

**The New Ealing Review**  
**Rosh Hashanah**  
**2019/5780**



**לשנה טובה תכתבו**

# **Ealing Synagogue**

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**ELDER** - Brian Robinson

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Edward Cohen	Board of Deputies Representative
Rodney Coleman	Health and Safety
Mike Gettleson	
Jo Glass	Interfaith
Stephen Hirst	Security
Michael Jacobs	Library
Ella Marks	Mitzvah Day, Outside communities
Joan Michaels	Guild
Leslie Sommer	Relationship with the wider community, Welfare liaison

## **SUB-COMMITTEES**

Kate Hirst	Combined Charities
Alison Shindler	Community Cares (Welfare)

Jan, with her dad Monty, who is living with dementia



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THAT ONE CALL CHANGED MY DAD’S  
WHOLE LIFE. AND MINE.”**

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Our Helpline receives 15,000 enquiries every year. The expert staff and volunteers are there to support everyone who calls on us for help. But our Helpline receives no government funding. We depend entirely on voluntary support to keep it running. For people like Jan and Monty, it’s an absolute lifeline. This Rosh Hashanah, please help make sure it stays that way.

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**JEWISH CARE**

# CONTENTS

<b>Chief Rabbi’s Rosh Hashanah Message:</b> <i>Chief Rabbi Ephraim Mirvis</i>	6
<b>A Time for Reflection:</b> <i>Rabbi Hershi Vogel</i>	8
<b>Co-Chairs’ Report:</b> <i>Dawn Shestopal and Michael Mars</i>	9
<b>The President of the United Synagogue:</b> <i>Michael Goldstein</i>	10
<b>The President of the Board of Deputies:</b> <i>Marie van der Zyl</i>	11
<b>Board of Deputies Update:</b> <i>Edward Cohen</i>	14
<b>Stand Together for Holocaust Memorial Day 2020:</b> <i>Olivia Marks-Woldman</i>	15
<b>A Teenager in the Second World War:</b> <i>Tony Hitman</i>	16
<b>Phineas:</b> <i>David Filer</i>	18
<b>D’Var Torah : Korach:</b> <i>Jo Glass</i>	20
<b>Hasdai Ibn Shaprut: The Doctor who changed Jewish History:</b> <i>Menashe Tahan</i>	22
<b>D’var Torah : Tazria :</b> <i>Dr Sam Freeman</i>	26
<b>ALP Tours:</b> <i>Aviva Preston</i>	28
<b>Mollie Phillips—100 Years Old!</b> <i>Rabbi Stephen Phillips and Geoffrey Phillips</i>	30
<b>Community Cares:</b> <i>Alison Shindler</i>	31
<b>Social Events : “10 for 10”</b>	33-38
<b>A Visit to Tudeley:</b> <i>Sandie Deitsch, Richmond Synagogue</i>	40-41
<b>Chatan Torah, Chatan Bereshit and Eshet Chayil</b>	42-43
<b>New Year Greetings</b>	39, 44-45
<b>Times of Services: Rosh Hashanah, Yom Kippur and Succot</b>	47

# EDITORIAL

Ealing Synagogue has had a very busy Centenary year, and it's not over yet.

In last year's Rosh Hashanah magazine, our co-chairs, Dawn Shestopal and Michael Mars, announced that we would be holding a series of events, "10 for 100". We certainly achieved this and more, beginning on 2 December 2018 with a Sunday morning Shacharit breakfast and talk by Rabbi Dr Raphael Zarum, the Dean of LSJS and, thereafter, a variety of events including a Bagel Bake and an outing to Tudeley, which was organised in conjunction with Richmond Synagogue.

Regular events also continued: the successful and ever-popular communal lunches are always well attended and AJR holds its monthly meetings on the first Tuesday in each month. Israeli dancing is held every Tuesday evening. School visits are very popular, but volunteers are in short supply. If you are interested in helping with a school visit, please contact either Dawn or Mike.

Holocaust Memorial Day events have become a very important part of Ealing Synagogue's diary; the schools and students who participate in these workshops and listen to survivors' personal stories, or second generation speakers, leave the sessions with a different perspective and insight into the reality about the Holocaust.

Our annual Supper Quiz was held in June. Our thanks to Alison Shindler and Jo Glass for giving us a different style of quiz with challenging questions!

Lunches on Chagim have become a regular feature and there will be a communal lunch on Tuesday 1 October, 2nd Day Rosh Hashanah.

The culmination of all these events will be our Centenary Dinner on Sunday 10 November, with Chief Rabbi Ephraim Mirvis as our Guest of Honour. We hope that you have all received your invitations by now and that you will come along to catch up with old friends and talk about "the good ol' days".

We are grateful to all our contributors to this Rosh Hashanah magazine. The quality of articles maintains a very high standard.

Wishing you and your families Shanah Tovah u'Metukah.

The Editorial Committee

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



## THE CHIEF RABBI'S MESSAGE

### ROSH HASHANAH 5780

**O**n 23rd June 2019, something extraordinary happened in Turkey; something which provides an insight into how each of us might successfully navigate a society which feels more divided and despondent than it has for many years.

Increasingly, when faced with a major problem, public figures discover that they find acclaim by apportioning blame. Immediate, oversimplified solutions are promised and their impassioned rhetoric alone can be enough to generate widespread public support. Over time, those holding an opposing view feel compelled to resort to many of the same tactics in order to be heard and society becomes polarised. Those who might be cast as an obstacle to the success of one side or another are scapegoated. Before long, people become defined by their perceived 'allegiances' and a destructive culture of

demonisation of 'the other' sets in.

Today, we call this populism. Its impact is felt across the globe, from here in the UK, right across Europe, the United States and even in Israel. These are times of disharmony, which many of us never believed we would see.

*"These are times of disharmony, which many of us never believed we would see."*

Citizens in every country are prompted to make a choice: Will we do the easy thing? Will we sit back and allow ourselves to be swept up by the dangerous currents of hostility to 'the other'? Or, can we find a port somewhere in the storm where we can remain considered and temperate; where we can be discerning about truth and justice within our fragile world?

The signs thus far have been less than encouraging, but earlier this year a Turkish man, Ates Ilyas Bassoy, provided a flicker of light in the darkness.

Mr Bassoy had observed how actor, Robert De Niro had publicly insulted President Donald Trump at a high profile awards ceremony the previous year. His expletive-ridden remarks were greeted by a standing ovation, but they also served to motivate and embolden the President's supporters. Not surprisingly, anger generated yet more anger. Mr Bassoy concluded that a more effective strategy would be one of what he called 'radical love' - to meet aggression with peace, insults with praise and hatred with love. To most, it sounded like a naïve – if honourable – approach, but he was provided with an opportunity to prove it could work when he became the campaign manager for a virtually unknown district

mayor, Ekrem Imamoglu. Mr Imamoglu was to stand for Mayor of Istanbul against the might of President Recep Tayyip Erdogan's powerful party regime. Bassoy described his campaign strategy as having two simple rules: Ignore Erdogan and love those who love Erdogan.

Few people believed that his candidate stood any chance. After all, Istanbul had long been a stronghold of the ruling AKP party and President Erdogan had a large base of support in the Turkish capital. Astonishingly, on 23rd June this year, against all the odds, Ekrem Imamoglu was elected mayor of Istanbul, striking a blow for civility, selflessness and decency.

The lesson of this most unlikely political earthquake is that the port in the storm is not in fact beyond our reach, nor is it something that we must wait for others to provide. On the contrary, the answer is and has always been right under our noses.

Our societies can take a lesson from our Torah tradition:

דרכיה דרכי נעם  
וכל נתיבותיה שלום

“The Torah's ways are pleasant and all its paths are peace.” (Proverbs 3:17).

It is within our power to break free from the cycle of polarisation. It begins by modelling what Rav Kook, the first Chief Rabbi of the Holy Land, referred to as 'Ahavat Chinam' – causeless love: making time to give of ourselves to others with no expectation of reward or reciprocity.

Our Sages taught: We become truly wise by learning from every person. We become truly mighty by conquering our own negative inclinations. We become truly honourable by honouring others and we become truly heroic by turning enemies into friends.

A highlight of our Yom Kippur services is the repetitive chanting of the 13 attributes of Hashem's mercy. The Talmud explains that we do so in order to inspire us to emulate the ways of the Almighty: just as He is merciful, so too should we be

merciful; just as He is kind, so too should we be kind. (Shabbat 133b).

Over the High Holy Day period, when we lower our heads for viduy (confession), we will admit to the sins of sneering, impertinence and obduracy; of disrespect, hard-heartedness and insincerity; of deception, tale-bearing and baseless hatred. Are these not among the most transgressed sins of the social media generation? In these times, when decency is no longer the norm and humility is mistaken for weakness, Rosh Hashanah and Yom Kippur inspire us to buck the trend and to change ourselves so deeply that those around us cannot fail to be influenced by it. This is how the seeds for real global change are sown.

Valerie and I extend our heartfelt wishes to you all for a happy, peaceful and fulfilling New Year.



Chief Rabbi Ephraim Mirvis  
September 2019  
Tishri 5780



## A TIME OF REFLECTION

*Rabbi Hershi Vogel*

**A**s we approach Rosh Hashanah, I wonder where has the time flown? I often hear others pondering this. Why do so many ask the same question. Are we sensing a feeling of loss, a feeling of regret over missed opportunities?

We are aware that this is the time when we review and assess the final days of our year. Usually we know the answer to the question above and we are likely to be the only one that can answer it and yet, we ask it.

The level of acceptance of loss varies from person to person; people's thresholds differ. There are external and internal losses; there are eternal, financial and human losses. Each has a different effect on different people. Some losses are real and extremely painful; some are less harsh, but a loss nonetheless; some people can accept loss and move on quickly. For example, a parent can feel a sense of loss when their child leaves home, with varying intensity depending how close they feel to their child or how they cope with separation. Someone can feel down about lost opportunities or they may use that recognition as a springboard for improvement. If someone is fired or made redundant, they will feel the loss in a major way unless they have an alternative mapped out.

Another element of loss is loneliness, which can bring on depression. One can feel disconnected to everyone and everything, which creates a feeling of being alone. In this context, the opposite of loss is attachment. When one connects to something or someone, one does not feel so alone.

How can we help an individual move to a happier, safer and more productive place, both in terms of space and in their psyche, either consciously or subconsciously?

Communication is one of the ways of assisting in creating a sense of self-worth, supporting a person to feel they are not alone or lost. Whether that connection is with a close friend, family, extended family or a keen, listening ear, sharing one's burden can reduce stress and give a sense that one is not alone, that someone else is sharing the pain. Communication is vital to be able to off-load.

At first glance, it might appear that we are distant from one another, not only geographically, but also in terms of being unfamiliar. However, based on a fundamental, deeply rooted, age-old Jewish principle, all Jews are kindred.

Ultimately though, one can still feel alone because in this world nothing is forever. However, spiritually we are

never alone, even when we may think we are. One of many examples in the Torah reminds us: "Be strong. Be brave. Be fearless. You are never alone." (Joshua 1:9). This is because, in essence, we are spiritual, which is Godliness. We do not stand outside God and that is why we are never alone. Our connection to our source, our eternal God, is everlasting. Spirituality is beyond time and not bound by its limitations.

The Jewish nation is a single unit. Our private joys are the joys of our people; our losses are the losses of our nation. The knowledge that there is someone who will be with you, listen to you and be there for you is a comforting thought, which allows us to feel connected.

One of the functions of therapy and the work of a psychotherapist is to broaden the mind and help people to see things from a different angle, thus helping them to create solutions for themselves.

As we approach the New Year and Day of Judgment, we may feel that our spiritual source, our connection and attachment may be weak, creating a feeling of loss or aloneness. We need some therapy, so to speak, to help us reconnect with our source. Rosh Hashanah reminds us

*(Continued on page 9)*



## CO-CHAIRS' REPORT

*Dawn Shestopal and Michael Mars*



**T**his has been a very exciting and productive year, our Centenary. Religious services continue as usual. This is due, in no small part, to the selfless energy and commitment of Brian Robinson, who has just stepped down as Senior Warden after 15 years of dedicated service. It is only proper that we begin this message with our tribute and thanks to him.

The "tallit" has now passed to Stephen Hirst and we wish him well.

