

The New Ealing Review

Rosh Hashanah 2014/5775



לשנה טובה תכתבו

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Editorial

In its 95th year, Ealing Synagogue has a lot to celebrate. In this edition, we are looking back over the past five years of events in our shul. The biggest impact on the community has been the move from the old shul to our new shul-communal hall which is much more suitable to our needs and activities.

Our thanks to everyone who has contributed to this magazine. A special thanks to Gary Barak for producing a new logo for Ealing Synagogue's 95th anniversary.

We hope that you will continue to support your shul to ensure its longevity—to 120!

Wishing the Ealing community and their families a happy, healthy and peaceful New Year.

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

כתיבה חתימה טובה

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CHIEF RABBI'S ROSH HASHANA MESSAGE 5775 • 2014

In our prayers for the High Holy Days we say *Simcha le'artzecha vesasson le'irecha* – Give joy to the land and elation to the city of Jerusalem. Following a traumatic and difficult summer it is our fervent hope and prayer that the New Year ushers in peace and security for Israel and the entire region.

Aspiration for happiness is central to our Jewish psyche. We are encouraged to celebrate what we have in a key passage in the Book of Genesis, which we will begin to read on Simchat Torah.

The Talmud (*Chulin* 139a) asks a surprising question: where can Haman be found in the Torah? Surely nowhere! The answer is mystifying: he appears in the Biblical account of the Garden of Eden.

We read: "*Hamin ha'etz...*". With these words, God confronted Adam and asked whether he had eaten of the forbidden fruit of the Tree of Knowledge. The Hebrew *Hamin* has the identical spelling to *Haman*. On this basis the Talmud declares "This is where Haman can be found in the Torah".

As we often find in our sources, a creative interpretation of the Hebrew language is the vehicle for an insightful teaching – in this case about inner peace and happiness. The entire Persian nation paid homage to Haman. Only one person, Mordechai, refused to bow down to him. Instead of being content with what he had, Haman fumed and obsessed about the one thing he lacked – Mordechai's submission.

The Torah provides us with a guide to all situations that confront us in life. In asking where we find a phenomenon like Haman in the Torah, the Talmud answers by identifying him with the precedent of Eden. Instead of being happy with their bountiful blessings, Adam and Eve were miserable about being

forbidden the fruit of one single tree. This destructive dissatisfaction led them to lose their paradise.

A year ago, as I took up office, I called on you to 'Come with me' on a journey. During my first year in office, I have enjoyed immensely the privilege of visiting the majority of our communities in the UK. I have been deeply impressed with what I have seen. Our congregations boast spiritual and lay leaders of the highest calibre. Many dedicated and selfless men and women give contributions of inestimable value to their synagogues through their deep and unwavering commitment. We are blessed with warm and hospitable synagogues that stage beautiful services and provide a welcoming home for wonderful people, some of whom might otherwise be forgotten.

Unlike Haman, we recognize and rejoice in our many achievements and take pride in the work of our hands.

While feeling gratified and fulfilled we should not, however, be complacent. There is far more that we can and should be doing to breathe new, fresh and exciting life into our synagogues and community centres. With this in mind, I look forward to being your active partner on this journey, in our quest to build on our attainments to date in order to achieve even greater success in the years to come.

Valerie and I extend our warmest wishes to you all for a happy, joyous, healthy, peaceful and successful New Year.



Chief Rabbi Ephraim Mirvis





The Chief Rabbi's Mission Trip to Israel

By Rabbi Hershi Vogel

In May of this year, the Chief Rabbi led a unique trip to Israel - a five-day visit of learning.

Israel was a calm place then. It is difficult now to tap into the feelings this trip induced, when my thoughts are with the people in Israel dealing with the current unrest.

Rabbi Mirvis allowed us to witness the plight of our brothers and sisters. We visited a cross section of Israel's society and we saw and heard about friction and animosity amongst our own.

One example that widened the divide was the Government's expectation that ultra-Orthodox segments of Israeli society should perform army service. Another issue raised was the fact that 60% of Israelis depend on State welfare. Whilst sitting in the Knesset I realised that Israel cannot carry on like this. Two MKs highlighting this issue were respectful to each another, which was impressive to see and hear. The MK on the right believed that it is difficult for the country to maintain the level of welfare, but accepted that there was a need to engage with those that rely on the State. He said that we have to make it clear that we are not against the ultra-Orthodox, but have to find a way that they can contribute for the benefit of Israel. Walking out of the Knesset, I felt that if we are trying to make peace with our neighbours, an in-house clean up is needed first.

Now, several months later, not just in Israel, but around the world, Jews are in a difficult situation. Our freedom and religion are being challenged and our way of life is being tested. When atrocities occur, why is Israel getting the blame, when the rest of the world remains complacent?

I have noticed that at times of tranquillity, there is friction amongst us, but when circumstances change and the hostility comes from the outside, we unite. Why do we have to wait for tragedy before this happens? The unity we witnessed when the three boys were kidnapped was amazing. People from all over the world prayed together, strengthening and supporting each other. What motivates us to come together like this during these times?

Our history is replete with painful, tragic times. After the Holocaust, we settled back in our home, Israel. We became a light unto the nations, developing

advancements in technology, science, medicine and many other areas.

As a nation we often feel outside our comfort zone and now that we have a place to call home we have to stand together, pushing away our differences. When times are pleasant we have a tendency to forget and often dismiss the Almighty from our lives. This is when our differences are highlighted.

When we witness suffering, perhaps it is a message to us, to use this opportunity to take upon ourselves another good deed in memory of those that have passed or in honour of those who need healing.

Our sages teach us a two-pronged approach that the Torah advises in times like these. On one hand, when viewing the person in crisis, we are obliged to cry out to God in frustration. On the other hand, for ourselves, we need to realize that this can very well be a message from God that we, as a community, need to look at our actions to improve our observance of mitzvot and Torah study.

The world expects us to be a cut above the rest; that is why we are always to blame. Let us try to find common ground not just when we experience troubled times, but also during peaceful periods. There should be respect for all sections of our community. I believe that every member of society can contribute. I believe that if someone chooses to learn, that should be respected but at the same time, a contribution must be made to society. When Jacob was blessing his sons before he died in Egypt, he said to his sons Shimon and Levi: "Becharby uvkashty", (with swords and a bow). Rashi says that it refers to Torah and Prayer. There has to be a balance between learning and action, but each should complement the other.

As we approach the New Year 5775 let us resolve to take on something new and meaningful in our lives. We could have a world of peace and harmony not just for ourselves, not just in the Knesset, but also in Israel and around the world; not just for the Jewish people but also our neighbours, the Palestinians, who should find peace and harmony amongst themselves.

Zelda and I wish each of you a year of health, happiness and strength. Let it be a year of ultimate blessing where we will see our righteous redeemer and be reunited with our loved ones who served in defending our beloved country Israel in all their glory.



THOUGHTS FROM THE BOOKSHELVES

Stephen Hirst, Chairman

Part of the pleasure of our home bookshelves is to be led, perhaps by a picture or quotation, down an unexpected byway which seems relevant to a current issue. Recently I found myself leafing through a book on Jewish Art and came across a picture of a silver belt buckle made in Poland in 1802.¹ It seems they were traditionally worn on Yom Kippur.



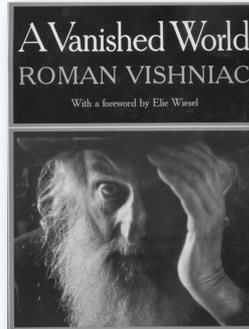
It is interesting in several ways. Firstly, it shows an image of the human form. This is a controversial subject, made so by the second commandment *"Thou shalt not make unto thee any graven image"*². (Oddly dear to our family because it led to my late mother-in-law Pearl, z"l, writing an MPhil thesis)³. Secondly, it refers to the Akeda, about which we read from the Torah on Rosh Hashanah. The central inscription on the buckle is *"and he said: Lay not thine hand upon the lad"*⁴. The Binding of Isaac is something I have always found difficult and, as usual, it had me thinking again of the challenge provided by the doubt it can raise.⁵

In recent weeks there will be few of us who have not had in mind the military and propaganda onslaught faced by Israel. On our lesser stage we have had to cope with witnessing the injustice of so much media treatment of Israel and the expression of frank anti-Semitism in our own country. Tragically, this has taken a violent form in nearby France and Belgium. For my generation this has come as something of a shock. Until now we have been able to feel secure and valued as Jews in the UK. Of course, in our own community we have those who have experienced something so horribly different in the past. We have or have had in our families those who experienced anti-Semitism in this country.

The wander through our books also took me to Vishniac's *"A Vanished World"*⁶.

As the front cover suggest it is a book full of evocative pictures of life in pre-war Poland, at a time when the signs of what was to come were already apparent.

What a difference to the example of the flowering of Polish Jewish life and culture, exemplified by the craftsmanship of the previous century belt buckle. How things can change. Much like HaShem told Moses and Aaron we must *"Accept my mission but be prepared for stones and curses"*⁷.



Some of the wider community have begun to doubt our place and perhaps our future in the UK. I do not feel the same but am sad to have been brought to the point of considering the possibilities. Where can we look for help and support? Well in this case, if not charity, *"help begins at home"*. I think to our Jewish institutions, for example the United Synagogue, Board of Deputies and CST. We may argue their efficiency and ability to react at times but they must remain a bedrock for us. In Ealing, the synagogue, now approaching its 95th anniversary celebration, with its regular rhythm of festival and traditions, provides comfort and security in these challenging times.

We have many events to look forward to in the Synagogue diary in addition to the joys of this festival season. As always I am grateful for the work put in by our members which enables our small community to remain so vibrant and active. The enthusiasm, closeness and interest inherent in our Shul makes me believe we have again the prospect of a good and sweet year ahead.

Shana Tova

1 Benjamin 1987 :Masterpieces of Jewish Art, Stieglitz Collection, the Israel Museum 2 Exodus 20.4

3 Freeman 1996: Historical Aspects of the Human Image in Judaism, The Decoration of Jewish ritual Objects

4 Genesis 22:12

5 Greenspan: Abraham 5773: No Faith Without Doubt. Oceanside Jewish Center *An interesting review of doubt & the Akeda which writes of "Rabbi Mordechai Leiner, the Izbica Rebbe, who lived in the nineteenth century; offers a radically different way of reading the Akeda – one with which we can identify as moderns. He argues that Abraham passed the test not because of his absolute faith but because he was willing to live with doubt"*.

6 Vishniac 1983: A Vanished World, Allen Lane Publishers

7 Midrash: Exodus Rabbah, 7

FIRST WORLD WAR 1914-1918

THE AARONSOHN SAGA - THE STORY OF "Nili"

By Tony Hitman

Introduction

This is a little known but well documented story of a spy ring which, during the First World War, operated out of Palestine and provided information to the British Army in its campaign against the Turkish and German Armies. Chronologically, the battle at Gallipoli had been lost and in 1916/7 the British were poised to attack Turkey from Egypt via the Sinai Desert with the battle lines drawn up at Gaza.

Background

The records of the spy ring are contained in the home, now a museum, of the Jewish family Aaronsohn in Israel. The museum is in a small town north of Tel Aviv and south of Haifa nestling in the hills and overlooking the coastal plain and the Mediterranean Sea. The Aaronsohn family came to Palestine from Romania in 1882. At that time Palestine was a sparsely inhabited province of the Ottoman Empire under Turkish rule and an anti-Semitic Governor, Djemal Pasha. They and their compatriots, with great difficulty but with the financial help of Baron Edmond Rothschild, settled in the town which would take the name of Zichron Yaakov. In addition to Aaron, who came with them, the Aaronsohn's had four more children; Sarah, Rivka, Shmuel and Alexandra. Aaron, the eldest of the children and the main character in this saga, grew up to be a brilliant young man. He studied geology and botany in France and he travelled extensively in Europe. Aaron's discovery of the wild ancestor of our bread wheat, catapulted him into worldwide fame. The Americans were particularly interested and he visited and collaborated with the United States Department of Agriculture. With financial aid from America Aaron was able to build an agricultural experimental station on the seashore at Atlit, below Zichron Yaakov.

