in the Victoria Hall.

The exhibition, which is under the auspices of the Bible Lands Missions' Aid Society, of which Mr. Cackett is secretary, was opened on Thursday by the Mayor, accompanied by the Mayoress. Only a very few people, said the Mayor, became acquainted with Palestine by means of a personal visit, and such exhibitions as the present provided the only avenue through which the Holy Land could become known to the majority. Such exhibitions also stimulated missionary enthusiasm. He thought the Rev. Gentle-Cackett and Mr. F.C. Reed (organisers) were to be congratulated upon the picturesque aspect of the hall and the many objects of historic and religious interest on view.

The Rev. Gentle-Cackett remarked that many clergy and others were not able to visit the exhibition, but he had received numerous letters expressing their good wishes. The Bible was emphatically an Eastern book, and the object of the exhibition was to cast the light of knowledge on the life and customs of the Holy Land, thus to make the Bible better understood and better loved. Those who loved their Bible naturally became missionary enthusiasts. Pointing to twenty five young girls who stood on the platform, wearing their native Macedonian costumes, and whose singing of native songs and

dancing of native measures, was a feature of the exhibition. Mr. Cackett said that they were inmates of an Eastern orphanage, which had been burned down. When brought to England two years ago they had not known a word of English. Not only did they now sing and speak the language fluently, but they had won many prizes at the Council school which they attended.

Prayer was offered by the Rev. J.J. Summerhayes.

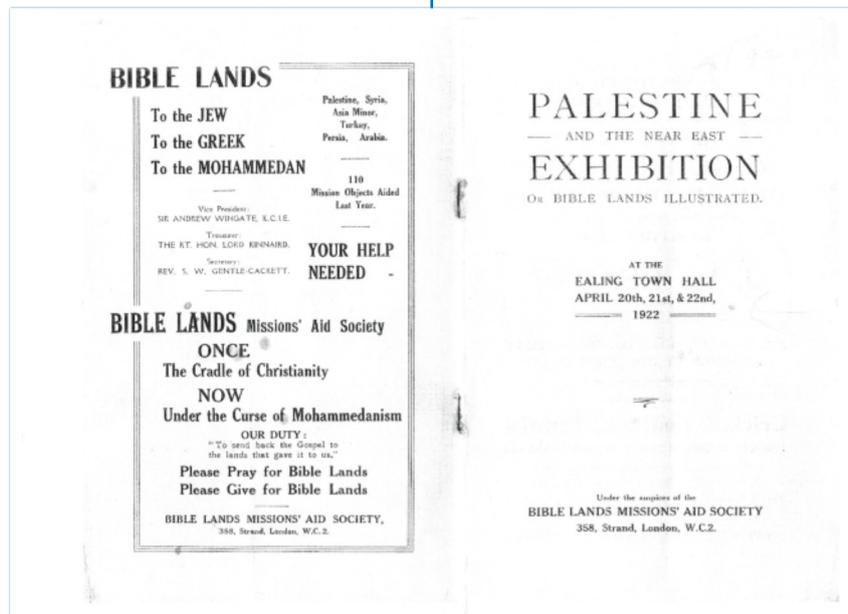
The centre of the hall is occupied by a realistic model of a street in Jerusalem which, owing to optical illusion, appears to continue into dim perspective.

The stalls of Armenian lace and needle-craft, of mother-of-pearl goods, etc., are the charge of members of local churches and ladies of the Haven Green Baptist Church are responsible for the refreshments, daintily served at the end of the hall, where

a fine view is obtained of an oil canvas, 400 ft. square, representing Jerusalem as seen from the Mount of Olives. This is said to be the largest picture in the world. Tenz models of Solomon's and Herod's temples, models of Eastern houses, specimens of weapons, jewellery, musical instruments, and antiques, are included in the 500 exhibits, and on the platform is a genuine Bedouin tent.

Explanations of the exhibits are given at intervals, and the Rev. G. Robinson-Lees delivers costume lectures. The exhibition will be open from 3 till 9.30 p.m. today.

Any profit from the exhibition will be devoted to mission work in Bible lands.



A NEW VIEW OF ISRAEL

On a recent visit to Israel, Neil Shestopal saw a different side of Israelis living in the "Occupied Territories"

On Shabbat the 4th of July, I was honoured to be invited by my niece and her husband to daven Musaf at the Bar Mitzvah of their son at the synagogue at Elkana. Elkana is a very small town in Israel well inside what are popularly described as "the Occupied Territories" and is therefore also referred to as a "settlement". As someone who has always felt uneasy about the expansion of the Israel's occupation of the land captured in 1967 in a war started by its enemies, I wondered how I would feel on this occasion. I have never had any qualms about visiting my



View from the garden in winter

niece and her family socially at their home with its spectacular views stretching on one side to Tel Aviv and the other over the Samaria. But was this going to be different.

The picture painted worldwide of the "settlers" as they are known is generally of bigoted religious, violent fanatics and indeed tragically there are those who fit this description.

Was this the type of community I was going to lead in prayer. It turned out in fact to be the complete opposite. The entire community (all of whom seemed to be present) was made up of about a 150 modern orthodox men, women and children, none of whom embraced religious fanaticism. They were very friendly and welcoming. They were all Israeli, not American Baalei Teshuvim and they showed great appreciation of my davening, joining in throughout and coming up to me personally afterwards. It was a wonderful experience.

So on Shabbat afternoon as Dawn and I sat in the garden of our host for the Shabbat, who happened to be the son of very close friends originally from Westcliffe, I thought of one thing. Why can't Israeli and Arabs co-exist in peace? The houses in the small town were all built by Arab labour. I know for a fact that good relations and indeed friendships were formed between the Arab contract workers and the homeowners. The surrounding area is vast. There is room for Israelis and Arabs to cohabit. From that garden I could see Arab villages only a few kilometres away.