This has not been an easy year for Jews in the UK and beyond. Unexpectedly, the spectre of antisemitism has raised its head and we all need to be on guard. Ealing Council considered long and hard the issue of the global definition of antisemitism (IHRA). With the aid of the Board of Deputies and with communal support uniting Liberal and Reform Rabbis, whose members are constituents of the Council, we were able to discuss this with Julian Bell, Leader of the Council. His speech at the Council meeting enabled the unanimous adoption of the definition of IHRA by Ealing Council. We would like to place on record our gratitude to him and to all the members of Council who attended this year's Civic Service in unprecedented numbers to show their support for our community.

At the start of the year, the Events Committee promised to hold 10 events, one for each decade of our 100 years. That pledge has been fulfilled and beyond.

In mid-August, we welcomed Dave Guyett as our new caretaker/security guard. We are grateful to the community for their forbearance during the period prior to his appointment.

Throughout that period, substantial work has been carried out to improve the fabric of the shul building. You will all have noticed the replacement steps at the entrance to the building. The drive and car park, which were riddled with pot holes, have been retarmacked. Members leaving shul in the late evening may have wondered why the external lights were off, whereas they were on during daylight hours. This has been remedied with an updated time switch. During a fire drill, it proved impossible to evacuate via the fire exits due to the overgrown state of the rear garden. This, too, has been rectified by Dave.

Together, the community can now look forward with keen anticipation to the Centenary Dinner on 10 November.

Wishing you a very "Shana Tova".

Mike and Dawn

that we are never alone and that we need to broaden our minds to see things from a different perspective.

The power of Rosh Hashanah awakens us. Time is flying by and we stand at that juncture, that time of year when our

inner consciousness kicks in. Indeed, when speaking to our therapist, who is, in this context, God, who is waiting to hear from us, He will respond by giving us the tools that will ensure we experience a year of health, happiness, growth and

prosperity in all areas of our lives.

Zelda and I wish everyone a happy, healthy and prosperous New Year, enjoyed in true happiness, where we will never feel lost or alone again.



## THE PRESIDENT OF THE UNITED SYNAGOGUE ROSH HASHANAH 5780



Suppose you were alive in 1885 and were approached by an aspiring entrepreneur who had developed the world's most efficient horse carriage. Would you have invested?

It would have been wise not to, since one year later, another inventor by the name of Karl Benz would patent what is now considered the first automobile. Innovations can be revolutionary in nature: the automobile, the phonograph, the internet. Others are evolutionary: better engines for cars, better sound systems for the phonograph and the World Wide Web for the internet.

I was reminded of this as we approach 2020 and are getting ready to celebrate the 150th anniversary of the United Synagogue with open top bus tours, a gala dinner and a series of heritage talks and walks.

A decade before Karl Benz, another innovation took place that was no less revolutionary for Jewish communal life.

Back in 1870 five Ashkenazi shuls in London decided that they were stronger together.

The Great, The Hambro, The New, Central and Bayswater all joined forces to become the United Synagogue. Instead of

duplicating resources, they worked together for the good of the community.

This was a revolutionary idea. Since then, the United Synagogue has evolved further.

Further communities have joined, including a growing number of regional communities and new Jewish areas. Recent innovations include the creation of a Women's Officer to ensure our communities are inclusive and welcoming. ShabbatUK provides a focal point for communities to engage members across the spectrum.

There is much to celebrate as we approach our 150th birthday. 1,167 new members joined last year. We established a multi academy trust to support Jewish schools. More than 700 young people took part in a Tribe residential programme this year. We launched two volunteer-run asylum seeker drop-in centres in Hendon and Woodford Forest United Synagogues. A National Lottery Heritage Fund grant will transform Willesden cemetery into a heritage and educational site.

But it is time for us to evolve again to address the challenges we face.

How can we ensure our children and grandchildren have the same love of Yiddishkeit that we do? What can we do to support people with disabilities and non-traditional families? How can we attract young people and young married couples to our communities?

Change is not easy. My fellow Trustees and I will support our communities, lay leaders, Rabbis and Rebbetzins to come up with ideas to do just that.

Innovation applies to us as individuals, too. At Rosh Hashanah we consider the evolution of our own Jewish development. How can we take one step forward on our Jewish journey?

Might we attend one of our wonderful community services, learn Hebrew or volunteer to help people in need?

The Talmud teaches "אי אפשר – לבית המדרש בלא חידוש" – "It's not possible for there to be a House of Study without innovation" (Chagiga 3a). 1,500 years later, this message remains as urgent as ever.

Shana Tova.

**Michael Goldstein**  
**President, United Synagogue**  
**Tishri 5780, September 2019**

## PRESIDENT OF THE BOARD OF DEPUTIES

*Marie van der Zyl*



Last year, my Rosh Hashanah message told of the way the Jewish community came together to proclaim in a loud and firm voice, “Enough is Enough” on antisemitism in the Labour Party. Since then, the antisemitism crisis has not gone away. However, our campaign against those who pursue this most ancient form of racism has had great successes, notably the suspension of serial offenders including Chris Williamson and Peter Willsman and the expulsion of Jackie Walker.

There is understandable anxiety in our community about the way racists within Labour have been emboldened to express their disgraceful views by the indifference, and at times the collusion, of the party’s leadership.

However, as I have been saying since I assumed the presidency of this great organisation in 2018, there is another story to be told. This is the story of a longstanding community that has lived peacefully in the UK for centuries; a community which, since we were allowed back into this country by Oliver Cromwell, has had the freedom to practise our religion and live a truly Jewish life within a respectful society.

In return, our community has contributed great things, in the arts, in society, in business and in

politics and science. We have produced major figures from Abba Eban to Amy Winehouse, from Isaiah Berlin to Mark Ronson. With the prevailing conditions of freedom and respect our community has flourished over the past centuries, and despite worries over the revival of mainstream antisemitism, most of us lead happy Jewish lives.

However, there is a reason that the Board of Deputies has existed since 1760; that is to protect those hard-won freedoms and to ensure that the Jewish community in all its forms and denominations, continues to flourish.

At the Board of Deputies, we are in constant campaign mode, challenging Labour antisemitism through advocacy in the media, and to those in Labour and outside who support us and can make a difference.

Of course, Labour’s antisemitism problem is not the only problem with which we are grappling. Brexit is an issue of enormous national significance, and it will impact on British Jews. We have been working with the Government to ensure that Jewish interests are safeguarded in all circumstances. The Board of Deputies played a prominent role in campaigning for the terrorist group Hizballah to be banned in its entirety. The

Government listened and responded last autumn

by ending the artificial distinction between Hizballah’s political and military wings.

We continue to confront and challenge divisive and unhelpful boycotts of Israel. Through our Invest in Peace projects, where we bring Israelis and Palestinians to speak to interfaith audiences, we show that there are better ways to address and resolve differences over the conflict.

We made a significant intervention into the Government’s legislation on organ donation. As we moved from an opt-in to an opt-out system, we acted to ensure that Jews of all denominations were protected. We also obtained compromises from the Department for Education on relationships and sex education that will allow all parts of our community to teach according to their ethos.

We work to educate non-Jewish children and adults throughout the UK on the Jewish way of life. One way we do this is through our mobile exhibition, the Jewish Living Experience which is visited by thousands of children and adults. We ensure high standard of religious education in schools

*(Continued on page 12)*

## 150 not out

The United Synagogue (US) was formed in 1870 by the union of three major Ashkenazi synagogues in the City of London (The Great, The Hambro', and The New), and two branch synagogues (the Central and Bayswater). The vision of Lionel Louis Cohen and Chief Rabbi Nathan Marcus Adler was to unify and strengthen London Jewry. The Jewish United Synagogues Act of 1870 was the result. The US is still the only Jewish religious body established by an act of secular legislature. The organisation grew rapidly, and expanded to the suburbs as the community moved. The appointment of Rabbi J H Hertz as Chief Rabbi in 1913, and the outbreak of the First World War, produced both support and opposition for the emerging Zionist movement. Chaplaincy for the Armed Forces largely came from the Ministers of the United Synagogue.

The development of suburbia in the interwar period led to the growth of many important communities, and membership of the US was perceived as

a step in the acculturation of those whose parents and grandparents had been part of the great immigration from Russia.

The Second World War brought renewed problems. Evacuation from London produced small wartime communities. Many ministers served as chaplains, and their place was taken temporarily by those who had escaped from Europe.

In rapid post-war expansion 40 new congregations joined the United Synagogue in the 25 years from 1945.

**"In rapid post-war expansion 40 new congregations joined the United Synagogue in the 25 years from 1945."**

When J H Hertz died in 1946 he was succeeded by Rabbi Israel Brodie, only the second Chief Rabbi to have been born in England. Educated at Oxford, Brodie had served a community in Melbourne Australia, acted as a chaplain in both World Wars, been taken off the beaches of Dunkirk, and concluded the war as a Lt Colonel and the Senior Jewish Chaplain. He was succeeded in due course by Rabbi Immanuel Jakobovits and then Rabbi Jonathan Sacks, who have raised the status of the Chief Rabbinate within British society and have made it into one of the Great Offices of State.

Today the United Synagogue remains one of the most influential religious bodies. Its



The Great Synagogue in 1809 (from Ackerman's *Microcosm of London*)

structure has enabled new congregations to grow and old congregations to downsize gently with their assets used to support other communities. The Chief Rabbinate, today headed by Chief Rabbi Ephraim Mirvis, developed from the rabbinate of the Great Synagogue has proved a unifying force, restraining internal argument and break up. The London Beth Din and its attendant Kashrut division has an international reach. The Burial Society has established standards of dignity and care at the most vulnerable stage of life. The Singer's Prayer book (today in its most recent green-coloured edition) settled customs of prayer and the dignity of tefillot (services). Improvements in the status and conditions of the Rabbinate have spread to other Jewish communities that look to the US for a lead in so many different fields.

**"Today the United Synagogue remains one of the most influential religious bodies."**

As the United Synagogue celebrates its 150th anniversary in 2020, we have so much to be proud of: vibrant communities led by dynamic Rabbinic teams and lay leaders, Tribe and Young US providing high quality young people's programmes, support for our Jewish schools, high quality educational publications and hundreds of volunteers supporting vulnerable members and beyond. It is the people both behind the scenes and in the public eye, who have created a vigorous and innovative force raising the standards of Judaism for its members and for the whole community to help ensure that the US continues to be at the forefront of British Jewish Life. Kol Hakavod!

**Elkan D Levy was President of the United Synagogue from 1996 to 1999**

through our Pikuach inspection service – 'the Jewish Ofsted' which is accredited by the Department for Education.

Our honorary officers and staff reach out to local councillors at Local Councillors Seminars across the UK, to ensure that they understand and are sympathetic to Jewish concerns.

Through Milah UK, for which the Board of Deputies provides the secretariat, we campaign for the right of every Jewish boy to be circumcised according to Jewish law.

Our contribution to UK Jewish life is crucial. We will continue to represent you in the coming year to ensure we continue to live freely and safely as Jews as we have done here for centuries.

May this Rosh Hashanah bring you, your families and all of Am Yisrael health, strength and peace.

*Marie van der Zyl*

**Marie van der Zyl**  
President

 **BOARD OF DEPUTIES OF  
BRITISH JEWS**  
ADVOCACY FOR THE COMMUNITY



## PROTECTING JEWISH LIFE IN THE UK

Our goal at CST is to protect you. We want to ensure that you, your family, friends and community can lead the Jewish life of your choice.

We know that these are difficult times, with the terrorist threat and the overall political situation causing deep concern to British Jews. Our staff and volunteers promise to always do everything that we can to protect the community.

CST exists to facilitate Jewish life, not to publicise antisemitism. We will always be honest about how things stand, without spreading panic or fear; and by placing antisemitism in the wider context of the positive reality that is normal, daily Jewish life. That normal positive Jewish life may not make the news, but we should keep it in mind when we look at how things now stand.

This year and last year we have seen appalling terrorist attacks against places of worship, including synagogues in the USA. After these tragedies, it has been truly humbling to be repeatedly thanked for keeping the UK Jewish community as safe as possible, but really it shows exactly why CST does its work, and why we need the total partnership of our whole community. We thank you for supporting our security measures and ask that you report any suspicious or offensive behaviour to our security teams.

Finally, our warmest wishes for a happy Rosh Hashanah.

Please consider volunteering for CST or donating to us. We are a charity and we cannot do our work without your help. For more information, visit [www.cst.org.uk](http://www.cst.org.uk) In an emergency, call the Police and then call our 24-hour National Emergency Number 0800 032 3263.

