

The New Ealing Review

Rosh Hashanah 2017/5778



כתיבה וחתימה טובה

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“WHERE WOULD WE BE WITHOUT YOU THIS ROSH HASHANAH?”

Kenneth is living with dementia. He loves coming to a Singing for Memory group at Jewish Care. “It gives me a reason to get out of the house, keeps my mind working and makes me smile.”

Jewish Care touches 10,000 lives like Kenneth’s every week. Singing for Memory is only one of the ways we help them. We need to raise £3,000 every single day just to care for people living with dementia.

Will you help make sure that no one has to face dementia alone this Rosh Hashanah and beyond?

To donate please call 020 8922 2600 or visit [jewishcare.org/donate](https://www.jewishcare.org/donate)

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EDITORIAL

This issue of “The New Ealing Review” is dedicated to Neil Shestopal z”l, in gratitude for the immense life he gave to the Ealing community. On pages 24-25, tributes are made to Neil from his family, friends, professional colleagues and the wider community. He was inspired and inspiring, optimistic and discreet, devoted and committed, just a few adjectives that do not even begin to convey his character and the effect he had on the lives of so many people. On 14 May, our synagogue hall was named the Neil Shestopal Hall, in tribute to Neil’s service to the synagogue and where he enjoyed a glass or two of whisky each week after Kiddush. In his honour, on Thursday 19 October, Ealing UJIA and the Shabbaton Choir are presenting a fundraising concert in support of the Carmiel Children’s Village for a specific project in his name, which we hope he would appreciate and, no doubt, would have wished to take part in himself.



In this now annual edition of the magazine, we are recognising the 50th anniversary of the Six-Day War and the 100th anniversary of the Balfour Declaration, both significant historical events in their own way on the future of the Jewish people in Israel and the diaspora. On the subject of centenaries, Ealing Synagogue hopes to celebrate its own 100th birthday in November 2019.

The magazine also includes articles on a variety of other subjects, from spending Shabbat in far-flung places to more local news and events. It is your contributions that make up the content of the magazine and we are grateful to everyone, within and outside the community, who has supported this edition.

We hope that you will enjoy your Yom Tov reading.

Wishing you and your families a healthy, peaceful, sweet and happy New Year.

Editorial Committee

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



The Chief Rabbi's Rosh Hashanah Message 5778 "FINDING UNITY IN COMMUNITY"

As we conclude a year which seems to have been dominated, in no small part, by disunity across the Jewish world, it is increasingly troubling to see some of the vitriol that is now routinely espoused by Jews against one another.

It takes no time at all to find comments on social media about "Charedi extremist bullies with no grasp of the realities of the modern world" and "heretical leftists who wilfully dilute and undermine the sanctity of Torah at every opportunity." Is this what it has come to?

יעשו כלם אגודה אחת לעשות רצונך בלבב שלם.

"And may the people form a single united bond – to perform Your will with a full heart".

These words, from our Musaf prayer on Rosh Hashanah, encapsulate our deep and enduring desire for Jewish unity which stretches back, through the annals of history, to the point at which we left Egypt and became a nation for the first time. But, what is the virtue of unity? Don't we have a responsibility to protect what we believe to be right, even if that means division?

There is no question that we do, but what is also certain is that throughout history, disunity has been nothing short of an existential threat to the Jewish people.

The Talmud describes the tense state of conflict in Jerusalem during the years 67-70 CE, throughout which, the Romans laid siege around the walls of our capital city. In Jerusalem, there were storehouses which had provisions to last for 21 years. Yet tragically, when civil war broke out within the city, the storehouses were burned and destroyed. The Romans, who would otherwise have likely lost patience and moved on to fight more pressing battles, were now able to breach the walls and conquer a weakened people.

Chief Rabbi Lord Jakobovits pointed out that 'Sim Shalom', our prayer for peace in the Amidah, includes the words 'Bless us our Father, all of us as one, in the light of Your countenance'. Why, in the context of prayers for peace with our enemies, must we aspire to peace amongst ourselves? Lord Jakobovits explained that if we cannot overcome our differences within, we will never prevail over our enemies without.

The first Chief Rabbi of the Holy Land, Rabbi Kook, would point out that in an orchestra, there are many different instruments which make their own unique sound. Together, under the baton of the conductor, they create beautiful harmony.

May 5778 herald a year in which each one of us can look to parts of our community within which we might ordinarily find very little common ground; those whose instruments possibly make an entirely different sound to ours, but with whom we can offer beautiful harmony to the world.

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

Chief Rabbi Ephraim Mirvis

September 2017 • Tishrei 5778

Update from the Co-Chairs

Dawn Shestopal and Michael Mars

We cannot pretend it has not been a difficult year following the premature loss of Neil Shestopal z"l, but the way in which the community supported Dawn and were involved in every service and social event throughout the year, with joy and laughter, is a tribute to its resilience and determination. Part of that determination has been our willingness to address certain hitherto difficult issues.

We have not shirked from addressing previously taboo subjects this year. We would like to feature four of these which are now becoming common currency. These demonstrate powerful shifting attitudes in society in general and in the Jewish community in particular.

Dawn gave a presentation on domestic abuse, outlining the work of Jewish Women's Aid (JWA) for the Kol Nidrei appeal. The subject of physically, psychologically and economically abused Jewish women was a previously hidden subject, dismissed and swept under the carpet for generations. For the women concerned, it was too painful to admit, and for the community it was too easy to ignore or deny, hoping that if it is not acknowledged then it doesn't exist. The community is now waking up to this all too common scourge.

Later in the year, Isabel Kosky gave a very moving speech on a Shabbat from the front of the Ark (an unheard of phenomenon not so long ago) on issues relating to mental health.

The prevalence of mental health problems was explained and the manner in which society as a whole could and should support those affected was expounded.

Even as recently as twenty or fewer years ago, such a frank discussion would have been virtually impossible. Thankfully, this is changing and fear of the unknown and prejudice will hopefully be removed.

A topic which has been given much press coverage recently is homosexuality. It's out in the open. Now we understand its prevalence. Prominent Rabbis speak openly on the subject and write textbooks. It has always existed but only in recent years has the cultural taboo been broken. Understanding, respect and tolerance are happening.

A special contribution of our shul life is the frequent school visits where pupils aged about ten years old come to learn about Judaism. It has become increasingly apparent that even children at this age are well aware of the arguments regarding equal rights between the sexes. "Why do the women sit separately behind a barrier?" and "why do you not call up women to the reading of the Law?" These are not infrequent questions. The next generation, Jewish and non-Jewish, is challenging established practices and beliefs

If we are to be an outward looking, tolerant and inclusive community then we must all address these issues.

More events are in the pipeline for the coming year, including a visit by HE the Israeli Ambassador Mark Regev. Our continued success and vibrancy depends on everyone supporting the synagogue and its events, both social and religious.

Shanah Tova to all in our community.



WEIZMANN UK

SUPPORTING THE WEIZMANN INSTITUTE OF SCIENCE

SCIENCE FOR THE BENEFIT OF HUMANITY

SAFE CRACKING UNDER PRESSURE

Each year Weizmann UK encourages Year 12 students (ages 16-17) to put their physics knowledge to the test by entering its annual Physics Safe Cracking Competition. Teams spend 4-5 months designing their uncrackable safes ready for the UK competition day where they participate in rounds of cracking and are judged by physics experts from the UK and Weizmann Institute of Science.

Around 65 Year 12 students from 10 schools across the UK competed to break into securely locked devices by pitting their physics knowledge against each other. Participating teams were tasked with designing a safe which could be cracked only by solving two physics riddles. Each team had to be able to open their own safe in under 5 minutes but needed to keep their opponents stumped for at least 10 minutes.

Weizmann UK's fifth annual safe cracking tournament took place at Dulwich College on Sunday 12 February. Prizes were announced by Professor Marcus du Sautoy OBE, who is the Simonyi Professor for the Public Understanding of Science and Professor of Mathematics at the University of Oxford.

This year, the winning teams from St Paul's School ("Under Pressure Safe"), Eltham College ("Cracking Fiends Safe") and King David High School ("Number Cruncher Safe"), received travel grants to enable them to participate in the International Shalhevet Freier Tournament at the Weizmann Institute of Science, in Rechovot, Israel, where they competed against teams from across the world and spent 4 days exploring the amazing campus.

Our own Ben Shindler-Glass was part of the team from St Paul's. He spent four days staying at the



Weizman Institute with 25 other teams from around the world. There were 198 teams who competed in their own national tournaments. Countries represented at the final included Panama, Angola, Canada, Romania, Moldova, the USA and Slovenia. At the opening ceremony, each team gave a presentation about their country which enabled them to learn about each other's cultures, including an Angolan dance!

As at the national competition, Ben's team had to attempt to crack the safes of others but this time they were more complex and interesting. Only the Slovenians managed to crack St Paul's' safe.

After the competition, all the teams were taken on tours of Jerusalem and Jaffa which included the Church of the Holy Sepulchre in Jerusalem.

The St Paul's team was delighted to be awarded second place to the Slovenian team (although first would have been better!)



