

The New Ealing Review

Pesach 2016/5776



חג פסח שמח

Ealing Synagogue

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**This Pesach issue of
 The New Ealing Review
 is dedicated to the memory of
 Brian Moss z”l
 דוב פסח בן חיים ז”ל
 who was the Editor of the magazine
 for many years**

Table of Contents

Chief Rabbi’s Pesach Message: <i>Chief Rabbi Ephraim Mirvis</i>	6
To be Truly Free: <i>Rabbi Hershi Vogel</i>	7
Behind the Scenes: <i>Dawn Shestopal and Michael Mars, Co-Chairs</i>	8
Documentary Evidence (Part 1): <i>Daphne Gerlis</i>	9
Idling in Retirement: <i>Edward Cohen</i>	10
Growing up in Glasgow: <i>Diane Lukeman</i>	12
Nusach and Nigunim: <i>Neil Shestopal</i>	13
A Fourth Haggadah Mystery: <i>Dr Menashe Tahan</i>	14
Pause for Thought: <i>Rachel Mars</i>	16
Ray Lowe sings the Legends of Swing	17
Aaron and the Law of Joint Enterprise: <i>Dawn Shestopal</i>	18
Alexander S Bermange and his Special Guests	19
Health and Safety Risk Assessment: <i>Michael Mars</i>	20
Purim Shpiel	21
Ealing Cares Update: <i>Alison Shindler-Glass</i>	23
Pesach Greetings	24
Times of Services over Pesach	27



Editorial

Ealing Synagogue's small but vibrant community continues to thrive. Since Rosh Hashannah last year, we have held some very successful social events including being serenaded by Ray Lowe, entertained by satirical lyricist Alexander S Bermange and his special guests, and providing our own variety show at our Purim Shpiel. There is a wealth of talent in Ealing.

Outside of shul activities, there has been a theatre trip to see "The Pianist of Willesden Lane" and a visit to the Houses of Parliament, which were both very well attended. We hope to organise a few more similar trips over the next few months.

New faces are always welcome to our shul and we are always trying to find ways of promoting Ealing Synagogue and reminding people that we are still here!

At the moment, we are hoping to start an Israeli scouts group in an effort to encourage Israelis living in and around Ealing to use our hall and give them a focal point where they can socialise and hold simchas. Israelis are not known to be shul-goers but perhaps they will introduce some Israeli joie-de-vivre and bring a new impetus into our community.

As a place of prayer, Shabbat morning attendance has been variable but we do still manage to get a minyan, although late arrivals mean a later start and ending later than preferred. At Pesach and other Chagim, some regular congregants take the opportunity of going away which leaves a dearth of people to make up a minyan (we're working on the ladies contributing more to services). So even if you're not a regular shul-goer, please come just once in a while. We would love to see you.

"The New Ealing Review" is an expression of our communal life, personal reflections and cultural interests. We try and include a variety of articles, which we hope will appeal to our readers. If you would like to write an article for the magazine on any subject that you would like to share, please contact a member of the committee.

In the meantime, we wish you and your families Chag Pesach Kasher v'Sameach.

"The New Ealing Review" Committee

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



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The Chief Rabbi's Message for Pesach 5776

Education has always been at the heart of Jewish life and never more so than at Pesach. Socrates once sounded a fascinating note of caution about education, describing it as "the kindling of a flame, not the filling of a vessel." That is to say that while creative educational programmes at home, in school or in the community are important - if they have no long term impact on our lives, they have been of little value.

Pesach Sedarim are precious family gatherings that provide significant educational experiences. Hopefully, we leave our Seder tables better informed, often on an emotional and spiritual high.

But, as with any educational experience, so much depends on the follow-up. There is every danger that our Pesach experiences, however impactful, will, in the course of time, become a distant memory to which we return only at further Sedarim in subsequent years.

Our Sages teach, "Lo Hamidrash hu ha'ikar, ela hama'ase" - Study is not the main objective, rather, the action that arises from it. Once empowered by greater knowledge, we have a responsibility to translate our deeper understanding into meaningful action.

At Pesach we learn the most central and powerful lesson of all - that we were granted the gift of freedom. But, the lesson itself is an empty one if we fail to embrace that freedom and take full advantage of it. We are blessed to live in a country that safeguards our religious freedom in strong and vibrant communities, with no limits on what we can achieve together.

This Pesach, as we sit around our Seder tables, just before we wash our hands for the meal, we will read a passage which blesses the Almighty - "Asher ge'alanu vega'al et avoteinu" - Who has redeemed us and our ancestors? It is a phrase which appears, at the very least, to be in the wrong order. Surely Hashem redeemed our ancestors before us. Why is our own redemption mentioned first and to what redemption is it referring? Our Sages refer us back to the passage in the Haggadah which points out that, in every generation, it is our duty to regard ourselves as if we had personally left Egypt. Taking this one step further, we recognise that each one of us is privileged to benefit from our freedom, which comes with a responsibility to make a truly positive impact on the world around us.

This year, when you reach that part of the Seder, please stop for a moment and make a commitment, either individually or as a family, for the year ahead. Commit to an extra hour every week of precious family time. Commit to a few hours every month, volunteering for the benefit of those who need our help. Commit to an hour of Torah learning every week. Commit to regularly performing one extra mitzva. Commit to helping people in Israel or on the other side of the world. Make a commitment so that at next year's Seder, and every subsequent year, you can look back as a family and say: This is how we have made the most of our freedom.

This year, let us guarantee that education will be accompanied by action and freedom by responsibility.

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

With blessings and every good wish,



Chief Rabbi Ephraim Mirvis
April 2016 • Nissan 5776





To be Truly Free

Rabbi Hershi Vogel

The festival of Passover is listed in the Torah as one of the three major pilgrimages. Whilst it is the first one listed, it is linked with the other two, Shavuot and Succot. Each of these festivals has an element of the exodus of Egypt. Passover is all about the Egyptian slavery and its Exodus; Shavuot is the culmination of the exodus and Succot is a reminder of the protection that the Children of Israel received.

Deuteronomy (Chapter 4, verse 34) has an interesting verse: "Has any God ever performed miracles to come to take for himself **a nation from amidst a nation** with challenges, with signs, and with wonders, and with war, and with a strong hand and with an outstretched arm, and with greatly awesome deeds, such as everything that God, your God, did for you in Egypt before your eyes?"