I have not changed my views that in an utopian world the

Palestinians could have their own state as long as they were prepared to live side by side in peace with the Israelis who wanted to continue living alongside them. I could not see any of those congregants



at the Synagogue wanting to leave Elkana, nor should they be obliged to. There could be no peace with Juden Rhein. These people have built a warm, caring community and are an example of what the Palestinians are missing out on by not acknowledging this fact and making common grounds with them. They have no ill intentions against the Palestinians. They are both intelligent and hardworking and are a product and example of modern Israel.

Regretfully, it will probably take many years before real co-existence comes about, if ever, particularly in light of the unstable atmosphere of the region, but sometimes dreams come true even to an idealist.

ST. THOMAS ISLAND

As visited by Rosemary and Owen Grainger

Owen and I have recently returned from a trip to the US. Our first stop was Philadelphia where the American Jewish Museum is a must. Anyway I will move on to one of the highlights of the holiday.

We took a cruise around the eastern Caribbean where one of the islands we visited was St. Thomas, Virgin Islands. Luckily we were told by friends that there is a very interesting synagogue there, as we were not given any information by the ship.



As soon as we docked in Charlotte Amalie, we made a beeline for Synagogue Hill and were not disappointed. The synagogue is called “Beracha Veshalom Vegmiluth Hasidim”, meaning ‘Holy Congregation of Blessing, Peace and Loving Deeds’. It was declared a National Historic Landmark in 1997.

The St. Thomas Synagogue is the oldest synagogue in continuous use under the American flag and the second oldest in the western hemisphere.

In 1750 the Jews of St. Thomas purchased a cemetery and in 1796 they founded this congregation. There were only 9 families in 1801 but, by 1803 this had increased to 22, with arrivals from Holland, England, France and the islands of St. Eustatius and Curacao.

The first synagogue was built in 1803 but burned down in 1804. The partially rebuilt synagogue was again destroyed by fire in 1806. Until 1813, services took place in people’s homes. It took until then before there was enough money to purchase a new property which was used for the next ten years. In 1823 that building was dismantled and a larger building was erected, in the same location, on Synagogue Hill.

In 1831 another fire destroyed the third synagogue but the Torah scrolls and the Ner Tamid were saved. The present building was dedicated in 1833.

One of the unusual features of this synagogue is the sand covered floor. There are only four such synagogues in the world. The most likely reason for

this is derived from a practice among “Crypto-Jews” during the Spanish Inquisition. When they gathered in cellars for prayer a sand floor helped to muffle the sound of their footsteps and the hushed tones of their Hebrew prayers.

The Cantor, Diane Becker Krasnick, a most interesting lady who was passionate about her Judaism and the synagogue, very kindly opened the Ark for us and showed us the scrolls, all of which were of Sephardi origin, one from Curaçao from 1555 and another from the Spanish and Portuguese synagogue in Amsterdam, as well as giving us a most interesting insight into the history. There was also a round scroll from Morocco in a beautiful teak cover, which was about 200 years old. Another scroll was from the Westminster Trust – No. 174 from the Czech Republic.

The synagogue itself has a low wooden partition in the sanctuary (between the front and rear pews) which served as a “mechitzah” to separate the men from the women. The bimah, pews and ark are made from mahogany. The menorah dates back to the 11th century and is Spanish in origin. The chandeliers are European and are presumed Dutch. There are four pillars inside representing Sarah, Rachel, Rebecca and Leah, the four matriarchs of the Jewish people. From 1796 to 1947 the congregation worshipped with a Spanish-Portuguese traditional prayer book. Since 1947, the congregation has used an American Reform prayer book and is part of the Union for Reform Judaism.

Where the mikvah used to be, there is now a small, but interesting, museum.

Owen and I were fortunate enough to meet the Rabbi, Ron Herstik, who told us the community have now found a permanent full time rabbi to take over from him, as his was just a temporary role.



Today, the Synagogue serves the religious needs of a diverse Jewish population and ministers to people of many differing denominational backgrounds. The congregation celebrates weddings, vow renewals, Bar/Bat Mitzvahs as well as Shabbat services held on Fridays and Saturdays.

Memories of Princes Road Shul

Rodney Coleman

As I made my way home from Ealing Shul recently, the topic of conversation turned to Princes Road Shul. I joined in by saying that I'd been Bar Mitzvah there. Asked for more information, I mentioned some of the minhagim of the Shul in the 1950s.

We lived in the south of Liverpool where my father was a GP, with surgeries on Saturdays. Doctors lived near their patients in those days. No more than a handful of Jewish families were within a mile or so. They formed a group of close friends. Princes Road Shul was about four miles away. On Shabbos mornings, my twin brother Raymond and I would make our way to Princes Road on the tram.

We left Liverpool for Leeds in 1956, shortly after Bar Mitzvah.