A MOUNTAIN WALK WITH A DIFFERENCE

Franklyn and Margaret Ellison, our Swiss branch of Ealing Synagogue, participated in an outing organised by Lausanne Synagogue to Chapelle-des-Bois, a village in France very close to the Swiss border.

Through the Jewish community in Lausanne, we were offered the opportunity to visit the area and retrace the steps followed by the 'passeurs' who led hundreds of Jews, many of them children, from occupied France to safety in Switzerland. From 1942 onwards it became increasingly unsafe for Jews to remain in any part of France and even Jewish children hidden in convents and on remote farms were not secure. We travelled as a group from the synagogue in Lausanne to Chapelle-des-Bois, a French village situated in a valley below Mont Risoux in the Jura mountains close to the frontier.



Setting off from the village of Chapelle-des-Bois

Our guide Joel, a grandson of one of the wartime passeurs, and his very confident young sons were our guides for the day. They took us through the forest up the steep and rocky path which was the route taken by the refugees. We were able to walk in daylight during summer wearing walking boots; those escaping had to do it at night, often in winter, in

absolute silence and with whatever footwear they happened to have.

The Swiss border runs along the top of the mountain at a height of 1420 metres and we visited the memorial there, inscribed in Hebrew and French, "Here children crossed the frontier - fleeing Nazi terror". The border was patrolled by Swiss border police who were assiduous in their task of returning Jews to France and great care was taken to evade them.

Care was taken that individual passeurs did not know each other so that if one was caught he or she could not give away the names of others.

What made these brave French people risk their lives? One ninety year old who came to speak to us, said, for him it was the humiliation of having their village taken over by German soldiers and the fact that one of them attached a German flag to his bicycle. He felt he had to do something.

For others, it was the fact that they belonged to a Protestant church which, through their studies, held the Jews in high regard and had a strong sense of humanitarian conduct. Other communities in France held similar values including one in Le Chambon-sur-Lignon situated on the Plateau Vivarais-Lignon, described in Caroline



Memorial to children who crossed the border

Morehead's book 'Village of Secrets'. This area was very involved in the protection of the Jews.

For us, this was a very informative and moving experience. Frankie has a personal connection with the passeurs, although not from this region. His father, who had hidden and worked on a farm in southern France near Perpignan, was led to the border with Spain in the autumn of 1942, a first step towards his arrival in Britain. He was caught by the Spanish Civil Guard and incarcerated in Miranda de Ebro concentration camp before being released in the Spring of 1943.

In contrast, Frankie's French cousins were on holiday in the Limoges area when war broke out and managed to survive throughout the war living on a small farm, attending school and working in a nearby village without being betrayed although some Jews did suffer that fate.

A 90TH BIRTHDAY CELEBRATION FOR TONY HITMAN

Tribute by Dawn Shestopal

On Shabbat 20 May, Tony Hitman celebrated his 90th birthday at Ealing Synagogue, surrounded by family and friends. Following is the speech made by Dawn Shestopal on that day:

“Before I begin, I am going to “do a Judith” and say, “P.P.P”. Well, the only way

is Essex and Tony and I share that privilege in that we both began life in Westcliff-on-Sea, moved to the Metropolis to seek fame and fortune and gravitated towards Ealing.

Tony has been a stalwart of this community since time immemorial. It takes a lot to keep him from any week day minyan and, of course, from his customary seat on Shabbat. And today he crowned it all by reading a superb Haftorah. But, exciting as that is, one of the most amazing things about him is his derring-do—early morning daily swims at the RAC club, early morning runs on the beach in Netanya, but particularly his legendary adventure holidays with his chum Fred—the Amazon, the Silk Route, Cambodia and many more.

His lifelong love affair with Israel, to which he is a generous benefactor, began probably before he served with the British Army in Palestine, but his addresses on his memories at that time, as well as the significant events in Israel’s story, and before Remembrance Sunday, delivered fluently without notes, are a joy to hear.

How can anyone believe he is 90? When my luggage went missing at Ben Gurion airport recently, the 74 year old Judge was in floods of tears and the nonagenarian sorted it out. When my debit card was rejected at the ATM in Netanya, Tony sorted it



out too. When I was cold, Tony came to the rescue with a spare pullover. At his age, you’d think it would be me looking after him.

He is a truly remarkable man, but no speech about Tony could possibly omit a reference to Joan.

When Joan arrived in Ealing 47 years ago, and I have a memory of an extremely good looking redhead, she quickly became Co-Chair of the Ladies Guild, then catering for 400 members of the shul, and I have seen photos of her and Delia Stain in hair nets and overalls frying 400 fish balls in the old kitchen.

Just as Tony’s life has not been without its share of adversity, when a few years ago Joan’s leg was amputated below the knee, she showed a resilience and fortitude in being determined to walk again, not found in strong, young men in the same situation.

Both of you have brought your two families together as one and it must be a great joy to you today to be surrounded by your loved ones. No one could be more richly deserving of that happiness, and we all wish Mazal Tov and Happy Birthday to Tony.”

We cannot let this article pass without mentioning Tony’s grandson Harry, who died in a tragic accident in Thailand just a few days after this Shabbat. Harry was in shul and in high spirits, celebrating his grandfather’s 90th birthday, enjoying the company of his family and looking forward to his trip to Thailand.

We wish Tony, Joan and all the family only good things for the coming years and may they know no further sorrow.

THE TRIP (“Leader, Season, Table”)

Edward Cohen

Marian and I were planning to go on a trip down memory lane to Devon to visit places that we had been to many times before with Stanley and Elizabeth Shindler z"l. However, fate decided to take a hand!

One suitcase was ready, sitting at the end of our bed. During the night, being of a certain age, I had to get up to make a bathroom visit but I managed to trip over the suitcase and consequently broke my hip. At the time, my dear wife just told me to lie still for five minutes and the pain will go away! This time, I was right and an ambulance was called, taking me to Ealing A&E. Apparently, my screams of suffering could be heard two floors down in our block.

I have to say that the medical attention I received was fantastic and although my pain threshold is minimal, everything was done to make me as comfortable as possible, from my admission to Ealing to my subsequent transfer to Central Middlesex for physiotherapy and subsequently coming home.

And this is where the comedy begins: Tuesday 1 August, 8.10am. Door bell rings announcing the arrival of Millie who had come to give me a shower. After I was washed and dressed I thought I could now finish my breakfast. But not according to the hospital's schedule. The next ring of the door bell announced the arrival of the physiotherapist, who proceeded to indulge in giving me some leg-stretching, muscle extending, pain-inducing exercises for forty minutes, after which I felt like a limp rag. On second thoughts, a limp rag would be

mighty muscular compared to me. I collapsed into a chair and promptly fell asleep. But not for long. The next ring at the door proclaimed the visit of yet another health visitor, this time the District Nurse, who came to give me my anti-coagulant injection. However, before doing so she asked me a barrage of questions and felt it necessary to give me a cognitive test. "Yes", I said. "I know that Theresa May is our Prime Minister at present, just." "No", she replied, "I want more than that. Remember the three words I have told you, then draw me a picture of a clock with the hands at ten to three". "Ah", I responded, "and is there honey still for tea?" She raised a quizzical eyebrow but said nothing. I completed the allotted tasks, more or less successfully, much to the amusement of my daughter Emma who was present throughout and trying very hard to keep a straight face. I remembered the three words and she rewarded me with my injection, packed up her things and left.

Once again, I prepared to snooze but no such luck. The occupational therapist arrived to check that the minor alterations which had been made to the flat were satisfactory. I was able to assure her that they were and she happily departed.

However, this was not the last of our morning visitors. Unexpectedly, Millie's line manager arrived to check that Millie had arrived on time and was satisfactory. I was able to assure her, too, that everything was fine. And she departed stage left, not pursued by a bear!



Thus ended my first morning at home, and since then things have been a little quieter, save from the visits of family and Ealing friends, all of whom we have been delighted to see, especially because they have not inflicted any pain on me.

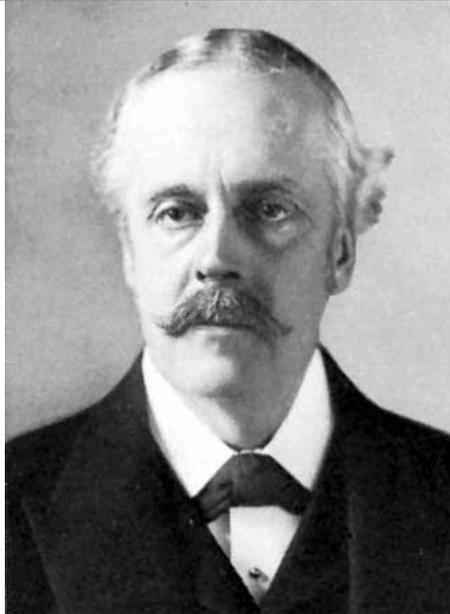
Of course, there is a serious note to these anecdotes. I have been extremely fortunate to witness the NHS at its very best, from the first moments when the ambulance arrived, to the treatment I received in A&E at Ealing Hospital, to the operation itself, the continual care and rehabilitation at Central Middlesex and finally for the instant checks and visits on my return home. Stories of NHS treatment abound but I hope my experiences go some way to redressing the balance.