 [www.cst.org.uk](http://www.cst.org.uk)

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London (Head Office) **020 8457 9999**  
Manchester (Northern Regional Office) **0161 792 6666**



## BOARD OF DEPUTIES REVIEW

### *Edward Cohen, Ealing Synagogue's BoD Representative*



It would be wonderful to record in this review that there has been no evidence of anti-Semitism, (A/S), or at least a reduction; sadly, this is not the case, and too much of the Board's time and resources has been taken up with fighting this disease. Fortunately, the other activities of the Board have not diminished or deteriorated, of which, more later.

At least the period under review began with the good news that there had been the first official visit to Israel by a member of the Royal Family, the Duke of Cambridge, who also visited the West Bank. After the summer 'break', the October Plenary recorded the death of Past President Jo Wagerman, former head of JFS, and the first female President of the Board. On the plus side, the Parliamentary Labour Party finally adopted the international definition of A/S, (followed in June 2019 by the London Borough of Ealing, the last London Borough so to do). Even the North London Coroner agreed to modify her approach to the urgency of Jewish burial, following heavy pressure from the Board. Finally, at this Plenary, Dame Louise Ellman, MP, delivered an attacking speech against her own Labour Party in respect of A/S.

The December Plenary heard a fascinating address by Rabbi Jonathan Wittenberg of New North London Synagogue. The meeting was also reminded of the Pittsburgh massacre, in respect of which the Board had organized a very well-attended vigil at JW3. For good news, we were told that the

Board's finances had improved, largely due to a very successful President's Dinner (the Guest of Honour was Sadiq Khan, Mayor of London).

New Year brought the January meeting at which there were two main speakers: Professor Ed Byrne from Kings College London, who spoke of academic ties with Israel; and Hannah Rose, President of UJS. There followed a debate-cum-discussion on what the Labour Party should do to eliminate A/S.

February brought a visit from the Chief Rabbi who spoke of the importance of unity amongst British Jews, the threat of worldwide A/S and the need for cohesion in British society, particularly in relation to Brexit. Sadly this latter plea appears to have fallen on deaf ears. The President reported a minor success in having persuaded Malaysia to withdraw the ban on Israeli swimmers at the swimming championships.

Manchester hosted the March Provincial meeting. The main speaker was Andy Burnham, Mayor of Greater Manchester, who addressed a wide range of Jewish issues and was enthusiastically received.

The highlight of the May Plenary was a stirring address by Mark Regev, the Israeli Ambassador, who set out Israel's achievements during the first seventy one years of its existence. He was followed by Sally Sealey who gave an update on the proposed Holocaust Memorial to be erected in Victoria Gardens, near Parliament.

Yet another excellent speaker visited the June Plenary, namely Ian Austin, MP for Dudley North, one of the fiercest opponents of A/S in the Labour Party. Both he and his crusading colleague, John Mann, have been given posts connected with Israel, by outgoing Prime Minister Theresa May.

Finally, the July Plenary brought the sad news of the death of Lionel Kopelowicz, past-president 1985 to 1991, and a Deputy for 67 years, and who had deservedly earned the title of Father of the Board. On a happier note, the President announced that the Guest of Honour at this year's President's Dinner would be former PM, Tony Blair and that the reputation of former Past President, the late Greville Janner, had been restored by the conviction of Carl Beech for his infamous lies against famous people.

A review of this nature makes it impossible to set out details of the Board's work, successes, and occasional failures, but the Divisions continue their tasks behind the scenes, promulgating Jewish issues and values to young and old throughout Great Britain and beyond. This work involves not only Head Office and paid staff, but myriad unpaid volunteers in all parts of the country. Their work continues to deserve and receive your support in all aspects.

Remember, the Board of Deputies is the only Government-approved body representing all the Jews of the United Kingdom.



## STAND TOGETHER FOR HOLOCAUST MEMORIAL DAY 2020

*Olivia Marks-Woldman, Chief Executive, HMD Trust*

**H**MP Kirkham is a category D ('open') prison for men in Preston, Lancashire, operating a wide range of activities to rehabilitate the inmates and prepare them for integrating back into life after prison. Its activities to support the male prisoners include an art group based within the prison library, led by staff member Sarah Fleming.

It may seem unlikely to open an article about Holocaust Memorial Day (HMD) by referencing a prison. But three years ago, supported by the Holocaust Memorial Day Trust, the inmates of HMP Kirkham created a stunningly beautiful memorial flame to mark Holocaust Memorial Day. Crafted in mosaic using archival photographs of individuals targeted in the Holocaust and of members of the resistance, and huge at 8 ft x 4 ft, the centre of the flame is filled with a white rose. It honours the White Rose resistance movement which the inmates had learnt about in their educational HMD workshops. This encouraging example takes place against a backdrop of general widespread ignorance about the Holocaust – our own poll last year indicated that 64% of respondents to our survey did

not know how many Jews were murdered in the Holocaust – either grossly underestimating the numbers or not even able to guess.

We know that when people do mark Holocaust Memorial Day, they learn more about the Holocaust, Nazi Persecution and recent genocides. We also know that people empathise more with others (especially people whom they perceive to be different), and go on to do more to make a better world.

Holocaust Memorial Day already reaches far and wide across the UK, with more than 10,000 different activities taking place. HMD next year will reach further and have an even greater impact: 27 January 2020 will mark the 75<sup>th</sup> anniversary of the liberation of Auschwitz, and will be rightly commemorated in significant ways in the UK and internationally. Holocaust Memorial Day Trust is at the forefront of initiating commemorative projects and coordinating efforts to ensure we can all mark this significant anniversary.

One of these projects invites community groups to create their own Memorial Flame, 75 of which will be chosen for display at the UK Ceremony for HMD

2020. There's a wide range of groups taking part across the UK, including a community garden in West Scotland, a church in Newcastle-upon-Tyne and a group of engineering students on the Isle of Wight.

We know there will be huge national interest in this significant anniversary year, and events taking place across the country. We're delighted that Ealing Synagogue is playing its part in welcoming school students to the shul and ensuring they gain more knowledge and information.

Our theme invites people to 'Stand Together' at Holocaust Memorial Day 2020 – with the memory of those who were murdered, and for a better future. We are grateful to everyone at Ealing Synagogue who will stand together for Holocaust Memorial Day this year, and we look forward to hearing about the impact of your activities.



# A TEENAGER DURING THE SECOND WORLD WAR

*Tony Hitman*



It is difficult to describe the explosion as a V1 hit the ground. There was the immediate fireball but in the image of the bomb retained in the eye, it seemed that the bomb was flying into the explosion itself.

The Second World War in Europe began on 3 September 1939 and ended victoriously, after nearly 6 years, on 8 May 1945. I was born on 25 May 1927; on D-Day I was just over 17 years of age and waiting to join the army. In anticipation of war, my brother and I were evacuated with my school to Tenterden, a small market town in Kent. At 11 am on 3 September 1939 we were seated around our foster parents' wireless awaiting news. Neville Chamberlain announced that not having received the assurance we sought from Adolph Hitler, we were now in a state of war with Germany. Within an hour the air raid sirens sounded.

During the period of the 'phoney war' my parents brought my brother and me home. I found my school still open and learned my Bar Mitzvah with the late Rev Chaim Cooper. My Bar Mitzvah was held in a local Co-operative Hall and, in spite of strict food rationing, my mother put on a splendid lunch for our large family.

Dunkirk in May/June 1940 was

a national disaster, but for the civilians, the effects of the war began in September 1940 with the "Blitz", the aerial bombing of London which lasted until May 1941 and resulted in a great loss of life. Southeast London was a target for the German bombers, being close to the docks, railway termini and the City. As the blitz intensified, we found refuge in an agricultural cottage in the



country. Whilst away, our house was damaged and we subsequently moved to the relative safety of north-west London.

During the summer holiday of 1942, I worked in a joiners' shop making honesty boxes for conductorless buses. In the summer of 1943, there was a shortage of farm hands and I volunteered to join the scheme "Lend a Hand on the Land" to bring in the harvest.

Later in that year, having left school, I worked for Matthews and Son Chartered Surveyors. Their offices were on the first

and second floors over Goudge Street Station in Tottenham Court Road. (See photograph). The senior partner was Colonel Matthews and the second partner was H G May, the co-author of "Modern Methods of Valuation", with which my surveyor friends Owen Grainger and the late Richard Goldwater would have been familiar.

A week after D-Day, on 13 June 1944, the Germans sent over to England the first ten pilotless bombers. These were described in Germany as "retaliatory" or "reprisal" weapons and in England they were known as "V1s" and "Doodlebugs". On the first day only four reached England. At Bethnal Green, a bridge was destroyed and 6 people were killed. By 15 June the Germans were sending over 100 a day, mostly directed at London. Sir Winston Churchill remarked that the Germans could hardly miss a target that was 20 miles by 18 miles. Approximately 2500 V1s rained down on London, killing over 6000 civilians and injuring nearly 18,000.

I was living with my family in north-west London from June until August 1944 during the Doodlebug campaign. Each day I travelled to central London to work. At the office, the air raid warnings were ignored. Under orders from Col. Matthews, the young improvers, as we were called, took it in turns to act as

spotters. When the air raid sirens sounded, one of us would take the lift to the top floor and walk up the remaining stairs to the flat roof, where there was a small brick shelter, a bell push and a pair of binoculars. We were instructed to scan the horizon and, in the event of a doodlebug heading for our building, to press the bell push. This would activate bells below and give the staff time to get under their desks and drawing boards

I saw at least three V1s come down in or near Tottenham Court Road. Later on, there were professional spotters in Kent who would relay messages to central London. In west central London when danger was imminent, a black cone would be raised on the roof of London University Senate House. I had a good

view of this and I pressed my bell push in sympathy. On 19 June 1944 just 13 days after D-Day, I left the office for lunch. I turned right on Tottenham Court Road in the direction of Oxford Street and as I approached Goodge Street, a German V1 glided down and exploded less than 150 metres away from me in Whitfield Street, just round the corner. Apart from the pressure in my ears, which nearly doubled me up, the flying glass out of shop windows and the dust, the strongest memory is the smell of the cordite. I felt compelled to witness death and destruction in both Goodge Street and Whitfield Street.

For the purpose of this article I returned to the scene on 19 June 2019 with Jacky my daughter to take some photographs. By coincidence, in Whitfield Street, we found a

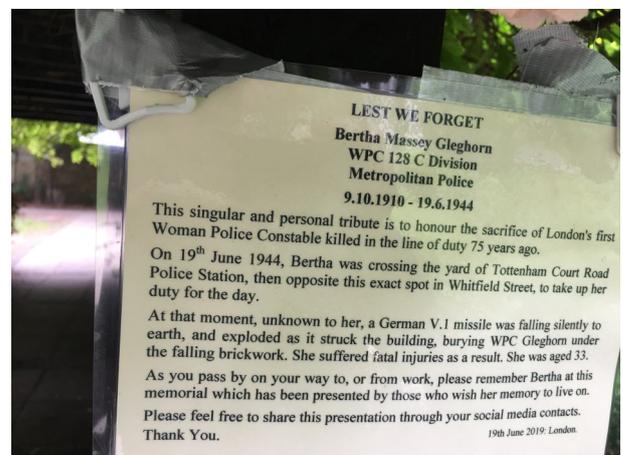
memorial to Woman Police Officer Bertha Massey Gleghorn, who was killed on the same day that I was caught up in this incident 75 years ago. The V1s were followed by the V2 rockets.

I continued work as a junior surveyor and attended evening classes at the Regents Street Polytechnic throughout the blackout and the air raids. These were the days when the London Underground stations were used as air raid shelters and at the time I travelled home, those taking shelter were bedding down for the night. I was still working and studying on VE Day but the war in the far east continued to 15 August 1945.

I recall my days in the army and The Royal Engineers as among the most enjoyable of my life.