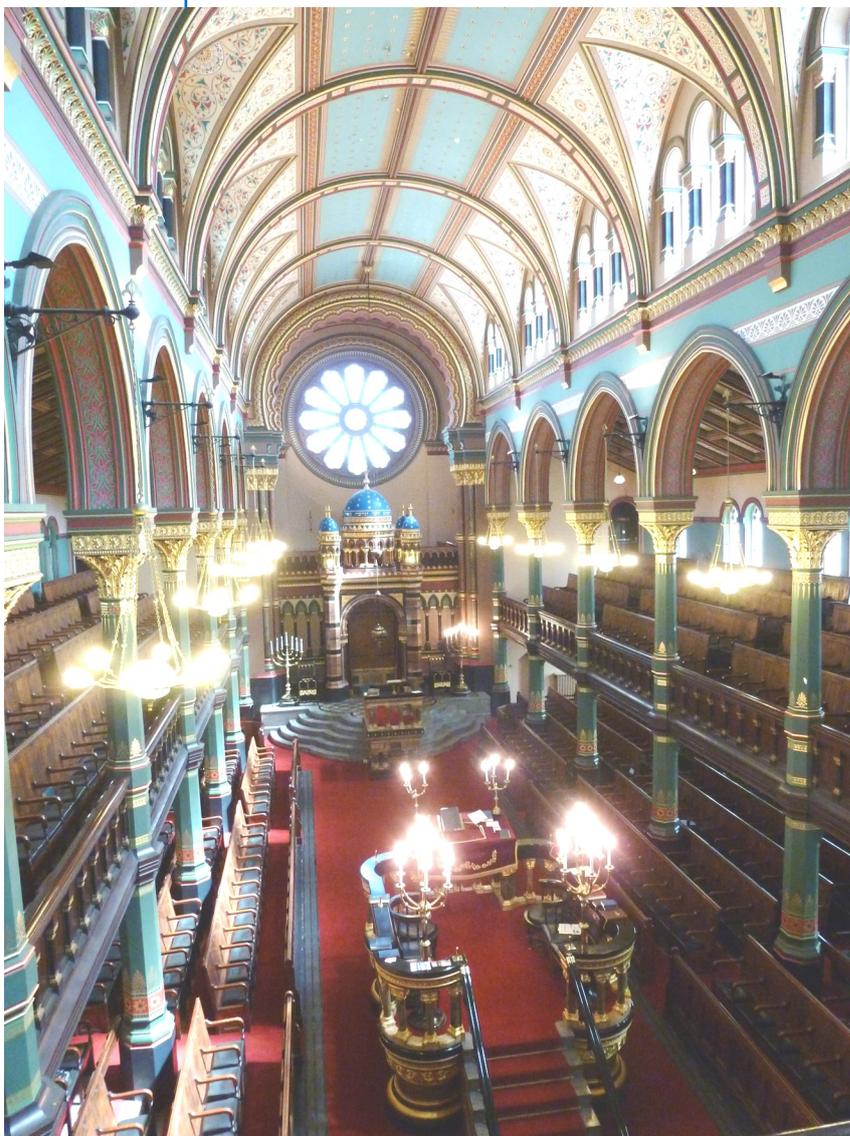
Here is my recollection of practices in the shul that would seem these days to be somewhat bizarre. This is followed by a brief description of the shul and its history.

The Dress Code

- The ministers wore dog collars.
- The wardens wore full morning dress: black silk toppers and frock coats.
- The congregation wore hats (or in our case school caps). Kippot were not acceptable.

The Choir

- A mixed choir was in the choir gallery behind the ark. It could not be seen from



the floor of the shul. We never ventured upstairs to the gallery.

- In 1941 a small number of women were recruited to replace the boy choristers who had been evacuated, and the men away on active service. This was apparently common elsewhere as well. Princes Road remains the UK's last orthodox shul with a mixed choir.
- A highlight of the Yom Kippur service was the Unesana Tokef sung by a soprano.

The Services

- The Shabbos morning service began, not at the beginning, but at Nishmas. Congregants were expected to have davened at home before setting out.
- A crying baby would halt the sermon, with the Rabbi calling for the baby to be removed. My mother remembered it happening to me or my twin. I join our Rabbi in enjoying the sight and sound of children in shul.
- There was no duchaning on festivals. Perhaps the Cohanim were considered unworthy to give, or the congregation to receive, their blessing.
- The Mourners' Kaddish would be recited solely by a minister. This may not have been unusual at the time.

The Liverpool Old Hebrew Congregation

This is the shul's formal name. The 'Old' in the name came about when a breakaway group set up a 'New' Congregation. The shul opened in 1874 after a pair of Scottish Presbyterian brothers from Edinburgh, who had never built a synagogue, won a competition to design and build it.

- It was built in Moorish Revival style with six minarets. The building is described as being a basilica with central nave and aisles, a Moorish portal, a Romanesque wheel window, a choir gallery, and a barrel vault lit by clerestory windows.
- The Ladies Guild raised £3000 from a bazaar and luncheon, with the money to go towards the interior decoration. That's £750,000 in today's money.
- In 1960 the minarets were taken down as unsafe. When the roof had been made ready for them to be put back they could not be found. A citywide search supported by the Liverpool Echo failed to find them.

- In 1979, the shul was badly damaged by an arsonist. Sefarim were destroyed. The ark doors had to be replaced, the choir gallery rebuilt, and extensive internal repair work carried out.

In 2008 the shul was granted Grade I status.

The Ministers

The ministers during the 1950s were Rabbi Stanley Wolff, Rev. Reuben Abenson and Chazan Rev. Morris Katanka. Rev. Katanka prepared Raymond and me for our Bnei Mitzvot.

Previous chazanim at the shul include an Abraham Coleman. He is no relation, perhaps no surprise to those who've heard me reading Haftorah.



Acknowledgements

My thanks go to my older brother Bernard, who took the photo of the interior of the shul on a visit two years ago, and who put me in touch with Alester Burman, his close friend from our Liverpool days. To my surprise, Alester just happens to be the Curator of the Princes Road Shul and Chairman of its Board. The information about the Shul history was taken from the shul web pages and Wikipedia.



VA'ETCHANAN AND THE CONCEPT OF LAW AND JUSTICE

D'Var Torah by Dawn Shestopal



Every society needs a legal system to govern behaviour and to provide sanctions if there is any breach of the precepts of the system; but it also needs that system to interface with ethics and morality so that every citizen of that society has both the obligation to keep the law and the right that there be no abuse of the law by the State or his fellow citizens.

The Torah provides us with the foundation for such a system.

The Human Rights Act 1998 incorporates into UK domestic law the various Articles of the European Convention on Human Rights (the "Convention"). It has been mocked, derided and vilified but we, as Jews, should be the very last people to join in that condemnation. The Convention was preceded by the Universal Declaration of Human Rights, which grew directly out of the realisation of the Holocaust. The aim of its signatories, which included Winston Churchill, was to ensure that never again should a sovereign state have the power to act as did Nazi Germany in acting outside the law and depriving citizens of their human rights.

The Convention transcends the authority of the nation state, specifically to protect the individual from an abuse of power by the Government. It may be that as soon as Jews were forced out of professions as doctors or lawyers, as soon as their property was confiscated and as soon as they were compelled to wear yellow stars to single them out, there would have been a right to redress from the European Court of Human Rights under the Convention.

In a way, Moses, in Va'etchanan, is creating the template for it when he says, "What great nation is there that hath statutes and ordinances so righteous as all the laws which I set before you this day?"