The double expression 'a nation from amidst a nation' says we were a nation that was segregated, living in our own land, speaking our own language with a unique dress code, but also subject to another people and dependent on them. So how do we detach ourselves, making ourselves free, and derive a message for future generations?

Our Rabbis compare this situation to a mother carrying a child and how every aspect of its life depends on its mother. This is what it was like for the Jewish people in Egypt, being a unique nation on the one hand, but on the other, being utterly dependent on the Egyptians, making it appear as if they also worshiped the Egyptian idols.

The way to freedom and getting out of the umbilical relationship with Egypt was to bring the Passover sacrifice. How did that bring the bondage and attachment with the Egyptians to an end? If we are meant to derive a message for future generations, is this really going to help us obtain freedom?

The Jewish people were commanded to take a sheep, an Egyptian god, to slaughter and then eat it. The courage of the Jewish people brought about freedom from the Egyptian nation. Demonstrating that they were not deterred by intimidation or a hostile response from the Egyptians, made the Almighty see that they were worthy of freedom.

We try to create freedom in our lives. It is not uncommon to hear people say that they need a break or a holiday. Is that freedom? Have we seriously given thought to what freedom is all about? Do we really want freedom? Let's look at a scenario whereby we manage to experience a holiday. Imagine being on an island with no one around, alone time, no one to bother us, bliss!

However, if we seriously think about it, loneliness will eventually set in, we may become hungry, we might get bored and we may need assistance. Is this real freedom? With all the best amenities, we still need to be with people, we need to rely on people, and in today's world we need our gadgets, our iPhones, iPods, iPad, iMacs etc. We can't be without them.

Today we definitely don't realise it; we are submerged and subservient to what is going on around us and hardly switch off.

In truth, we are slaves to the people around us and to what is going on around us.

So how do we obtain the freedom we desire and need? Take a look at the festival of Pesach and detach ourselves from the materialism, behaviour and bondage of the world to reach the true goal. Let us not be slaves to slaves but a slave to the Almighty by enriching ourselves with the beauty of what is important in life.

The festival of Passover provides a rich heritage giving us the tools to switch off and become free. Shabbat is another excellent and beautiful example where from Friday sunset until Saturday night fall we focus on family and community and leave all the modern distractions behind, giving us a chance to come to Synagogue and obtain real freedom from all the external forces that we are slaves to.

Once Shabbat has been tasted suitably, one realizes how special and important it is for our freedom. Ultimately, when we attach ourselves to the more important things in our lives, we definitely feel freer and appreciate the important things in life.

Have a wonderful Pesach.



Behind the Scenes

*Dawn Shestopal and Michael Mars
Co-Chairs of Ealing Synagogue*



It has been an interesting and busy year. What has impressed us most is the dedication of so many in our small community to ensure that the synagogue functions at both a religious and social level to a very high standard.

The Shabbat services, Sunday Shacharit and Yom Tovim require considerable planning and, like all things that appear to run smoothly, it is because the work has been done in advance by our wardens, in discussion with the Rabbi. With few exceptions, there is a minyan; who can refuse the invitation from our Honorary Chazan? Likewise, weekly kiddushim require a group of hard working women, who organise the shopping, delivery and, of course, the Kiddush rota. We should take none of them for granted. A once monthly D'var Torah has proved to be successful and we receive regular reports from our representative on the Board of Deputies (BOD).

The weekly newsletter is a regular feature and alongside the website, keeps us all in the picture about events, services, simchas and, sadly, sometimes deaths.

Security issues continue to engage us with regular contact with the CST. We need to remain vigilant.

A solid core of members attend the Association of Jewish Refugees (AJR) meetings on the first Tuesday in the month.

The annual Civic Service was well organised and our guests, including two MPs, were delighted to attend.

The Ealing Cares Committee ensures that the sick and disabled receive visits and a delightful

community lunch is provided every two months. If you haven't been to one, you should.

Social events continue, all put together by an active Social Committee. Israeli dancing is a weekly activity. The elegant library is cared for quietly and efficiently.

Our Financial Representative checks into the office during the week and our caretaker is often to be found out of his contractual hours busying himself with house duties. He is always approachable.

School visits continue on a regular basis throughout the year and many volunteers support these. The Mitzvah Day event continues to be successful.

Of course there is the Board of Management. The system of shared responsibilities for the various portfolios seems to work well, permitting cover for holidays and sickness.

So, for a very small community we do well.

We wish to thank all those who play an active part to ensure that we continue our vibrant and thriving shul. We have deliberately named none and hope we have left none out!

Enjoy a Kosher and Happy Pesach.

Dawn Shestopal and Michael Mars

DOCUMENTARY EVIDENCE (PART 1*)

DAPHNE GERLIS

At a recent Board meeting, a check was made as to whether the synagogue marriage registers had been returned to the shul after a recent wedding.

I remarked, en passant, that some years ago I discovered the Grimsby Synagogue Burial Registers in a non-Jewish house in Ruislip - gasps all round - Grimsby? Ruislip? Non-Jewish?

This is the story:-

In the late 1980s, coming to live in Ealing after 50 years living in Grimsby and seven years in Leeds, the last thing I expected to see on the front page of the local free paper was the picture of a long-deceased member of the Grimsby Synagogue. The report featured a Mr Nathan Blau, in charge of an organisation which re-cycled used furniture, which was then sold to needy people at a fair price.

It didn't make sense to me, as the Nat Blau (as he was known in Grimsby) I remembered, would have been getting on for 90 and this picture was of a young man. But the likeness was uncanny and the name was the same. I managed to trace him and spoke to him on the telephone. Yes, he certainly had a connection with Grimsby - he was born there. He was quite taken aback when I asked if his father was Leonard or Ronald. It was Leonard, who was the son of Nat, with whom I had been at school and Cheder at the same time. I knew that his father had "married out" and he told me that he had been brought up in a completely non-Jewish home but was very interested to learn about his Jewish family. He visited us and I was able to tell him about his grandparents and uncles. I went to school with his father's cousin, so there was much to interest him.

Quite en passant, he mentioned that he had in his possession the Grimsby Synagogue Burial Register. Leon and I looked at each other disbelievingly, and I explained to Nathan that this couldn't be, as we had recently been looking for the Burial Register for our book on "The Story of the Grimsby Jewish Community" (available on Amazon).



Sir Moses Montefiore Synagogue
(Grimsby Synagogue)

"But I have", he insisted.

Then a little bell rang in my head and I remembered that in my childhood, his grandfather had been the secretary of Chevra Kedusha (Burial Society). Could his claim be true? In which case, what was the book in Grimsby?