NAPOLEON, BALFOUR AND THE PASSOVER HAGGADAH

BY DR MENASHE TAHAN

On 18 June 2015, we celebrated the 200th anniversary of the British victory over Napoleon at Waterloo. This year, on 2 November, we will commemorate 100 years since the Balfour Declaration. These momentous occasions are of significance to us because their protagonists, Napoleon and Lord Balfour, were embroiled in the history and fate of the Jewish people. How? What made them do so? I shall address these questions and consider the role of the Passover Haggadah in our people's destiny.

Jewish people were always Zionists. On the destruction of the First Temple, no sooner were they exiled to Babylon than the Jews began to long for their homeland. Psalm 137 describes how they lamented their fortune: 'On the rivers of Babylon, there we sat down and wept when we remembered Zion'. They vowed never to forget Jerusalem and were true to this pledge throughout history. Following the destruction of the Second Temple, Jewish yearning for Jerusalem was perpetuated by the Haggadah. Every year, for 2000 years, at Seder night, Jews would recite the Haggadah, and as early as the first verse wished to be 'Next year in the land of Israel'. And should that not suffice, this same aspiration would be repeated at the conclusion: 'Next year in Jerusalem'. In doing so, Jews promised not just to remember the Holy Land, but to physically return



Arthur James Balfour, 1st Earl of Balfour 1848-1930

to it. They honoured this assertion, displaying tenacity and sacrifice never equalled by any other nation. Throughout the years, Jews from all over the diaspora visited Jerusalem for prayers and supplications, but some also went to live and to die there, wishing to be buried in the land of Israel. Conquerors successively occupied the land: Romans, Byzantines, early Muslims, Crusaders, Ayubites, Mamelukes and the Ottomans. Each group captured the area, before being driven out by the next. The Jews were always there. All manner of persecutions were endured. Nevertheless, they always came back to Jerusalem to pray for deliverance. This abhorrent situation continued for over 1700 years. Then, suddenly, at the end of the 18th century, a young French general, only 30 years of age, Napoleon Bonaparte, conquered Egypt. Amazingly, on April 20th 1799, he issued a

manifesto to the Jewish people:

Jews! Unique nation of the world! For thousands of years the world's tyrannical lust for conquest has succeeded in depriving you of your ancestral lands, but it has not eradicated your name, nor your national existence!

Legitimate heirs of the land of Israel! Hurry! The moment has arrived to claim the return of your civil rights among the nations of the world, denied you for thousands of years. This moment may not recur for thousands of years more. You must claim for yourselves a national existence, as a state among states. You must claim your natural unencroachable right to bow down before God, according to your faith, publicly and forever.

Moreover, Napoleon quoted the consolation prophecy of Isaiah (51:11):

Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away.

It was the first time in almost 2000 years that the Jewish national and spiritual hankering for redemption and restoration to their land was linked to a realistic political project. Here was Zionism 100 years before Herzl. On hearing the news, the Jews were ecstatic, believing the days of the Messiah to be approaching. That was not enough for Napoleon however. A

few months later, just four days after his victory over the Turks in the Battle of the Tabor, he announced another proposal, calling the Jewish people to rally around his banner so as to 'establish the Kingdom of Jerusalem'. Unfortunately, as Napoleon progressed from Egypt to Damascus, he attempted to place a siege on Akko. His endeavours failed at the hands of the British navy, which continued to supply the city with provisions by sea. After two months, a disappointed Napoleon aborted his plan, returning to Egypt and then back to Paris, to conquer Europe instead.

In declaring his manifestos, Napoleon was driven chiefly by his own interests. In seizing Egypt and the Middle East, Napoleon aimed to achieve two goals: to snatch the markets of India and the Mediterranean from the hands of the British and to attack the Turkish capital from the rear. To accomplish this, Napoleon needed allies. He required the help of the Jewish communities of Africa and Asia. Indeed, many Jews joined his armies. Sadly the anticipated rewards for their assistance did not materialise.

Yet, on the 18 June 2015, we commemorated the 200th anniversary of Wellington's triumph over Napoleon at Waterloo. The Jews of that time would not have found this a cause for celebration. In fact, they mourned the defeat of Bonaparte, because despite his many failures and betrayals, he had brought civic liberation to Jews in all the countries he vanquished in Central and Western Europe. In comparison, The Duke of Wellington was, as reported in the Jewish Chronicle in 1852 soon after his death, 'the stern, unbending and uncompromising

opponent of Jewish emancipation'. In fact, the Duke considered the Jews to be 'alien enemies who should not be allowed to live in this country' and wished them to 'leave England and settle in the colonies'.

Nonetheless, the British would eventually redeem themselves by supporting Zionist ambitions at the beginning of the 20th century. In 1902, the British Colonial Secretary, Joseph Chamberlain, and the Foreign Secretary, Lord Lansdowne, successfully negotiated with Herzl the Jewish colonisation of El Arish, in the Sinai Peninsula. Regrettably though, the project had to be abandoned as the Egyptians refused to divert water to the area. In 1903 the British government offered Herzl a 5000 square mile tract of land in Uganda for an autonomous Jewish settlement under Zionist auspices. In turn, Herzl submitted the Uganda Scheme to the 6th Zionist Congress held in Basle in August that year. The proposal roused vehement opposition: many delegates walked out, rejecting anything less than Jerusalem and Israel. They would not accept Zionism without Zion.

One of those who rebelled against the Uganda proposal was the biochemist, Chaim Weizmann. Weizmann was born in Russia, obtained his first degree in Berlin and his PhD in Switzerland. In 1904 he moved to England, and in 1907, became a senior lecturer at Manchester University. Weizmann was an exceptional scientist, who progressively amassed 100 patents to his name. More than anything else, he was an ardent Zionist with prophetic vision and wide political outlook. In

(Continued on page 14)



Battle of Waterloo 1815

1906 he had the opportunity to explain the Zionist concept to the British Prime Minister, Arthur James Balfour, when he visited Manchester on an electoral campaign. Balfour had been puzzled by the Zionist rebuff of the generous Uganda offer and wanted an anti-Ugandan to provide an explanation. When asked by Balfour what he had against Uganda, Weizmann retorted with some audacity, demanding whether Balfour would abandon London if he were offered Paris. Balfour replied, 'No, but London is the capital of my country', to which Weizmann in turn responded, 'Jerusalem was the capital of our country when London was a marsh'. It was from then on that Balfour became a captive of the Zionist dream.

During the First World War, Weizmann undertook to win political support for the Zionist agenda of establishing a Jewish national home in Palestine. He recognised then that Great Britain and the Zionists were becoming natural allies, as they shared an interest in the detachment of Palestine from the Turkish Empire. Courageously he took action, intervening in political arenas with such authority and sureness of timing to change the direction of our people's history. Weizmann succeeded in rallying eminent political figures to the Zionist cause, including Sir Herbert Samuel, Lloyd George and Balfour himself. But as significant as these sympathies were, they did not bring about a firm commitment from the British government towards instituting a Jewish homeland in Israel. Weizmann persevered and it was ultimately through his scientific talents that he was able to secure the desired assurances, by rendering important services to the Admiralty and the Ministry of Munitions. During the First World War there was a great demand for acetone. It was required in the production of cordite, an explosive essential to the war effort. Weizmann solved the acetone problem by isolating a bacterium from the genus *Clostridium* which ferments carbohydrates to mainly give acetone and butanol. He designed a method for producing acetone on an industrial scale by using this bacterium

to break down corn, and this proved so effective that it became the primary process for the generation of acetone during World War I. To this day, the bacterium is scientifically known as *Clostridium acetobutylicum* Weizmann. Weizmann's outstanding wartime contribution brought him into continual close contact with Lloyd George, who was appointed Minister of Munitions in the spring of 1915, with Balfour, who became the First Lord of the Admiralty, and also with the Home Secretary Herbert Samuel.

Fortune had smiled broadly on Weizmann's endeavours. Three British statesmen, a Welshman, a Scotsman and a Jew, were becoming sensitively attuned to his ideas. And things improved further when Lloyd George succeeded Asquith as Prime Minister and made Balfour his Foreign Secretary. So two great sympathisers of the Zionist cause now held positions central to Britain's international relations. At that point, Weizmann intensified his pressure on the three men until, on 2 November 1917, the British government made a public pledge to found a Jewish national home in Palestine. This written commitment was communicated to Lord Rothschild by Arthur James Balfour, Foreign Secretary, and is referred to as 'The Balfour



The surrender of Jerusalem in World War I

Declaration'. It read as follows:

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of his Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to, and approved by, the Cabinet.

His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object...

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,

Arthur James Balfour

The War Cabinet authorised the Declaration as an official policy. It was ratified by the international community after the war, and the Mandate for Palestine was presented to the British government by the League of Nations to bring the Declaration to fruition. In this way, the Jewish and Zionist dream became an integral part of international law.