And indeed, the Ten Commandments, which are revisited in this Sidra, are as ethical and righteous as any laws which have evolved since. This is what we can infer was intended, when we read "for the nations that shall hear these statutes shall say only 'this great nation is a wise and understanding people'".

Their centrality to our faith is emphasised by the fact that they are followed in the Sidra by the words of the Shema.

Although the first and second commandments relate to monotheism for the Children of Israel, Jews have an obligation to show tolerance for other faiths.

In his recently published book, "Not in God's Name", Rabbi Lord Sacks quotes Moses as commanding, "Do not hate an Edomite (a descendant of Esau) for he is your brother" and God instructs the Israelites not to provoke the descendants of Esau: "that I will not give you even one foot of their land since I have given Mount Seir as Esau's inheritance."

Lord Sacks infers that the choice of Jacob for the blessing does not mean the rejection of Esau. He says "to be secure in my relationship with God does not depend on negating the possibility that others, too, may have a relationship with him."

Article nine of the Convention provides for exactly that; the right to freedom of thought, conscience and religion, including the right in public or in private to manifest one's religion in worship, teaching, practice or observance.

The fourth commandment relates to keeping the Sabbath day holy and provides that employees must also have a day of rest, thereby reminding the Israelites of their own slavery in Egypt and ensuring that they would not impose similar suffering on others.

Article four of the Convention mirrors this; no one shall be held in slavery or in servitude or required to perform forced or compulsory labour.



The fifth commandment, “Honour thy mother and thy father...that it may go well with thee”, resonates with Article eight of the Convention which provides for the right to respect for the individual's family life, recognising as God did, that a sound family life underpins the foundation of the State.

The sixth commandment, “Thou shall not murder”, is not only a basic law of every society but is set out at Article two of the Convention; everyone's right to life shall be protected by law and this right cannot be derogated from, even in times of national emergency.

The Sidra actually distinguishes between murder and manslaughter and provides for

cities of refuge for someone who commits manslaughter, defining it as killing in error, without premeditation or without a weapon - all consistent with Article three; the law must provide adequate protection for individuals against inhumane and degrading treatment by the State.

The ninth commandment prohibits bearing false witness, chiming with Article six of the Convention, the right to a fair trial.

Article five provides that “no person shall be deprived of his liberty”, save in accordance with a procedure prescribed by law and that everyone arrested shall be brought promptly before a Judge.

The Torah deals with that too. In Sidra Massei (Numbers 33:1-36:13), there is detailed provision for the cities of refuge to be sited amongst the cities given to the Levites, on the basis that the Levites were best placed to be the Judges of whether a killing constituted murder or manslaughter and, although there is provision for capital punishment, it can only be carried out on the evidence of two witnesses – and not a lot of people commit murder in front of two witnesses.

Throughout Va'etchanan and the Sidra Devarim, there are references to creating Judges to hear the causes between your brethren and to judge righteously between a man and his brother and the stranger that is with him. There can be no greater adherence to Article six of the Convention requiring a fair trial.

The veneration demanded by God to justice and righteousness was given perhaps its greatest exposition at the opening of the first session of the Supreme Court on 15th August 1948 when the President of the Court opened the Court with the words of the Shaliach Zibbur before Musaf on Rosh Hashanah: “may our assembly be acceptable to thee and in love cover all our transgressions.”

Whittingehame College

Basil Mann recounts his experience as a boarder from 1950-1955

I went to Whittingehame College, a Jewish boarding school, from 1950-1955.

The headmaster, Jacob Halevy, was born in Rishon-le-Zion, a settlement in Palestine, on the 3rd August 1898. He left Palestine with his family at the age of two and they wandered around Europe, where he witnessed the Warsaw pogroms, before eventually re-settling in Tel Aviv. The First World War started and the Turks forced all the Jewish aliens to leave the country or become naturalised. Jacob lied about his age in order to join the British Army and, because of his age, he was accorded the rank of Sergeant Interpreter.

After marriage in 1920 and with three children, he came to England. He obtained an MSc in Chemistry at the University of Manchester and taught in Ha'ivri School in Manchester. He felt that there was a need for a Jewish public school with a curriculum leading to university entrance, which also taught the practice of Jewish traditions, Jewish history, Bible study, the Talmud and Modern Hebrew. He discussed his views with Professor Brodetsky, Professor of Applied Mathematics at Leeds University, and Chaim Weitzman.

After much discussion, the school was started in Brighton with the dowry Jacob Halevy received when he married Esther Goralsky. It was named Whittingehame after the ancestral home and birthplace of the Earl of Balfour. The school motto was "in the tree of life for those who grasp it".

On the 23 September 1931, the school opened at 62 The Drive, Hove, Sussex. Because of Jacob's commitment to Zionism, the founding of the state of Israel was always central to Whittingehame College. He was an active Zionist and held many positions in the Zionist Movement. It was because of Jacob's influence on me that I became a very active member of the Federation of Zionist Youth. When I first came to Ealing Synagogue, I met Edward Cohen, who was also a member of FZY. I was chairman of Southgate FZY and also served on the executive of FZY. Wealthy Jews such as the Sassoons and the Rothschilds sent their children to Eton, Harrow etc. and Jacob wanted Whittingehame to be like a large English public school.

Mrs Halevy dealt with the administration, cooking and cleaning. By the mid 1930s, Jacob obtained a bank guarantee backed by some wealthy bankers and moved into a large Victorian mansion in Surrenden Road, Brighton. Kashrut was observed, Friday night was celebrated and on Shabbat morning a full service took place.

'The Jews' School', Surrenden Road, 1936



When the Second World War began, the school moved to Edwinstford in Wales and Eldon Smith became deputy headmaster. The school moved back to Surrenden Road in 1946. A number of boys spent World War II hiding from the Nazis, including Raphael Moses, whom I remembered as an excellent basketball player. The school was divided into three houses: Herzl, Balfour and Weizmann, three distinguished Jewish personalities.

VOX POPULI.

Vol. V. No. I.

29th January, 1954.