Some days later, we visited Nathan at his home to see this register and he produced the original Grimsby Synagogue Burial Register, dating from the end of the 19th century. There it was, the entries written in impeccable copperplate handwriting. The register in Grimsby was a copy. The original had obviously disappeared at some stage. Was it when his grandparents had been bombed out during the war, or maybe this Nathan's father had inherited a box of papers and documents on his father's death? Sadly, he had also died. So we will never know.

He agreed to return it to the Grimsby Synagogue as long as he could photocopy family entries, and it now rests safely in the community archives in the Grimsby Public Library.

So do please remember: documentary evidence is so important. Don't throw away papers, be they letters, accounts, Cheder reports, etc. Each piece of paper helps to paint a picture of a perhaps now-disappeared, once historic community.

**Part 2 will be featured in the next Rosh Hashannah edition of "The New Ealing Review".*

Idling in Retirement

Paperweight and JLiving—Can they be of help to you?

Edward Cohen

As many of you know, I was appointed a District Judge in 1993. In its infinite wisdom, Parliament decreed that Judges appointed at that time had to retire aged 72, so I had to retire from full time judicial work in July 2011.

In May that year my wife, Marian, felt that I should look for additional occupation when I retired, and thus keep me away from under her feet. “What about the Jewish Volunteers Network?” she suggested. So I looked on their website. The ones that caught my eye were the Jewish Community Housing Association, and Paperweight. This latter intrigued me: I had not heard of it and it helped Jewish people, who could not cope with paperwork due to old age, or possibly the trauma of going through a divorce or bereavement.



JCHA wanted persons with experience of business and running an organisation to act as Trustees of their Board of Management to oversee the Chief Executive and other employed staff. So I applied to both, and was invited to attend interviews with the chief executive of both groups. I satisfied their requirements. I attended a Paperweight training course; JCHA invited me to attend three Board meetings. So, late in December 2011 I became an authorised volunteer for Paperweight, and in June 2012 I was appointed to the Board of Directors of JCHA.

In addition, on my formal retirement from full time judging in July 2011, the Lord Chancellor decided that I was just the person they wanted to appoint as a Deputy District Judge

for two years. I now had three strings to my bow: judging, Paperweight and JCHA.

Paperweight started in 2010 to help

people with paperwork. To reduce the household worries after divorce or death of a partner, we adopt the following stratagems:

We meet the client to assess the problem; we may intervene on the client’s behalf, e.g. with aggressive creditors, procedural correspondence from councils or utilities (gas, electricity, water, telephone), Inland Revenue, etc. If we cannot deal with the problem, we introduce the client to outside expert help and may accompany them to appointments. We help the client to keep their paperwork in order, and educate them as to how to create a proper filing system and to manage their affairs.

Our advice and suggestions cover such things as:

- Changing the car insurance to their own name;
- Helping to unfreeze bank accounts frozen by reason of the death;
- Teaching clients how to search for the best utilities deal;
- Guiding them through the Benefits maze;
- How to pay less Council Tax because they are now single;
- Sorting out their budgets so that the most essential bills are paid;
- Finding appropriate care facilities and other community services.

(Continued on page 11)

(Continued from page 10)

We are not authorised to give legal advice, nor are we authorised financial advisers. The services of Paperweight are free and there is no pressure to make a donation, although they are, of course, welcome. Their HQ is in Bell Lane, Hendon.

Jewish Community Housing Association is now known as jLiving. This year is its 50th anniversary. In 1966, at least two momentous events occurred; England won the Football



Ellis Franklin Court, St John's Wood

World Cup and there was a merger of the B'nai B'rith Housing Association and the Jewish Board of Guardians Housing Association to form JCHA. In 2014, JCHA adopted the new trading name of jLiving. At present, JCHA has almost 500 houses or blocks of flats, providing sheltered accommodation for the Jewish Community. Where jLiving cannot fill all units with Jewish tenants, they are obliged to offer the spare units to the Local Authority. The blocks are situated in London and the Home Counties, and there is one in Margate, but none in Ealing. The HQ of JCHA is situated in Harmony Close, Princes Park Road, Golders Green.

The properties are classified as social housing, so rents are cheaper than in the private housing sector. Rents are fixed by the local authority, and can only be increased by a limited amount each year. The Chancellor's first Budget after the last General Election decreed that commencing April 2016, Housing

Associations must reduce rents by 1% annually for the next four years. At time of writing, (January 2016), this is still under consideration.

Most living units are one bedroom flats with living room, kitchen and bathroom, although there are some two bedroom flats. They are designed for people who can look after themselves, but most blocks have a resident manager, who visits each resident at least once daily. Each flat is renovated before letting, and fitted with kitchen units; some are also given new carpets. Each unit also has emergency call equipment and there are laundry facilities on each site.

jLiving does not provide residential or nursing home care. However, if tenants are ill, there is some measure of support for both medical and mental illness, and the managers work closely with care workers and the local authority's Social Service departments. At least two former Ealing Jewish residents now live in JCHA flats, and, I believe, are very happy.

If you are considering moving to sheltered housing and would like to see what jLiving can offer, you can look them up online or call 020 8381 4901. If you wish to take the matter further, you will be invited to fill in an application form and, if considered to be provisionally acceptable, JCHA staff will interview you at home. Once approved, you will be put on a waiting list with a points system, until a suitable flat becomes available. If you do not like the flat or location, you may refuse and wait for the next offer. But if you refuse three times, unfortunately you go back to the bottom of the list.

Contact details:

Paperweight:

Email: admin@paperweighttrust.com

Tel: 020 8455 4996

Growing up in Glasgow

Diane Lukeman

What do you do when you are trying to write about the past and cannot recall much? We belonged to Netherlee and Clarkston Shul, so I put that into Google and came upon an article and photos of the deconsecration, which took place on July 12 2012, after 70 years. Among the pictures (all stamped Jewish Telegraph), I was



Netherlee and Clarkston Synagogue
(photo courtesy of the Scottish Jewish Archives Centre)

astonished to find one of 95 year old Jack Zimmer with the caption, 'one of the first cheder teachers'. What an inadequate description of the teacher I remember so well - the only cheder teacher I remember. He provided me with the basis of my Jewish knowledge, taught us sympathetically and thoroughly. His day job was teaching somewhere in the area. As well as the usual curriculum, we learned how to daven – girls and boys both. We were taken into shul, on to the bima where we could take a turn to daven Mincha or Maariv. The only congregation was the class. At this point, I turned to my bookshelves and found two books – prizes from cheder, signed by Jack Zimmer, MA, Headmaster. One is my Haggadah which I use every Pesach and the other, "The World Over Story Book."