Thus everything began smoothly. The conquest of Jerusalem by General Edmond Allenby proved much more straightforward than that of Akko by Napoleon. Allenby's approach one morning brought about the immediate retreat of the Turkish army, and the mayor of Jerusalem, Hassan Al-Husseini, hurried over to yield to the British. Amusingly, it so happened that on that very morning one ravenous British officer had asked his two cooks to find him some eggs in the nearest village. On their way they crossed paths with Mayor Al-Husseini, racing to northern Jerusalem with his delegation to make his surrender. Asked where they were going, the two men advised that they were heading 'to the village to fetch some *heggs* for the *hofficer*'. Clearly not understanding, the mayor relinquished the city to the cooks. One version of the events claims that the men accepted this submission and, awe-stricken, returned to their officer to report that they were unable to bring him eggs but instead brought him the surrender order of Jerusalem.

The following day, General Allenby and his troops entered Jerusalem through the Jaffa Gate, unarmed, just as pilgrims. Soon after, Sir Herbert Samuel was appointed High Commissioner of Palestine to establish the Jewish homeland. Euphoria spread amongst Jews everywhere, all imagining that the days of the Messiah were surely dawning upon them.

Gradually, the British administration began to detach from the generous plans originated by Balfour and Lloyd George. Rather than promoting the Jewish national home, it concentrated on mitigating Arab resentment. Jewish immigration was cut down and little protection given to Jews at risk of attack by Arab gunmen. In 1920, '21, '29 and '36 murderous strikes were launched upon the Jewish communities, often with heavy losses of life. On each occasion the British government responded by penalising the victims and rewarding the aggressors.

Even after Hitler came to power, when there was urgent need to save Jewish lives, the British authorities prevented Jewish immigration except with Arab consent. The ship Struma, carrying Jewish refugees, sank in the Black Sea after the British refused their entry into Palestine. Caught between the Nazi terror and British betrayal, the Jewish people seemed to be doomed.

That hostile British policy was to continue even after the war. Attlee and his Foreign Minister Bevin turned radically against Zionism. The British had become enemies, and the Jews in Palestine were compelled to fight them to secure their complete withdrawal from the land. That withdrawal enabled a miracle to happen—the proclamation of the establishment of the State of Israel.

It is evident that Napoleon and the British government had, at some point, supported Jewish aspirations to set up a national home, principally to facilitate their own national agendas. Once their interests were met, or their strategies failed, promises were broken and alleged ideals betrayed. President Weizmann was right in saying that 'a state cannot be created by decrees, but only by the force of people and in the course of generations.' Clearly, the vigour of our people was immense and persisted throughout the ages, repeatedly reinforced by the Haggadah. Each year it ignited the fire anew, until our people could convert their hopes into reality. They steadily returned and gradually instituted a national society in the land of Israel. Through the determined will of our people, the State of Israel was established.

And now, having fulfilled our wishes for a homeland, has the Haggadah become irrelevant? The longing that the Haggadah has instilled in us is twofold: to be next year in the land of Israel and to be a free people there. To me, a 'free people' implies freedom from enmity, threats, bigotry, poverty, communal strife and extremism of any kind. Sadly, we are still some way from achieving this. We may have attained physical liberty, but moral and spiritual freedoms have yet to be gained. It is therefore most apt that I should end by reiterating these all-important words of the Haggadah: 'Next year in the land of Israel, free people'.

I came across a letter that I wrote home in 1967 after the Six-Day War when I went to Israel as a volunteer, where I had a job with the Prime Minister's Office working on the logistics of running a census of population in the occupied territories.

I had been in Israel at Pesach 1967 and on the second day of Yom Tov, being Chag for me, I and a few friends had spent the day walking round the perimeter of Jerusalem. Starting at the end of Rehov Yaffo, facing the old city... left down past the Mandlebaum Gate, left again through Sanhedria... looking across at the Old City, which was in Jordan. So near and yet so far. Now, less than three months later, we could go wherever we wanted, places at which in April/May we had only been able to look at from afar.

Dateline July 1967, Jerusalem.

"Dear All

Flight was OK, got to Lydda about ¼ hr early and as it was the flight from Paris to Tokyo very few people got off at Israel. Police/customs/etc was dead quick.

The city is packed with tourists and to me the Kotel was a disappointment – they have cleared away all the houses from round it, so that instead of coming through narrow alleyways and suddenly being confronted with a huge wall, you come out of the alleyways into a vast area with the wall – part of a longer wall – just at one end. You have to really get close to it to get any feeling about it, and the foreground is crowded with people in all types of dress, from shorts to streimels. There is a mechitza so that there are two 'compounds' with a few Aron Kodesh in each and women (and men?) leaning against the wall crying and moaning and writing notes to the wall.

Driving straight along Rehov Yaffo and (no wall in the way) straight up to the Jaffa Gate to walk up to and into the Old City, was super and its marvellous to be able to walk wherever you like, instead of standing and looking from afar but that first visit to the Wall was an anti-climax.

Went to Bethlehem and Rachel's Tomb with a friend. When we got to Rachel's place there was quite a crowd and queue going in and

1967 SIX

In June 1967, Israel faced one of the most challenging being fought on its borders with Egypt, Syria and Jordan. Its existence is still debated. Aviva Preston gives a personal view of her experience.



(Continued from page 17)

damage them but they get put down again on Fridays for the mosque services.

From Chevron we started back to Jerusalem, then stopped a few kilometres outside at a hotel (Hotel Park) which the army have made into their headquarters in the area. Yitzchak Meir and Rav Goren*** go in to the hotel – nu? A meeting? About ¼ hour later out they come again.. about turn... back to Chevron. The convoy had now become two jeeps and three important looking cars, one of which contained General Weizmann**. We went back to Chevron and the bigwigs went into Maharat Hamachpela and stayed there for about half an hour while everyone else hung around waiting and all the Arabs were locked up indoors.

Told to be up at 5.00 coz we were going to Nabir Samuel – Samuel's tomb!! - Presumably, the blokes from the Rabbanut had come back after they dropped us and said that if we wanted to come they could take us all.

Friday therefore – we got up at 5.00 drove through the Old City and out North East through the Eastern suburbs past Hussein's villa – a beautiful place which



Chevron

the army have taken over as its HQ. There are loads of beautiful villas out along the road – presumably one of the richest parts of Jordan.



Cave of Machpelah

Nabir Samuel is again a mosque and was fought over and has been hit by a few shells but not badly. We climbed to the top of the mosque tower and you can see for miles and miles and miles around. It was/is a very strategic position.

We drove back to the Old City where our 'guides' had to put up some 'Holy Place' notices. This time the experience was better.

We went up on the top of the houses adjacent to the wall and looked down on the various minyanim and there weren't all the tourist crowds and we were seeing it from the narrow angle and it looked like all the old paintings and photos.

What was most peculiar was the fact that on one side of the wall you had Jews davening and on the other side (it being Friday) the Arabs were praying and the mosque service is relayed all around the mosque square, so it was quite an experience hearing both at the same time.

The notices we really went to put up were ones saying in Hebrew that the Temple Mount is forbidden to Jews – since Israel is not allowed on the Temple site because they are Tomeh. The gates have to be locked, but we had to go on to the other side in order to collect the notices which were in one of the houses and to get to some of the gates. So WE had to go on the Temple Site and in the courtyards of the mosques of Omar and El Aqsa.

The city is packed with tourists – not a hotel room to be had."

Notes:

- * Yitzchak Meir was Rabbi Yitzchak Meir Levin, one-time leader of the opposition, head of the Agudas Israel party. He was one of 37 people to sign the Israeli Declaration of Independence.
- ** General Chaim Weizmann was the Commander of the Air Force (and later President of the State of Israel).
- *** Rav Goren was head of the Military Rabbinate of the IDF and later Ashkenazi Chief Rabbi of Israel.

Thanks to Michael Jacobs for providing the original newspaper headlines.
Photos courtesy of Aviva Preston and Google

1967

THEN & NOW

2017



WHAT MAKES THE JERUSALEM BOTANICAL GARDENS RELEVANT IN THE 21ST CENTURY?

Barbara Sherling, Operations Manager - UK Friends of JBG

Tucked away on a hillside below the Hebrew University's Givat Ram campus is a treasure trove of beauty - The Jerusalem Botanical Gardens (JBG). It is a centre of excellence for plant conservation, plant variety and education. Museums and botanical gardens around the world are under pressure to remain relevant in the 21st century and the JBG is doing so very successfully; considered a leader in social environmentalism and green entrepreneurship.

In botanical garden terms, the JBG is very young, having only been established on its current site 50 years ago (Kew, by comparison, opened 250 years ago). The grounds are laid out phyto-geographically, so you can visit a section such as 'South Africa' and see groups of plants as you might discover them if you were visiting the actual region. Other sections include Europe, the Mediterranean, SE Asia, Australasia and North America. There are special collections of rare bulbs, bonsai trees, medicinal plants, plants of the Bible and, due to re-open later this year, a magnificent greatly-extended tropical conservatory



that will also contain plants from the Negev.

Gardeners from all over the world work and study at the JBG through the International Horticultural Scholarship Scheme. This year, seven scholars have worked as gardeners, nursery propagators and curators - two Americans, three British and two Australians. These are the latest recipients in a long line of over 135 awards made since 1983 when the founder and long-term Chair of the UK Friends, Mrs José Dent, set up the scheme. She realised the exchange of knowledge would boost the Israeli and foreign gardeners and that the scholars would become

ambassadors for Israel and the Gardens, taking positive information back to their communities about what they had experienced.