**Bertha Massey Gleghorn**  
**Woman Police Constable 128**  
**Metropolitan Police**  
**First Woman Police Constable Killed on**  
**Duty Died 19 June 1944, aged 33**



**Memorial to Bertha Massey Gleghorn in**  
**Whitfield Street, W1**



# PHINEAS—THE FIRST MILITARY CHAPLAIN

*By Dr David Filer*

This secular year has seen the 75<sup>th</sup> anniversary of the D-day landings. It is perhaps opportune to remember that throughout the war in all areas of fighting, Jewish Military chaplains have been present. Two well-known chaplains are the late chief Rabbi Brodie, who was rescued from the beaches of Dunkirk, and the Reverend Leslie Hardman, who was the



Rev. Leslie Hardman MBE z"l

first Jewish Rabbi to enter Belsen. They and their colleagues follow the lead of Phineas whom I regard as the first military Chaplain. Throughout the Torah, there are many commandments and instructions relating to all aspects of human behaviour, including warfare. In Devarim, Chapter 20, there are rules as to who should be exempt from enlistment, the capture of heathen cities and even the protection of trees around cities under siege. There is also mention of a special appointed priest addressing the army prior to battle!

Phineas first comes to public attention when he killed, with a spear, Zimri, son of Salu, and Cozbi, daughter of Zur, a Midianite Prince, at Shittim whilst they indulged in sexual activity:-

**“ and he went after the man of Israel into the chamber, and thrust both of them through, the man of Israel and the woman through her belly”** (Numbers XXV- V.8).

This action has been regarded as that of a zealous man appalled by what he was witnessing and by the plague sent by Hashem as punishment for the immorality of the Israelites.

What sort of person was Phineas? It is very difficult to produce a physical or psychological profile of Phineas because, except for two references to him being the ‘son of Eleazer, the son of Aaron the priest’, there is no descriptive mention of him at all. This is of great importance. Throughout the Tenach, there are descriptions of particular personal physical and mental features – Esau’s ruddiness and hirsutism, the strength of Samson, Saul’s mental state, the giantism of Goliath, Eglon’s obesity – all being of great relevance to the particular individual’s role in some incident, but in relation to Phineas there is nothing! Thus, I

feel that the assumption can be made that he was of average height and weight, had a stable personality and was, in fact, a pious individual in the mould of his grandfather.

Following the Zimri-Cozbi incident, Moses sent an army against the Midianites: **“and Moses sent them, a thousand of every tribe, to the war, them and Phineas the son of Eleazer the priest, to the war, with the holy vessels...”** (Numbers XXX1 –V6).

Some commentators portray Phineas as leading the battle charge, but this is erroneous since he accompanied the army in the role of ‘**Meshuah Milhamah**’ – a priest specially anointed for war. ‘Holy vessels and trumpets, etc.’ are not basic military weapons!

Such a priest, irrespective of the position he held in ‘civilian life’, would only wear the four priestly garments when anointed and consecrated for military service.

As to the question of why Phineas was selected instead of his father, there appears to be two answers:-

1. Phineas went to avenge Joseph, since the Midianites had sold him into Egypt; and

2. Moses thought that as Phineas had been the first to avenge the Israelites upon the Midianites, it was appropriate that he should be at war against the latter (Sotah 43a).

Rabbi S.R. Hirsch sums up the 'concept' of Meshuah Milhamah beautifully:-

**“So that it is a servitor of the Jewish Sanctuary of the Torah,**

**and indeed representing the national highest ideal of moral perfection who has to accompany the nation to war and to pronounce the words of certain victory. Not military ability and knowledge of warfare, but the same Torah can be completely relied on with the same confidence for success in war as for prosperity in peace”.** (The Pentateuch – Devarim p 387)

Postscript:-

“The presence of religious leaders among armies is an ancient custom. The bible records that the Israelites brought their priests with them into battle. The Romans did as well.....” (Introduction to ‘Ministers of war’ Rod Dreher – history of U.S .Military Chaplaincy).



## Dr Anton van Dellen

Anton is a barrister at **Goldsmith Chambers** in Temple, London. He specialises in litigation involving disputes about assets, including property disputes, family disputes, contractual disputes and asset seizure and confiscation.

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Anton originally qualified as a medical doctor and worked as a registrar in Neurosurgery, before coming up to Christ Church, University of Oxford, as a Rhodes Scholar where he completed his DPhil under Professor Sir Colin Blakemore. After being a Fellow at Christ Church, he then read law at Trinity College, University of Cambridge, after which he was awarded his LLM on injunctions and expert witness immunity.

Anton completed pupillage at a leading Intellectual Property chambers before working for a North London firm of solicitors, where he rapidly gained a wide international client base. Because of his medical background, Anton has also represented families at inquests and in claims involving a medical angle, such as medical negligence.

Anton is available to be instructed on a direct access basis, without the need to go through a solicitor. This enables litigation to be conducted on a cost-effective basis. However, Anton also works closely with several North London firms of solicitors should it be necessary for solicitors to be instructed.



His clerks, **Elliot Gardiner** and **Lewis Cross**, may be contacted on 020 7353 6802. Alternatively, Anton may be contacted directly: [a.vandellen@goldsmithchambers.com](mailto:a.vandellen@goldsmithchambers.com)



## KORACH

*a D'Var Torah by Jo Glass*

I am currently benefitting from the decision made by a delivery driver a few months ago to go through a red traffic light, and in so doing knocking me off my motorbike. Although having to go in on the tube is a bit tedious, it has given me time to read. I have read both “Night and Dawn” by Eli Wiesel and the remarkable “When Breath Becomes Air” by the neurosurgeon Paul Kalanithy, among others.

Currently I am reading Yuval Noah Harari’s third book, “Twenty One Questions for the Twenty First Century”. Harari, author of “Sapiens” and “Homo Deus”, is a vegetarian Israeli who, though not frum, does something very Jewish - he loves to construct an argument. He does so beautifully, brilliantly and methodically and, in doing so, he makes you challenge what you believe – a very Jewish thing to do.

He argues that the twentieth century gave us three political

solutions to the world – fascism, which was destroyed in the 1940s, communism, destroyed in the 1980s; and liberal democracy, currently under scrutiny and being replaced as a solution to world order in the 21<sup>st</sup> century by populism.

But populism isn’t new. As Rabbi Jonathan Sacks points out in one of his commentaries, the uprising of Korach was a populist uprising, full of the trappings of populist politicians of today, namely distortions, reworking of facts and fake news perpetrated by those seeking of power for power’s sake. Korach wanted absolute power and the suppression of debate. Populism was wrong when Korach tried it and it is wrong and dangerous in the 21<sup>st</sup> century. Like much in human history, we continually repeat actions of the past, refusing to learn the lessons of the past.

Einstein indeed said, “The definition of insanity is doing the same thing over and over and expecting different results.”

What does Korach say to Moshe and Aaron? He says:

אֱלֹהִים רַב־לָכֶם כִּי כָל־הָעֵדָה כָּלָם  
קִדְשִׁים וּבְתוֹכְכֶם יְהוָה וּמִדּוּעַ  
תִּתְנַשְּׂאוּ עַל־קֹהֵל יְהוָה:

“You have gone too far! The whole community is holy, every one of them, and the Lord is among them. Why, then, do you exalt yourselves above the assembly of the Lord?”

He accuses Moses of nepotism, keeping it all in the family. In the style of some modern politicians, he presents himself as the representative of the people, saying there is nothing special about Moses and he clearly makes allegations against Moses which are incorrect. Moses is forced to state, in Chapter 15 v.16, clearly in response to false accusations:

אֶל־תִּפְן אֶל־מִנְחָתָם לֹא חָמור אָחֶד  
מֵהֶם נִשְׂאתִי וְלֹא הִרְעֵתִי אֶת־אֶחָד  
מֵהֶם:

“Pay no regard to their approach. I have not taken so much as a donkey from them, nor have I wronged any of them”.

*My father used to say, “Don’t raise your voice. Improve your argument.”  
Archbishop Desmond Tutu*

Indeed, the fake news and revisionism continue as Datham and Aviram say,

הַמַּעַט כִּי הֶעֱלִיתֶנוּ מֵאֶרֶץ זָבַת חֶלֶב וְדָבַשׁ לְהַמִּיתֶנוּ בַּמִּדְבָּר כִּי־תִשְׁתַּרֵּר עָלֵינוּ גַם־הַשְּׂתֵרֵר:

“Isn’t it enough that you have brought us up out of a land flowing with milk and honey to kill us in the wilderness? And now you want to lord it over us!”

They call Egypt a land flowing with milk and honey. Memories can be very short and history rewritten very quickly. They accuse Moses as being simply driven by personal gain. The timing is important. The B’nei Israel had just been told that they would not be able to enter the land of Israel. Populism, being the politics of resentment and fear, was right for the moment when the children of Israel were suspicious of the leadership by Moses.

The response by Moses was to tell the people that they should wait and watch the actions of the morning to decide who God chooses. Moses did so autocratically, a rare act of autocracy in his life. If the rebels are swallowed up by a hole in the ground, that is evidence that God supports Moses. When this happened, however, the people continued to voice dissatisfaction,

“On the next day, however, the whole congregation of the Israelites rebelled against Moses and against Aaron, saying, ‘You have killed the people of the Lord” (Num. 17:6). Jews have always resisted autocratic leaders.

The Rabbonim discuss the argumentative nature of the rebels at length. The rebels are not criticised for being argumentative. In fact, they have no problem with Korach promoting public discussion and debate. There is rabbinical recognition that being argumentative is part of Judaism. What offended the commentators is not that they argued in public, but that they argued not for the improvement of the world and the glorification of God. An argument for this purpose has merit. An argument for self-aggrandisement and for victory has no merit. When the aim is truth, as were the arguments between Hillel and Shammai, the world is enhanced by debate, but when the target is victory, both sides are lessened by argument; this is the case with Korach dying and the authority of Moses being tarnished by the attempted rebellion.

Jonathan Sacks finishes his discussion of Korach by saying the Sidra offers a life-changing

idea: if you seek to learn, grow, pursue truth and find freedom, seek places that welcome argument and respect dissenting views. Stay far from people, places and political parties that don’t. Though they claim to be friends of the people, they are in fact the enemies of freedom. But do question the motive behind the debate. Is it for the greater good or simply for the personal pursuit of power?

The man who knocked me off my motorbike was a nice chap. He just had a bad moment. Arguing with him when the event occurred struck me as being unnecessary. As I said to him at the time, surgeons sometimes have bad days, I’m sure delivery men sometimes have bad days.

As a result of what he did, I am reading a remarkable 300-page argument, a Jewish book that enhances the world by promoting debate.

**YOU KNOW YOU WON  
AN ARGUMENT...  
WHEN THE OTHER PERSON  
RESPONDS WITH  
"WHATEVER"**

# HASDAI IBN SHAPRUT

## THE DOCTOR WHO CHANGED JEWISH HISTORY

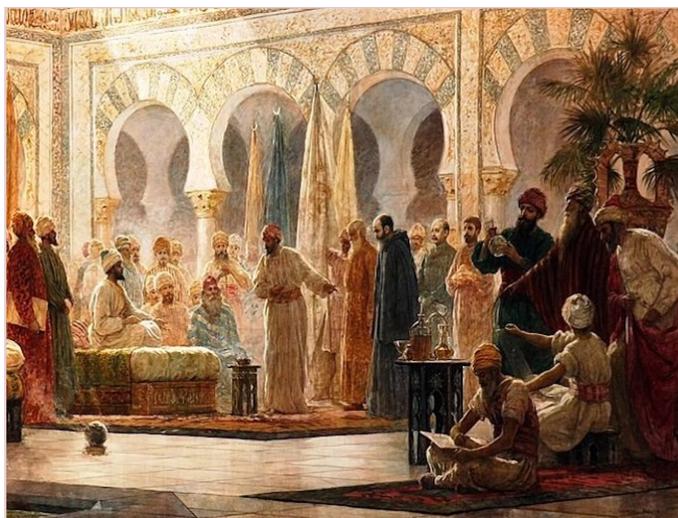
*Dr Menashe Tahan*

Ancient medicine strove to find a miracle drug that would be effective against common problems such as stomach ailments, asthma, jaundice, myopia, plagues and poisons. In the 1<sup>st</sup> century, the ancient Greeks developed a compound they called 'theriaca'. Nero's doctor, Andromachus of Crete, developed it further and compounded a theriaca from 61 elements. It was so efficient that the Romans in the 2<sup>nd</sup> century CE adopted it and produced it as the medicine of their vast empire. After the fall of the Roman Empire, the secret formula of that theriaca was lost. Arab doctors named theriaca 'faruk' and laboured to discover its formula, but failed. Around 940 CE, a young Jewish doctor in Cordova declared that he had discovered theriaca and managed to compound it afresh. That was a medical earthquake. The name of this doctor was Hasdai Ibn Shaprut.