Any other memories of that era are few. Netherlee and Clarkston Shul was one of the later Glasgow shuls and was founded around 1940. We joined it when we moved, in 1948, from more urban Battlefield to more suburban Muirend. Before that, we attended, mainly on festivals, Langside Synagogue in Niddrie Road

where my maternal grandparents were members. We were not regular shul-goers. As was customary at that time, my father worked on Saturday in his uncle's upholstery factory and later in his own business.

My earliest memories are of cheder and shul in a shoe shop – presumably a *former* shoe shop. The shul building opened around 1950. It was all on one level – no women's gallery. I do not recall a mechtiza or even any discussion of that. I attended cheder on Tuesdays and Thursdays after school and on Sunday mornings, and went more regularly to shul on Shabbat. I recall that my friends and I spent time before and after lessons in a sloping overgrown field at the side of the shul. (Last time I looked, it had become level with smart tennis courts.) We called it Little Switzerland and created many adventures there. That must have been in the summer, because I recall walking home in the dark during the week and arriving home with very cold hands and feet, in spite of gloves and boots. We shared in the Yom Kippur tradition of the youngsters, walking from synagogue to synagogue in the afternoon to meet up with friends. Before



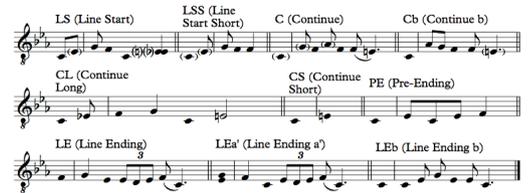
Langside Synagogue

Pesach and Rosh Hashanah, I was taken by my mother to buy some new clothes. Girls in those days and into our teens wore hats and gloves – always to match whatever else we were wearing.

I mentioned to one of my brothers that I was struggling with remembering our cheder days. He told me that he recalled the issue of Shabbat morning shul attendance in winter.

NUSACH AND NIGUNIM

Ealing Synagogue's Shaliach Tzibor, Neil Shestopal



Nusach is a word which defies translation. It is the melodic style which is traditional to each of the diverse communities which together comprise the Jewish world. Ashkenazi, Sephardi, Chasidic, Yemenite and so many others each have their own particular nusach and, in most cases, varied nusach which individual congregations have adopted for generations.

The Shaliach Tzibor, (Chazan) will lead the service in the nusach which is the minhag (custom) of the community. So, for example, the Ashkenazi nusach is more melodic than the Sephardi nusach, which is usually chanted.

Nigunim are the melodies themselves, whether sung by the Chazan or the congregation in unison with him. Many of these were composed centuries ago, yet endure till today. A certain Reverend Wolf Shestopal was a composer of liturgical melodies. I like to think of him as an ancestor.

An example of a traditional nigun is the Kol Nidrei prayer, which is sung with only minor variation in every Ashkenazi Synagogue. By contrast, other melodies are traditional to individual chazanim or communities. A good example of this is the prayer, "B'Rosh Hashanah" which is sung in Ealing Synagogue. The particular melody was

introduced by Rev. Louis Goldberg z"l and that, together with most of the other melodies in the Yamim Noraim, have become the Ealing tradition. For years after his retirement, visiting Chazanim would adopt their own melody, but had to step back while the community sang the melody which was more familiar to them.

The role of the Chazan is to lead the community in prayer and to honour the congregation by singing melodies with which they are familiar, so that they may participate with full heart in the service, thus enhancing the spirituality of the occasion.

The problem was about the short days leading to early football match kick-off times. This was before the days of floodlit football stadia. One member of our congregation was called on regularly, when there were home matches, to daven Musaf. He was said to hold the record for managing this in 12 minutes!

Of course, for we girls our positive cheder experience was the end of our Jewish education in cheder. We did not have any ceremony of Bat Mitzvah, Eshet Chayil or anything marking our growing up. That was particularly hard for me as the middle child of two brothers, who performed their Bar Mitzvah portions and had parties for family and friends. My education continued in Habonim, where I learned to speak Hebrew – not just read, write and translate Tanach. It has, of course, continued in the many different ways since then.

Before I finished this article, I opened the book that has been on my coffee table for about 18 months - Jewish Glasgow: An Illustrated History - a publication of the Scottish Jewish Archives Centre. This gave me some

interesting background. The first shul in Glasgow was opened in 1880. Garnethill Synagogue (*right*) opened in 1897 in the West End of Glasgow and was seen as the "establishment" synagogue. With the move of the Jewish Community away from the Gorbals, when the area was redeveloped, to the south of the city rather than the west, more synagogues opened in that direction.



I wish to share with you another item from that book. There was an attempt at the formation of the United Synagogue of Glasgow in 1898, with effective leadership given to Garnethill. This broke up in 1906 with 'disputes about Shechita and the cost of burials for poor immigrants'. In 1908, Gorbals Jewry invited a rabbi from Russia to be their community rabbi. This was Rabbi Samuel Hillman, great-grandfather of Eli Hillman, a member of Ealing Synagogue – and my son-in-law.

A FOURTH HAGGADAH MYSTERY AND ITS HISTORY

Dr Menashe Tahan

The question I'd like to address on this occasion is whether it is conceivable to be celebrating one of the great events in the history of a nation, such as its liberation, whilst totally ignoring the hero of that redemption. It would seem utterly incomprehensible. Astonishingly, we do exactly that on one of the most festive nights of our calendar, on Seder night. We sit around the table and read the Haggadah, mentioning an array of our sages and quoting their comments, ethics and customs, but totally disregarding our great leader Moses, as though he had played no part in our deliverance. All night we refer to him only once, in a single phrase - a quotation from the Bible (Exodus 14:31), which reads "and they (i.e. the children of Israel) believed in the Lord and his servant Moses". That is all and no more. What is the reason for that and how could it have happened? To unravel this mystery, we need to delve once more into our history, but this time into our past in Babylon, since the Haggadah was edited there, in the academy of Sura.

"Yehud Medinta", the Jewish state that we call now "The Second Temple" was established as a spiritual state ruled by holy men, the Cohanim. The High Priest was the head of the state. He was aided by a "Supreme Council" of 120 leaders. These members of council were priests, prophets, pious elders, Torah scholars and scribes. They ruled on all questions pertaining to Jewish life - religious, social and economic - creating a holy state for holy people.