The Gardens perform an important role in plant conservation. There are over 300 plants on Israel's rare and endangered list and the Scientific Director receives phone calls inviting him to 'rescue' plants from development sites all over the country.

In 1994, virtually as the bulldozers started to carve out the Menachem Begin Highway, the botanists of the JBG, together with a Professor from the Hebrew University, rescued small green *Salvia bracteata* plants from destruction. A type of sage used for medicinal purposes all over the Middle East, *Salvia bracteata* had always been rare in Israel and the bulldozers were about to destroy their only remaining site in the wild.

The plants were brought to the JBG where the nursery staff, including some of the scholars, have worked for 20 years, to increase its numbers so *salvia bracteata* can be returned to the wild.



Aloes growing in the South African section. Credit: Judith Marcus

In 2016, they were considered plenty enough to be distributed to sites throughout Jerusalem and on the Judean Mountains. Encouraging children and young people into the Gardens is an ongoing challenge. Some 1200 schoolchildren weekly use the outdoor classrooms and since last year they can play and learn along the children's discovery trail. This interactive multi-sectioned path winds through the Gardens, giving children opportunities to learn about water, gravity, root systems and my personal favourite, to walk at treetop level and experience how a bird on a branch must feel. With so many families living in blocks of flats within cities, the trail enables children to learn while playing and to appreciate how human behaviour impacts the natural world.

Of course, the natural world also impacts powerfully on human behaviour as demonstrated by JBG Hubitus (the JBG Hub for Urban Sustainability). Hub Director Lior Gottesman, who coincidentally studied at Bristol University, researched for two years what was wanted in Jerusalem to promote social environmental activism. Teenagers from Jerusalem secondary schools volunteer hours to community projects and the Green Team Programme was established. Few of the participants started with an

interest in flowers but soon engaged when they were involved in the replanting of the *Salvia bracteata* near nursery schools, in parks within the city's Gazelle Valley and at a number of community gardens. This one project taught gardening skills, ecological balance and conservation. In 2015 a Green Team group took part in a Chelsea Fringe event, building a vegetable growing bench in a section of the Gardens used by therapy clients while the Friends of JBG built a similar bench at the now defunct LJCC in Golders Green.

When Hubitus began, Lior worked with a small handful of charities; now there are over 70 who are using the JBG as a platform to help their clients. When you visit the Gardens, your attention will be on the variety of flowers and plants and you may well be unaware that these unique projects are quietly growing alongside the flora. Working with a non-profit organisation called Kaima, a new hydroponic greenhouse is being used to train young people who regularly play truant from school or whose behaviour means they have been excluded. In the greenhouse, they learn how to use this space and water-saving technology to grow organic salad leaves which are then sold to Jerusalem's foodie residents. This development has caused so

much interest the Gardens have run workshops to explain the principals of hydroponic gardening to a wider audience. Another charity, Reut, uses the Hub's accessible greenhouse for horticultural therapy and occupational training. This particular programme helps prepare adults with mental illness who have been hospitalised for long periods to regain their confidence so they can re-start work or find protected employment. Severely autistic young men who lost their support network when they finished schooling are supported by Alut who have built a clubhouse at the JBG. As well as helping them retain basic skills (appropriate personal hygiene and dress), the Alut clients work in the Gardens where they reinforce their social interaction skills working with staff and JBG Gardening Club members. These are generally retired English and Hebrew speaking volunteers who visit once a week to help with tasks at the Gardens and projects on other sites. The Gardens' slogan is 'Plants grow people' and it's true.

The UK Friends of JBG endeavour to support the International Horticultural Scholarship Scheme and the work of Hubitus. We do this by organising garden visits and social events and we welcome new members. On 11 November our Trustee Aaron Bertelsen, a scholarship alumnus and author of *The Great Dexter Cookbook*, will be talking about the art of successful vegetable growing. For more information on this event or on the Friends, contact friendsjbg@gmail.com or call 020 8238 2779 to be added to our emailing list or to take out membership (£5 a month) or see our website; www.friendsjbg.org.uk.



BOARD OF DEPUTIES REVIEW AUTUMN 2016—SUMMER 2017

By Edward Cohen, Ealing Synagogue's BoD Representative

In making annual reports to members, most organisations are pleased to report a growth in its casework. Sadly, the Board has to report yet another year of growth in threats to the Jewish community in the form of anti-Semitism.

But the Board is equal to the task. Led by President Jonathan Arkush, its vibrant team of younger Vice Presidents has been able to deal with (mostly) all the problems faced. Treasurer John McDonald and his efficient assistants have managed to keep finances above the line in the black.

In addition to the usual work of the Board's four sub-divisions, the Honorary Officers have devoted an enormous amount of their private time to visiting small and outlying communities. Jonathan Arkush visited us in Ealing in July.

It is not all doom and gloom in the Jewish community; yes, threats and unpleasantness in some places have increased, but on the plus side there have been some notable and important events in the last twelve months.

In November 2016, past President Lionel Kopelowitz celebrated his 90th birthday and 65 years of service to the Board and the community in general, a truly remarkable man.



December 2016 saw the Board co-host a successful pre-Chanukah reception in Parliament. Notable guests included the Home Secretary Amber Rudd and her “shadow” Emily Thornberry, Robert Peston and the Deputy Foreign Minister of Israel, Tzipi Hotovely.

The Board's provincial weekend took place in Exeter in March this year. Although numbers were down, those who did attend enjoyed some real West Country kosher hospitality. It is planned to hold next year's provincial weekend in Gibraltar.

In May, the Board held its own General Election hustings, and all the main political parties were represented. However, the highlight of the meeting was a talk given by Itzchak Ifat, one of the three famous soldiers of the 1967 Six Day War. His reminiscences were utterly moving, and he was supported by HE Mark Regev, the Israeli Ambassador.

I have been privileged to represent Ealing Synagogue on the Board for many years and have seen the Board's stature grow, year on year. Please give the Board your full support. It is representing and helping to defend YOU.

AN EVENING WITH SHABBATON CHOIR

UJIA Ealing and Shabbaton Choir invite you to an evening of song and entertainment in honour of Neil Shestopal z"l.

THURSDAY 19 OCTOBER 2017

19.30 REFRESHMENTS

20.15 CONCERT

EALING SYNAGOGUE
15 GRANGE ROAD
LONDON W5 5QN

Cost £15*

Buy your ticket at charity.ujia.org/ealing

There will be an appeal for Carmiel Children's Village.

For more information contact:

Victoria Romain

020 7424 6448

victoria.romain@ujia.org



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*Please note that charity cheques cannot be used to purchase tickets. If purchasing tickets by cheque, please make payable to UJ Events Plus Ltd.

NEIL SHESTOPAL Z”L

Neil Shestopal was an extraordinary human being. His optimism, love of life, opera, Ealing Synagogue, whisky and his adoring wife Dawn were there for all to see. There are far too many memories and tributes to print in full, but we hope the following excerpts, reproduced with the kind permission of Dawn, go some way to portraying Neil in every aspect of his life, personal and professional.

FAMILY

Richard Shestopal (Neil's brother):

One of the reasons I chose to celebrate [my 70th birthday] in shul was because I felt that Neil in particular would have approved. I'm sure we all remember how Neil wowed the Northwood shul members and guests for Andrew and Ruth's Aufruf. Frankly, there isn't a day when I don't feel his presence. He is simply part of me and probably always was. Neil, I miss you more than you will ever know.

Harvey Burton (Brother-in-law):

I think Neil's character can be summed up as 'modestly charismatic'. Whenever he walked into a room where there were many people, those who did not know him would get to speak to him, being attracted by his charisma. He spoke to one and all at their level.

As a professional solicitor for over 40 years, Neil had a magnetic power of recruiting clients, all of whom he served with loyalty and devotion. Neil excelled in his special talent for chazanut. He was no Pavarotti. Pavarotti's performances were much easier since he performed in front of his audiences. Neil surpassed this because he always led the service with his back to the congregation – which is a much harder task.

Neil was consistently a man of peace, an example to be followed. He enjoyed a hearty discussion and debate, even including family matters. His unique power of persuasion was embedded in his always speaking in a quiet voice.

Sheila Freedman (Dawn's cousin):

The boys and Maurice told me they have never been to a levayah like today. The rabbi cried. The words spoken about Neil. The amount of people. I said he was a very special man, but to me he was just Neil – who loved my dinners, who was wonderful to my mum, who I loved very dearly. May he rest in peace.



ORGANISATIONS

David Kaplan, Community Services Director, United Synagogue: Neil was a great friend to the US family and a great support for me professionally, especially in my formative years with the US.

Michelle Quittenton, Director of Fundraising, Nightingale Hammerson: Neil was a long standing and very generous supporter of our work for many years, for which we are deeply grateful.

Alan Harris, Almoner, Lodge of Endeavour: Neil was held by each of us in the very highest esteem and his dedication and contribution to Freemasonry for nearly 50 years will never be forgotten. He was a pillar of the Ealing Jewish community – the emotional and moving eulogies that were delivered were testimony to that. In the same vein he was a pillar of the Lodge and he will be sadly missed by us all.