Hasdai was born in Cordova around 910 CE. Although he received a profound Jewish education, he was most interested in science and languages. He became

proficient in Arabic, Latin and Romance (the Spanish dialect) and devoted his intellectual energies to medicine.

**Hasdai's character:** Hasdai was a pleasant, affable person. He won the trust of everyone, was bright and each word he uttered was measured and properly reasoned. When he was only 30, Hasdai was summoned to serve at the



Hasdai was a powerful and respected diplomat in the court of Abd ar-Rhaman III.

Royal Court of the Caliph Abdulrahman III, one of the greatest of the caliphs in Spain. The Caliph noticed Hasdai's intelligence in matters other than health and soon gave him an administrative post. The Caliph made Hasdai Director of Customs, an important job as it generated a valuable source of revenue for the Royal exchequer.

Hasdai was nominated as head of the Jewish community of the kingdom of Spain, with authority to settle the affairs of the community. The Jewish community called him Nasi (prince) and he used his position to defend the community against harm. Hasdai was generous to the needy. He was loved by the community, which thought that his designation and success were the act of Providence aimed to protect Jews in alien lands.

Hasdai's successes elevated the Caliph's esteem of him to an even higher degree and he made him an aide and advisor in all matters that disturbed the ruler's peace of mind. The Caliph depended on Hasdai more and more in

matters concerning the knowledge of Latin, the language of negotiation with the Christian kingdoms of Europe. He gave diplomatic responsibilities to Hasdai, making him a kind of foreign minister.

**Pharmaceutical achievements:** Hasdai's financial and diplomatic activities did not hinder his

enthusiasm for medical work. At the end of the 940s, diplomatic ties were renewed between the Byzantine Empire and the kingdom of Spain. Constantine VII sent the Caliph a gift of rare books, among them an original manuscript of Pedanius Dioscorides, who lived in the 1<sup>st</sup> century CE. His book summarised the achievements of Greek pharmacology and Dioscorides' own experience as well. He recorded 600 medicinal plants. Hasdai translated the manuscript and also identified the plants, advancing the pharmacological knowledge of the ancient world and gaining more esteem in the Royal Court for his outstanding versatility.

Among Hasdai's diplomatic achievements, the following two are the most impressive:

**Averting a war with Germany:**

The powerful king of Germany, Otto I, asked the Caliph to act against Arab robbers who raided provinces in Europe. In reply, the Caliph sent him a letter containing insults to Christianity. Otto I was offended. He determined to reply in kind and sent a delegation to Cordova with a personal letter to the Caliph containing insults to Islam. Insults of that kind, if formally received and read by the Caliph, would carry a death penalty for the German emissaries. This kind of action could trigger a war between the two mighty powers of the day.

It was, therefore, crucial to know the contents of the letter before handing it to the Caliph. Yet the German emissaries were ready to die before revealing them. But they could not resist Hasdai's diplomatic skill, and betrayed to him the contents. To escape the consequences of receiving that letter, the Caliph sent a mission of his own to the king, asking him for new instructions. At this point, Otto I had a change of heart and instructed his emissaries in Cordova to propose a treaty of peace and friendship with the Caliph, averting a terrible war in Europe. The German emissary was promoted and, to his last day, would relate to anyone that he had never met a person as wise and alert as this Jew Hasdai.

**Peace with Leon and Navara:**

In 957, a new king, Sancho Ramiro, came to power in Leon, one of the Christian kingdoms in the north of Spain. The new king was so obese that he became a subject of ridicule in his own kingdom. His nobles dethroned him, claiming that his reason had dimmed as a result of obesity.

The deposition of Sancho provoked anger in his grandmother Toda, who, as the widowed queen of Navara, ruled instead of her son. Toda had a strong personality and a craving for power. She was ready to make any sacrifice to put her grandson back on the throne. But first she wanted to cure his obesity and then to

raise an army strong enough to enable submitting Leon back to Sancho. Yet she could not find any Christian power that could help her achieve these aims. In her desperation, she sent emissaries to the Caliph in Cordova asking for help. The Caliph was pleased to seize the opportunity to install in Leon a friendly, obedient king. He could find no one more fitting than Hasdai to negotiate with Toda. Hasdai had to combine his medical skill with his diplomatic skill in order to seal a deal favourable for the Caliph and he did just that.

Firstly, he convinced Toda that he could cure Sancho, but would need his clinic in Cordova, so Sancho should accompany him to the Muslim capital.

Secondly, the Caliph was ready to accede to Toda's request and send an army to Leon. However, this required that both she and Sancho should negotiate directly with the Caliph in Cordova. To go in person to beg for help was a proposal the like of which had never been heard of in a Christian capital. It was difficult for Toda to accept. She had fought against the Muslims all her life, often at the head of an army, to face them in battle. But Hasdai used his diplomatic skills to convince her. He knew how to play upon her weaknesses and her craving for power and dominion. He made her

*(Continued on page 24)*

*(Continued from page 23)*

aware of the splendour that awaited her family upon the successful termination of the negotiations. Hasdai succeeded and in 958, Toda departed with Sancho to Cordova. There, Toda knelt and kissed the hand of the Caliph, requesting his help. The negotiations were successful. Sancho promised to give the Caliph ten fortresses if he would help him to gain back his authority over the kingdom of Leon.

Hasdai treated Sancho until he became as thin and alert as he had once been. The Caliph's army invaded Leon, which, in 960, fell back into Sancho's hands. The Caliph was given ten fortresses in the north which bolstered the security of his kingdom. It was a colossal triumph to the medical and diplomatic skills of the Jew Hasdai.

**Hasdai's concern for the welfare of the entire Jewish people:** Hasdai went from success to success and the Caliph bestowed much affection upon him, assigned him important tasks and made him an intimate and one of his favourites, despite much hatred and the intrigues of Muslims in the Court. But Hasdai never forgot his roots. On the contrary, he endeavoured to exploit the opportunities given to him to do good for his people wherever they were. He sent emissaries to the communities in lands near and far and

appealed to the authorities to avoid religious persecution against Jews. He appealed to the Byzantine rulers to protect the Jews of southern Italy from further oppression. He pleaded with the Byzantine empress not to coerce Jews into doing anything against their will and promised that he could do good for Christians living in Spain, and was in fact already doing this. Hasdai tried to help the Jews of southern France, who were oppressed and constantly humiliated by the Christian clergy, especially in Toulouse. He extended financial support to the impoverished Jewish communities, including the land of Israel, maintaining ties with them and also with the Jews and the academies of Babylon.

**Advancing Torah studies and Jewish culture:** Although Hasdai was involved with medical research and with affairs of the state, his greatest concern was for his own people and religion. He was dedicated to the advancement of Jewish knowledge and culture and loved Hebrew language and literature. Hasdai was largely responsible for the spread of Torah learning among the Jews of Spain. He gathered around him eminent scholars, gave them financial support and encouraged them to create works of Jewish knowledge and learning. He nominated the Talmudist, Rabbi Moshe ben Chanoch as head of the academy and as the Dayan of Cordova. Rabbi

Chanoch attracted students from all over the continent and within a few years, the Academy of Cordova could be compared with the famous Babylonian academies.

Hasdai also attracted to Cordova Hebrew grammarians and philologists, including Rabbi Menachem ben Sarouk and Rabbi Dunash ben Labrat, who continued researching and developing Hebrew grammar and lexicography.

Dunash ben Labrat also succeeded in adapting the Arabic poetic meter to Hebrew poetry and thus created a new school of poetry. His method was met with enthusiasm by generations of Sephardi poets, resulting in five hundred years of sublime Hebrew poetry, in one of the greatest of its periods since the Psalms of King David.

**The search for the Khazars:** Rumours reached Hasdai of an independent Jewish kingdom between the Black Sea and the Caspian Sea. Confirmation was given to him by a delegation from Byzantium to the court of the Caliph. The delegation confirmed that the kingdom of the Khazars had a capital, Ityl, on the mouth of the Volga River, which was ruled by a king called Joseph.

The news excited Hasdai. Without delay, he sent emissaries, led by one of his best diplomats, Yitzchak Ben Nathan, to contact King

Joseph through Constantinople. With Ben Nathan, Hasdai sent the Byzantine emperor lavish gifts and requested his personal assistance in helping Ben Nathan's delegation reach the kingdom of the Khazars by sea.

However, the Emperor, who was worried about the establishment of a relationship between the Jewish kingdom and the Muslim caliphate, hampered Ben Nathan's delegation and sent it back to Spain after six months, without achieving its mission. Yet, in Constantinople, Ben Nathan found an erudite Jewish person in the service of the Khazar king. Ben Nathan asked him to put down in writing the complete history of the Khazars. The man did just that and produced an essay in the form of a missive to Hasdai.

The failure of the mission disappointed Hasdai. He tried again to contact King Joseph through the Jews of Germany, Russia and Bulgaria and this time, was more successful. His missive reached the King of the Khazars in 954CE. It reported on the Caliphate of Spain, its geographic situation, economic affairs and about Hasdai's own exalted position in the court. But Hasdai could not restrain himself and laid bare the secret feelings locked up in his heart, saying: 'If I knew that the things are



Spain in Hasdai's time, showing the locations of the kingdoms of Leon and Navara.

surely so, I would reject my honour, leave my high office and forsake my family and I would go over hills and mountains, on the sea and over dry lands to reach the place where my Lord, the king, dwells, to behold his greatness and the glory of his majesty, the abode of his servants, the attendance of his ministers and the repose of the survivors of Israel.'

Several years later, an answer arrived in Spain from King Joseph, in which he expressed his joy in receiving Hasdai's missive and replied to his enquiries concerning himself, his people and his country. He offered Hasdai Ibn Shaprut the position of running his entire kingdom, if only he were willing to come to his country, saying: 'You will be as a father to me and I will be as your son. You will rule my people and I will come and go according to your wise advice.' By the time King Joseph's reply had reached Cordova, the

Khazar kingdom had sustained fierce attacks from the north by the Russians, in 965 and again in 969. Hasdai passed away in 970, just after the second Russian attack, without being able to fulfil his cherished desire of seeing an independent Jewish state.

The death of Hasdai Ibn Shaprut was mourned by Jewish people everywhere. He had laid the foundations of a

great Jewish culture which raised up great philosophers such as Bahya Ibn Paquda, Yoseph ben Yaacov Ibn Tsaddik and Abraham Bar Hiyya, great poets such as Shmuel Hanagid, Solomon Ibn Gavriol, Moses Ibn Ezra, Abraham Ibn Ezra and Yehuda Halevi and great Halachic codifiers such as Maimonides and Yoseph Caro, whose teachings have guided and inspired Israel for the last 1,000 years.

# TAZRIA

*a D'var Torah by Dr Sam Freeman*

Whenever I meet new people at an event or a Simcha, the question always arises 'so, what do you do?'. You'll understand when I say I always think twice before saying I'm a doctor. The main reason for this is that revealing this information will then often mean having to endure hearing about a litany of medical problems that the other person suffers from. Sadly, when I jokingly state my hourly rate and say I'm starting the clock, this doesn't seem to help things. And whilst I'm prepared to hear these things out, few things are more of a heart sink than when someone asks, 'Whilst you're here, is there any way you could just take a look at this rash for me?' as they start to roll up their sleeves, or pull up their shirts.

So I can tell you how thrilled I was to read that it was the Kohen Gadol who was the go-to rash man in Biblical times – God's dermatologist in chief. God appoints Aaron and his sons as masters of swellings, rashes, burns, scaly eruption discolorations and any other kind of distortion of the skin. They were the appointed skin specialists of the nation. This seems somewhat unusual – they wouldn't be on hand to answer your questions about grumbling bowels, funny heart beats or horrendous headaches; you'd have to go to a physician for those. No, it was just for skin. I think the idea of going to your local Rabbi with complaints about skin rashes would fill most of us today with terror –

although Rabbi Vogel, whilst you're here....

So what was it about skin problems that made them different? The answer is that the Kohen Gadol was looking for the specific condition of tza'ra'at, a spiritual affliction, with very physical symptoms, and based on the presence of this diagnosis, would pronounce a person pure or impure.

I couldn't help but wonder about the true medical nature of tza'ra'at. Traditionally, it's translated as leprosy, a form of infectious disease caused by a species of *Mycobacterium*, a close relative of the bacteria which causes tuberculosis.

TB and leprosy are both chronic, or long-lasting, diseases which cause granulomas to develop. These are collections of immune cells which, in the case of leprosy, develop in nerves, the respiratory tract, skin and eyes. With leprosy, classically people lose parts of their arms or legs due to repeated injuries as they have lost the feelings in their nerves.