Editors: A. Levy, J. Freeman.
Assistant Editors: J. König, F. Shamash.
Editorial Staff: B. Mann, A. Bobroff.
Treasurer: B. Lawrence.

EDITORIAL

We welcome boys back to school after a shorter than usual holiday. The great event of this term will be the production of the play, "Jew Suss". This is the most ambitious production yet tackled and it is essential that everyone gives the utmost co-operation to Mr. Roach.

In succeeding issues of this publication we are determined to print the truth however badly it reflects on this school. There will be no exaggeration, but in the future we will not under-emphasise the facts. It is useless for the school authorities to hush up certain matters and to prevent us from writing about them. We do not want the columns of this paper to be one large groan against the school, but we cannot see why the authorities should try to eliminate criticism. The national newspapers are allowed freedom of speech and even though we may only be a small school publication, those rights apply equally to us. The Editors will strive to keep any criticism constructive, and help the school to eradicate any problem.

As we see it at the moment the main problem is that of sport. In the past the Sports Committee has done excellent work, but we feel that at the moment it needs more members who either play a great deal of sport or who have a thorough knowledge of sport. It should be up to the House to elect two boys who they feel to be the most competent to deal with matters of sport, to serve on the Sports Committee. We would like to see more of what goes on in the committee meetings so they can publicly prove that the many criticisms which have been made of it in the last few weeks are entirely unfounded.

The Editors are glad to note that the idea of a Music Society, first suggested in the Vox Populi last term, has now been taken up. We wish the Society every success and hope it will succeed where its predecessors have failed.

We received many letters at the end of last term and though it is not possible to print all of them, we would like to thank all contributors. The many suggestions for a junior page instead of a French one will be seriously considered.

**The Executive and
Board of Management
wish
Rabbi Hershi and Zelda Vogel
and their children a
Happy, Healthy and Peaceful New Year**

I joined the school in 1950 and was there until 1955. My brother was there from 1954 to 1959. I was extremely homesick and wrote to my parents and grandmother wishing to come home but my father dismissed this.

After the first term, I settled down, took part in lots of the activities and joined the debating society. I was the Liberal candidate in a mock election. I wrote the sports reports and helped edit Vox Populi, the school newspaper. In the mornings, apart from Shabbat, the boys over Bar Mitzvah age laid Tefillin. We had an Army Cadet Company and each year went to the Cenotaph for the Jewish ex-Servicemen's parade, where we acted as markers. One year when I was there, the inspecting officer was the Duke of Edinburgh.

Apart from studies, sport was very important and I obtained my cricket colours. When I left school, I met Leslie Mead, a teacher from Whittingehame, at Lords cricket ground. He proposed me for membership of the Marylebone Cricket Club and I have been a member for over 50 years.

Most years we went home for Yom Tov but one year we had Yom Kippur at school. Just before the fast started, my father sent me a tuck parcel and after the fast we had an excellent meal and a film show. One of my friends and I thought we were very clever and devoured the contents of the tuck box, including lots of Mars bars, and I was violently sick. Saturday afternoons were free time: some boys went to football and others went to the local cinema to smoke. Purim was great fun with lots of noise. My parents came to

visit me every three weeks and took me out for a good meal. We had dances arranged with Mansfield College, a Jewish girls' boarding school. We had an excellent dramatic society and among the plays I acted in were 'Volpone' and 'Jew Suss'.

We used to have school reunions every four years and boys would come from all over the world, but as time goes by these attendances have declined.

In 1958 the school moved to Handcross Park and closed in 1967, which upset Jacob tremendously. Jacob Halevy died in 1978 and his wife died in 1982. They are both buried in Holon, Israel.



Jacob "Jake" Halevy

Social Roundup

Throughout the year, events are organised to suit all interests. We have recently begun holding a film evening, initiated last year by Guy Orndel and his screening of "The Life of Herzl". In July this year, we screened the Oscar award winning film, "Ida", which was very well attended. Everyone also enjoys the refreshments and social interaction after the film, which can last as long as the film itself! Please look out for details of the next film after the Chagim.



Community lunches are held every 6-8 weeks. These are very popular and well attended. Home-cooked food, some entertainment and the opportunity to catch up with friends, this is always a very successful social gathering. These lunches are open to the whole community and everyone is welcome.

AJR meetings are held on the first Tuesday of every month at 2.00 pm. There is always a guest speaker and light refreshments are provided. Please contact Leslie Sommer for more information.



The Association of Jewish Refugees
SERVING HOLOCAUST REFUGEES AND SURVIVORS NATIONWIDE
www.ajr.org.uk

To add another string to our bow, **Israeli dancing** is held every Tuesday evening at 8.00 pm at Ealing United Synagogue and Sunday mornings at 10.30 am at Ealing Liberal Synagogue. If you would like to learn how to dance a Debka or Galgalim, step this way.



Attending Ealing for the first time was the CEO of the United Synagogue, Dr Steven Wilson. He came to Sunday Shacharit service which was followed by a bagel breakfast. Dr Wilson spoke about his professional career as a chemist and how he became involved with the US via small communities. After his talk, there was an opportunity for Q&A and he was very direct in his responses!



Photos: Mike Gattleson

VOLUNTEER AWARD

Yvonne Caplan, a long-time member and supporter of Ealing Synagogue, now living in Stanmore, volunteers once a week at the Edgware and Harrow Jewish day centre. She is often called upon to run the chair-based exercise class and was nominated alongside the rest of the team for the Jewish Care volunteer awards. In August, the team were given their certificate at a ceremony in Golders Green. The Ealing community wishes Yvonne many more healthy and fit years ahead.



School visits to Ealing Synagogue are very popular. Basil Mann and Mike Gettleson do a great job in organising these groups. The children enjoy participating and are very curious about our traditions and customs, as are we sometimes. If you would like to help with the visits, please contact Basil or Mike directly.



We look forward to seeing you at one of our events after the Chagim.

“Anti-Semitism: An expert analysis on the political, social and legal implication for modern society.”