The Beginnings of the Spy Ring

As the war progressed, the Turks moved their army into Palestine to face the British in Egypt. Without consideration for the population, particularly the Jewish communities, they requisitioned most of what was valuable in the way of stores of food and accommodation. Aaron had been brought up under the anti-Semitic rule of the

Turks and he concluded that if the Allies won the war, they might be more amenable than the Turks to the establishment of a home for the Jewish people in Palestine. Aaron therefore recruited members of the family and like-minded friends to join him in providing intelligence to the British. They knew that if they were caught as spies, they were likely to be tortured and most certainly executed. It was decided to name their organization "Nili" (נִילִי), an acronym for נֶצַח יִשְׂרָאֵל לֹא יִשְׁקָר (Netzach Yisrael lo yeshaker) from Samuel 1, 15:29, "The eternity of Israel will not lie". The spy ring operated around the Agricultural Research



Sarah and her husband
Chaim

Centre at Atlit, where information gleaned by members was transmitted. Aaron, the acknowledged head, was assisted by his sister Sarah who ultimately became his deputy, and his brother Alex. Avshalom Feinberg, a young friend of Aaron's a distinguished scholar and friend of the family, shared the same aspirations and joined the ring.

Communicating with the British

Aaron and his associates had two difficulties. Firstly, Britain and Turkey were at war and it was dangerous to attempt to cross the enemy lines from Palestine to Egypt via the Sinai Desert.

Secondly, if they managed to reach British Headquarters in Cairo, how would they be able to reassure the British that they were genuine and not Turkish enemy agents? The route they chose, with false passports, was via Beirut in American warships, which called at Mediterranean ports including Port Said and Alexandria. Reassuring the British of their intentions proved difficult. Aaron sent his brother Alex and sister Rivka on the first mission. They were not trusted and were ordered to leave the country. They left for America. In the absence of any news from his siblings, Aaron

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Nili is an Israeli settlement in the West Bank located east of Modi'in, a few hundred metres from the Palestinian village of Deir Qaddis. The mainly secular Jewish community was established in 1981. The international community considers Israeli settlements in the West Bank illegal under international law, but the Israeli government disputes this.

The settlement was named after Nili. The land the settlement is built on was defined as state land, but residents of the village of Deir Qaddis claim the land was theirs and that they have documents to prove it. In December 2010, a request they

filed to halt construction to expand the settlement of Nili was denied by the Supreme Court of Israel. Adopting a non-violent tactic, residents of Deir Qaddis have organized daily marches to Nili. In June 2011, after a group of young Palestinians clashed with Israeli soldiers, army jeeps were stationed in the area to prevent the Palestinian villagers from entering the settlement.

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decided to make his way to Egypt by the same route. He successfully gained the confidence of the British and they agreed to accept intelligence from him and his associates. The line of communication was by British ships from Port Said, anchoring off the coast of Palestine at Atlit.

The Intelligence

The intelligence gathering was achieved by a widely spread network of associates in both Palestine and Syria. The information included the disposition and movement of Turkish and German troops, their , which were all of great use to the British. There is the example of a Jewish doctor responsible for examining Turkish and German troops moving down to the front, who was able to report on the names of regiments, numbers of men and their weapons. The information reached Atlit but transmission of the information to the British was erratic, depending on the weather and British ships safely anchoring off the coast.

The Outcome

There were three battles at Gaza. The first two, under the command of General Murray, were frontal attacks on the Turkish lines and were repelled. Subsequently, in 1917, Commander-in-Chief Allenby was appointed to lead the offensive and, assisted by the intelligence

provided by Nili, particularly with regard to the terrain, he was able to outflank the Turkish German lines and break through to capture Jerusalem and Syria. The British recognized the assistance of Aaron and his friends and this was formally acknowledged by British officers and politicians in documents on display at the museum. Regrettably, towards the end of the war, a member of the of the spy ring was captured by the Turks and, under torture, he gave the names of his colleagues. They were rounded up. Two of them, Joseph Lishansky and Naaman Belkind, were hanged in Damascus and Sarah, Aaron's sister, was tortured and subsequently committed suicide in the family house. Another leading member, Avshalom Feinberg, was killed in Sinai in an abortive attempt to reach Egypt through enemy lines in. Aaron, the leader of Nili, died in an air accident over the British Channel at the end of the war. The agricultural research station was destroyed by the Turks.

NB

The author of this article served in Egypt in the late 1940s and crossed the Sinai Desert by train to Gaza. He has also visited the Nili Museum and the site at Atlit where, during the mandate, the British built a barbed wire encampment to house illegal Jewish refugees.

NEVER AGAIN?

Peter Sabel

In about 1938 I remember looking out of the window of the flat in which we lived in Southall. There below us was a column of men wearing black shirts and making a lot of noise. I thought it must be a band but my parents told me that they were "Blackshirts", unpleasant men and against the Jews. That stuck in my memory, as did the booklets that were issued a year or two later, informing the public of Jewish inventions for the good of humanity.

After the war ended in 1945 and the horrors of the concentration camps were revealed, I never thought we would see a return of anti-Semitism, even though I had encountered it at boarding school. I was wrong, and we now find the Jewish community once again defending itself against unjust and unfair allegations and violence.

I was recently privileged to be invited to attend a meeting of the Community Security Trust (CST). It was organised by the Board of Deputies to discuss support for Israel in its campaign to protect its citizens from rocket attacks from Hamas in Gaza, and the anti-Semitism arising therefrom.

Although called at short notice, the meeting hall was very full and opened with a short, unscheduled speech by the Chief Rabbi, followed by eminent speakers from various fields.

The problem with which the meeting was concerned was the disproportionate rise in anti-Semitism in Europe in particular and, also fortunately to a lesser extent, in Great Britain. Hamas public relations is much more organised and developed than that of Israel, and this is their strength.

It is well known and documented by the Committee to Protect Journalists that Hamas has a track record of shutting down news bureaux, arresting reporters and cameramen, confiscating equipment, beating journalists and generally intimidating them. They fear for their lives if they are caught filming the militia firing rockets close to schools and hospitals. There are at least two statements to this effect by reporters who have left Gaza (documented in The Australian, Washington Post, Libération, and Indian TV NDTV). The allegation that airstrikes had killed ten people, including eight children, at the al-Shati refugee camp was refuted by Italian journalist Gabriele Barbati. After he had left Gaza he

confirmed that it was a failed rocket attack and that immediately after the explosion, and before allowing the press access, the militia cleared the debris, which would have shown the true position.

There are reports of the militia wearing civilian clothes and even women's clothes as camouflage, of orders that deaths should always be described as "innocent civilians" and "Martyrs of Israeli aggression", and of photographers being directed to staged events and scenes designed to elicit world sympathy.

Regrettably, these reports receive scant, if any, publicity in the media.

Anti-Semitism, lamentably, is dormant in many non-Muslims, and triggered by any flare-up in Gaza. Muslims who outnumber Jews, by about ten to one, are quick to organise demonstrations and to lobby their MPs. Anger towards Israel is quickly transformed into anger towards Jews.

What can we do? We are lucky in Europe to have support against anti-Semitism from the governments of France, Germany and the UK. Our Prime Minister is supportive of Israel's right to self defence, but many MPs are being inundated by letters criticising Israel or advocating boycotts and sanctions.

Correspondence has a real impact. Make sure your MP hears what YOU think. If you support the fundamental right of Israel to exist, in the right of its citizens to security and in the essential duty of its democratically elected government to ensure that security, write or email your MP. Your letter can be as short or as simple as you like. You can find MPs and their contact details together with examples of letters at www.webelieveinIsrael.org.uk

If you feel that the media misrepresents Israel or the Community, or is unbalanced, complain to editors, or newspapers letter pages and radio call-in shows.

If you experience or become aware of any anti-Semitic occurrence, call the police or call CST on 020 8457 9999.



BOARD OF DEPUTIES REVIEW 2013/2014

By Edward Cohen, Ealing Synagogue's BoD Representative

The Executive Committee, with its three Divisional Boards and the Finance Section, continues its never-ending work of doing all in its power to look after the interests of the UK Jewish Community, and also rendering assistance to communities beyond our shores.

Perhaps the two most significant events of the past twelve months have been the departure of the Chief Executive Officer, Jon Benjamin, (replaced in April 2013 by former MP Gillian Merron) and the sale of the Board's premises at 6 Bloomsbury Square in June 2014. As yet, the Board has not moved and by courtesy of the new owners, will not need to do so until later this year.

The sale of the property has produced a healthy profit, which will stand the Board in good stead for the near future, both in respect of its current deficit, and for projects under consideration. It says much for the foresight of Sir Sigmund Sternberg and the then Treasurer, Flo Kaufman, in persuading the Board to buy in 2001.

The record of the current Treasurer, Laurence Brass, is also praiseworthy. The 2012 deficit has been substantially reduced, and he has considerably increased the contributions from Synagogue members by gentle persuasion. The Annual President's Dinner in November last, (at which the Guest of Honour was the Home Secretary, Theresa May), also produced a very helpful surplus.

At the January meeting the Board paid tribute to Ariel Sharon who died earlier that month, and also received a stimulating talk from Rabbi Laura Janner-Klausner. Previously, in October last, we had been privileged to hear an inspiring address from Chief Rabbi Mirvis.

February 2014 saw the launch of the Board's Jewish Manifesto for the European Elections, which has been very well received by all main political parties. Another manifesto is in the pipeline for next year's General Election.

In March, Glasgow held its first big event of 2014, the Board's provincial meeting, which as usual for the city and the Board, was extremely successful. (The second big event of 2014 was, apparently, an Athletics meeting!)

One matter present throughout the past months has been the proposed merger with the Jewish Leadership Council (JLC). The current position is that the Board has retained outside consultants to ascertain the views of Deputies and other interested parties; their report will be presented later this year.

The three Divisions deliver their reports approximately twice a year, and continue to demonstrate the vast fields covered by them. Further details are available in my reports presented in Synagogue on occasional Shabbatot, by courtesy of Rabbi Vogel and the Honorary Officers.

The term of office of President Vivian Wineman, the three Vice-Presidents and the Treasurer, expires in May 2015. All five have been tireless and incredibly hard-working in devoting countless hours of unpaid time to serve the Board and the entire Jewish Community, including large sections who are not, and do not wish to be, represented on the Board. Although there has been a hiccup recently between Ealing Synagogue and the Board, this does not, and should not detract from the general good that they perform. The Board of Deputies is supremely worthy of our support in financial and all other respects.

HAGBAH.....An Uplifting Experience

Sitting comfortably one Shabbat morning in Golders Green Synagogue some years ago and talking to a friend in the seat in front of me, I suddenly heard my Hebrew name called out and looking over towards the Bimah, the Wardens were indeed looking my way. A call up, but for what?

As I made my way to the Bimah I realised that it was Hagbah time and assumed that I was doing Gelilah as Hagbah was not at that time in my repertoire. I was totally wrong as indeed I was doing Hagbah and for the very first time. Some members had thought that I would be capable of Hagbah, so suggested this to the Wardens.

There were no prior warnings or any prior practice sessions. So there I was standing on the Bimah waiting my turn. I recall words of encouragement coming from the Wardens and instructions from those that knew how it was all done.

They did indeed talk me through it and with great trepidation and some wobbling, the lift took place and I was soon sitting holding the Sefer Torah, breathing heavily and watching the dressing going

on around me. No applause of course, only words of thanks and mention of me now being a regular. So indeed it turned out to be.

Hagbah (performed by the Magbiah) is not something to shy away from as it is an honour and a mitzvah, along with the person called up for Gelilah, the dressing of the Sefer Torah, performed by the Goleil.

Hagbah is often considered to be something of a weightlifting exercise, hence it is normal in some congregations for taller and stronger men to be called up. Hagbah, however, is not entirely a matter of

strength; it is also a matter of balance, confidence and especially support from those around you.

Generations ago, Hagbah was performed before the reading of the Torah, as is still the custom in Sephardi congregations today, the purpose being to show the congregation the text on the scroll prior to the reading. This custom changed in Ashkenazi congregations, as once the text was seen, many in the Shul took this as a sign to nip out for some fresh air. So now that Hagbah takes place after the reading, this exodus has been largely eliminated.

So here are a few tips and comments about Hagbah:

It is normal for the scroll to be raised with the text facing the lifter but on some occasions such as Rosh Hashanah, the scroll can be reversed so that the text is actually facing the congregation. A very tricky

exercise for the lifter as the handles of the scroll need to be held with the left hand on right handle and the right hand holding the left handle. Not something to try without a good deal of practice.



You need to be familiar with the weight of the Sefer Torah. The weight can vary considerably depending on the wood used for the "atzei hayim" (literally, trees of life, used here to mean the wooden dowels), the height of the scroll and the thickness of the parchment.