Michael Wegier, Chief Executive, UJIA: Neil's wide-ranging knowledge and exceptional principles, combined with his outstanding commitment to and work on behalf of Israel, will ensure that his name will long be remembered. His memory will live on through the many projects that he helped to fund via his work for Ealing UJIA, especially the Medical Centre at the Jordan River Village.

Stephen Levey, Shabbaton Choir: Neil had that wonderful quality of being able to engage with people and in turn people would love to talk to him. Over the years we had many, many conversations about music. He always liked to joke that he was 'available' should we need another soloist.

Margaret Skeet, Operaworld: Neil was a dear man, lovely to work with and so supportive. He was an inspiration, always looking for new opportunities for Operaworld and always seeing the good in situations and in people. His optimistic spirit stays with me.

PROFESSIONAL COLLEAGUES

Robert Bieber: Neil was remarkable – it was a privilege to know him. He had several lives, although I knew him best as a solicitor with a fine voice; each of which he filled with skill and his own particular brand of care for others, particularly of the community and always with good humour.

Monty Trent: I celebrate the day he phoned me, 40 years ago, suggesting we went into partnership in Barnett & Barnett. We complemented each other perfectly and never had a cross word for each other. Well, we did but he soon forgave me! We were together for the best of times and I have only the best of memories.

Laurence Brass: It was always such a treat to meet up with Neil, who invariably made you feel better just for having spoken to him. I was so gratified that the law firm I founded ended up being merged with Neil's firm and, although we never actually worked together in the same office, it was reassuring to see Neil's name on the headed paper.

FRIENDS

Neil was a real mensch and always so solicitous towards our family. I will always associate him fondly with our years at Ealing shul and I was pleased to have been his friend.

Such a wonderful man. His memory lives on in the unending work he did for the shul, which we try so hard to emulate.

On all occasions, Neil gave of himself to the shul and in doing so he also brought something invaluable to many, many people in the community. He brought joy at simchas and during the festivals, as well as comfort during the sad times.

Growing up in Ealing, Neil was a man I always looked up to and I have continued to do so throughout my adult life.

In my mind's eye he will forever be there on the bimah, laughing heartily, trying to keep his kippah on as the lights of the chandelier reflect brightly off his head. We were so fortunate to have had Neil as part of our lives and community.

I sorely miss the experience of hearing Neil lead the services in the shul, and am reminded of it whenever the davening starts. Neil's impact on me continues to show through my commitment to Jewish life on campus and my Israel advocacy, both of which I know he'd be proud of.

In 1994 on the Ealing trip to Kaunas in Lithuania, seeing Neil take the service in the beautiful but dilapidated synagogue, and then later reciting El Maleh Rachamim at the mass grave at the Red Fort. On a lighter note, during that trip Neil had to have his suitcase packed by the teenage Ashley Hirst as he was too incompetent to do it himself.

More than anyone, Neil represented the warm, homely and comforting atmosphere that I have always felt in Ealing shul. And of course, Neil's voice is THE voice of Ealing. It has been the accompaniment to some of the happiest and saddest moments in my life.

Neil would be the one who was always there when Mummy needed a friendly 'Ealing' ear. Neil's passing leaves a gaping hole in the Ealing and wider Jewish community.

Neil always seemed to make time for everyone, seeing everything from the most optimistic standpoint and he always seemed to have faith in everyone's ability to be the best they could be. He made so many 'Ealing kids' feel they could achieve and that they had special qualities. I don't think I have ever met anyone who could do that for so many people without wanting anything in return.

Our memories of dear Neil will be all the fun predicaments he shared with us – a highly respected, lovely gentleman.

We remember in particular the time we spent together, many years ago, during a holiday in Israel. I recall how Neil introduced me to the pleasures of cold slivovitz by the pool. I also recall how the midday sun took its revenge.

THE COMMUNITY VOICE (Westcliff Magazine)

by Geoffrey Pepper

A man of passion: If I had to sum up Neil in one word, that word would be 'passion'. Neil was passionate about many things. One passion was our daily minyan. He would always ask me how the minyan was going. I would reply that we are getting just enough men to get by on. When in town, Neil would attend the morning minyan every day.

Haftorahs: Whenever we offered Neil a Haftorah, his eyes would light up. One of his particular favourite Haftorahs was Beshalach. It is a long one and I recall he rearranged his diary to do it. Neil was last in town in March, just before his operation. He assisted in leading the service on that Shabbat and he also read the Haftorah Zachor, which is always read just before Purim.

A few of his many talents: We miss his many talents, in particular his davening from the Bimah and motivating the community into accompaniment, something he did here for many years. His adaptation of tunes – Happy Birthday to Adon Olam, the national anthem in Hebrew – a chazanut coach in his CDs and tapes, his encouragement, wisdom and knowledge and support of our local charities.

Neil to the rescue: On one occasion, a January Friday afternoon a few years ago, when Rabbi Bar was on holiday, I had a thunderbolt phone call at 2pm! It was from the man we had booked to come here and leyen on Shabbat morning. He said that his car would not start, he was still in London and there was no way he could get here in time for Shabbat. What were we to do?!

Out of the blue, at 2.15pm, my mobile rang and I answered frantically. It was Divine intervention in the shape of Neil Shestopal, calling to let me know he was in town. I told him of our predicament. Neil immediately offered to leyen and said he would have to practise. He brushed up on the Sidra that Friday night and saved the day the next morning! He was very contented on Shabbat as the President presented him with his favourite whisky.

The last Seudah Shlishit: He always attended our Seudah Shlishit. During what turned out to be his last Shabbat and Seudah here, he brought up the subject of inspiring more ladies to attend shul and do so more regularly. His suggestion was for one of the ladies to make Kiddush in the shul hall each week in order to make them feel a bit more part of the proceedings. That night, giving him a lift back to the flat, he spoke about his idea – and said that, if we implemented it here first in Westcliff, he would implement it at Ealing!

A legend: In the next world, Neil is no doubt still the great gabbai he always was, coaching the angels in one of opera's greatest arias while indulging in his favourite malt. Passionate about opera and passionate about malt. A man of law, a man of faith and a man of passion.

THE YEAR THAT WAS

Since Rosh Hashanah last year, Ealing Synagogue has continued its social and cultural activities.

2017 started with simchas—the Bar Mitzvah of Nathan Barak, son of Gary and Kate Barak in February; the Bar Mitzvah of Mendy Vogel, son of Rabbi Hershi and Rebbetzen Zelda Vogel in March; and the Rabbi and Zelda also celebrated the marriage of their daughter Chaya'le to Avromi Chayempour in February in New York.

In March, Michael Mars organised our first LSJS educational morning with Dr Rabbi Raphael Zarum and Maureen Kendler (see Michael Mars' article on page 27).

The Ealing Cares Committee continued to host lunches every 6-8 weeks for the community (see Alison Shindler's update on page 29) which prove to be very popular. Everyone is welcome to the lunches, which provide an opportunity to meet new people and catch up with old friends.

ShabbatUK in November last year was very successful with a communal lunch. Our guests were Ronnen Shulman with his wife Romy and their two children, who were also with us for last Rosh Hashanah. We look forward to welcoming them again this year for the Yamim Noraim.

For Mitzvah Day last year, we once again hosted tea for the residents and carers of St David's Home and Chestnut Lodge. Entertainment was provided by Pat Weston who led a singalong of familiar tunes.

A new tradition has been introduced with a communal lunch on Shavuot and Rosh Hashanah, both of which have been very well attended.

The US Women's Quiz was held in Woodside Park Synagogue and Ealing came a respectable fourth place. This year the quiz will be held at the winners' synagogue, Cockfosters and North Southgate on Wednesday 22 November. Let us know if you would like to pit your wits against other shul teams and perhaps we can increase our position to winner.

Menashe Tahan, our expert on all things historical and biblical, gave a very interesting talk entitled, "The Secrets of Judaism under the Vatican". The Vatican holds world famous works of art with Jewish themes such as the salvation of Israel, the Prophets, the story of the creation and many more, painted according to Jewish teachings. But their links to Judaism were concealed, shrouded in mystery and misunderstood for the last 500 years. The artist had to hide their Jewish content to avoid the death penalty. Menashe was also invited to give his presentation to JW3 and Hampstead Garden Suburb Synagogue.

The President of the Board of Deputies, Jonathan Arkush, gave a talk about the work of the BoD and the wider issues surrounding anti-Semitism, faith schools and community interaction. He also commented that as often as he is invited to give a talk, this was the first time that he had been asked to speak after Shacharit and breakfast.

(Continued on page 27)

WHY IS THIS SEDER NIGHT DIFFERENT FROM ALL OTHER SEDER NIGHTS?

A morning of presentations by Rabbi Raphael Zarum and Maureen Kendler of LSJS

By Michael Mars

On a Sunday morning in March, after Shacharit and breakfast, the community was treated to presentations by Rabbi Raphael Zarum and Maureen Kendler from the London School of Jewish Studies (LSJS).

The first lecture, by Rabbi Zarum, introduced us to the five women of the Hagaddah. What's that you protest, there are no women in the Hagaddah!