For a speaker who confessed that, apart from the Holocaust, he knew little about anti-Semitism and was under the impression that it started with the Holocaust, Mr Kuljeet Dobe impressed his audience with his 2000-year resume of the subject. Mr Dobe is a specialist in ethnic minority law and a practising criminal defence barrister. He has also been nominated for a Lifetime Achievement Award by the Society of Asian Lawyers and is a lecturer at the University of West London's Ealing Law School.

To a largely non-Jewish gathering in excess of 70 people, his wide-ranging talk on anti-Semitism was an eye-opener.

Whilst many were aware not only of the Holocaust but also endemic worldwide anti-Semitism, they had been ignorant of the more than 2000 years of Greek, Roman, Crusaders, Spanish, Portuguese and Russian persecution, oppression and Holocaust denial.



So huge was this subject that unfortunately it left little time for the proposed question and answer session.

In his vote of thanks, Dr Michael Mars, co-Chair of Ealing Synagogue, praised Mr Dobe for his meticulous research and for his genuine efforts to be as unbiased as possible.

Daphne Gerlis



“For those few minutes, I felt normal again”

(JWA client, after a JWA-organised outing)



What does it feel like to spend most of your waking minutes NOT feeling normal? Ruth* told us of the fear- that her husband would kick her again, or that he would find the secret mobile phone she held at night in case she had to call the police. She told us how her waking minutes were spent in darkness, she barely went out, and when she was home the curtains were closed and she couldn't look out. It was only after a friend was finally worried enough to take a risk, and give her the number of Jewish Women's Aid that Ruth began to believe that she could reach out for help.

The first time she called JWA was the first time she had spoken about the abuse to anyone. Typically, a woman suffers 35 incidents of domestic violence before she speaks out: often she is too ashamed, or bewildered, or afraid of not being believed. She may believe that the abuse will stop, but we know that domestic abuse escalates over time. Other times a woman believes that by keeping it to herself she is protecting her children. We know that 90% of incidents take place with children in the same or next room and most children living with domestic violence are affected psychologically, emotionally and educationally. That is why at JWA we have a Specialist Children's Worker who works with children of our clients to rebuild confidence and resilience with patience and gentle expertise.

When Ruth called the JWA Helpline, she was unprepared for tears of relief. Ruth's new keyworker, gave her practical and emotional support, helped her look at her options, and referred for free JWA counselling. Ruth and her children were taken on outings by JWA with other women in similar circumstances. Being there in the park helped her feel 'normal' again, for the first time in years.

This Rosh Hashanah, please remember Ruth and others like her. Domestic abuse happens in the Jewish community. Help us to stop it happening by talking about it, by ensuring it is no longer hidden. Invite us to come and talk to a group about domestic violence and our work - contact Lee Wax (lee@jwa.org.uk) for more information.

We are reaching out to every Jewish woman in the UK to join JWA, and help make it a sweeter new year for Jewish women and children affected by domestic violence and abuse.

www.jwa.org.uk/membership.

* not her real name



JEWISH WOMEN'S AID

MANNA

UK Branch of Meir Panim

MANNA MEIR PANIM BRINGS LIGHT IN TO THE LIVES OF ISRAEL'S POOREST CITIZENS THIS ROSH HASHANAH

1.6 million Israelis live below the poverty line, this includes people like Vika and her family who barely have enough money to survive on each month. Vika (37) from Or Akiva, Israel, is a single mother supporting her family of 4 on a monthly allowance of 3,000 Shekels (£500) that she receives from Social Security. Vika also volunteers her time to Meir Panim (the organisation for which Manna is the UK branch) in exchange for food, clothes and other basics to further help her family.

Vika says 'I mostly live in the dark after daylight, because I have no electricity on most days. I only pay my electric bill in preparation of the winter, so that I am able to use heating and hot water for my children...Meir Panim brings light to my life with all their support and especially the Food Shopping Card I receive before the High Holidays'



Meir Panim feeds as many of these people as possible. Every year, the charity distributes thousands of Food Shopping Cards before Rosh Hashanah, a special time of year that is very difficult if there is no food on the table. Thanks to Meir Panim, Vika and many other families will receive a Food Shopping Card before Rosh Hashanah. Each card is worth 300 Shekels (£50). The recipient can buy the food they need, they use the card at the checkout for payment, just like with any credit or debit card. This allows them to keep their self-respect, making their own choices over the food their family needs in a dignified way and without embarrassment.

For more information please go to: www.mannauk.org

Thank you and Shana Tova.

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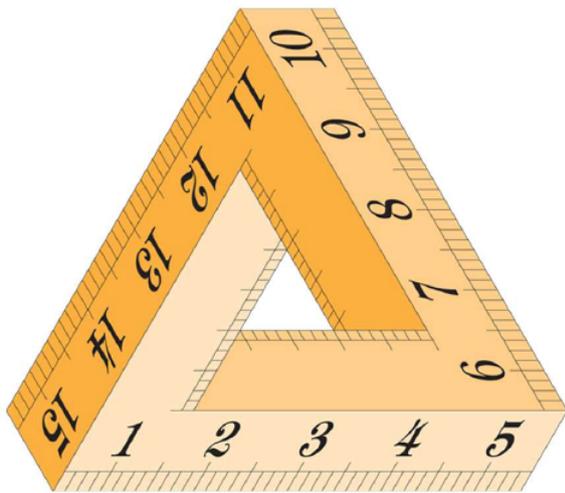
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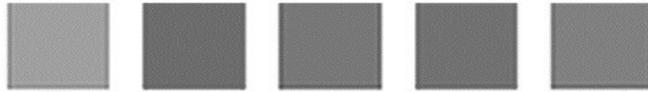


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- *Cruise on the Irrawaddy River.*
- *Visit surprising Mandalay and spend time among the markets and floating villages on the Inle Lake.*
- *Finally you can extend your stay for a few days at the beautiful beach resort of Ngapali or venture on to Cambodia and Angkor Wat.*



Do you know anyone whose parents came from Burma?

They may be interested in this absolutely fascinating tour.