As such "The Jewish State" flourished in every respect and became the national and spiritual centre of our people, and the hub of Jewish learning the world over. The State's illustrious position prevailed for the next 700 years, until the compilation of the Mishnah in the year 200 C.E. and the death of its editor, the great sage, Rabbi Yehuda Hannasi. After this, the academies in the Jewish State, regrettably, began to decline.

Throughout the lengthy 700-year period, the ancient Jewish community in Babylon recognized and supported the State and its academies with all its might, but played only a subordinate role in national Jewish life. However with the deterioration of the leadership in the Jewish State, the Babylonian community once more took the spiritual direction of the Jewish people into its hands and heart. By that time, the community had reached a peak in its population and cultural activity. It had succeeded in establishing a superbly organized Jewish life. Its

ultimate authority was vested in the "Resh Galuta" (Head of Exile), or the "Exilarch". He was granted complete political autonomy in managing all affairs of the Jewish community. The holders of this supreme position were always descendants of the Royal House of King David, thus endowing the office with royal prestige and power. The Exilarch lived in absolute luxury, befitting a king. The Jews of Babylon gladly paid for this display of splendour because it symbolised their autonomy and internal independence. They were almost a state within the Babylonian state.

Likewise, the spiritual life of the community was extremely well organised. All children studied Torah in the synagogues. The adult population worked for 10 months of the year to provide for their families, but the remaining two months (one before Passover and the second before the High Festivals) were dedicated to Jewish studies within academies established by the Euphrates. First founded was the academy of Nehardea, then of Sura and later of Pumbedita. At that time two great scholars headed these academies, Mar Shmuel and Abba Areka. Both had studied under Rav Yehuda Hannasi in the Jewish State, and had helped him compile the Mishna. On returning to Babylon, they began vehemently pursuing advanced Talmudic research. They organised annual seminars for the adult population during the two months of learning, at which they offered a comprehensive and detailed presentation of the Talmudic research carried out in the year. In this way our sages enabled thousands of people to become well-versed in both the theoretical background and the practical application of the Halacha.

The exceptional efforts of the Babylonian academies continued unabated for 300 years. By the end of this period, in the year 500 C.E., they had completed the compilation of the Babylonian Talmud, which was and still is an inexhaustible spiritual reservoir for our nation, a handbook to the highest moral and ethical standards. Its contents harbour a most advanced sense of justice and social responsibility, far surpassing anything instituted anywhere else in the world. Since its compilation the Talmud has been the main guiding source to the Jewish people the world over. It has been steering us for the last 1500 years and it will continue to do so for eternity. It has provided us with our means of survival, to this very day.

(Continued on page 15)

(Continued from page 14)

Apart from compiling the Talmud, the academies of Babylon continued to be the centre of Jewish learning, providing religious authority and leadership to the Jewish world for 800 years.

So who might wish to undermine a community like this? Shamefully, it was one of us and a descendant of King David. A man by the name



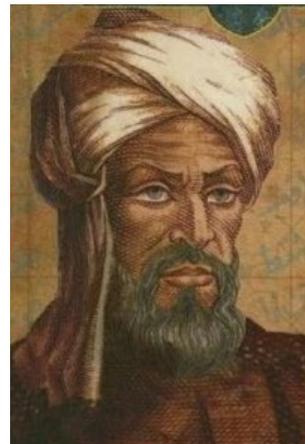
Anan Ben David

of Anan Ben David. Anan was destined to be Exilarch of the Babylonian Jewish community. But the heads of the academies, the Geonim, doubting his piety, appointed his devout brother Yoshiahu, in his place. The Muslim Caliph in Bagdad at the time was Abu Jaa'far Al-Mansoor, who admired the ancient community, confirmed Yoshiahu in office. But Anan refused to recognise his brother's election and rejected the sages' authority. His supporters set him up as their own Exilarch, splitting that distinguished community. They formed a sectarian order named the "Ananites" at first then "Karaites" later. As a result, Anan was arrested (on 767 C.E.) for defying the Caliph's decision, and was expected to be sentenced to death. But whilst in prison he met another rebellious inmate, a Muslim theologian called Abu Hanifa, who planned a cunning defence strategy for Anan. He advised him that his only means of reprieve was to claim that he represented a different faith, distinct from Rabbanism. He suggested that at his trial Anan should bow to the Caliph and address him as "Prince of the Believers", like a loyal Muslim, and then ask the Caliph if he approved his brother as Exilarch of one faith or two? When the Caliph responded "of one faith alone", Anan was to tell him that his faith was decidedly different from that of his brother, and, therefore, that he was in no way renouncing the Caliph's authority. Anan proceeded accordingly and advised Al-Mansoor that the main difference between his religion and that of the Jewish sages was that they never recognised Islam nor accepted Muhammed's prophesies, whilst he and his followers did acknowledge them. He declared that they had already adopted several doctrines which resembled those of Islam. In addition, he gave the covetous Caliph a huge sum of money as a gift.

The Caliph was absolutely delighted with the existence of a Jewish sect which recognised Muhammed and his faith. Consequently he freed Anan, directing his wrath instead towards the Jewish community and its leaders.

The betrayal of Anan ben David shook the whole of Israel. Total dismissal of our sages' authority, the Tanaim, Amoraim, Geonim, The Mishnah, Gemara, Talmud and 1300 years of Jewish scholarship, for the sake of personal ambition, was utterly abominable. In place of these, Anan adopted the Torah alone, just the Scriptures as the sole and direct source of Divine Law, with complete repudiation of the Oral Law. However, who could accurately interpret the Holy Scriptures other than the rabbinic scholars? The lack of such sages among the Karaites, together with the freedom allowed to each individual to interpret the Torah in his own way, eventually led to much confusion within the sect.

Given all this, our sages considered the Karaites to be a dangerous faction, which had split and misled Israel. They vigorously attempted to halt the growing threat of the movement,



Abu Jaa'far

disproving their false views, perversions and distortions. Successive sages perpetuated the attack in every legal way possible. In the same way when Rav Amram Ben Sheshna, the Gaon of Sura, came to edit the Haggadah, he found that the Karaites were basing their Passover festivities solely on the Scriptures, thus focussing on Moses alone, and excluding our sages' teachings.