However, a Russian epidemiologist and pathologist, Gregory Minh, made the discovery that leprosy was contagious. This led him to the conclusion that leprosy could not be the *tza'ra'at* as discussed in the Bible. Instead, he thought it more closely resembled what we today call vitiligo, a skin discolouring disease where the cells that produce the pigment

melanin malfunction. Vitiligo possesses the trio of characteristics mentioned in the Torah. It is not contagious, causes the hair located within the discoloured area to turn white and the discoloured areas can grow in size within a week to two-week period.

Seven reasons are given for a person contracting tza'ra'at, but the most common and certainly the most widely known, is that of "lashon hara", or literally, the "evil tongue" – what we would commonly refer to today as gossiping. The items used in the first stage of the purification ritual for tza'ra'at were specifically included to deliver a message to the metzora (the term for a person who has tza'ra'at).

The parasha states: "The Kohen shall command the metzora to take two live kosher birds, cedarwood, red string and hyssop." The Talmud in Tractate Arachin explains: "To speak derogatorily about others consistently to one's friends is likened to birds, who chatter endlessly. Similarly, the one who speaks ill of others is haughty, holding himself or herself high above others and is likened to the tall cedar. To be healed, the *metzora* must erase arrogance, making themselves lowly like a worm." This is a play on words—the word *tola'at* means both "red" and "worm" – as well as hyssop.

So why does the Torah take gossip so seriously, and why is

there a need for the gossiper to be publicly shamed and isolated from the rest of the community as a result of their impurity?

Today, more than ever, we are seeing the extreme effects gossiping can have on others. Social media can act as a catalyst for the spread of disinformation, or fake news, as some would have it. Social media create an echo chamber where extreme views are not just left uncensored but are spoon-fed to vulnerable individuals. It is a perfect storm to allow for the development of extremism.

However, whilst social media can fill people with hatred towards others and instil grandiose delusions, it can be just as easily have the opposite effect, filling people with self-doubt and insecurities. Cyber-bullying, or 'trolling' is probably the best example of this.

In the words of Lord Sacks, "Cyber-bullying is the latest manifestation of *lashon hara*". In general, the Internet is the most effective distributor of hate-speech ever invented. Not only does it make targeted communication so easy, but it also bypasses the face-to-face encounter that can sometimes induce shame, sensitivity and self-control. Plato mentions the Greek myth told of the story of Gyges' ring that had the magical property of making whoever wore it invisible at will, so that he or she could get away with anything. Social media that enable people to post anonymous comments or adopt false identities are as near as anyone has yet come to inventing a Gyges' ring. That is what is so dangerous about it.

But is gossip really all that bad? To offer an opposing view, Yuval Noah Harari in his groundbreaking book "Sapiens", talks about the intricacy of our linguistic skills compared with that of other animals. He says that our language evolved as a means of sharing information about the world. But the most important information that needed to be conveyed was not about lions and bison (regarding avoiding becoming supper for these animals), but rather about other humans. Our language, he says, evolved as a way of gossiping. *Homo sapiens* is primarily a social animal. Social co-operation is key for our survival and reproduction. It's important for humans to know who in their band hates whom, who is sleeping with whom, who is honest and who is a cheat.

He goes on to explain that this is one of the factors that allowed us to co-operate as large groups in the wild. So, given this sound explanation, how do we justify the Torah's utter contempt for the *metzora* in this context?

I gave this some thought and came to the following conclusion.

As an early human species, gossip was necessary and it certainly set us on the path to become what we are today – a species who has the ability to cure the vast majority of diseases, to build astonishing structures, and to devise intricate legal frameworks.

However, whilst gossip was an essential part in our development as a species, we have reached the stage where we no longer need gossip to be able to collaborate with others. We are able to travel the world and meet others to discuss ideas, we can publish

novel research and expand on the work of others, we can create teams with a whole host of varying expertise to create ever more intricate technologies.

Even more so, we can create boards of management, governments, NGOs, think tanks, universities, and the United Nations (for what it's worth), where we can come together to discuss transformative ideas to improve the lives of everyone around the world.

This is best summarized in a quotation often attributed to Eleanor Roosevelt as follows: "Small minds discuss people, average minds discuss events, great minds discuss ideas."

Gossiping is us reverting back to our animal origins. We debase ourselves to use our all too short and finite lives, bad-mouthing others and wasting energy diverting thought and speech towards the daily activities of others. Instead, we should strive to take advantage of the facilities we have developed and focus on making the most of our valuable lives and attach significance to our speech.

In the words of Shakespeare, "Men of few words are the best men." Make sure to use words wisely.



# ALP TOURS - FOODIE TRAVELOGUE

*Aviva Preston*

**W**e seem to have been to a fair number of places this year...

Panama, Costa Rica, Cuba and Italy.

The title for the Italy tour was a “Kosher Culinary tour in Piedmont” and it is probably the culinary aspects which tie all four places together, as well as a side dish, so to speak, in Miami.

Panama City is amazing from the Jewish point of view with dozens of kosher restaurants, as well as huge kosher supermarkets and a catered communal Shabbat lunch at the Ashkenazi synagogue worthy of a simcha.

In Costa Rica, we had a chef with us for a week and the chef at the Marriott resort earned his five stars. A tenderloin steak is my standout food memory there.

Cuba was a complete contrast. Basic foodstuffs are rationed and items run out. We had virtually the same food for lunch and dinner for a week, except for Shabbat, when the food was a variety of vegetables, fish, pasta and stewed guava, all cooked in foil and/or oil. Everyone made a special effort to accommodate our strictures in beautiful unexpected out-of-the-way restaurants. We were in Cuba for Purim and our Seudah was, again, much the same food but with the addition of chocolates, wine and whiskey.

In Trinidad, the hotel chef (under our supervision) produced a wonderful cake for a wedding anniversary being celebrated and they also laid on a wind instrument quartet and a magnificent bouquet of flowers for the lucky couple.

Italy was a totally different experience. We stayed in the area of Piedmont in a small village called Cortemilia. The hotel was owned and run by a renowned Italian chef, Carlo Zarri. Carlo allowed part of his kitchen to be made kosher for the week and, apart from giving us cookery classes, produced his



Casale Synagogue

signature dishes each evening for supper with our ingredients instead of his. We also went to a hazelnut factory (both Nutella and Ferrero Rocher hail from this region), and a family run pasta factory. The most fun was had when we went truffle-hunting with a man and his dog. As a group, we bought a tennis ball sized truffle (for 48 Euro) and Carlo incorporated it into some of our dishes which made at least 50 ‘servings’. We ate hand-made chocolate and sampled craft beer at a farm; a kosher gelateria in Turin provided the best ice cream experience of the

tour. We bought copious amounts and varieties of kosher Italian wine – only later to discover that Carlo has in his cellar quite a few kosher labels too among his collection of over 1,000 bottles.

In Panama, Costa Rica and in Turin, security around synagogues is strict and passport ID is required before visiting. Interestingly, in Cuba there is no security and the synagogues are open to the street and totally visible. Jewish life in Cuba is funded by the expat Cuban Jews in Panama, who support the

Orthodox community and by those in Canada, who support the much larger Reform synagogue. All of these tours are worth repeating, but this year I am working on a silk route trip to Uzbekistan and possibly Ethiopia.

In the meantime, here is a recipe from our Italian culinary tour:

## Risotto Piemontese (serves 6)

Ingredients:

- 400gm Carnaroli risotto rice
- 50 g shallot
- 1 litre vegetable stock
- 10g butter
- 50 ml cream
- 50g grated parmesan cheese
- 100 g asparagus tips (or any other vegetable you might like)
- A glass of olive oil

A glass of white wine (this is the important bit! Makes all the difference.)

# THE JEWISH PATIENT

**Scene**—St Mary's Hospital, Paddington. Any ward.

**Dramatis Personae:**

**Patient** (in bed behind curtains)

**Food Deliverer (FD):** Small buxom Turkish woman, trying her best to open a ready-to-eat meal.

**FD:** Ah, Hermolis. Jewish?

**Patient:** Er, yes.

**FD:** (Breaking into song). Adon olam, asher molach, beterem kol yetzir nivra.....

**Patient:** But, but. What? How?

**FD:** I worked at the Spanish and Portuguese Nursery school. I cooked there for five years. (Breaks into song). Hava nagila, hava nagila, v'nismecha.....

**Patient:** (Lost for words). Er. L'hitraot.

**FD:** L'hitraot. (Disappears behind curtain).

**Patient:** Starts to eat food.

**FD:** (Five seconds later, pokes her head through the curtains, wagging her finger threateningly...)

Baruch ata HaShem, Elokenu Melech HaOlam...

**AMEN!**



**Method:**

Chop the onion and lightly fry in the olive oil, add the asparagus and once the onion starts to brown add the rice. Stir this for a couple of minutes to coat the rice, then add the wine. Allow the wine to evaporate and then add the stock a little at a time... adding gradually and stirring occasionally. Cook for 15 minutes, then add the cream, stir for another 2 minutes, then take off the heat. Add the butter and parmesan. Serve and enjoy.

Shanah Tova

Aviva Preston

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Personalised dessert at the villa



# 100 YEARS OLD!

## Happy Birthday to Mollie Phillips

*Rabbi Stephen Phillips and Geoffrey Phillips*

**O**n the 15th October 1919 (which fell on Hoshana Rabba that year) and around the same time as the Ealing



together in Wallington in Surrey.

Mollie has two sons, Stephen, born in 1953 and Geoffrey, born in 1957.

It was in 1957

Synagogue community was founded, a baby girl was born in Brighton. She was named Olive but because her sister, when trying to pronounce "Olive", could only say "Mollie", that name has stuck right down to the present day.

From 1931 until the outbreak of World War II, Mollie studied violin at the Royal Academy of Music. She is proud of having played at the Queens Hall in an orchestra which was conducted by Sir Henry Wood of "Proms" fame.

Following the outbreak of war, Mollie gave up her violin studies and joined the St. John Ambulance Service as a driver, often driving during the "black-outs".

After the war Mollie did not return to her violin studies.

In 1948, she met Norman z"l, at a social event at Willesden Synagogue and they married in 1950. Mollie helped Norman run his business as a fencing contractor.

Subsequently, they ran a grocery business

that they moved to 52 Grange Road, Ealing, a stone's throw away from Ealing Synagogue.

Mollie and Norman became involved in synagogue life and, until fairly recently, Mollie was an active member of the Ladies' Guild. Mollie also did voluntary work, visiting what she called her "old dears" (who were often much younger than she was!) at a local care home. Mollie, being very independent, held many positions in business over the years.

In 1974, Norman sadly died, just a few months short of their Silver Wedding Anniversary. At the time, Norman was Master of Haberdashers' Aske's Lodge No:3362.

In 1986 Mollie moved to 45 Delamere Road, where she continues to reside to this day.

Mollie has been blessed with a long life, good health, 6 grandchildren and 13 great-grandchildren, in whom she takes great pride.

# EALING COMMUNITY CARES

*Alison Shindler*

In the past twelve months we have held seven community lunches with a combined total of 274 people attending. We continue to offer a tasty 3 course meal with no set charge – relying on our attendees’ generosity with donations to cover the costs in order that no one is deterred from attending. Thanks also to the following for sponsorship of some of the lunches – Ella Marks (in celebration of her 85<sup>th</sup> birthday), Jill Moss, Joan Michaels, Daphne Gerlis and Lilli Lerner (in celebration of their 90<sup>th</sup> birthdays).

Our varied programme of entertainment has continued: a talk on Samaritans, with a particular focus on the work done by Samaritans volunteers in prisons, a talk by Olivia Marks, Chief Executive of the Holocaust Memorial Day Trust, a speaker from Magen David Adom, Alex Gerlis speaking about writing historical fiction, a skit by our 90 year old birthday celebrants – Daphne Gerlis, Joan Michaels and Lilli Lerner, a speaker from the Community Security Trust and a speaker from “The Silver Line”, explaining about their helpline, befrienders and need for volunteers (see below for more information).

Charitable donations totalling £1,580 have been made to The League of Jewish Women, Magen David Adom, Jewish Care, CST and The Silver Line. Our team visits some members of the community during Rosh Hashanah and Pesach and keeps in touch with those who need support during times of difficulty.