Before lifting takes place the scroll should be opened so that the handles are at least shoulder width apart. This makes lifting much easier than trying to raise a closed scroll. Some instructions state that you should open the scroll so that a stitched seam is in front of

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you. This is to avoid any tearing of the parchment itself as the stitching would give way first rather than the parchment. The open scroll should also show three columns, although it is not clear if the interpretation means exactly three columns or at least three columns. Occasionally, we see four or five columns from the likes of Magbiah Ivor Gertler.

The handles are more often than not designed for their looks rather than ease of gripping and lifting and perhaps carpenters/scroll makers need to take more account of the lifting process and design them accordingly.

When holding the handles, grip them as high up as the design will allow and turn them so as to tighten the parchment. Pull the scroll over the edge of the reading table, roughly one third to half the length of the scroll and use the table edge as a fulcrum. Push the handles downwards and the top of the scroll will come up.

At the same time, it is useful to bend your knees and then lift the now vertical scroll as you straighten up. Maintain the tension on the parchment; it is not going to rip. If unsteady, then just put the scroll back on the desk or balance it against your shoulder. This is far better than dropping the scroll.

If you are steady, then show the scroll to the whole congregation whilst you have it above your head or shoulders. There are different ways of doing this according to traditions of individual congregations. One popular way is 90 degrees to the right then a full circle to the left. Chabad custom is usually just turning to the right and then placing the scroll back on the reading desk to roll it up before sitting down for the dressing.

When sat down, it is good to communicate with the

Goleil as this can be another unstable moment and you need him to hold the top handles to get the scroll steady before rolling it closed. There is also usually a helpful person around passing the tie, cover and silverware to the dresser.

In some congregations you will notice that the seating where the dressing takes place is actually to one side of the Bimah. This is to avoid the person waiting to recite the Haftorah from standing with his back to the Sefer Torah whilst it is being dressed. If seating is behind the reading desk the reader should stand sideways to the desk until the Sefer Torah is dressed.



So by then all is under control and you just sit there and relax and your job is done once the Sefer Torah is put down to one side. In some synagogues however, the Magbiah will hold the Sefer Torah throughout the reading of the Haftorah.

Hopefully these notes have given you some insight into the mechanics of Hagbah and perhaps even the enthusiasm to give it a go. If that is the case, then please speak to a Warden. Practice can be arranged outside service times and you would of course be most welcome.

Happy Hagbah!

Ray Temple
Resident Magbiah



JEWES AND LOCAL POLITICS

Joan Ansell (Mayor of Ealing, 1992-1993)

It is generally acknowledged that Jews are supportive of their own community, but also of the social and charitable needs of the community in which they live. Where there are many Jews, it may be easy for a community to participate in local and national politics. But it is less easy in the smaller communities to find those able to give time to public duties.

Here in Ealing, this small community has played its part admirably. People have contributed to community well-being through their work in The League of Jewish Women, B'nai B'rith, The British Heart Foundation, work with the probation service and as magistrates. Individual contributions are also constantly made, such as training volunteers to help children read in local primary schools, acting as school governors and involvement with the Talking Newspaper. Receiving the JC was a bonus. People are also active in WIZO and interfaith groups such as the Council of Christians and Jews.

Locally, Jeremy Mindell was a hardworking and committed councillor for some years, specialising in Housing and Finance. Our most loved and respected councillor, Wolf Feldman, was among the most knowledgeable housing chairmen we have ever had. Thanks to his foresight and his very hard work, the large housing estate on Northfield Avenue came

into existence. In honour of his contributions and distinguished service, he was made an honorary



Inauguration at Ealing Synagogue

alderman. Although not a councillor, Clifford Lawton made an immense contribution to the local council scene, regarding religious education with his work for SACRE. For this, the council gave him a special award. I was a councillor for 24 years and elected Mayor in 1992-1993 and then Freeman of the Borough. As yet, I am the only Jew who has held all three of these positions.

There are difficulties for Jews in public life. One problem relates to religious restrictions preventing them giving the time they would wish. My decision was not to undertake any duties on a Friday night and leave them to my deputy.

Rabbi Jacobs z"l was my chaplain. He was first class and a great support to me. His sermon at the



On the steps of Ealing Synagogue

(Continued on page 15)

Extract from "The Polish Daily" - 15 April 1993

Rabbi Julian Jacobs, in a very moving speech, spoke not only as representative of the Jews of Ealing, but on behalf of the masses of pious and innocent Jews who were despatched to their deaths.

"...I give thanks for the moving service, which was performed with great feeling. Even with our fundamentally different religion, the reality for our love of justice; feeling of sorrow; and heroism, reminds us that God made man in his image".

Rabbi Jacobs said how apt was the quotation, taken from the Book of Knowledge, and shown on the cover of the programme: "Who saves one life, saves the whole world".

"If we try to understand our holy duties, and respect the value of a human being, maybe we will be able to build a better world for our future generations".

Mrs Joan Ansell spoke: "My heart is overflowing with great emotion. I am standing here, not only as a Jewess, but a Mayor of this large community. I am very moved in paying my respects to those we call the "just" of the nation. I believe that a hidden arm has directed me here to this spot. I want to give my thanks for the great privilege afforded to me unveiling this tablet, which says: "To sanctify all those, who for humanitarian reasons, gave their help; and by so doing, put their own life in great danger."



(Continued from page 14)

Armistice Service will long be remembered. The collection of kosher food in the mayoral car, for official dinners for the Rabbi and his wife, will be deemed unique.

The role of a councillor results in learning a great deal about the borough and its residents and is most rewarding. My speciality was housing, particularly working with families on our housing estates. I always felt if people could be adequately housed, many of their problems would disappear; children would have room to

play and study and their parents would not be so fraught.

Council meetings could become heated and it was necessary to follow the whip. Many times I had to struggle with my conscience when I did not agree with a decision that had been made. I hope that, as a Jew, when I was called to speak, that I showed a caring nature to my fellow man.

Ealing Synagogue has always shown great commitment to supporting the community and the annual Civic Service is yet another important way of community bonding.



The Worshipful the Mayor of the
London Borough of Ealing
Councillor Tej Ram Bagha



Ealing United Synagogue
15 Grange Road
London
W5 3PY



Mayor's Parlour

Ealing Council
Town Hall
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8th September 2014

Dear Ealing United Synagogue,

Congratulations on celebrating Ealing United Synagogue 95th Anniversary.

Ealing Council looks forward to continuing our successful long standing partnership with Ealing United Synagogue.

I would also like to wish you all the very best of luck in all the good work you continue to do and look forward to joining you in your 95th Anniversary celebrations in November 2014

Yours sincerely

Councillor Tej Ram Bagha
Mayor of the London Borough of Ealing

Mayor's Charities 2014 / 15
Age Link UK, Cancer Research UK & Diabetes UK
The Mayor's Charity Fund
Registered Charity No: 1122683

HIGHLIGHTS OF EVENTS

EALING SYNAGOGUE : 2009 – 2014

Introduced by Dawn Shestopal

In retrospect, our 90th anniversary dinner marked a new beginning in the life of our community.

We moved into a sparkling new shul, though the rebuilding was not without its trials and tribulations, as faithfully chronicled in the shul magazine by “Bob the Builder”. Even thereafter, problems literally flowed as the heating continually broke down because of a leak, the gates failed to operate and the lights leading to the building proved inadequate.

However, the last Shabbat in the old Shul, during which the Sifrei Torah were ceremonially carried from the old Aron Kodesh to the new, attended by the entire community, together with many “expats”, was truly moving and memorable.

A few months later during Chol Hamoed Succot, the then Chief Rabbi, Lord Sacks, formally rededicated the Shul in a ceremony attended by very many members and former members, and gave us the opportunity to entertain in our new Succah.

The shul has opened a new davening experience as all being on the same level gives a feeling of greater participation, as well as making lip-reading easier. For everyone, being close together in a beautiful shul enhances the spiritual sense.

The hall has proved equally successful, being used for many joyous occasions by members, as well as Kiddushim, community lunches, mitzvah days, Melava Malkas and our new, trendy community breakfasts. The first of these was the occasion of Chief Rabbi Mirvis’ visit to Ealing early on in his tenure, a visit which was a huge success on every level.

It is beyond dispute that our numbers have declined but the warmth of the community and its embracing arms continues. When a member needs help and solace, there is a never ending supply of chicken soup arriving at the door and in the end, that is what makes our community the jewel that it is.



EALING SYNAGOGUE

During its ninety-five year history, Ealing Synagogue has been led by many great rabbis.

Neil Shestopal has collated some personal recollections of some of these great rabbis.

Rev Abraham Rose (1924-1962)

Muriel Jacobs

Rev Rose and his wife, who was born in Wales, came to Ealing from Swansea in 1924. They initially lived in the flat above the Shul and their four sons were born in Ealing.

Rev Rose was very popular with the growing community, particularly the young members. He founded the Shul cricket team and he played regularly. His sermons were popular and from first to last he always prefaced them with the words "My Friends". Both immediately before and during the War, he regularly visited the house near Ealing Common which was occupied by young people who had come over on the Kindertransport and taught them not only religion but the culture of England. Throughout his Ministry, he was highly respected in the non-Jewish community.

When he and his family moved to Elers Road, he invited the young members of the Community on Shabbat afternoon. Later, when the family moved to Waldegrave Road, he initiated an Adult Study Circle, also on Shabbat afternoon.

Throughout the War the Shul never closed. Rev Rose conducted all the services, even if some had to be cut short.

He was always a Zionist, even prior to the founding of the State of Israel and, in later years, he held a regular Ivrit Class on a Sunday afternoon for young people to learn the Hebrew Language.

In his retirement he realised his life-long dream of settling in Israel, where he was so happy until his death in 1975.

Rev Louis Goldberg (1948-1975)

Michael Jacobs

I must have been 10 or 11 years old when I asked my Cheder teacher Rev Goldberg, who was also our Community's Chazan and Secretary – why did he sing so softly in shul? I had asked him that question because at my grandparents' shul, Heathfield Park, Willesden, the Chazan there sang really powerfully in a strong tenor voice.

Rev Goldberg's answer was that he considered it inappropriate to sing loudly in a shul service, as one would in a concert. He then surprised me by singing "La Donne Mobile" in an amazing operatic voice.

Rev Goldberg was a modest, gentle man, although I'm afraid I did not appreciate that when I was growing up! He had a beautiful singing voice, which was sweet and melodious. He was appointed as Chazan and Secretary in May 1948. He lived in Ranelagh Road with his wife Ray, and daughters Phyllis and Paula. He introduced some beautiful new melodies into our services and we are still able to enjoy them thanks to Neil Shestopal, who has continued to sing them on Shabbat and festivals.

Rev Goldberg also created a boys' choir to enhance the quality of the service. Neil and I were two of the original members and often talk of the experience with affection. Many years after Rev Goldberg had retired, I would occasionally see him at Ealing Broadway Station; he would ask after my family etc. and then inform me that he was off to choir practice – something that he would not want to stop.



I still feel privileged that he taught me my Bar Mitzvah sidra (1955) and I often think of him when I'm practising a new Haftorah.

Rabbi Sidney Silberg (1962-1967)

Joan Michaels

Rabbi Silberg, his wife and two children came to Ealing in 1962 following the departure of Reverend and Mrs Rose who made aliyah to Israel after some forty years in Ealing, so it was a hard act to follow.

The Rabbi had been an Assistant Minister in Hampstead Garden Suburb and received his Semicha just before he arrived and I believe his first wedding was joining Richard Dreyfuss to his bride Pat.

The Silbergs settled in Waldegrave Road off Hanger Lane, and remained there until just before the Six Day War in 1967. One of his first innovations was a Shabbat Mincha service, followed by a shiur. At the time, we held mid-week Cheder with tea organised by the Guild and the Rabbi played table tennis with the boys. I believe the lessons were very popular and great fun. Rabbi Silberg also introduced the youngsters to the Jewish Youth Study Group. As a result of his efforts a number of them became very active in the Movement.

During this period a third child was born, joining his older sister and brother.

At this time we used to have a classes Sports Day and the Rabbi used to win the fathers' race. He was fleet of foot. His leyning was always a joy to listen to.

The Rabbi and Mrs Silberg were very supportive to me and my family at a very difficult time in our lives.



SYNAGOGUE'S MINISTERS

led by a variety of ministers with their own unique strengths.

collections from members of the community.

Rev Dr Norman Gale (1968-1988)

Neil Shestopal

In January 1968 a new Minister arrived in Ealing with his wife and young children, from Harrogate.

Norman Gale was to spend the next 20 years – the longest tenure since the late Rev Rose – as Ealing's spiritual leader.