In order to oppose the Karaites, he created a contrasting Haggadah founded on the Oral Law alone, and therefore, concentrating exclusively on the teachings, comments and customs of our sages. Accordingly he filled the Haggadah with passages from the Midrash, Mishnah, Gemara and Talmud.

In doing so Rav Amram meant to send a powerful message to the Karaites that we, the Jewish people, are resolutely faithful to our sages and that there could be no substitute for them. Even when we celebrate the Exodus, we need their wisdom and guidance, as they are

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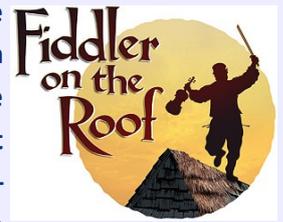
Pause for Thought on “Surprising Encounters” - BBC Radio 2, January 2016

Rachel Mars

If you'd pulled up alongside a particular London minicab at a particular red light last Sunday evening, you may have seen the driver and the passenger engaged in what might have looked like an argument, arms flailing, mouths animated. But if you rolled down your window and listened, you would have heard that they were in fact singing, dueting passionately.

I was taking a cab home from the community centre where I sometimes work. The driver who picked me up asked what this place was. 'It's a Jewish cultural centre' I said. 'Well, Jew-ish. It's for everyone really'. 'Oh' he said. And then went very quiet. After a considerable pause he suddenly broke out in song 'Sunrise! Sunset! Sunrise! Sunset!' He told me he'd left his home in Kabul ten years ago, escaping war and uncertainty. He had moved into a room in London where the previous occupant had left behind one DVD - 'Fiddler on The Roof'. He had used it to learn English and now could recite the whole thing off by heart, and sing all of the parts in all of the

songs. We talked about the music and culture in Afghanistan, the Afghan sense of humour and then we got down to the nitty-gritty – what was the best number in 'Fiddler on the Roof'.



It is encounters like this that give me hope for human connection, and blow my assumptions about difference getting in the way of our relationships well and truly out of the water. A small Jewish woman and an Afghan man crossing a city, singing songs about a family escaping conflict, both he and I brought to this moment by our own acts of fleeing (his journey to the UK, my grandparents' journeys generations before). As the lights changed and we belted out 'Tradition', the sadness at the cycles of war that displace us was eclipsed by the joy of this surprising affinity.

(Continued from page 15)

always vital to the unity and the eternity of Israel.

In conclusion, there can be no justification for rejecting the Oral Law and the leadership of our sages. The Oral Law is the most authoritative legal code, whose status is level with that of the Holy Scriptures. It adapted the laws of the Torah to everyday life. It is the Torah in practice. The Oral Law served as a unifying force, linking the Jewish people together across the diaspora, from country to country and from continent to continent. At the same time our sages, since the Babylonian exile and throughout the ages, were central to an eternal spiritual bond and indestructible source of life, more enduring than any material basis could provide, for national existence. To reject them both was detrimental to the long term survival of the nation. It was vital, therefore, in order to stem the tide of Anan's sectarianism, to show staunch solidarity with our spiritual leaders and strong adherence to their guidance. For this reason, basing the Haggadah entirely on the

Oral Law and the sages' teachings was not only defensible but essential. Omitting Moses from the Seder festivities does not detract from our love and admiration for him, his achievements and his teachings. We passionately celebrate them all year long. But when the unity of Israel and its long-term survival were in jeopardy, drastic measures needed to be taken. It was precisely this which fuelled Rav Amram Ben-Sheshna's radical alteration of the Haggadah.

It would be most gratifying to learn the historic lesson of Rav Amram and endeavour to root out sectarianism from our midst today. It is lamentable to find our community fractured into several denominations. That is not the Jewish way. It is definitely foreign. In my opinion, we have to strive once more to achieve total unity and solidarity, as before. It is imperative to our existence. It is the only way to guarantee our continuance as an eternal race, exemplary people and a light for all other nations, as we have always been and surely we continue to be, indeed up to this very day.

Ray Lowe sings Legends of Swing—Sunday 15 November 2015



Over 90 people came to an evening of supper and song with Ray Lowe singing songs of Frank Sinatra, Bobby Darin, Dean Martin, Sammy Davis Jr and more. He serenaded Mollie Phillips (*top right*) and Dorothy Kochan (*right*) and some people spontaneously tripped the light fantastic. Thanks to everyone for making this such a successful evening.



Aaron and the Law of Joint Enterprise

HH Dawn Freedman

The law of joint enterprise covers cases where the defendants are “in it together”. For example, the driver of a getaway car or the lookout for burglars are just as guilty of burglary as the men who entered the house and brought out the loot.

It has been used to good effect where a number of people participate in a criminal act and it is not possible to identify what each did. So, for example, if six youths attack a victim, some punching, some kicking and some hitting him with an iron bar, and he suffers really serious bodily injury, each is guilty of what is called in the trade “GBH”.

The test has always been, “Was the Defendant party to a joint plan to commit the offence, and did he intend the crime to be committed, or foresee that the offence might be committed?”

A recent Supreme Court judgement abolished the foreseeability test, except as evidence of intent. The Defendant must intend the crime to be committed.

In the light of this, Rabbi Vogel raised the question, “Would Aaron have been guilty of the offence of creating a graven image by acting in a joint enterprise with the Children of Israel in creating the golden calf?”

Leaving to one side the defence that they had not yet received the Ten Commandments, which could have been countered by the argument that they had knowingly agreed to accept anything

Hashem commanded, we have to decide whether Aaron intended to work with them to create a false idol to worship instead of Hashem.

According to Rashi, there is firstly the possibility that Aaron was stalling (my word, not his) by telling them to collect their wives’ golden jewellery and pull their earrings out of their ears. Did he think there is no way that their wives will let them do that? But when they brought the gold, it was he who made the golden calf. Did he do it slowly? Then, when it was finished, he built an altar; then he said, “Tomorrow we will have a party.” Was he still playing for time, hoping that Moses would get back before they started worshipping it?

Secondly, did he originally think that the people only wanted a replacement for Moses, not Hashem, and they did not intend to

worship it as Divine?

It may well be that on the foreseeability test, given Aaron’s actions, it could be inferred that in participating in the creation of the golden calf, he must have foreseen that the Children of Israel would worship it, but on the new test of intent, there is substantial evidence to show that he did not intend this outcome.

Clearly, Hashem gave him the benefit of the doubt, because, despite his actions, Aaron is allowed to retain his role as High Priest.

The verdict is yours.