Well, strictly speaking there aren't, but Rabbi Zarum nevertheless demonstrated that behind the scenes, powerful women influenced Pharaoh, then Moses and created the opportunities for the Exodus. Further, without their input there might not have been an Exodus at all.

The Passover Haggadah mentions only one woman, Hadassah (also known as Esther) and only in song during the second Seder night. This is all the more striking, given the critical roles that at least five women play in the story of the Exodus. The midwives Shiphrah and Puah defy Pharaoh's orders to kill the Israelite boys they deliver, while Moses' mother Yocheved, his sister Miriam and Pharaoh's daughter, all flout his edicts. They were all rebellious women ahead of their time, leading the way for Jewish women today who are confronting



L-R: Rabbi Samuel Landau (Kingston Synagogue), Michael Mars (Co-Chair, Ealing Synagogue), Dawn Shestopal (Co-Chair, Ealing Synagogue), Rabbi Raphael Zarum, Maureen Kendler, Rabbi Hershi Vogel (Ealing Synagogue)

the established male order, an issue which cannot be resisted or ignored for much longer.

Maureen Kendler then followed with an insightful, original and challenging lecture on "the Four Sons". Whilst we all joke about who will read the portion for each son, especially the simple and the wicked, Maureen presented a more sympathetic analysis. We should not condemn the

wicked son and cast him out. Rather, we should reason with him in the hope that we can keep him on board—he is still our son. Then the concept of a fifth son was introduced; the son who was not present. We should reach out to him and do everything to bring him back into the fold. The sons were also shown in illustrations from ancient to modern Haggadot.

The morning concluded with a panel discussion on various topics including conversion, Agunot, faith schools, etc.

This was a very successful event and we look forward to another visit from LSJS next year.

(Continued from page 26)

More recently, a visit was arranged to visit the Cairo Genizah at Cambridge University Library (see Leslie Sommer's review on page 35).

During the coming year we will continue to provide opportunities for more social and cultural events and we are kicking off the social calendar with the Ealing Synagogue Supper Quiz on Sunday 19 November, so start to put your tables together.



Mitzvah Day November 2016



Chaya'le and Avromi Chayempour



L-R: Ray Temple, Jonathan Arkush (President of the Board of Deputies), Michael Mars, Dawn Waterman (BoD), Dawn Shestopal, Rabbi Vogel and Brian Robinson



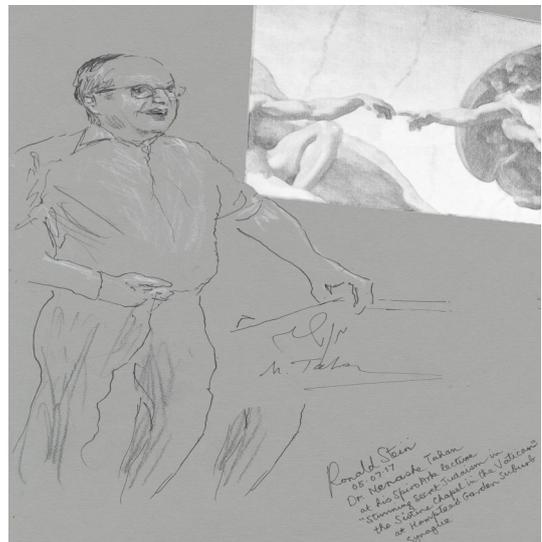
The Ealing Synagogue team at the US Women's Quiz held at Woodside Park Synagogue (November 2016)



Nathan Barak celebrated his Bar Mitzvah in February at Ealing Synagogue



Bar Mitzvah boy Mendy with his father Rabbi Hershi Vogel, celebrated at Ealing Synagogue



Portrait by Ronald Stein of Menashe Tahan giving his presentation on "The Secrets of the Vatican" at JW3.

EALING COMMUNITY CARES UPDATE

Alison Shindler

Since last year we have held seven community lunches. Jared Bennett gave one of his typically stunning performances and we have had talks from members of the community and beyond. Stephen Hirst talked about, amongst other things, his attempts at learning to fly; Mike Gettleson regaled us with tales of his various adventures, Anna Kochan (Dorothy Kochan's niece) spoke of her experiences in India, Daphne Gerlis reminisced about Pesach in the provinces, Mike Mars enlightened us on the challenges establishing a cleft lip and palate surgery service in Sri Lanka and Ella Marks produced one of her inimitable quizzes. Numbers attending remained healthy, ranging from 28 to 49 people.

We continue to ask for voluntary donations and raise money for charities when lunches are sponsored. We were able to send significant amounts to the Paul Strickland Scanner Centre, thanks to Dorothy Kochan, and to Youth Aliyah Child Rescue, thanks to Joan Hitman.

A lot of preparation and planning go into making these events successful and thanks

are due to the whole committee for their input. The atmosphere at the lunches is often remarked upon by those who attend, whether local or former members, some of whom travel some distance to join us. We are grateful for help serving and clearing up from anyone who comes and is able to do so – it is really a community lunch in every way!

If you have never been, do consider joining us (details in the weekly newsletter) and do let us know if you are planning to come – it helps to have an idea of numbers before we shop and cook!

In addition to the community lunches, we also make visits and phone calls to members, where we hope we can make a difference.

Committee:

Alison Shindler (Chair)
Judith Robinson
Rosemary Grainger
Ella Marks
Joyce and Ron Frankal
Helen Mars
Joan Hitman
Ros Eger
Leslie Sommer



In July this year, members of Ealing's police force visited Ealing Synagogue. Rabbi Vogel spoke to them about the Beth Din, Shomrim and Hatzolah (ambulance service), etc.

RICE AND SPICE IN KOLKATA

Anna Kochan

When I went to volunteer in India at a street kids charity in Kolkata, nothing could have been further from my thoughts than writing a cookbook. However, right from the start of my trip, I was irresistibly drawn towards everything to do with food. And by the end of my 6 months volunteering stint, I had amassed more than 70 recipes. Earlier this year, I turned them into a beautiful cookbook, RICE AND SPICE, A BENGALI FOOD ADVENTURE, to raise funds for Future Hope, a charity that provides the most vulnerable children of Kolkata with a safe place to live and a top quality education.

Future Hope's school was a good source for recipes. I would go to school every weekday with a timetable of lessons where I was supposed to assist. And every day, I spent more time with the team of cooks who prepared some 300



lunches for pupils and staff. The cooks are a colourful sight. You can see them preparing the vegetables, from mid-morning, squatting in their saris, in the corner of the main school hall, surrounded by mounds of cabbages, spinach, aubergine, tomatoes, onions....mostly local women, who have learnt to cook from their mothers and grandmothers. Krishna and Lokhi, Probha, Sumitra and Pushpah welcomed me into their midst and, despite only a few words of English, happily shared their culinary wisdom with me.

They gave me recipes for Indian breads and chutneys, all kinds of spicy dishes with chicken, eggs or fish, a variety of potato and vegetable dishes, chickpea, lentil and rice concoctions, soups, snacks, and sweets. A few are familiar to UK lovers of Indian food but most are not. All are authentic.

I also gleaned many recipes from the time I spent in

Future Hope's children's homes. While many of the Future Hope children live in Kolkata's slums and return to their families there at the end of the school day, about half the pupils live in the charity's children's homes. I spent many happy noisy evenings, and weekends, in one or other of these homes, helping with homework, doing arts and crafts and, of course, eating a delicious dinner – though I never really mastered the art of eating with my fingers while sitting cross-legged on the floor!

At the helm of each home is a number of 'houseparents'. Better mums or dads you could not find anywhere. As I arrived, they often greeted me with some delicacy they had prepared. Bandana's speciality was a delicious cardamom-flavoured rice pudding normally reserved for special occasion. Champa frequently made a black

tea with a hint of ginger. However, her best Sunday afternoon snack was noodles with stir-fried vegetables. But it was Basudev, the small and quiet young man who parented a Future Hope household of some 20 boisterous teenage boys, who really shared my love of cooking and taught me some exciting recipes. His is the 'egg roll' recipe, incorporating a chapatti fused to an omelette all rolled up around slivers of salad vegetables and drizzled with a spicy tomato sauce. Delicious! Incidentally, Basudev recently wrote to thank me for his copy of RICE AND SPICE, adding that he now bakes regularly with the boys and they have become addicted to the banana cake I taught them.

At weekends, the older children take turns to cook meals in the homes. And so they too contributed recipes. I particular like the coriander chicken dish

(Continued on page 31)

(Continued from page 30)

that Sanjay makes. His story is interesting. He learnt to cook because, in the village where he was a child, the custom is for menstruating women to stay out of the kitchen. It meant that, every month for several days, Sanjay cooked for the family.

Soup is not often part of a meal in India. But I was lucky to be in Kolkata on New Year's Eve, when nights can be cold and soup is an essential part of the celebration. We were served a delicious tomato and coriander soup laced with garlic, provided by Anil, one of Future Hope's first boys. He is now married, has two children, and runs a momo café in Kolkata's New Market.