He immediately impressed the Community with his eloquence when he was called upon to officiate at the sudden passing of the late Max Gumpel, whom he did not know, but nevertheless gave much comfort to Max's widow and son. This also led him to strike up good relationships with Honorary Officers and Board of Management, as well as the Community as a whole. He took over the running of the Hebrew Classes.

Following the death of the late Monty Eckman, he reformed the Synagogue's Magazine Committee and became its Editor, which led to it being one of the best United Synagogue magazines as it remains today.

Norman Gale founded and organised the United Synagogue Inter-Synagogue Quiz, which was very popular in the 1970s and 1980s, and he ensured that Ealing was not only well represented but was frequently very successful.

He was also a supporter of and contributor to the Ealing Council of Christians and Jews.

The number of people who attended his farewell reception was testimony that he left behind a warm, vibrant and thriving community.



Rabbi Dr Julian Jacobs (1989-1998)

David Filer

Rabbi Dr Julian Jacobs succeeded Rev Dr Norman Gale in 1989 and stayed with us until his retirement in 1998. Since both Ministers were Alumni of Jews College, the traditional Anglo-Jewish minhagim, relating to conduct of services etc, were observed and continued. In addition to his pastoral duties, one of Dr Gale's 'responsibilities' for many years had been to act as organiser/convenor of the annual US Inter Synagogue Quiz. Ealing entered a team regularly and on one occasion actually reached a semi-final. Also a weekly Talmud shiur had commenced. Thus, Rabbi Jacobs found a nucleus of adult educational activists which he expanded to include the whole kehillah with his sermons, shiurim, publications and support for the monthly D'var Torah.

Prior to his arrival in Ealing, Rabbi Jacobs had already published a book, **'The Ship Has a Captain'**, described as a comprehensive and thoughtful collection of essays on Judaism. His second book, **'From Week to Week'**, presents three essays on each of the 54 sidrot of the year, essential reading for a D'var Torah!

From 1991 to 1993 he wrote weekly in Daf HaShavua on **'Judaism Looks at Modern Issues'**. Many of the topics received an 'airing' in his sermons and shiurim. Subsequently, by public demand, the series was produced in book form in 1994. During 1991-1993 the whole of Anglo-Jewry became aware of our kehillah. His final book, **'A Haftarah Companion'**, is a new guide to the prophetic readings and their connection to the Torah portion to which they are linked

The whole community can be proud of a Golden Decade of Learning led by Rabbi Dr Julian Jacobs.

Daphne Gerlis remembers:

Although I did not attend Rabbi Jacobs' shiurim, Leon, who did, would arrive home after an inspiring evening, eyes shining, eager to explain what he had learnt. He had great admiration for Rabbi Jacobs' erudition; even complex issues were explained in a simple, clear way that his listeners not only understood, but made them eager to learn more. He was never too proud to reply to a question by saying, "I'm not sure about that. I'll see if I can find the answer for next time." He was the Chief Rabbi's ecumenical representative and had warm friendships with members of other faiths who, together with Leon and myself, were often guests at his and Margaret's home.



"MAD HATTERS' TEA PARTY : 6 SEPTEMBER 2009



Over the last five years, Ealing Synagogue has enjoyed some very successful events—fashion shows, boat trips, supper quizzes, Melava Malka. Here are some photos and articles to remind you of happy times with Ealing Synagogue.

BOAT TRIPS



18 JULY 2010
ON THE "CLIFTON CASTLE"
FROM RICHMOND TO HAMPTON
COURT



SUNDAY 23 OCTOBER 2011
ON THE "QUEEN ELIZABETH" : KEW TO WESTMINSTER
"SUPPER AND SWING"



JAZZ EVENING : 31 OCTOBER 2010

Musical events are very popular and are always well-supported. On Sunday 31 October 2010, a “finale” event, a Jazz Evening, was held in the communal hall before the builders started work to turn the hall into the lovely shul-hall that we now have. Supper was hot dogs and salads, washed down with wine, followed by fruit and Danish pastries. A raffle was held and a sealed auction of an exclusive tour and tea at Highgrove House, the home of Prince Charles. The evening ended with a rousing rendition of “When You’re Smiling”.



MELAVA MALKA : 3 DECEMBER 2011

The first event in the newly renovated hall was a Melava Malka with Rabbi Lionel Rosenfeld of Western Marble Arch synagogue. Accompanied by Jason Silver on keyboards, he began with a medley of Adon Olam tunes and encouraged some audience participation. A very good evening.



MUSICAL MATINEE : 15 JANUARY 2012

The Ealing community was beautifully entertained by singers Laura Burns and Shoshana Burns. Their repertoire included songs by Gershwin, Andrew Lloyd Webber, Dusty Springfield and Adele. Our own Neil Shestopal also rendered his versions of Some Enchanted Evening, La Mer and an aria from the Marriage of Figaro. Our thanks to accompanist Geraint Williams, who stepped in at the 11th hour and saved the day. Entertainment was followed by tea and a lovely afternoon was had by all.



“THE MOVE” : MAY 2011

The major event which took place during the last five years is, of course, the move from what is now referred to as the “old shul” to our newly renovated shul/community hall. This challenging project was headed by Dawn Shestopal and Michael Mars. Work started on Monday 1 November 2010 (yes, it was that long ago) and our first Shabbat was on 21 May 2011. Emeritus Chief Rabbi Lord Sacks rededicated the shul on Sunday 16 October 2011. The rest, as they say, is history.



REDEDICATION OF EALING SYNAGOGUE

16 OCTOBER 2011



This was a very special day in the history of Ealing Synagogue. Below is the article that appeared on the “You&Us” website, written by Dawn Shestopal.

Earlier, the warm sunny air shining through the many windows, buzzed with excitement as a capacity congregation of current and former members aged from 5 to 95 and including descendants of the Founders, gathered for the rededication service. Cyril Levy, now in his 80s recalled his Bar Mitzvah while Doreen and Geoffrey Wolf were celebrating 50 years since their wedding day.



The service was built around the theme of rejoicing in the present, looking to the future whilst remembering the past. The Chief Rabbi spoke of the three blessings he wished to bestow on the community, conveyed in three messages woven around the festival of Succot; that the new Synagogue be a permanent structure, not temporary, that it represented an act of faith, and that it constituted a renewal in the life of the community. Each message was illustrated by a hilarious anecdote so that, far from this being a solemn occasion, the congregation was in fits of laughter.

The service was conducted by the community’s Minister, Rabbi Vogel, its former Minister Rev Dr Norman Gale and its honorary Chazan, Neil Shestopal.

Leslie Sommer, vice-chair, in his closing address, paid tribute to the work of the steering committee chaired by Dr. Michael Mars and Judge Dawn Freedman and presented the Chief Rabbi with a facsimile of the two ceramic tablets of the Ten Commandments in gold leaf, which Michael Mars had lovingly crafted to hang above the Aron Kodesh.



After a spirited rendering of Adon Olam in which everyone joined with gusto, the congregation poured into the new Succah, constructed from scratch by members of the community, to enjoy delicious refreshments and to meet with old friends. The Chief Rabbi met the architects of the new shul, Leon Silverton and Cheryl Farrow, and members of the Ealing “family”.

US Treasurer Brian Markeson pronounced himself delighted both with the outcome of the rebuilding project and the service. In the words of one member, it was a special day in the life of a special community in a very special new shul. Rabbi Hershi Vogel of Ealing United Synagogue commented: "It was wonderful to see so many people gather together from the past and present. I hope the community continues to go from strength to strength. This re-dedication service is testament to the founders of the community to show that we are still here today."



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“VERSATILE EALING” : JULY 2012



The following item appeared on the You&US website on 3 July 2012.

Ealing Synagogue’s new hall has been in much use recently, as the community hosted the first Civic Service, attended by Councillors and the Deputy Lord Lieutenant, in the new Synagogue followed by Kiddush in the hall. The Mayor was presented with a signed copy of the Chief Rabbi’s book, “The Great Partnership” and in response, expressed the Borough’s appreciation of the relationship with the Jewish community and picked up on the theme of leadership in the week’s Sidra reading. As usual, the guests had paid closer attention than the members.

This event was closely followed by a Shabbat “Jubilee Lunch”, catered in the stunning kitchen by the Guild. The National Anthem was sung in Hebrew by resident Cantor Neil Shestopal, and Cherna Crome, daughter of Benno Schotz, Sculptor in Ordinary to the Royal Household in Scotland, gave a light-hearted speech recalling memories of growing up in an artistic home with famous friends dropping in regularly, and childhood accidents with valuable works of art.

This week, being designated Armed Forces Day, the Chief Rabbi’s prayer was read in English and Hebrew by Tony Hitman, who had served in the forces, and he later spoke to the congregation about the Jewish Brigade

and the bravery of the airmen of Bomber Command, to whom the memorial had been opened the previous day. Appropriately, Chazan Shestopal again rose to the occasion with a spirited rendering of Adon Olam to the tune of “Those Magnificent Men in Their Flying Machines”.

Beyond the precincts of the Synagogue, two members of the Community are holding exhibitions of their Art. Dr Michael Mars, who created the ceramic tablets of the Ten Commandments which hang over the Ark, is exhibiting his works in ceramic, including golden etrog containers, at Kensington and Chelsea College.

Ealing may be among the smaller communities, but what it lacks in size it makes up for in talent!

MELAVA MALKA : 12 JANUARY 2013



The Shabbaton Choir and Chazan Jonny Turgel entertained a packed Ealing Synagogue hall for its annual Melava Malka. Guest speaker Rabbi Shimshon Silkin of Borehamwood Synagogue gave a most inspiring and enlightening sermon. The Shabbaton Choir's repertoire included a rousing rendition of their well-known Adon Olam medley including a new version by Stephen Levey, the choir's very enthusiastic conductor and musical director. Chazan Jonny Turgel's "Bring Him Home" from the musical Les Miserables was very moving, but the mood was lightened with an uplifting Avinu Shebashamayim and Shiru. The finale was Oseh Shalom, which has now reached over 2 million hits on YouTube. The audience showed their appreciation with a standing ovation for an amazing evening enjoyed by everyone.



MENORAHS FOUND BURIED DURING WORLD WAR II MAY FIND NEW HOME IN HOLOCAUST MUSEUM

Reported by Crystal A Weyers in the Fosters Daily Memorial (New Hampshire, USA), 17 January 2014

On Friday 14 February 2014, an article appeared in the Ealing Gazette about two menorahs that a British soldier had found in Germany and brought back to London. They were handed down to his daughter Joan. Here is the story of how the menorahs have returned from the USA back to Ealing and are now displayed in Ealing Synagogue.

SOMERSWORTH — In the ruins of the hopes and dreams of one Jewish home in World War II, one British soldier sought refuge. Buried in the dust and rubble, something shined through that he and his family have embraced ever since.

Arthur South of South Acton, London, uncovered what he believed were two brass candlesticks. As with many soldiers, South decided to keep the items as souvenirs of war. South placed the two candlesticks in his duffel bag and carried them with him, eventually bringing them home to his family in England in 1945.

That is the story South's daughter Joan Menez was told. It wasn't until later that Menez and her family realized what the candlesticks really were.

During the Holocaust, six million Jewish men, women and children lost their lives and 5,000 Jewish communities were destroyed.

For those who were taken to any number of the concentration camps, there were no personal belongings allowed. Not only were the Jews stripped of their possessions, but their names were replaced by numbers in an effort to dehumanize and degrade them.

For those who attempted or succeeded to hide their true faith, there was no display of Jewish relics in their homes or visits to pray at synagogues. Many Jewish families had their possessions confiscated even before being brought away to death camps. It was for this reason that many Jewish men and women attempted to preserve a portion of their history and faith by hiding their most precious belongings.

What South found in that bombed out cellar in Germany were two menorahs.

Today, those menorahs sit in the dining room of Menez's Somersworth home.

"I asked my dad where he got them. I didn't know much about them, but it was always my job to polish them. I hated it," Menez said of her childhood.



Joan Menez with the Menorahs

She said the menorahs sat in her parents' hallway in their home in London for years and it wasn't until her mother, Edith, was nearing her end that she insisted on passing them

along.

It was in 1994 when the menorahs left Europe and were brought to the Menez's home in Dover.

"My mother kept saying, 'Did you get the candlesticks? You better take these now' when I was over there," Menez said.

Menez's daughter Susan, who now lives in Texas, said her grandmother didn't have a lot of possessions and what she did have she truly valued.