Main tour : £4,750 per person sharing. Single supplement : £880

Beach holiday extension from £950 pps (s/s £250)

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Small group, limited places. Book asap. For a full itinerary, booking form, email Aviva Preston at avivapreston@hotmail.com or alptours@hotmail.co.uk with your details.

The next tour will be in January/February 2016 to Ecuador and the Galapagos Islands.

Email Aviva Preston to join the mailing list for more information.

SHANAH TOVA

Chag Sameach

Lesley and David Filer

Penny Filer

Avi and Gail Tchiprout

For Friendship

Joan and Tony Hitman

**Michael and Clive Lawton
and their families
wish all the
Ealing Community
a Happy New Year and
well over the Fast**

*Shanah Tova
to all the
Ealing Community*

*Michael and Helen Mars
and Family*

*Dawn and Neil Shestopal
wish the Community a
Happy and Peaceful Year*

**Wishing the Ealing community
a healthy, peaceful and prosperous
New Year**

Marianne and Ray Temple

**Wishing the entire community
a very Happy New Year
and well over the Fast**

**Menashe and Ilana Tahan
and Family**

Happy New Year
From
Maisie and Sharon Wallach

Wishing all my friends
in Ealing a very
Happy New Year
and well over the Fast

Gail Sackloff

Mike and Marion Gettleson
and Mark
wish all the Ealing Community
a Happy and Healthy New Year
and well over the Fast

*Best wishes for a peaceful,
happy New Year*

Ann and John Curtis

Lesley and Evelyn Sommer
wish all members of
Ealing Synagogue a
Happy and Healthy New Year

With warmest wishes to all our
friends and members of the Ealing
Community for a very happy,
healthy and peaceful
Rosh Hashanah
From
Yvonne Caplan and Family

Wishing all my Family
and the Community
Happy New Year

Hilde Stern

Ruth Freedman
with Hannah and Adam Levy
and Joshua
wish all their friends in Ealing
a very happy and healthy
New Year

JILL AND BRIAN MOSS

WISH THE COMMUNITY A

HAPPY NEW YEAR

MEMBERS OF THE EALING COMMUNITY WISH THEIR FAMILY AND FRIENDS

A

Fay and Alan Amias
Joan Ansell
Simeon Arnold

B

Katy and Gary Barak
Irene Benosiglio
Doris Binstock
Daniela Bland
Hedda and Eric Boxer
Eileen and Malcolm Brookes
Shelley Brookes
Caroline and Lesley Bunder
Lorraine Bunder

C

Nadia Caplan
Yvonne Caplan
Barbara Cass
Marion and Edward Cohen
Rodney Coleman
Angela and Jeff Corne
Cherna Crome
Joy Crystal
Lillian Cutter

D

Hans Danziger
Jonathan Davidoff
Lily Davidson
Judy and Victor Dembo
Jeffrey Dickman

E

Eileen Eckman
Ros and Kurt Eger

F

Beatty and Manny Felberg
Elaine Feldman
Helen Feldman
Lesley and David Filer
Penny Filer
Barbara Forcina
Edna Fortuyn
Helen and John Frank
Joyce and Ron Frankal
Juliette and Russell Franks

F

Ruth Freedman
Jon Freedman

G

Daphne Gerlis
Ruth and Ivor Gertler
Marion and Michael Gettleson
Jackie and Brian Glicksman
Marion and Elliot Godfrey
Michael Goldmann
Marion Goldwater
Rosemary and Owen Grainger
Herman Greenbourne
Arnold Greenwood

H

Peter Halpern
Penny and Mark Harris
Ralph Hayman
Rina and Daniel Heyman
Ruth and Eli Hillman
Kate and Stephen Hirst
Joan and Tony Hitman

I

Marianne Izen

J

Eva Jackson
Estelle and Michael Jacobs
Muriel Jacobs

K

Rita and Martin Kingsley
Barbara Kinn
Alan Klondar
Dorothy Kochan
David Kochan
Isabel Kosky
Ben Kosky

L

Clive Lawton
Michael Lawton
Deborah and Jonny Leigh
Lilli Lerner
Neil Libert

A HAPPY AND HEALTHY NEW YEAR AND WELL OVER THE FAST

L

Jeanette Lichman
Margot Linczyc
Gillian and Arnold Livingstone
Natasha Lovatt
Diane Lukeman

M

Basil and Penny Mann
Ella Marks
Helen and Michael Mars
Arthur Mayer
Ruth Mibashan
Barbara Michaels
Joan Michaels
Ruth and Bertram Mindell
Belinda and Jeremy, James, Alex & Richard Mindell
Norma Morris
Jill and Brian Moss
Sheila Mozelman

N

Norma Nathan
Barbara Nyman

O

Shirley O'Gara
David Ohayon
Guy Ornadel

P

Sheri and Solomon Pachtinger
Mollie Phillips
Aviva and Robin Preston

R

Deborah and Neill Richardson
Julia Rinkoff
Judith and Brian Robinson
Hilary Rose
Greta Rubens

S

Sybil and Peter Sabel
Gail Sackloff
Ruth Sandler
Solly Saul
Irving Scholar
Anthony Scott
Dawn and Neil Shestopal

S

Alison Shindler-Glass and Jo Glass
Carmela Shoulman
Alan and Sarah Sierota
Jacqueline Simons
Janice and Peter Sinclair
Evelyn and Leslie Sommer
Lelia Pissarro-Stern and David Stern
Hilde Stern

T

Ilana and Menashe Tahan
Chana Tal
Gail and Avi Tchiprout
Marianne and Ray Temple

V

Doria and James van Dellen
Anton van Dellen
Stefan van Dellen
Zelda and Rabbi Hershi Vogel

W

Maisie Wallach
Elaine Wein
Alan Wein
Denise and Albert Weintroub
Helen Westbrook
Marsha and Ian Westbrook
Patricia Weston
Diana Whistler
David Whistler
Marguerite Willey
Anne and Brian Wiseman

Y

Rose and Chaim Yarom
Peter Young and Jael Reece
Simon Young

FORTHCOMING EVENTS

ShabbatUK 24-25 October 2015

Ealing Synagogue will be celebrating the Chief Rabbi's ShabbatUK with a special service, lunch, afternoon activities, Seudah Shlishit and Havdalah.
Please join us for a very special Shabbat day.