Once again, we hosted residents of St David’s Home and Chestnut Lodge for Mitzvah Day in November, with 22 visitors attending and enjoying a singalong. The St David’s Home visitors took home their song sheets and sang with the residents who couldn’t attend. We also made a collection for a local food bank who were delighted with our donations.

In February we trialled a coffee morning, attended by 20 people; the feedback suggests that it would be better to hold a tea, which we intend to do in the months where we are not having a community lunch. This will start in the autumn if there is sufficient interest. Please let me know, via the shul office, if this is something you would like to attend.

Please get in touch if you would like to volunteer or need some assistance.

Thanks to the team, as always: Judith Robinson, Rosemary Grainger, Helen Mars, Joan Michaels, Ella Marks, Joyce Frankal, Ros Eger, Leslie Sommer and Estelle Jacobs.

**The Silver Line offers a confidential, free, 24 hour, 7 days a week helpline for older people offering information, friendship and advice. They can be contacted on 0800 470 8090. They also offer a telephone befriending services, a letter befriending service and group phone calls connecting people on a shared topic.**

**If you would like to find out more about becoming a telephone befriender email [volunteering@thesilverline.org.uk](mailto:volunteering@thesilverline.org.uk) or visit their website [www.thesilverline.co.uk](http://www.thesilverline.co.uk). Full training and support is given to volunteers.**



Some of the Communal Lunch volunteers and guests at tea in Alison Shindler’s garden

On the occasion of their 90th birthdays, Daphne Gerlis, Lilli Lerner and Joan Michaels performed “Three Little Maids” at a Community Lunch in December 2018, with these appropriately adapted words:

Three Little Maids from Shul are we  
Frum as Shul girl ought to be  
We’re Three Little Maids from Shul.

Three Little Maids were taught to be wary  
Of booze and fags and boys who were scary  
(And we shouldn’t mix meat with cheese—  
that’s dairy).

I’m Joan, I’m Lili, and I’m DD (and don’t I look  
silly).

We’re Three Little Maids from Shul.

Our lovely luncheons can’t be beaten  
(and they never forget me and my gluten).

So, very best thanks to the cooks and the  
shoppers  
The servers and the shleppers  
Not forgetting the caretaker and all the helpers  
We’re Three Little Maids from Shul.

*With apologies to Gilbert and Sullivan.*



### JEWISH WOMEN’S WEEK 2019

Many thanks to collectors for returning their lists very promptly this year. Ealing’s total was £1,515.00.

Although by chance Ealing’s collection has always been undertaken by members of this congregation, those contributing have also belonged to other Synagogues or none. Some have not been Jewish but have expressed

support for Israel and the variety of urgent social work carried out by WIZO. If you were not approached or know of someone who might be happy to donate to our annual collections in future, I should be delighted to hear from you.

Ros Eger  
Captain/Treasurer



# CHANUKAH

**SUNDAY 2 DECEMBER 2018**

Nearly 30 people attended a Bagel Breakfast followed by a talk by Rabbi Dr Raphael Zarum on “Maoz Tsur and the Politics of Assimilation”. As usual, he was inspiring and outstanding and everyone left humming.

In the evening, after lighting of the first Chanukah candle, the Alonim Dance Group entertained 50 people at our Chanukah Supper. Their costumes and performance were fantastic and many people joined in the communal Israeli dancing as the “finale”. A supper of salt beef, viennas and latkes was enjoyed by all. A great atmosphere and very successful evening.



**Galbi—Yemenite Dance**



**Communal lighting of the Chanukah candles**



**Debka Or Chaim—Moroccan Dance**



**Tzena—traditional Israeli folk dances**

## HOLOCAUST MEMORIAL DAY EVENTS FEBRUARY 2019

In February, Ealing Synagogue hosted students from Brentside, Villiers and Barbara Speake schools for workshops on the Holocaust. They were also privileged to hear from our guest speakers, Peter and Marianne Summerfield, refugees from Germany, and Martin Bandel, whose father survived Auschwitz. The response from the schools was very positive and we hope to host more students in 2020.



Peter and Marianne Summerfield told how their parents experienced Nazi and anti-Jewish victimisation. Peter was born in Germany and he saw the burning of homes and businesses the day after Kristallnacht (9 November 1938). His parents managed to leave Germany by train and ship to London in August 1939, just a week before the Second World War broke out. Peter told how they survived in London on borrowed money and charity. He subsequently managed to carve out a very successful life – he did national service, including active service in Egypt, went to Oxford University and trained as a solicitor. He and Marianne have five children and 12 grandchildren.



Martin Bandel spoke of his father Michael's experiences. Michael was 11 when war broke out in 1939. When he was 14 his parents were arrested and sent to separate prisons but they were released after a few months and the family was reunited. Jews were not allowed to ride bikes, buy meat, eggs or milk, or use public transport. These were part of the nearly 2,000 Nuremberg Race Laws that were introduced in Germany in 1935. Nor were they allowed to go to school. By 1943, Jews had to wear a yellow star sewn on to their clothes. In 1944, Michael and his father were taken to Auschwitz and five days later they were sent to Mauthausen. Michael's father did not survive. Some time later, many people arrived in Prague and it was there that he finally saw his mother and one of his sisters again. He did not dare ask what happened to his other siblings. Michael arrived in London in 1946 to rebuild his life. His mother and sister went to Israel to start new lives there.

# PURIM

## 20 March 2019

# Choral Shabbaton

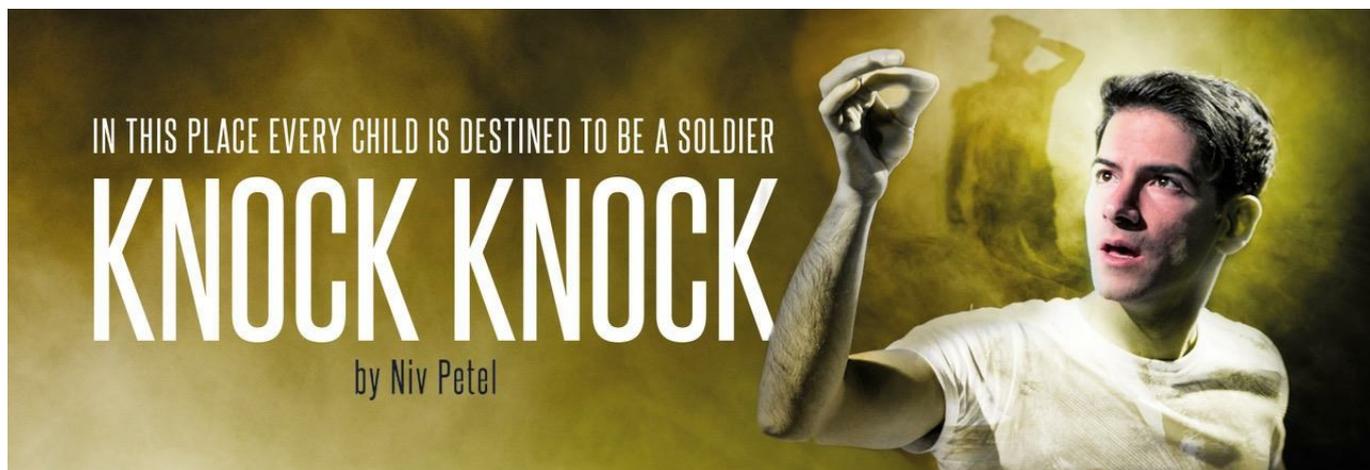


As part of our Centenary celebrations, Ealing Synagogue held its first Choral Shabbaton on Friday 22-Shabbat 23 March.

Our Scholar-in-Residence was Rabbi Lionel Rosenfeld with his choir from Western Marble Arch Synagogue. He led us in a very moving and uplifting Choral Kabbalat Shabbat, followed by dinner. On Shabbat, we had an inspiring service and a sermon from Rabbi Rosenfeld. Lunch followed with entertaining choral interludes and the day ended with a choral Havdalah.

A very memorable Shabbat.





How would you raise your child, if you knew that one day their turn will come to hold a rifle?

On Yom Ha'atzmaut, Thursday 9 May, in conjunction with the UJIA, Ealing Synagogue presented a poignant play called "Knock Knock". This award-winning theatrical production described what it's like to be a parent in the shadow of armed conflict. The play followed the journey of Ilana, a single mother whose job as an Israeli Officer of Casualty Notifications is to knock on the door of families whose sons or daughters have been lost in war. Her conflict between motherhood and duty as a citizen reaches a deafening climax when her only son chooses to serve on the front line of battle.

Written and performed by Niv Petel, this immersive physical mono-drama cuts through the thick curtain of politics to tell a story about parenthood, friendship, love and sacrifice.

A Q&A with Niv Petel followed the performance.



## ARTS AND CRAFTS EXHIBITION

### SUNDAY 12 MAY 2019

For a small community, Ealing Synagogues has a wealth of talent. On Sunday 12 May, members of the community, past and present, displayed their works of art—sculptures, paintings, quilts, photographs, pottery, embroidery, paper-card designs, musical instruments, cakes, dresses, puppets and more. Here are just a few examples.

Liorah Tchiprout, currently studying for a Masters at Camberwell College, gave a presentation explaining how she brings her Jewish identity into her work of making puppets from clay and cloth.

Our thanks to Michael Mars for organising this very successful event.



Photography: Nigel Bewley



## BAGEL BAKE

### SUNDAY 26 MAY 2019

Nigel Bewley, husband of our administrator Carole Lateman and our “resident photographer”, is a Master Bagel Baker. He led a class of bagel baking and the participants produced some very delicious looking bagels which they ate for lunch with smoked salmon.



**David Filer and Family**

**wish the Ealing Community  
a Healthy and Happy New Year**

**Gillian Livingstone and  
Family**

**wish the Ealing  
Synagogue Community  
a Healthy and Happy  
New Year  
and thanks them  
for their recent  
invaluable support**

**Michael and  
Clive Lawton  
and their Families**

**Wish the Ealing  
Community and all their  
Friends everything good  
for the New Year**

## A VISIT TO TUDELEY

*Sandie Deitsch, Richmond Synagogue*



**B**eing a lover of colour, my first reaction on seeing the Yves Klein/Bristol blue images in the windows was, “Wow!”. On the other hand, a friend was taken aback by what appeared, at first glance, to be a manifestation of Jesus created by a renowned Jewish artist.

Thanks to the combined efforts of Iryna Mushkina, Richmond Synagogue’s events co-ordinator and the redoubtable Marianne Temple of Ealing Synagogue, approximately 30 congregants of both Synagogues spent a very pleasant summer’s day, firstly at All Saints Church, Tudeley in Kent and thereafter at Sissinghurst Castle and Gardens.

A visit to a church by members of two orthodox synagogues may, on the face of it, appear an odd choice for an outing, but Tudeley is known worldwide on account of its remarkable 12 Chagall windows.

Marc Chagall said, “For me a stained glass window is a transparent partition between my heart and the heart of the world”. These words are exemplified by the content of Chagall’s works here and worldwide.

The largest and most striking window is on the east of the building and one is struck by the brilliant colouration, plus the apparent image of Jesus on a cross, a bizarre image for a Jewish artist, albeit not a representation of crucifixion.

We were given an enlightening talk about the history of the church and an introduction of the windows. They were commissioned as a memorial by the wealthy, bereaved Lord Henry and Lady Rosemary d’Avigdor Goldsmid, who lived locally in a grand mansion, Somerhill. One of their daughters, Sarah, was drowned with a friend in 1963, when aged only 21 years.