So, the menorahs were passed on and have stayed with Menez for the past 20 years. Now that she and her husband are nearing the ends of their lives, they feel the time to "do the right thing" is now.

"Who knows what happened to that family?" Menez lamented. "My husband keeps talking about doing the right thing. We want to see them returned to the people they mean the most to."

(Continued on page 29)

(Continued from page 28)

Although Menez is reminded of her father each time she holds the artefacts, and has received offers for them over the years, she never felt the pull to part with them until now.

Menez's husband, Francis, is in the hospital. His terminal cancer has been waging a war against his body and no one can be sure just how much time he has left.

Francis' doctor, Dr. Robert A. Ruben of Atlantic Gastroenterology, was told the story of the menorahs and first suggested the family donate them to a local synagogue. Then, Menez said, he suggested donating them to the Holocaust Museum in New York City.

Ruben has taken charge of ensuring that donation happens, but no word has come back yet on whether the museum is interested. The donation would be made in honour of the victims and survivors of the Holocaust and of Menez's father.

"They have so many things," said Menez of the museum. "But, you never know."

The Menezes aren't sure how old the menorahs are, though their craftsmanship and indications of solder repair suggest they were around long before war broke out in Germany. It is also unclear what their true religious meaning holds, as the Menezes aren't Jewish.

Susan took a moment on Thursday to do some research on menorahs by searching for the term on Wikipedia.

"It says here it was prohibited to use a seven lamp menorah outside of a temple," she read about the Jewish faith. The two menorahs both have spots for seven candles, as opposed to the usual nine. "You learn something new every day," her mother added.

Menez was never told of many of the horrors her father had seen during World War II. She knew he had served in a Pioneer Corp, as he was considered an older soldier (at the age of 29), and that he had followed after the Americans into Bergen-Belsen concentration camp.

"He wouldn't talk about it," she said.

Menez did, however, remember vividly what war did in England. She recalled how her father was sent back to duty after her brother was born in 1941, leaving her mother alone with two children.



Arthur South

"London was evacuated because the blitz got so bad. Many children were separated from their families, but my mother lucked out because she wouldn't let us go," Menez said of the bombings which pummelled her hometown 71 times over a period of 267 days.

"During that time there were no lights or street signs, everything was in darkness.

The trains and the buses were barely working. I don't think my mother got to see too much of my father then, it was just too hard to get home," she recalled.

Susan added the street signs and identifying landmarks had all been taken down in an attempt to confuse enemy forces.

"They didn't want them to be able to know where they were," she said.

As with all things, there was light that came after that period of darkness.

Menez met her husband, an American serving in the Air Force, many years later.

Francis, who served in both Korea and Vietnam, was stationed in Berkshire, England, when he met his future bride.

"I went to the country with a friend of mine who was married to an American. I had never met an American before, never," Menez recalled as if it were yesterday of the meeting which resulted in a long-distance courtship and 54-year marriage.

"I always say I'm the biggest souvenir he took home with him," she said.

JEWISH SYMBOLS WHICH SURVIVED WORLD WAR TWO ARE GIFTED TO EALING SYNAGOGUE

Reported by Jane Harrison in the Ealing Gazette, 30 May 2014

Two Jewish religious symbols rescued during the Second World War have been given pride of place in Ealing synagogue. [They are situated on either side of the Aron Kodesh.]

The story of a British soldier from Acton who saved two menorahs (candelabra usually used for Chanukah, the Jewish festival of light) from a bombed out home during the Second World War was published in the Ealing Gazette in February 2014 [below].

LOOKING BACK
RETRO WEST LONDON

Where there was muck there was brass - now it's time to return war items

A British soldier removed two objects from a bombed out Jewish home during the Second World War, little knowing their significance. CRYSTAL A WELTERS reports

IN THE ruins of a Jewish home in South Acton, unaccounted for by the British soldier who saved them during the Second World War, one British soldier rescued something that he and his family have treasured ever since.

Those who dropped in or happened to find their war loot had to hide any Jewish relics. Many Jewish families had possessions confiscated even before being taken to concentration camps. It was for this reason that many Jewish men and women used to preserve a portion of their history and faith by hiding their most precious belongings.

What Mr South found in the dining room of a bombed out home in South Acton were two brass menorahs. As with many soldiers, he decided to keep them as souvenirs, not that he had a shelf to put them on. He eventually brought them home to his family in England in 1945.

That is the story of Arthur South, a British soldier who saved two menorahs from a bombed out home in South Acton during the Second World War. The menorahs were taken to his home in South Acton and he kept them for the rest of his life. He passed them on to his daughter, Joan Menez, who is now 80 years old. She said: "I didn't know much about them, but my husband always said they were always on the mantelpiece."

During the Holocaust, an million Jewish men, women and children lost their lives and 7,000 Jewish communities were destroyed. Those taken to concentration camps were not allowed to take any personal belongings with them. Not only were they stripped of their possessions, but their names were replaced by numbers in an effort to dehumanise and degrade them.

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years.

Mrs Menez, who married an American, said. "My husband keeps talking about doing the right thing. We want to see them returned to the people they mean the most to". They were thinking of donating them to a local synagogue or the Holocaust Museum in New York City when Mr Shestopal read about their fate in the Gazette.

He said: "I found the story so fascinating that in view of Arthur South having a local connection and he not being Jewish but realising the menorahs were important religious items, I wanted to see if they were still in his daughter's possession and if so whether she would let us have them in Ealing Synagogue.

"When I contacted her she was delighted to give them up. It took six weeks to get hold of them. We are very proud to have them as a permanent memorial to their original unknown owners and to our local hero Arthur South."

Co-warden Brian Robinson said: "We are all so delighted they have come back to the soldier's home. While they are not valuable, they have great sentimental importance and our congregation are intrigued and delighted to have them here. The menorahs have come home."

Joan Michaels, synagogue board member and co-chairwoman of the Ladies' Guild, said: " When the soldier found the menorahs, as far as he was concerned they were just brass candlesticks. When the story of Auschwitz came out he must have realised they belonged to a Jewish family who weren't coming back. What is so important is what they stand for. Just imagine what happened to that family in the first place."



BREAKFAST WITH THE CHIEF RABBI : 2 FEBRUARY 2014

Ealing Synagogue was honoured with a visit by the Chief Rabbi Ephraim Mirvis for a Tefillah Breakfast. In spite of the earlier-than-usual start for everyone, especially on a Sunday morning, there was an impressive turn out of 60 people. The Chief Rabbi addressed the gathering with an amusing, anecdotal and interesting talk which was very warmly received. He was then presented with a gold Etrog box hand made by Michael Mars. Our thanks to Dawn Shestopal for spearheading this very successful morning.



“BLOW YOUR OWN SHOFAR” : 7 SEPTEMBER 2014

It was a blast. “Blow Your Own Shofar” was a fun and noisy event. Following Shacharit and breakfast, kindly sponsored by Helen and Mike Mars, Rabbi Hershi Vogel explained some of the many halachot relating to shofar blowing, e.g. you are allowed to “steal” another shofar with the purpose of blowing it. Mike Mars then explained the different types of shofarot and how to blow them. Over 30 people attended and nearly everyone had the opportunity to blow a few notes. After some practice, a few potential new shofar blowers have come to the fore. A very enjoyable morning. Our thanks to Mike Gettleson for the photos.



EALING US CARES : UPDATE

Alison Shindler-Glass

Another year has passed since I last reported for the magazine and our regular community lunches have become a fixture of the shul calendar. The lunches are open to all members of the shul and local Jewish community and have proved successful at integrating those who are regular attenders at shul events and those who have, until now, had little relationship with shul activities. Transport is provided for those who require it. We make no set charge for the lunch but voluntary donations are encouraged so that costs are covered; the committee feels strongly that no one should feel unable to attend because of an inability to pay. We always have delicious home (shul)-cooked food and some form of entertainment but the aim is mostly to give an opportunity for people to socialise.

In September we had tea in the Succah and were entertained by Maya Robinson's beautiful singing and Ronnie Zack's accomplished piano playing. Lunch during Chanukah provided an opportunity for all attenders to hear about Mike Mars' sculpting exploits and in January we had an interesting talk by Leslie Sommer about his very varied career in the Civil Service. In March Ella Marks produced a much-enjoyed quiz about London and, in May,

Dawn Shestopal gave us all a fascinating and amusing insight into her life as a judge. July's lunch was another success with the most accomplished Jared Bennett, the grandson of Joyce and Ron Frankal, demonstrating and explaining the varied ways of playing a variety of recorders and the clarinet, on one occasion playing two at once! Naomi Robinson ably provided the accompaniment.

There has been an average attendance of over 40 people at each of these events.

The committee continues to keep in contact with members of the community who are unable to join us at these regular events and we try to offer support, as required, to anyone in the community experiencing any form of difficulties.

Of course none of this would happen without the volunteers who shop, cook, transport, serve, clear up etc. etc. so thanks to all involved. Should you wish to volunteer any help or require any support please do contact me or Melissa in the shul office.

Shana Tovah.

Alison Shindler





MUSIC IN THE GENES

*Ben Kosky profiles **Guy Oradel**,
one of Ealing Synagogue's newest members*

The notion of following your dream and turning it into reality is certainly one with which Guy Oradel can identify.

Guy is one of Ealing Synagogue's newest members and, just a few weeks ago, arranged a screening of the film 'It's No Dream – the life of Theodor Herzl' for the community. Herzl, of course, entered history as the Zionist visionary whose work was to eventually inspire the birth of the modern state of Israel, almost half a century after his death.

That firm resolve has struck a chord for many and Guy counts himself among them, having successfully pursued one of his own passions – to forge a career in the music industry.

"Not only was I struck by the history of Israel being born, but also by the determination of someone who believed in his vision against all odds," says Guy, who lives in Chiswick.

"In the same way I've often felt that anything is possible in life; it just depends how much you believe in it, or how hard you're prepared to work at something to achieve it."

Guy's lifelong interest in music was perhaps inevitable, given that his late father gained renown as a composer, conductor and musical director in a career spanning several decades.

Cyril Oradel's CV included several hit West End shows, such as 'My Fair Lady', 'The Sound of Music' and 'The King and I' and he won four Ivor Novello Awards for his work. He also conducted the London Symphony Orchestra and was a regular fixture on the popular TV show Sunday Night at the London Palladium, where he conducted the orchestra.

The second of Cyril and Shoshana Oradel's three children, Guy has fond memories of his childhood, initially spent in Notting Hill, and then in a south coast village called Rustington.

"Before we moved I remember Bruce Forsyth coming round to the house," Guy recalls. "He was great friends with my Dad from their days working together on Sunday Night at the Palladium.

"I had a great childhood and the house was always full of music and laughter with my parents. My dad was always writing music for shows or singers.

"When he was conducting shows in London, he would come back on the last train about midnight and usually have dinner with my mum when we'd hear them laughing about one thing or another.



"I respected my father incredibly for his achievements, but also loved him for his kindness and guidance as a father. While my brother became a doctor, clearly my father's

music had some influence on me."

While attending St Paul's School as a boarder, Guy was also furthering his musical education by listening to pirate radio and building a sizeable record collection.

Higher education, he decided, was not for him. Instead, at the age of 18, he found work in a record shop before going on to join the press office, first at Warner Brothers and then at Virgin.

"I just seemed to know that I wanted to work in the industry somehow," Guy admits. "I said to my parents and St Paul's that I didn't want to go to university and I just wanted to get on with life. "I was lucky my parents supported my decision but that was my instinct, and I've always trusted it."

Guy was also gaining experience as a DJ in his own right, but a chance remark to a record label executive during a press trip to the USA, brought about his move into music management with DMC. He ended up running that firm's offices in New York

(Continued on page 35)

מרכז פרס לשלום
 مرکز بيرس للسلام
 The Peres Center For Peace



Rachelle Tchiprout, granddaughter of Lesley and David Filer, has just finished a three-month internship in the Development and External Relations Department at the Peres Center for Peace (*Photo on the right: Rachelle with Shimon Peres on her last day*).



At the age of 18 she decided to move to Israel and served in the Israel Defence Forces. After her two-year service in the International Relations Unit, she returned to England to start her degree in War, Peace and International Relations at Reading University. "When I was considering an internship, the Peres Center jumped off the page for me. The work that they do is so inspiring and important, and it is an honour to be a part of it," says Rachelle. - See more at: http://www.peres-center.org/interns_2014b#sthash.KDGzr4wv.dpuf

(Continued from page 34)

for the next three years, after which he returned to London and set up his own company, Ornel Management.