Alexander S Bermange & Special Guests Sunday 31 January 2016



Alexander S Bermange and his special guests, Kim Ismay and Lucy May Barker, entertained Ealing Synagogue with musical witty ditties about train spotters, working in a Kosher deli, going for auditions and mobile phones. A very amusing evening enjoyed by all.



Health and Safety Executive

Risk assessment visit to Ealing Synagogue and Richmond Synagogues re Lifting of Torah Scrolls

Dear Dr Mars

Thank you for being one of the two pilot study centres in the above risk assessment.

Our inspectors visited Ealing Synagogue on March 14th. We are grateful for your cooperation and that of your co-chair Dawn Shestopal as well as Rabbi Vogel.

Background

As you are aware, concerns have been expressed regarding the risks to individuals performing the task of lifting the Torah Scroll, (Hagbah). This follows injuries which have been reported in both the USA and the UK.

Hagbah was demonstrated by yourself on a number of scrolls in your synagogue. It was noted that the scrolls themselves vary in size and weight and at least three weighed well over 20kg. The actual technique of Hagbah places the lifter at a considerable mechanical disadvantage. The weight is initially at some distance from the body and thus leverage is adversely placed on the base of the neck and shoulders as the scroll is elevated. This is compounded if the scroll is unevenly balanced with most of the weight on one side, as occurs at the start or end of the reading cycle. Of particular concern is the heavy and unbalanced weight on the left side for right handers after New Year (Rosh Hashannah).

Four cases of injuries have been reported in the USA caused by Hagbah, in a paper by *Adrian Livtoff and Samuel Ligall in the New England Journal of Physiotherapy and Industrial Injuries, March 2013; Hagbah Shoulder: case studies of injuries caused by lifting Torah Scrolls in synagogue ceremonies, a new diagnosis*. Two cases have also come to our attention in the UK. The symptoms described are of pain in one or both shoulders radiating down the arm with

tingling of the fingers. These are similar to cases of repetitive strain injury (RSI). Generally the condition is short lived with full recovery but in one case recovery took three months resulting in incapacity, inability to drive a motor car and loss of income. One of the two cases in the UK is the subject of litigation against the Federation of Synagogues and is thus sub judice.

Preliminary Report and Recommendations of HSE

1. Wherever possible, smaller scrolls weighing less than 20kg should be used.
2. Healthy fit individuals should perform Hagbah.
3. If scrolls of more than 20kg are to be employed then two individuals, one on each side, should undertake Hagbah.
4. When one side is particularly heavy, then consideration of rewinding the scroll to even the weight between the two supports should be made before Hagbah is performed.

We recognise that these recommendations may be regarded by some in the Jewish community as a meddlesome intrusion into a practice that has been in place for nearly two millennia. The community does however have a duty of care to its members and could suffer considerable financial loss if aggressive litigation were pursued. We stress that our activities are solely based on the health and safety of the whole population of the UK regardless of race, religion or creed.

Yours sincerely

H.A.Mann and M.E.Gillat
Senior Risk Assessors

PURIM SHPIEL ; WEDNESDAY 23 MARCH



Judge Edward Cohen emceed Ealing Synagogue's "extravaganza of pulchritudinous Purim Palace of Varieties comprising an evening of music, mirth, mayhem, merriment and make-believe—and some terrible jokes". The reading of the Megillah by Rabbi Hershi Vogel was read with "hold on to your seats" gusto. A feast of refreshments was provided, followed by a plethora of entertainment from members of the Ealing community. At the more cultured end of the spectrum, Jessica Shindler-Glass played the flute and Sam Shindler-Glass played the French horn, Dawn Shestopal recited Shakespeare and Neil Shestopal sang opera. On a more light-hearted note, Mike Mars read a letter purported to be from the Health and Safety Executive about the perils of performing Hagbah. The finale of the evening was Ealing's Or Chadash Israeli dancing troupe, taught and led by the ever-patient, energetic, enthusiastic and lovely Daniela Bland. Thanks to everyone who helped to organise and participated in this happy Purim evening.



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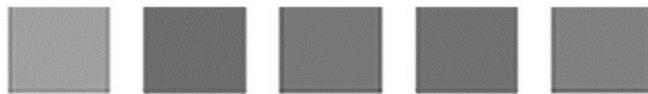


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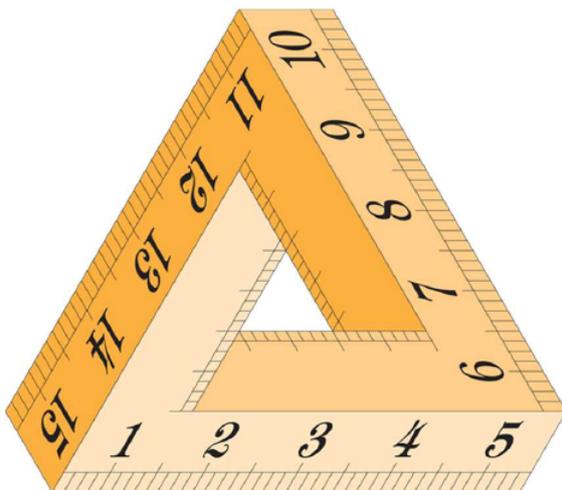


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Ealing US Cares: Update

Alison Shindler-Glass

Since last writing for the magazine about a year ago, the familiar community lunches have continued to provide a regular social occasion for members of the shul and others in the local Jewish community; they are also an opportunity for some of our more far flung members to come to Ealing to catch up with friends and celebrate special occasions.

During the last 12 months, we have had 7 lunches. The food has continued to attract much comment (all positive!) as Judith Robinson, Rosemary Grainger, Joan Michaels and Mollie Phillips strive to be creative with the menus, along with the growing band of willing helpers. Thanks to Dorothy Kochan, David Kochan, Diana Hirsch and Edward Cohen amongst others who ensure that everything runs smoothly and everyone receives plentiful portions.



We have had talks from Basil Mann, Edward Cohen and Deborah Harris on topics including life in a Jewish boarding school, and help available from the charities Paperweight and jLiving. We have celebrated Chanukah with candle lighting and quizzes, had an opportunity to partake of food in the Succah and, continuing the showcasing of our younger musicians, been entertained by Sam Shindler-Glass on the French horn. In September 2015 we hosted Dr Rupa Huq, the new MP for Ealing Central and Acton; whilst we normally have between 35 and

45 attendees we were delighted that 57 people attended on that occasion. Rupa enjoyed the opportunity to meet us in this informal way and mentioned it as one of the highlights of her first few months in office.