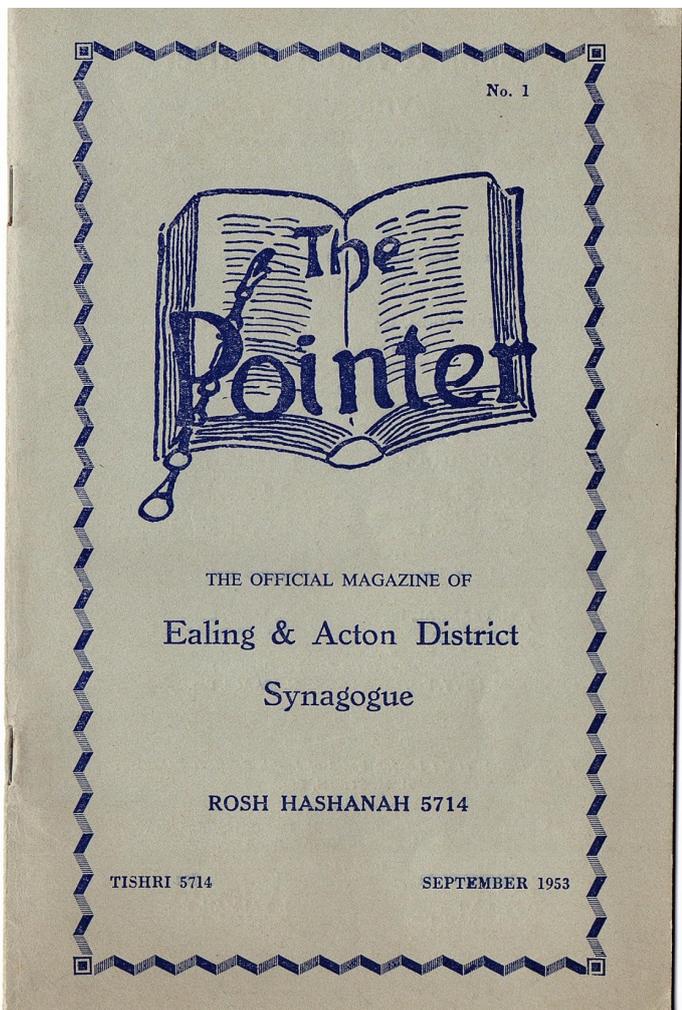
The east window symbolises death and resurrection. It portrays the image of Sarah dead in the sea, her mother holding her two daughters, the surviving daughter in bright colour, her sister a pale shadow. Somerhill also is depicted with a representation of Sarah being borne to the shore, above which a red horse carries her to a ladder leading to the figure of Jesus surrounded by angels. Red was a colour that Chagall associated with joy.

Sarah`s father was Jewish and his wife was Christian. This was how she brought up the girls, which explains the mixed messages

portrayed, not only in this window, but also in the Altar cloth which is embroidered both in Hebrew and English with the first line of the Shema.

Our guide then went on to elaborate about the content of the other eleven windows and the life of Chagall.

A most enjoyable day.



**DAVID FILER : CHATAN TORAH**

Déjà vu : A Reunion

I am very appreciative of the invitation to be this year's Chatan Torah for two particular reasons. This will be the first occasion since I left the warden's box that I will be on the Bimah with Brian at the same time—neither of us having any specific functions - merely as two Israelites!

Secondly, I will be re-united with an old friend – my TOP HAT! When I completed seven years as a warden I was told, I forget the actual source, that I was the last warden in the US to regularly wear a top hat. The last time Brian and I wore similar head-covering was on the 14<sup>th</sup> Kislev 5767 at the memorial service for Rabbi Dr Julian Jacobs z"l. We were in good company on that occasion as all the Rabbinic officiants, led by the then Chief Rabbi Jonathan Sacks, wore their traditional canonicals!

I remember once, a lady visitor told me that she was happy to see a person wearing a top hat, as she then knew who was in charge. Using theatrical terms, I explained that I was not the director of the shul services merely the stage manager responsible for ensuring that those taking an active part in the services knew the programme. HAPPY DAYS!

## *The Pointer*

TISHRI 5714

SEPTEMBER 1953

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### MESSAGE FROM THE CHIEF RABBI.

I was pleased to learn of the decision of the Ealing and Acton District Synagogue to publish a Synagogue Magazine.

The growing practice of publishing such magazines as an expression of the bond that unites the members of Jewish communities, and as a vehicle of spiritual and social communication between them, has been one of the encouraging aspects of Jewish communal life in this country and the Commonwealth in recent years.

It shows that love of Judaism, the ties that bind the Jewish people to its great heritage, is as strong and alive as ever.

May "The Pointer" prove a faithful servant of our Jewish heritage and tradition, and may the Ealing Jewish community to which it ministers prosper, both spiritually and also materially, in the New Year which we are about to enter.

ISRAEL BRODIE,  
Chief Rabbi.

*The first Rosh Hashanah magazine, "The Pointer", appeared in September 1953 and was edited by Rev. Dr. Norman Gale*



### CHATAN BERESHIT : BRIAN ROBINSON

An encounter, by arrangement, in 1963, led to the marriage in 1964 of this year's Eshet Chayil, Judith Robinson, née Sandler, to her divinely ordained beshert, me. I have had the privilege of being a Chatan on four previous occasions and have firmly decided that this, the fifth attachment, is final. I am not aware of Judith having been a Kallah at any other time. As she says, once in a lifetime is once too many!

She left a teacher training diploma course at Goldsmith's College to fulfil her designated function as a loving wife, mother, unpaid doctors' receptionist and support to the community. With my assistance she produced our offspring, Rachel, Robert and Naomi. They, together with their spouses Jeffrey, Yeva and Ilan and our grandchildren Hannah, Zoe, Maya, Lia, Ruby, Nina, Jacob and Shira, continue to give her much satisfaction and pleasure and indeed, anticipation. She admits that her work for the (now defunct) Woolwich community and the (still extant) Ealing community, is ceaseless, devoted and conscientious. It would be for others to acknowledge her many achievements.

I remain her devoted husband.



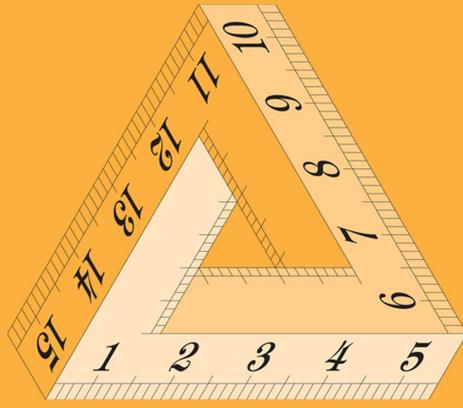
### JUDITH ROBINSON : ESHET CHAYIL

Brian, my husband and this year's Chatan Bereshit, has served many, many grateful masses as a devoted family doctor. At the same time, he has provided support for the religious, spiritual and communal needs of the shul membership in Woolwich and Ealing. The religious education that he enjoyed in Belfast enabled him to play a very active part in the life and ritual of his various shuls.

He tells me to say that his only complaint about me is that, as a vegetarian, if I do cook meat for him it is not done with love. I still hope to convert him, even after many years of failure to do so.

We thank the Executive and Council members of Ealing Synagogue for honouring us as this year's Eshet Chayil and Chatan Bereshit.

We hope to continue to serve the community to our - and we hope its - satisfaction.



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*Celebrating 40 years 1979 - 2019*

**The Executive and  
Council  
of Ealing Synagogue  
wish**

**Rabbi Hershi and  
Rebbetzen Zelda Vogel  
and their growing  
family  
A Happy and Healthy  
New Year**

**MEMBERS OF THE EALING COMMUNITY  
WISH THEIR FAMILY AND FRIENDS A  
HAPPY AND HEALTHY NEW YEAR**

**Ros Eger  
Ralph Hayman  
Isabel Kosky  
Basil and Penny Mann  
Ruth Mibashan  
Joan Michaels  
Robin and Aviva Preston  
Brian and Judith Robinson  
Anthony Scott  
James & Doria van Dellen  
Anton van Dellen  
Stefan & Kristian van Dellen**

**BEST WISHES  
TO ALL**

**JOAN AND TONY HITMAN**

**Sybil and Peter Sabel  
And Family**

**Wish all the Community**

**A Happy and Healthy  
New Year**

**Leslie and Evelyn Sommer,  
Ruth, Ron and Rachel**

**Wish the Ealing community a  
Happy, Healthy and  
Peaceful New Year**

**Estelle and Michael Jacobs  
and their family**

**Wish the Ealing Community  
a Happy, Healthy and  
Peaceful New Year**

**Judy Dembo**

**Wishes the Ealing Community  
a very Healthy, Happy and  
Peaceful New Year**

**Joyce Frankal and Family**

**Wish the Ealing Community a  
very Happy, Healthy and  
Peaceful New Year**

**Shanah Tovah  
to the Ealing Community**

**Marianne and Ray Temple**

**Shana Tovah u'Metukah**

**Marian and Edward Cohen**

**With very best wishes  
from**

**The Mars Family**

**Dawn Shestopal**

**wishes all members of the  
Ealing Community  
Shana Tova**

**Angela and Jeff Corne**

**Wish the Ealing Community  
a hearty Mazal Tov  
on the occasion of its  
100th Anniversary.  
Long may it continue to thrive.**

**Stephen and Kate Hirst and  
Family**

**Wish the Ealing Community  
a Happy and Healthy  
New Year**

**Wishing the Ealing Community  
a Healthy and  
Peaceful New Year**

**Dorothy Kochan  
with David, Sukey  
and the Girls**

**Wishing all our Ealing friends  
and the whole Community a  
very Happy and Peaceful New  
Year and well over the Fast**

**Yvonne Caplan and Family**

# TIMES OF SERVICES 2019/5780

## EREV ROSH HASHANAH

### Sunday 29 September

Shacharit inc. Selichot	8.00 am
Yom Tov and Mincha/Maariv	6.30 pm

## ROSH HASHANAH 1ST DAY

### Monday 30 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	After Musaf
Mincha and Maariv	6.30 pm
2nd Day Yom Tov	7.31 pm

## ROSH HASHANAH 2ND DAY

### Tuesday 1 October

Shacharit	8.30 am
Reading of the Torah	10.10 am
Rabbi's Sermon	11.00 am
Blowing of the Shofar	11.15 am
Children's Service	11.30 am
Musaf	11.30 am
Communal Lunch	
Mincha after Lunch	
Yom Tov ends	7.29 pm

## FAST OF GEDALIA

### Wednesday 2 October

Fast begins	5.24 am
Fast ends	7.17 pm

## Friday 4 October

Shabbat begins	6.17 pm
Mincha/ Kabbalat Shabbat	6.15 pm

## SHABBAT SHUVA

### Shabbat 5 October

Shacharit	9.30 am
Shabbat ends	7.20 pm

## EREV YOM KIPPUR

### Tuesday 8 October

Mincha	2.00 pm
Yom Tov and Fast begin	6.07 pm
Kol Nidre	6.15 pm

## YOM KIPPUR

### Wednesday 9 October

Shacharit	9.45 am
Reading of the Torah	12.15 pm
Rabbi's Sermon	12.30 pm
Yizkor	1.00 pm
Children's Service	1.00 pm
Musaf	2.00 pm
Mincha	4.20 pm
Neilah	5.50 pm
Fast ends	7.07 pm

## EREV SHABBAT

### Friday 11 October

Shabbat begins	6.02 pm
Mincha/ Kabbalat Shabbat	6.00 pm

## Shabbat 12 October

Shacharit	9.30 am
Shabbat ends	7.01 pm

## EREV SUCCOT

### Sunday 13 October

Shacharit	8.40 am
Yom Tov begins	5.55 pm
Mincha/Maariv	6.00 pm

## SUCCOT 1ST DAY

### Monday 14 October

Shacharit	9.30 am
Mincha/Maariv	6.15 pm
2nd Day Yom Tov begins	7.00 pm

## SUCCOT 2ND DAY

### Tuesday 15 October

Shacharit	9.30 am
Mincha/Maariv	6.15 pm
Yom Tov ends	6.58 pm

## Friday 18 October

Shabbat begins	5.45 pm
Mincha/ Kabbalat Shabbat	5.44 pm

## SHABBAT CHOL HAMOED SUCCOT

### Shabbat 19 October

Shacharit	9.30 am
Shabbat ends	6.50 pm

## HASHANAH RABBAH

### Sunday 20 October

Shacharit/Hoshanas	8.00 am
Yom Tov begins	5.45 pm
Mincha/Maariv	5.40 pm

## SHEMINI ATZERET

### Monday 21 October

Shacharit	9.30 am
Yizkor	11.30 am
Mincha	6.30 pm
Maariv followed by Hakofot	7.00 pm

## RECEPTION TO HONOUR CHATANIM AND ESHET CHAYIL

## SIMCHAT TORAH

### Tuesday 22 October

Shacharit followed by Hakofot	9.30 am
Yom Tov ends	6.40 pm

## Friday 25 October

Shabbat begins	5.32 pm
Mincha/ Kabbalat Shabbat	5.30 pm

## SHABBAT BERESHIT

### Shabbat Mevorachin Cheshvan

### Shabbat 26 October

Shacharit	9.30 am
Shabbat ends	6.33 pm

## CLOCKS GO BACK ONE HOUR

## Sunday 27 October

Shacharit	8.40 am
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