That was in 1997 and since then the company – now known as Mainstage Artists and Ornel Management – has gone from strength to strength, with Guy travelling all over the world to look after his artists' interests.

During that time, he has rubbed shoulders with some of the industry's most famous names such as Madonna – although his involvement with the Queen of Pop, he acknowledges, was not an unqualified success.

"At the time she was the biggest act in the world, although it wasn't the best of projects," says Guy. "One of the producers I was working with was working on a song for her album.

"But, after a huge hit the first time round, he hated the vocal so he stuck his head in the sand and refused to deal with it because he was too afraid to tell her.

"I didn't have an assistant at the time but had two phone lines. I was on the phone to a friend, the other line rang and I said hello and a woman barked back at me: "it's Madonna – where's X?"

"I told my friend I had Madonna on the other line and could I call him back. The call with her didn't last long, and the project never went anywhere after that, but thankfully a lot of other things did go well."

During Guy's childhood, his family were 'what you would call traditional', spending Friday nights together and attending synagogue on Rosh Hashanah and Yom Kippur at Marble Arch or Great Portland Street, then later in Brighton.

The shul experience, he admits, was not one that particularly appealed to him – but in recent years he has become more of a regular participant.

"I have to admit that I found shul overbearing, too stiff, the sermons really scary and that somehow I was always a bad boy," Guy reflects. "But for the last three years I'd been going every week (and still go most mornings during the week) to Central Synagogue on Hallam Street.

"As much as I was enjoying becoming more observant, driving was always getting in my way of keeping Shabbat properly. So I started to look around and found Ealing Shul on the internet.

"Imagine my surprise after literally 15 years living in the area! But then everything happens in life at the right time and it's a real pleasure to have joined Ealing Shul."

LA TRAVIATA in the DESERT

Marian Cohen was in the audience.

Having heard from friends of the unique experience of witnessing opera at the foot of Masada, I fulfilled my dream this year. My cousin Judy, events organiser for ESRA, told me that she was hoping to organise a trip to see La Traviata, this year's chosen production for the Opera Festival.

June 16 arrived, unfortunately Edward was unable to accompany me being unwell, he remained in Tel Aviv. I joined the ESRA group at Alozorov and we had a stop start journey through Tel Aviv and Jerusalem in rush hour, but there were gasps of amazement when we arrived at the base of Masada some two and half hours later.

You might not think that the World Heritage UNESCO site of Masada is a natural setting for an opera set in Paris but we were transported to Paris in the 1870s, a Parisian street unfolded before us, complete with boulangeries, cafes and boutiques. It was reminiscent of the Champs Elysee, tables and chairs for people to sit and have a snack, picnic or drink before the commencement of the performance. There was even an Eiffel Tower and Arc de Triomphe!!

Disposable fans and opera glasses were handed out as we arrived. We certainly needed the fans, even at midnight it was 32°C!

I was accompanied by my son-in-law's parents and we sat drinking taking in the scene of about 2,000 people from all over the world gathering in anticipation of a memorable evening. We watched the day fading and Masada become sharply silhouetted against the darkening sky; it was almost surreal.

The performance was due to begin at 9.30pm. We crowded into the vast auditorium. Our seats were marvellous, about three rows back from the orchestra pit. The scene on the stage was even more remarkable; a panoply of stilt walkers, and dancers from the Kielce Dance Theatre in Poland. The opera was introduced in Hebrew, English, French and Italian. The Israel Symphony Orchestra Rishon LeZion were in place, and the imposing figure of conductor Daniel Oren entered to rapturous applause. Hatikvah was announced. It was moving to see the audience rise as one to join in singing the Israeli National Anthem.

There then followed 2 hours 45 minutes of wonderful entertainment. The staging and costumes were sumptuous.

Considering the oppressive climate, one wondered how the performers had the energy to breath, let alone fill the vast desert space with their wonderful voices and evoke such emotion and the final tragedy of the opera.

At just after midnight we found our coach which carried us back to Tel Aviv arriving before 3.00 am. Tel Aviv is truly the city that never sleeps!

I had been privileged to witness opera in the unique surroundings at

the base of Masada, that majestic symbol of great courage and resistance of the Jewish people. It was a remarkable experience

Maybe this was not for opera purists, but an audience of near 2,000 had thoroughly enjoyed the spectacle. Next year Tosca is the chosen opera; ESRA, are you arranging another trip?



MY YEAR

by Mount Sinai (as imagined by Dawn Shestopal)

Oy, did I have a year. Why me? I still ask myself. I am only a little mountain, the smallest of all, and yet I had to put up with the noise, the shouting, the cloud around my head, thunder, lightning, Moses marching up and down me, sometimes bringing friends, sometimes schlepping huge concrete slabs of stone. To tell the truth, it was 6000 years ago and I am still on Prozac.

It all began three months after the Children of Israel left Egypt. They suddenly arrived at my foot and set up camp. That wouldn't have been so bad except a cloud came out of a clear blue sky and enveloped my head and Moses climbed up me. He didn't get to the top but I nearly jumped out of my skin to hear Hashem speaking to him. No one asked if I minded. It was awfully loud. Then Moses went down, then he came up again. I felt quite giddy. I think he was being given instructions.

Anyway, a few days later, with all the Children of Israel standing at my foot, blow me if there wasn't a fire on my summit. I quaked, I can tell you. Even though they say you can't move a mountain, this one quaked, I can tell you.

Then there was a noise like I'd never heard before. Someone said it was a Shofar. It wasn't even a tune, just screech, screech, screech.

Eventually, I heard Hashem talking to Moses again. He was saying nice things, all about how to behave. That bit, I liked. I've remembered them ever since.

But I could tell that what with the thundering, the lightning, and me smoking like a volcano and the sound of the Shofar, the Children of Israel were as scared as I was. They trembled.

Well, some time went by. The Children of Israel seemed busy, building things and I settled down a bit.

Then Moses climbed up me again for a bit of a parley with Hashem and he stayed on my summit for, by my calculation, forty days and forty nights. So far, so good. He was no trouble, then he went down again, carrying two tablets of stone, I believe written with the finger of Hashem. That made me swell with pride. I'll go into the history books, I thought.

But you would not believe what was going on back at base camp. The Children of Israel began partying and using all their gold to make a Golden Calf. Here comes trouble, I thought.

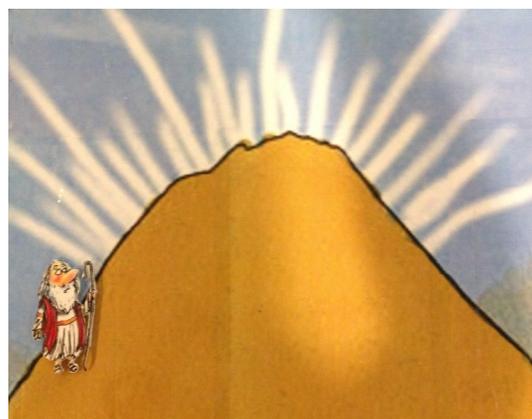
I was right of course. When Moses saw all that dancing and the Golden Calf, he got into such a temper that even though he had schlepped those tablets down me, he smashed them against my side. It hurt a bit, but more than that was the disappointment. That was my moment of fame gone, I thought.

Anyhow, in the end, they were all sorry for what they had done and so Hashem forgave them but it was poor old Moses who paid the price.

He had to hew two more tablets of stone and shlep up me again on his own. And just when I thought it couldn't happen again, I got all clouded over again. It isn't at all comfortable being clouded over. And Moses stayed on my summit for another forty days and forty nights, but he was no trouble. He didn't eat or drink so at least he didn't leave a mess. And he wrote it all out again and eventually descended me, again with the tablets of stone. I think that by then, it was Yom Kippur.

This time it was alright and they were all quite receptive. In fact in my opinion, they were dead scared.

Well, the Children of Israel still had way to go but my part was pretty much over and I've led a quiet life since. That's till the last century, but that's a whole different story.



CYCLING FOR WOMEN V CANCER

ALISON SHINDLER-GLASS



In October last year my good friend, Sally, asked me to join her in a sponsored overnight cycle ride in aid of three cancer charities to raise funds for those with breast cancer, cervical cancer and ovarian cancer. The causes seemed admirable but the idea of cycling, during the night, from Windsor to London and back again seemed a rather masochistic way of raising money.



I had not made any moves to sign up but a friend told me what a wonderful experience she had had cycling in Cuba for the same charities, and that the Windsor ride would be easy as it was flat all the way.

“Well”, I thought, “if there were no hills maybe this was a challenge I could take on.” I signed up at the eleventh hour.

And so thoughts of training began, if not actual training. Eventually with Sally and another friend, Helen, we got going. I dusted off Jo’s heavy mountain bike, as, although old, it was better than my own. We soon realised that Helen and I would need new bikes, with tyres more suited to the terrain (i.e. roads) on which we would be travelling.

We cycled sporadically at first, checking the routes more than actually cycling. But, meeting at the junction of Gunnersbury Avenue and Popes Lane, we cycled a convoluted 30-mile route to Battersea Park and back, soon doing the distance without noticing it. There were a couple of hills on the way that Helen and I found tricky whilst Sally, considerably more bike-fit and with a more suitable bike, sailed up. We



took turns to lead and sometimes there was so much chat between the stragglers that we lost the leader.

We sampled coffee, cakes and ice creams in a variety of suitable spots, taking care to ensure we made the most of all calories burned off during our rides.

It was easiest to secure Jo’s bike across the road, attached to a lamppost. This was fine until we went on holiday and someone decided it would be a good idea to remove the bike and what I thought was a rather good lock. So I had to temporarily use Sally’s son’s old bike. It was perfectly roadworthy, if you didn’t mind having no brakes at the back. I only had one near miss, with the back of a bus, but several uncomfortable injuries in awkward places when I needed to stop suddenly.



My birthday approached. What better time to be gifted a new bike with brakes and other useful accoutrements? So I did get my shiny new bike, along with a pair of padded shorts, a cycling top and a couple of fluorescent jackets. I was suddenly looking quite the part, apart from the fact that I was still wearing Jess’s old kids’ purple helmet with the immortal “Groovy Chick” caption.

Oh, how the mountainous Gunnersbury Ave would be chicken feed to me now! But I hadn’t bargained for the narrower tyres and slightly less

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stable base that I would need to get used to. This resulted in my only near-death experience, cycling down Gunnersbury Avenue. I caught my wheel on a particularly deadly section of the cycle path and found myself hurtling towards the oncoming traffic. As Sally yelled “Alison...” behind me, thinking, as she told me afterwards, that this was the end of me, I remembered I had brakes. I jammed them on and the back wheel reared behind me like a bucking horse. Fortunately it came back to land behind me and I was safe, apart from a cut leg, the scars of which I still carry. Only a few minutes later, I was shocked as Sally crashed into a lamppost and was lying in the road. Fortunately, the traffic lights were red and her only wounds were to her pride.



Apart from a few flashbacks to that morning, we had no further major incidents and continued riding weekly. We coordinated

our schedules with the weather forecasts and avoided any heavy rain. As I noticed I was rapidly losing weight, I gleefully upped my intake of cake, crisps and chocolate.

My JustGiving page was accruing donations steadily and I was past my personal £500 target when I asked Marianne to put the link to my page in the weekly shul newsletter. The community responded resoundingly and by the date of the ride I had raised over £1500. This was especially helpful in spurring me on, when Sally and Helen casually suggested we practise the hill up to Richmond Park, which we would reach at mile 39 on the actual ride. I pointed out that I had been promised that there were no hills, but realised that I was now in too deep. Pleasingly, we all managed the hill without resorting to walking, although they both had to wait for me at the top.

The night of the race was upon us and Jo arrived home with an enormous chocolate cupcake to be eaten after the ride was completed.

I made sure I was stocked up with snacks, as I knew that being hungry during the night

wouldn't help me. So, laden down with pockets full of nuts, dried fruits, crisps and chocolate, I loaded my bike on to the top of Sally's car and we set off for Windsor.

After some rousing speeches, pink fireworks and music from the organisers, we set off at 9.30 pm. After less than a mile, at a small slope, there were already people off their bikes and walking. I realised then that I was relatively well prepared. Helen and Sally were surprised at my regular offerings of snacks and referred to me as the mobile tuck shop. There were food stops every 15 miles and I was persuaded not to stop until the second one. The welcome from the volunteers manning these havens of tea, coffee, crisps, fruit and Smarties was hugely encouraging, as were the snacks themselves. We were also delighted to see our cheering husbands on Richmond Bridge and then again two hours later outside Buckingham Palace. We realised that London really never stops and whilst those riders from outside the capital were struggling with dodging cars, buses and pedestrians, we townies took the lead in showing how it is done.