An innovation which has spread the appreciation of our lunch beyond ourselves, has been the opportunity to raise money for charity. We do not charge for the lunches but ask for voluntary donations, which aim to cover the costs. When Joan Michaels sponsored the lunch in honour of her birthday last year, a total donation of £232.00 was collected and this was given to Magen David Adom. In January this year, when Edna Fortuyn celebrated her 90th birthday, donations totalling £195.00 was sent to Jewish Care.

One of our regular lunch guests, Hilde Stern, is greatly missed and we wish her well in her new home in Birmingham.

None of the events would be possible without the fantastic support and hard work of our caretaker Janusz who is (usually) still smiling and talking to us by the end of the afternoon, so a huge thanks to him and everyone who works so hard to provide what has become a popular part of the Ealing community calendar.

For Friendship

Joan and Tony Hitman

Chag Sameach

from

Dawn and Neil Shestopal

**With warmest wishes to
all friends and members of
the Ealing Community for a very
Happy, Healthy and
Peaceful Pesach**

**Yvonne Caplan and
(still rapidly growing) family**

**Wishing all my friends in
Ealing Synagogue
a very Happy Pesach**

Gail Sackloff

**Wishing all my
family and friends
a very happy Pesach**

Hilde Stern

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

**Wish the Ealing community
A very Happy Pesach**

WHAT'S ON

Thursday 5 May
Community Lunch : 12.30 pm

Sunday 12 June
1st Day Shavuot : Kiddush Lunch

Guild Meetings

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

Community Lunch

Held every 6-8 weeks.
Contact: Alison Shindler-Glass

AJR Meetings

First Tuesday in every month.
Contact: Leslie Sommer

Israeli Dancing

Tuesday evenings at 8.00 pm.
Ealing United Synagogue, 15 Grange Road

Sunday mornings at 10.30 am.
Ealing Liberal Synagogue, Lynton Avenue
Contact: Judith Robinson

**Chag Pesach Sameach
to the Ealing Community
and their families**

Marianne and Ray Temple

**Marion and Mike Gettleson
and Mark
wish all the Ealing Community
an enjoyable Pesach**

R	H	M	I	N	C	H	A	C	U	N	A	H	C	W
A	T	E	U	G	O	G	A	N	Y	S	A	A	H	I
B	I	S	R	A	E	L	A	O	L	N	N	M	A	N
B	L	K	S	O	E	W	M	Z	N	D	W	I	L	E
I	L	Q	F	T	N	K	V	A	L	U	L	B	L	I
H	A	H	C	M	I	S	H	E	S	T	O	P	A	L
T	T	A	M	P	Z	S	S	T	A	B	B	A	H	S
B	H	B	P	M	A	R	I	A	N	N	E	J	S	E
P	R	U	S	H	G	J	T	V	P	P	N	T	U	L
I	R	I	H	R	A	Y	L	E	L	E	U	O	D	R
H	Y	S	A	N	M	R	S	E	M	O	U	R	D	E
S	O	N	U	N	R	A	O	T	P	P	O	A	I	M
R	G	S	U	C	C	A	H	N	L	A	L	H	K	M
E	Z	U	M	H	A	Z	U	Z	E	M	C	E	C	O
H	E	T	R	O	G	X	X	X	P	M	M	R	Z	S

How many words associated with the Shul
can you find in the puzzle?

The words can be up, down, left, right or
diagonal in any direction.

This Seder night, please thank your CST volunteers



CST, Community Security Trust, is here to help ensure that Jews throughout the UK are protected and reassured. We are a registered charity that wants every member of our community to be able to lead the Jewish lives of their choice.

Sadly, we do live in a world where there are problems with both antisemitism and terrorism. This is why CST exists, but our goal is to encourage Jewish life, not for people to be scared by the presence of security measures and CST volunteers. We want to take action against the problems and we want to empower everybody to play their part in that.

Our work relies upon our local CST volunteers, who give their time to stand guard outside your synagogue, either during services or at special events. Indeed, you yourself may be one of those CST volunteers: or they could be your husband,

wife, son, daughter, friend or neighbour. Alternatively, you may well be one of the many people who help to assist in our work, by joining security rotas at schools and shuls.

The fact is that CST draws all of our strength from all of our communities. We see no distinction between us and the community that we serve.

So, this Seder night, as we gather together with family and friends, bear in mind what Pesach tells us about where we once were as a people, where we are now and all the good things we have in our Jewish lives. Be grateful for that: and if you are one of the many people hosting someone at your Seder night who helps CST throughout the year, then please make a point of thanking them, for what they do on behalf of us all.

Yours, CST.



In an emergency contact the Police on 999, then contact CST,
London: 0800 032 3263 Manchester: 0800 980 0668

In a non-emergency, please call the Police on 101, then contact CST,
London: 020 8457 9999 Manchester: 0161 792 6666

www.cst.org.uk  @CST_UK  Community Security Trust

Community Security Trust is a registered charity in England and Wales (1042391) and Scotland (SC043612)

PESACH 2016/5776 TIMES OF SERVICES

Sunday 17 April	Shacharit	8.40 am
	Rabbi Vogel will be available for the Sale of Chametz until	10.00 am
Friday 22 April Fast of the Firstborn First Night Seder	Shacharit followed by Siyyum	8.00 am
	Last time for eating Chametz	10.36 am
	Last time for burning Chametz	11.48 am
	Mincha/Kabbalat Shabbat to be said at home	
	Shabbat and Yom Tov begin	7.54 pm
Shabbat 23 April 1st Day Yom Tov Second Night Seder	Shacharit	9.30 am
	Mincha/Maariv to be said at home	
	Second Night Seder to begin after	9.02 pm
Sunday 24 April 2nd Day Yom Tov	Shacharit	9.30 am
	Mincha/Maariv to be said at home	
	Yom Tov ends	9.04 pm
Thursday 28 April Eruv Tavshillin Erev 7th Day Yom Tov	Mincha/Maariv	7.15 pm
	Yom Tov begins	8.04 pm
Friday 29 April 7th Day Yom Tov	Shacharit	9.30 am
	Mincha/Kabbalat Shabbat	7.15 pm
	Shabbat and Yom Tov begin	8.06 pm
Shabbat 30 April 8th Day Yom Tov	Shacharit Yizkor	9.30 am
	Mincha/Maariv and Havdalah to be said at home	
	Shabbat and Yom Tov end	9.15 pm



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