Sunday 15 November 2015

The Legends of Swing

If swing is your thing, join us for supper and song with Ray Lowe entertaining us with the songs of Frank Sinatra, Dean Martin, Sammy Davis Jr and many more.

Shabbat 30 January 2016

Civic Shabbat

The Mayor of Ealing and other local dignitaries will be our guests for Ealing Synagogue's annual Civic Shabbat. Everyone is welcome.

Sunday 31 January 2016

Alexander S Bermange

Alexander S. Bermange is a composer and lyricist whose musicals and theatre productions have enjoyed successful runs in the West End and around the world. We are delighted that he will be entertaining us this evening. Details to follow.

Guild Meetings

If you would like to help out "behind the scenes" please contact Joan Michaels or Joyce Frankal.

Community Lunch

Held every 6-8 weeks.

Contact Alison Shindler-Glass for details.

AJR Meetings

First Tuesday in every month.

Contact Leslie Sommer for details.

Israeli Dancing

Tuesday evenings at 8.00 pm.

Sunday mornings at 10.30 am.

Contact Judith Robinson for more information.



Ealing
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MAZAL TOV TO

NEW BORN**S**

Rev Dr Norman and Goldie Gale on the birth of their twin great-granddaughters

Joan Michaels on the birth of her first great-granddaughter

Doria and Jimmy van Dellen on the birth of a new granddaughter

Bar Mitzvah

Peter Freedman on his 2nd Bar Mitzvah

Mollie Phillips on the Bar Mitzvah of her eldest great grandchild

BIRTHDAYS

Hilde Stern on her 95th birthday

Nadia Caplan on her 90th birthday

Simeon Arnold on his 85th birthday

Yvonne Caplan on her 85th birthday

Cherna Chrome on her 85th birthday

Joyce Frankal on her 85th birthday

Shirley O'Gara on her 85th birthday

Margaret Freedman on her 80th birthday

Menashe Tahan on his 80th birthday

Elliott Godfrey on his 80th birthday

Norma Morris on her 80th birthday

Anthony Scott on his 70th birthday

Simon Young on his 60th birthday

Marsha Westbrook on her 50th birthday

WEDDING

Estelle and Michael Jacobs on the marriage of their daughter Sarah to Daniel Stone

Muriel Jacobs on the marriage of her granddaughter Sarah to Daniel Stone

Rabbi Hershi and Zelda Vogel on the forthcoming marriage of their son Dovi to Katie Sassoon

ANNIVERSARIES

Rev Dr Norman and Goldie Gale on their Diamond Wedding

Rita and Martin Kingsley on their 65th Wedding Anniversary

TIMES OF SERVICES 2015/5776

EREV ROSH HASHANAH

Sunday 13 September

Shacharit: Selichot	8.00 am
Yom Tov begins	7.05 pm
Mincha/Maariv	7.05 pm

ROSH HASHANAH—1ST DAY

Monday 14 September

Shacharit	8.30 am
Reading of the Torah	10.10 am
Rabbi's Sermon	11.00 am
Shofar	11.15 am
Children's Service	11.30 am
Musaf	11.30 am
Tashlich at	
Walpole Park	6.30 pm
Mincha/Maariv	7.15 pm

ROSH HASHANAH—2ND DAY

Tuesday 15 September

Shacharit	8.30 am
Reading of the Torah	10.10 am
Rabbi's Sermon	11.00 am
Shofar	11.15 am
Children's Service	11.30 am
Musaf	11.30 am
Mincha	7.15 pm
Yom Tov ends	8.03 pm

FAST OF GEDALIAH

Wednesday 16 September

Fast begins	4.55 am
Fast ends	7.54 pm

Friday 18 September

Shabbat begins	6.54 pm
Mincha/ Kabbalat Shabbat	7.00 pm

SHABBAT SHUVA

Shabbat 19 September

Shacharit	9.30 am
Shabbat ends	7.53 pm

EREV YOM KIPPUR

Tuesday 22 September

Mincha	2.00 pm
Fast begins	6.45 pm
Kol Nidre	6.55 pm

YOM KIPPUR

Wednesday 23 September

Shacharit	9.45 am
Reading of the Torah	12.15 pm
Children's Service	12.30 pm
Rabbi's Sermon	1.00 pm
Yizkor	1.15 pm
Musaf	2.00 pm
Mincha	4.45 pm
Neilah	6.25 pm
Fast ends	7.44 pm

EREV SUCCOT

Sunday 27 September

Yom Tov begins	6.35 pm
Mincha/Maariv	6.35 pm

1ST DAY SUCCOT

Monday 28 September

Shacharit	9.30 am
Mincha/Maariv	6.30 pm

2ND DAY SUCCOT

Tuesday 29 September

Shacharit	9.30 am
Mincha	6.40 pm
Maariv/Yom Tov ends	7.30 pm

Friday 2 October

Shabbat begins	6.22 pm
Mincha/ Kabbalat Shabbat	6.30 pm

SHABBAT CHOL HAMOED SUCCOT

3 October

Shacharit	9.30 am
Shabbat ends	7.21 pm

HOSHANAH RABBA

Sunday 4 October

Shacharit	8.00 am
Yom Tov begins	6.19 pm
Mincha/Maariv	6.30 pm

SHEMINI ATZERET

Monday 5 October

Shacharit	9.30 am
Yizkor	11.00 am
Mincha/Maariv	7.00 pm
Hakofot	7.30 pm

RECEPTION

SIMCHAT TORAH

Tuesday 6 October

Shacharit	9.15 am
Hakofot	
Mincha	6.30 pm
Maariv/Yom Tov ends	7.14 pm



Chatan Torah
Peter Sinclair

Chatan Bereshit
Ian Westbrook

Eshet Chayil
Dorothy Kochan



*CELEBRATE YOUR SIMCHA
AT EALING SYNAGOGUE*

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Email: office@ealingsynagogue.org.uk