The final 15 miles through Ashford had little to offer by way of scenery and we were delighted to cross the finish line to be awarded our medals at 4 am. We were happy with our time of six and a half hours, including two stops, and availed ourselves of the proffered breakfast before hopping back on our bikes to return to the car, to London and our beds.

After a long sleep we all reconvened with our families to polish off the giant cupcake and drink champagne.

It really was quite an experience and, thanks to the generosity of so many friends, family members and the Ealing Community, I raised £1,965. It was worth every moment of training and the ride itself. I am truly grateful for everyone's support.



Buenos Aires

Last December, Aviva Preston took a group to South America. After the tours, where there is Jewish interest, participants often write articles for their shul magazines. Bina Presser of New York has kindly allowed us to reproduce her article for The New Ealing Review. In these troubled Days of Awe, it is very pertinent.

I want to share with you part of my visit to Buenos Aires this past winter, when I was introduced to a little known example of *teshuva*, and not at all from a Jewish source. It is particularly appropriate for *Parashat Nitzavim*, and for this time of the year, as we approach the *Yamim Nora'im*. Both ask us to focus our minds and hearts on choosing good over evil and life over death.

We all (those of us of a certain age that is) remember the 1994 bombing of the AMIA* Jewish Community Center in Buenos Aires, and the 1992 bombing of the Israel embassy that preceded it. Of course, our local guide took us to both bombing sites, somber visits indeed. She also took us to the Metropolitan Cathedral, the equivalent of the National Cathedral in Washington DC. We were a polite audience. No one questioned its appropriateness for a group of Orthodox Jewish tourists. We assumed the place was significant, probably to her, certainly to the heavily Catholic Argentine people, and so we trooped along.

Our arrival at the cathedral was timed to coincide with the colorful changing of the guard, confirming that this is indeed an important place to the locals. In fact the guard is for the mausoleum of General Jose de San Martin, the hero of Argentine independence from Spain. It's the first thing you see as you enter, on the right.



The cathedral interior is massive. Our guide gave us time for a quick look from the rear before steering us to the left, away from the central nave. She led us slowly down this side aisle and almost immediately stopped at a modest chapel, a niche off the aisle. Looking up, amazingly, there was a collection of papers on the wall, all in Hebrew, a collage mounted between two pieces of glass. The papers, she told us, were rescued from several Shoah sites, and from the rubble of the AMIA and Israel embassy bombings. The display was put up in 1997 in this prominent part of the church, not far from the entrance, at the bidding of the then Archbishop Antonio Quarracino, the predecessor of Jorge Mario Bergoglio, now Pope Francis I. The collage and the chapel were intended to serve as a memorial for the Jewish community and to the Shoah, an expression of regret for Christian and world anti-Semitism. Modest in execution but powerful in effect, it includes such things as a Hebrew song sheet, the *sha'ar blatt* of a small but old *Gemarah*, a fragment of a child's printed *megillah*, and more. The four corners of the glass are etched with familiar Jewish symbols: a *menorah*, a *Magen David*, etc.

The collage cannot be mistaken for anything but a Jewish exhibit, even to those who don't recognize the Hebrew.

The Argentinians claim that this is the only memorial of its kind located within a church. In fact it is not (there is another in Berlin) but as an act of public contrition it ranks among the most moving. However, there was one more act of *teshuva* to witness, even more powerful than the collage. On the floor inside this "Jewish" chapel is a white marble memorial paving stone that says **Antonio Quarracino, 1923 – 1998**. It was Quarracino's request to be buried in the crypt under this spot, eternalizing his message of responsibility and remorse in an intensely personal way.

Being raised in a home of Shoah survivors creates a wariness that is almost a reflex. Touched as I was by Quarracino's acts of *teshuva*, I couldn't shake a measure of distrust and skepticism. "Really?" and "What difference does one gesture make when anti-Semitism still rears its ugly head around the world?" But I was wrong. Change does not have to happen in large dramatic swoops; sometimes it comes one person and one small step at a time. It can be brought by people who don't despair at being a voice in the wilderness, people who feel the imperative to fight evil, impractical as it may be.

Before the first anniversary of the memorial's unveiling**, as it turned out shortly before his death, Quarracino wrote: "It will soon be a year since the unveiling of this worthy memorial inside the Cathedral, to which I have invited all Jews to cover their heads if they so wish. The place of the memorial will be close to the resting place that I long for inside the Cathedral, to keep pleading for brotherhood as I have done all my life." In him I see a man sharing our own imperative to be an *or lagoyim*, knowing that a better future will be only realized when all people work toward good in the world that we share.

*With 85 dead and hundreds wounded, the AMIA bombing was the worst terrorist act in Argentine history. Both bombings were proclaimed by an Argentinian prosecutor to be Iranian acts of terror and the Argentinian government is widely believed to be complicit in both.

** There are 22 trees and seven benches that invite rest and meditation. On one wall is a plaque with each victim's name, and on the other the official name of the site, Plaza Embajada de Israel.

Toledo

Estelle Jacobs

Toledo is a beautiful ancient city built on the top of a granite hill surrounded on three sides by the River Tagus, just 40 miles south from Madrid. An easy and pleasant train journey from Madrid takes about an hour. A short taxi ride from the train station takes you to the Jewish quarter, which is well marked out with attractive blue tiles on the ground.

Jews lived in Toledo from 192 BCE until their expulsion by the Inquisition in 1492. You can wander through the picturesque narrow streets lined with tightly packed buildings and imagine the hustle and bustle of a thriving Jewish community.

La Sinagoga de Santa Maria La Blanca was built in 1203. The name was given to it when it was converted to a church in 1411. It is now an empty rectangular building with thirty-two



La Sinagoga de Santa Maria La Blanca

magnificent columns. It must have been an impressive synagogue in its time.



La Sinagoga del Transito

La Sinagoga del Transito, also given this name long after Jewish occupancy when it was a hermitage in the 18th century, is elegant, beautifully decorated and

was clearly luxurious in its day. The museum there was founded by ministerial decree in 1964, to house the material remains of Jewish history in Spain and it is an important educational project – a popular place for school trips for Spanish children, as well as tourists from all over the world.

The preservation of this wonderful Jewish quarter, the museum and the synagogues, which are amongst the oldest in the world, make Toledo a place to visit.

CONGRATULATIONS EALING SYNAGOGUE ON YOUR 95TH ANNIVERSARY!

Our thanks to Ealing UJIA for supporting our projects over the years.

For more details about UJIA and the work we do please email Nicholas Schlagman at nicholas.schlagman@ujia.org or contact him on 020 7424 6444.



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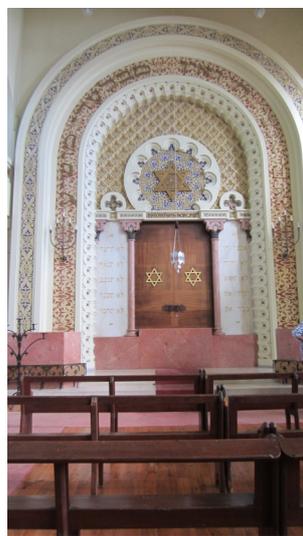


A JEWISH JOURNEY FROM PORTO TO LISBON

Rosemary Grainger

Owen and I have had a fascinating insight into the history of the Jews of Portugal. Our tour guide, Paolo, brought the story alive with his knowledge of history and imagination to weave the stories, drawing a picture of 15th century Portugal, with the Jews playing an integral part. Now only 700 remain. Jews were persecuted and forcibly converted to Christianity or burned by the Portuguese Inquisition, which was not abolished until 1822. Research has determined that 20% of those living in Portugal have a direct genetic match with the Sephardi Jews of Iberia.

Our tour started in Porto, where we heard the story of the Crypto-Jews (New Christians) and their secret adherence to Judaism, while publicly professing to



be Catholic. The fate of the Jews in Spain was expulsion but in Portugal it was “convert or die”.

One of the few synagogues is the Kadoorie Mekor Haim Synagogue (pictured above), a majestic Art Deco building. The plain, whitewashed exterior of the building does not prepare one for the beautiful

spacious interior. Pink marble pillars, golden lettering around the walls with passages from the Torah and colourful painted wall tiles (azulejos) create a Moroccan-Sephardi atmosphere. The ark is in perfect condition and, although there are seven Sifrei Torah, only one is kosher.

The building of the synagogue is inextricably linked to the story of its founder, Captain Artur Barros Basto, a Portuguese army officer and First World War hero. His efforts brought New Christians back to the Jewish religion. When nine years old, his grandfather said “We are Jews, but keep it quiet”. In 1929, he laid the foundation stone for Mekor Haim. Financial assistance in 1933, from Lawrence and Horace Kadoorie, enabled the project to be completed, hence the name of the synagogue. In the 1950s the synagogue closed and remained so until, in 1984, two Israelis, looking for a place to celebrate Shabbat, rediscovered it and began working to fill it again. The community has shown a strong will to maintain Kadoorie Mekor Haim as a symbol of Jewish life and there are now 50 members.

We were fortunate to meet Richard Zimler, the American Jewish novelist, now living in Porto. He spoke about his nine years of research for *The Last Kabbalist of Lisbon*. The book has been published in many languages and tells the story of a young New Christian still practicing Judaism in secret at the time of the burnings in Lisbon in 1506.

Our second day was spent in Transcoso and Belmonte, areas with a rich Jewish heritage, most

(Continued on page 43)

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of which became secret during the Inquisition. We saw indentations in the doorposts where *mezuzot* had been taken out. There were faint



Synagogue in Belmonte

markings and writings on door frames, indicating that these were the homes of New Christians. The Hebrew letter ψ can be discerned in places.

Then In Trancoso, we heard about Antonio Goncalvez Annes Bandarra. He was Jewish. He had lost his wealth and became a shoemaker. But he was

also a writer, famed for his knowledge of the Old Testament and his interpretations and prophecies. He was welcomed in Lisbon until the Inquisition. Although tried and found not guilty, his books were banned. He returned to Trancoso where he died in 1556, aged 56.



Bible from Coimbra University Library

In Belmonte Jewish life is thriving again. Samuel Schwarz, a Jewish Polish mining engineer, came to the area

around 1917. He heard one local refer to the blacksmith as "a Jew". He questioned this man who was reluctant to engage in a conversation but asked Samuel to say something in Hebrew. At the word "adonai", there was recognition. Since 2010, Elisha Salas has been the rabbi and the congregation now numbers about 100. One member of the local community, Jose Halevy

Domingos, is a journalist, committed to finding hidden Jews and bringing them back to Judaism. His great-grandfather returned to Portugal from Izmir, where the family had fled in the early years of the Inquisition.

Coimbra houses Portugal's oldest university. The highlight of our visit was to the library and the sight of the *Biblia Hebraica*, written between 1405 and 1450. It is a superb manuscript with micrographics all round the text, which is Masoretic. It has been described as "amazingly consistent with both the Septuagint Bible and the Dead Sea Scrolls". It also shows entonações, intonations for singing the words. Experts from the City Council of Coimbra guided us through the town and history. A narrow door was opened to show us a recently-discovered 13th century *Mikveh*, and we stepped down in the dark to the impressive but muddy, well preserved site.

One more person who should be mentioned is Aristides de Sousa Mendes, the Portuguese Consul Général in Bordeaux who, in June 1940, in three days and nights, issued thousands of visas to Jews and refugees of various nationalities needing to sail away to save their lives. He



Evora memorial to the persecuted Jews

thereby ruined his career and his own life. He was reinstated in 1988, but too late for him to know. He was honoured with a plaque in Coimbra in 1989, by the National Assembly and by President Soares who "offered a grace note: an apology to the Jews, on behalf of Portugal, for their persecution during the Inquisition".

(Continued on page 44)

(Continued from page 43)

Tomar is a pretty town of 4,000 which had a Jewish presence from the 13th century. There is a 15th century synagogue which, after the decree of 1497, was sold, becoming variously a prison, city hall, a hayloft and, by the 20th century, a grocery store. It was rediscovered and is now supported by donations and tourism. The small square synagogue, about 9 m sq., has a central *Bimah* and a small recess for the *Torah*. There is no need for a sound system here; openings in each corner lead into clay urns embedded in the walls which act as amplifiers. It has been open as a synagogue for 13 years under the supervision of Luis Vasco, who died in 2013; Vasco had been a physician in Tomar and identified as a Jew in 1974. His widow, Teresa, and another helper, greet visitors with enthusiasm and pride. Teresa had been a New Christian in Belmonte. Clandestine introductions were presumably the norm at one time.

We visited the walled mediaeval city of Evora, a UNESCO heritage site. Many Jews, expelled from Spain in 1492, fled here. 600 leaders and intellectuals of the Jewish communities of Spain were given accommodation, at the king's expense, in the houses of the north side of the square. The rest were told to find accommodation in the poorer Moorish quarter in the valley, below the walled city. However tolerance of the Jews did not last long. From 1497, Jews were forcibly converted. In 1515, the Inquisition was invited into Portugal. 2,000 Jews were burnt in the central square of Evora and their property was confiscated for the benefit of the Church. The synagogue was destroyed. The Jews had been great Far Eastern merchants and those that managed to escape took the secret of the deep blue Chinese azulejos glazes with them to Holland and developed Delft china.

... and so to Sintra where we visited the palace full of beautiful rooms, housing many artefacts and works of art. The palace had been in existence under the Moors, but in the 15th century Dom Joao I and his

successor Dom Manuel rebuilt and enlarged it to become an impressive amalgam of Gothic and Manueline styles.

All over Portugal, we saw models of the astrolabe, which measures and calculates the path of the planets and other heavenly bodies. It dates from antiquity, however it was Abraham Zacuto, a 15th century Portuguese Jew, who reconstructed it in bronze and made it an essential instrument for navigators. He added tables to calculate the positions of the planets' paths and diagrams to help navigators orient themselves. The Almanac was written in 1473 in Hebrew and then translated into Latin, with the title 'Perpetual Almanac'. Today the Evora public library is proud to own two copies of the first ever printed edition, dated 1496. We looked at the book, leafing through its precious pages.

Not all the trip was about Jewish Portugal. In Porto, we visited a port wine warehouse, took a river cruise on the Douro to see the Six Bridges and saw pretty villages, including Castelo de Vide, with 12,000 inhabitants, its white houses meandering up hillsides and dominated by a castle. Streets around the castle must have witnessed who knows what trouble; they are now whitewashed and flower-bedecked and fighting for nothing more than to be Floral Street of the Year.

We ended our trip in Lisbon – lots more Jewish history there - but I have run out of space. Suffice to say that it is, like the rest of northern Portugal, full of extremely steep hills, so much so that there are actually outside elevators! A trip to be recommended.



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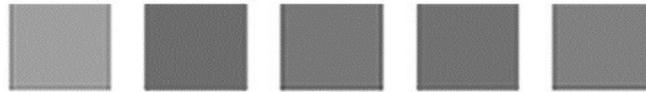


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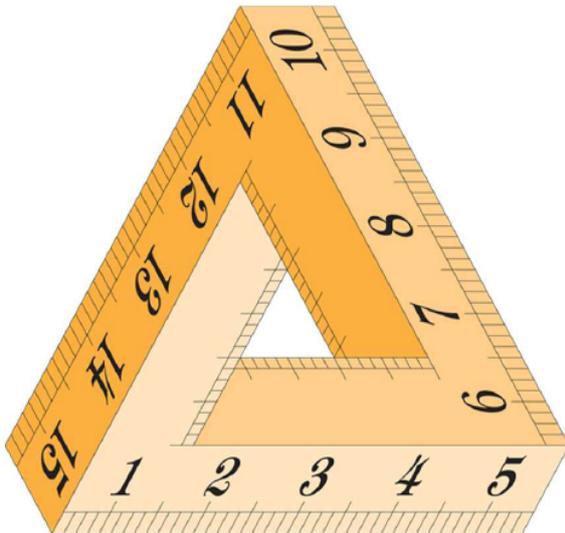


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**Wishing the Ealing Community a
Happy, Healthy
and Peaceful New Year**

**Ilana, Menashe and
Margalit Tahan**

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

**With best
New Year wishes**

Ann and John Curtis

*With very best wishes
for a good New Year
and well over the Fast
to everyone at "our"
Ealing Synagogue*

*from
Michael and Clive Lawton
and their families*

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

*Dorothy Kochan
David*

Sukey, Eliana, Talia and Odelia

**Mike and Marion Gettleson
and Mark
wish all the Ealing Congregation
a Year of Peace**

**Mollie Phillips
wishes family and friends
a Happy New Year**

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

Mazal tov on Ealing's 95th birthday!

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

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

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

Gail Sackloff

**Leslie and Evelyn Sommer
Ruth, Ron and Rachel
congratulate Ealing Shul
on its 95th Anniversary and
wish it well for the future**

**Hilde Stern
wishes all the congregation
and their families a
Healthy and Happy
New Year**

Chag Sameach

Jill and Brian Moss

**Happy New Year
and thank you to everyone
for welcoming me so warmly
as a new member**

Guy Ornadel

For Friendship

Joan and Tony Hitman

Thank you to Ealing Synagogue
members for their support when
Richard died and I wish the
community continued success

Marion Goldwater

Mazal Tov
On Ealing Synagogue's
95th Birthday

Estelle, Michael and Muriel Jacobs
together with their family

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

NEW BORN**S**

Isabel Kosky on the birth of her first granddaughter
Deborah and Johnny Leigh on the birth of their daughter
Helen and Michael Mars on the birth of their first grandson
Lily Lerner on the birth of a new great-grandson
Mollie Phillips on the birth of a new great-grandson
Ilana and Menashe Tahan on the birth of their first grandson

Bat Mitzvah

Basil Mann on the Bat Mitzvah of his granddaughter

BIRTHDAYS

Maisie Wallach on her 98th birthday
Muriel Jacobs on her 95th birthday
Mollie Phillips on her 95th birthday
Hilde Stern on her 94th birthday
David Ohayon on his 90th birthday
Victor Dembo on his 90th birthday
Alan Amias on his 85th birthday
Seymour Corne on his 85th birthday
Greta Rubens on her 85th birthday
David Filer on his 83rd birthday
Norma Nathan on her 80th birthday
Chana Tal on her 80th birthday
Marian Cohen on her 75th birthday
Robin Preston on his 70th birthday
Neil Shestopal on his 70th birthday
Neil Libert on his 60th birthday
Sebastian Davidoff on his 21st birthday
William Franks on his 18th birthday
Sam Shindler-Glass on his 18th birthday

ENGAGEMENTS

Yvonne Caplan on the engagement of her grandson
Joan Michaels on the engagement of her grandson

WEDDING

Joan Hitman on the marriage of her grandson

ANNIVERSARIES

Angela and Geoff Corne on their Diamond Wedding
Judith and Brian Robinson on their Golden Wedding
Kate and Stephen Hirst on their Ruby Wedding
Rina and Daniel Heyman on their First Wedding

Condolences

Marion Goldwater on the passing of her husband Richard z"l

MEMBERS OF THE EALING COMMUNITY WISH THEIR FAMILY AND FRIENDS

A

Fay and Alan Amias
Joan Ansell
Simeon Arnold

B

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

C

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

D

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

E

Richard Earl-Markus
Eileen Eckman
Ros and Kurt Eger

F

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

F (ctd)

Ruth Freedman
Jon Freedman

G

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

H

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

I

Marianne Izen

J

Eva Jackson
Estelle and Michael Jacobs
Muriel Jacobs

K

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

L

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

A HAPPY AND HEALTHY NEW YEAR AND WELL OVER THE FAST

L (ctd)

Jeanette Lichman
Margot Linczyc
Gillian and Arnold Livingstone
Diane Lukeman

M

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

N

Norma Nathan
Barbara Nyman

O

Shirley O'Gara
David Ohayon
Doreen Ohayon
Guy Ornadel

P

Mollie Phillips
Aviva and Robin Preston

R

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

S

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

S (ctd)

Alison Shindler-Glass and Jo Glass
Carmela Shoulman
Alan and Sarah Sierota
Jacqueline Simons
Janice and Peter Sinclare
Evelyn, Leslie and Ruth Sommer
Hettie Spiers
Lelia Pissarro-Stern and David Stern
Hilde Stern

T

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

V

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

W

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

Y

Rose and Chaim Yarom
Peter Young and Jael Reece
Simon Young
Stuart Young

Z

Ronald Zack

FORTHCOMING EVENTS

Shabbat 1 November 2014

Civic Shabbat in celebration of Ealing Synagogue 95th anniversary.
Guests will be the Mayor of Ealing and other local dignitaries.

Sunday 2 November 2014

Ealing UJIA's fundraising event in support of the Jordan River Village holiday centre for chronically ill and terminally ill children. We are delighted that Chaim Topol, Chairman of the Board of JRV, will be our guest speaker.

Thursday 6 November 2014

Community Lunch at 12.30 pm.

Please contact Alison Shindler-Glass if you would like to attend.

Sunday 9 November 2014

Ealing Synagogue's 95th Anniversary Dinner

Thursday 13 November 2014

Mitzvah Day. Ealing Synagogue will be hosting the residents and carers of the St David's Home for Ex-Servicemen and Women, and Beech Haven Home in Gordon Road.

Guild Meetings

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

Community Lunch

Held every 6-8 weeks.

Contact Alison Shindler-Glass for details.

AJR Meetings

First Tuesday in every month.

Contact Leslie Sommer for details.

Israeli Dancing

Tuesday evenings at 8.00 pm. Ealing Synagogue, 15 Grange Road
Sunday mornings at 10.30 am. Ealing Liberal Synagogue, Lynton Avenue
Contact Judith Robinson for more information.

TIMES OF SERVICES 2014/5775

ROSH HASHANAH

Sunday 21 September—Selichot

Shacharit 8.15 am

EREV ROSH HASHANAH

Wednesday 24 September

(Eruv Tavshilin)

Yom Tov begins 6.39 pm

Mincha/Maariv 6.39 pm

ROSH HASHANAH—1ST DAY

Thursday 25 September

Shacharit 8.30 am

Reading of the Torah 10.10 am

Rabbi's Sermon 11.00 am

Shofar 11.15 am

Children's Service 11.30 am

Musaf 11.30 am

Tashlich at

Walpole Park 6.50 pm

Mincha/Maariv 7.30 pm

ROSH HASHANAH—2ND DAY

Friday 26 September

Shacharit 8.30 am

Reading of the Torah 10.10 am

Rabbi's Sermon 11.00 am

Shofar 11.15 am

Children's Service 11.30 am

Musaf 11.30 am

Mincha/

Kabbalat Shabbat 6.30 pm

SHABBAT SHUVAH

Shabbat 27 September

Shacharit 9.30 am

Shabbat ends 7.34 pm

FAST OF GEDALIAH

SUNDAY 28 SEPTEMBER

Shacharit 8.00 am

YOM KIPPUR

EREV YOM KIPPUR

Friday 3 October

Mincha 2.00 pm

Fast begins 6.18 pm

Kol Nidre 6.30 pm

YOM KIPPUR

Shabbat 4 October

Shacharit 9.45 am

Reading of the Torah 12.15 pm

Children's Service 12.30 pm

Rabbi's Sermon 1.00 pm

Yizkor 1.15 pm

Musaf 2.00 pm

Mincha 4.30 pm

Neilah 6.10 pm

Fast ends 7.22 pm

SUCCOT

EREV SUCCOT

(Eruv Tavshilin)

Wednesday 8 October

Yom Tov begins 6.08 pm

Mincha/Maariv 6.15 pm

1ST DAY SUCCOT

Thursday 9 October

Shacharit 9.30 am

Mincha/Maariv 6.30 pm

2ND DAY SUCCOT

Friday 10 October

Shacharit 9.30 am

Mincha/

Kabbalat Shabbat 6.00 pm

SHABBAT CHOL HAMOED SUCCOT

11 October

Shacharit 9.30 am

Shabbat ends 7.03 pm

HOSHANAH RABBA

Wednesday 15 October (Eruv

Tavshilin)

Shacharit 8.00 am

Mincha/Maariv 6.00 pm

Yom Tov begins 6.00 pm

SHEMINI ATZERET

Thursday 16 October

Shacharit 9.30 am

Yizkor 11.00 am

Mincha 6.15 pm

Maariv/Hakofot 7.00 pm

RECEPTION FOLLOWING HAKOFOT

SIMCHAT TORAH

Friday 17 October

Shacharit 9.15 am

Hakofot

Mincha/

Kabbalat Shabbat 6.00 pm

Shabbat begins 5.49 pm

SHABBAT BERESHIT

18 October

Shacharit 9.30 am

Shabbat ends 6.48 pm



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