Outside of Future Hope, I mixed with Kolkata's now tiny Jewish community. There I made friends with a lovely and interesting lady, Flower, who gave me the recipe for Aloo Makallah, potatoes that are 'roasted' twice in a saucepan of oil. They are crisp on the outside and succulent within - so delicious and sadly so calorific! Three synagogues still remain in Kolkata. They are beautifully restored and quite spectacular in design but religious services are rare. Also still standing is a kosher bakery in Kolkata's New Market, established in the early 1900s by the Nahoum family from Baghdad. No longer kosher, but still owned by the family, who now live in Israel, Nahoum's is renowned for its Christmas cakes. On Christmas Eve, the queues for these cakes are legendary.

In my cookbook RICE AND SPICE, you will find all the recipes I mention here, and many more. Cooking hints and guidance are also included. For anyone scared of chilli, the main advice is to start with tiny amounts, or even to leave it out altogether. The dishes are so full of flavour, they will be tasty with or without chilli. So, here is a recipe to start with. Khichuri is a real favourite of the Future Hope kids, and it is quick and simple to make. Have a go.

RICE AND SPICE, A BENGALI FOOD ADVENTURE, is available from anna.kochan@btinternet.com, price £20 (postage and packing included). All proceeds from sales of the book go to Future Hope (www.futurehope.net).

RICE AND LENTILS COOKED WITH VEGETABLES AND SPICE - KHICHURI

Bengali comfort food for a rainy day, khichuri is a wholesome dish full of flavour that is considered a great delicacy. It is purported to have inspired the Anglo-Indian dish Kedgerree. This version of khichuri uses red lentils but you can also try the recipe with split yellow mung beans instead of red lentils – or a mixture of the two – for a slightly different texture and flavour. Khichuri is delicious served with poppadums and tomato chutney.

Enough for 4-6 servings:

100 g short grain rice
 100 g red lentils
 2 tablespoons oil
 Cumin seed, a pinch
 1 bay leaf
 ½ dried red chilli
 2 potatoes, cut into small squares
 ½ teaspoon each: cumin powder, turmeric, red chilli powder, salt
 Sugar, a pinch
 ½ green chilli
 100 g peas, fresh or frozen
 ½ cauliflower, cut into florets
 Garam masala, a pinch



Wash the rice and red lentils thoroughly and leave in a sieve to drain.

Heat the oil in a large pan or wok. First add the cumin seed, then the bay leaf and the dried red chilli. Cook a minute or two then add the potato. Stir well. Still stirring, add the rice and the lentils then the cumin powder, turmeric, red chilli powder, salt and sugar. Mix everything and fry a few minutes. Add 500 ml water and bring to the boil. Finally add the green chilli, peas and cauliflower. Cover the pan and turn the heat down. Simmer on a low heat till everything is cooked. Taste and adjust seasoning. Sprinkle with the garam masala and serve.

SOUTH-WEST LOUISIANA, MUSIC AND JEWISH LIFE

Carole Lateman

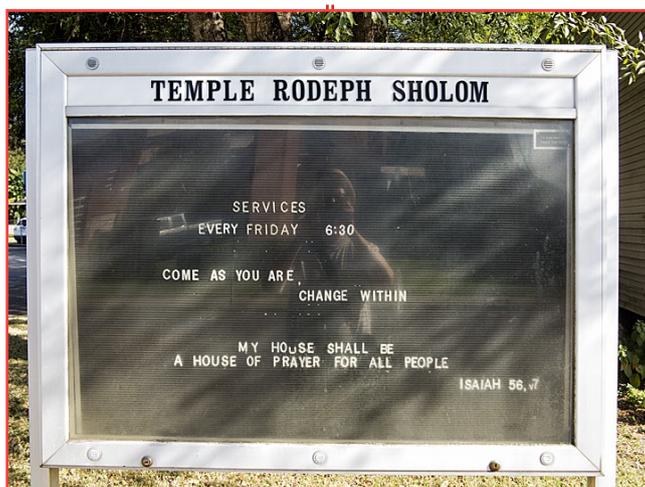
I first visited Louisiana in 1988, when I attended the Jazz Festival in New Orleans. This is where I first discovered Zydeco music, and instantly fell in love with it! Zydeco is a black Creole fusion of Blues, Cajun and Rock ‘n Roll, with some Afro-

Caribbean rhythms, and unique! I learnt the dances and back in London, became involved in the scene, attending regular gigs and festivals, eventually starting my own Swamp Rock Club in North London, putting on regular monthly dances with live bands. I ran the club for 10 years. My husband, Nigel, and I now DJ and MC at all the major UK Cajun and Zydeco Festivals. I also play the washboard, or ‘frottoir’ as it is known in Cajun French.

The first recorded Jewish settler in Louisiana was Rodriguez Monsanto, a Dutch-born merchant who arrived in New Orleans in 1757.

Judah Tuoro arrived from Boston in 1801 and built a synagogue in 1845. German Jews arrived at the port of New Orleans and moved out into small rural towns, becoming peddlers, artisans and traders before the Civil War. The liberal atmosphere of the state, dominated by New Orleans, encouraged full participation and integration of the Jewish community. There was little anti-Jewish prejudice at that time.

More than 200 Louisiana Jews were known by name to have served in the Confederate forces, including three who achieved the rank of Colonel. Beginning in the mid-19th century, Jewish



merchants and traders established communities throughout the state, including Shreveport, Baton Rouge, Alexandria, Morgan City, Opelousas, Lake Charles and Monroe.

In the 20th century movement from smaller to larger communities occurred, but during this

time, many Louisiana Jews attained national prominence, including philanthropists, congressmen, state legislators and patrons of the arts.

In the wake of Hurricane Katrina in August 2005, the population of Greater New Orleans decreased from one million to half that number. While most synagogues sustained some repairable damage, Congregation Beth Israel, the only congregation in the city that offered twice daily services before the hurricane, was inundated with ten feet of water. All of their Torah scrolls were damaged and had to be buried. Members of the Jewish community have scattered to Houston, Dallas, Atlanta, Baton Rouge, Lafayette and points in between. Some good friends of mine, a couple whom I met at Cajun dancing, have moved to Birmingham, Alabama, having lost their home in the floods. The wife is a doctor and the husband a talented artist who has published a beautifully illustrated Haggadah, of which I have a signed copy.

There are several Kosher restaurants in New Orleans, as well as community centres and Judaica shops.

The most famous synagogue is the Tuoro



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Synagogue, an imposing historic building in the Garden District. On the first Friday of Jazz Fest (usually end of April), they hold a special Jazz Fest Shabbat service, which I have attended several times, and which features performances by top musicians and singers, followed by a sumptuous Kiddush and Israeli dancing!

My good friend, Deborah Silver, who used to dance in my Israeli dance troupe, Galim, is now the Rabbi at the Conservative Synagogue Shir Chadash, in Metairie, a suburb of New Orleans.

In 2016, I went to The Festival Acadiens in Lafayette, Louisiana. Lafayette is the cultural centre of Cajun country and a mecca for Zydeco music. I have several Jewish friends who live there, and as Yom Kippur fell while I was there, I was keen to attend the local shul. It was a great



experience. Before I arrived, I sent an email enquiring whether I needed to book tickets, or bring ID. They told me no, just turn up! They were very welcoming, and this being the Deep South, happily they do not have security issues like we do, so we just walked in! Not even a

guard on the door! The service was similar to our Reform, with tunes and prayers I recognised, although rather hotter than the UK! We were invited to their communal break-the-fast meal in true southern hospitality style.

As in the UK, sadly many of the smaller provincial Jewish communities in the southern states are shrinking, as many members of the communities move to the larger cities where there are Jewish schools and more facilities.

It was great to experience Jewish life in the most unlikely of locations!

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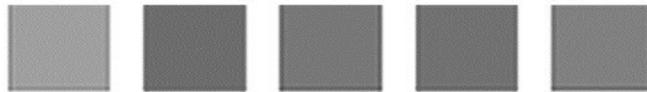


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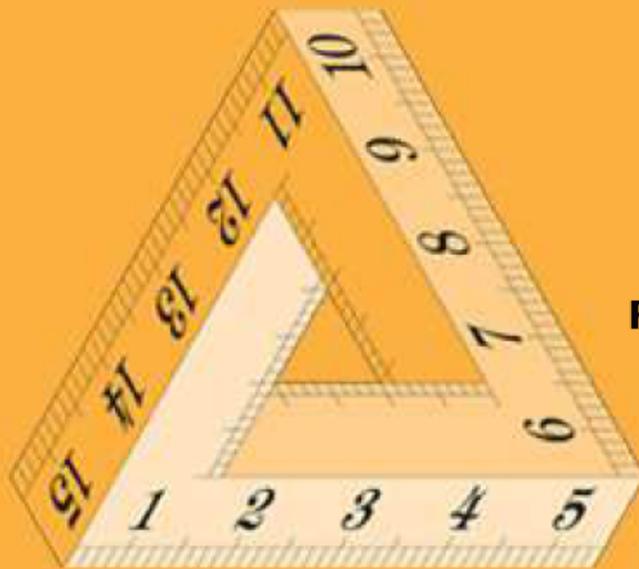


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The Cairo Genizah : Cambridge University Library

Leslie Sommer

On Wednesday 26th July a coach of 20 souls left 15 Grange Road, bound for the University Library at Cambridge. At the very impressive Library we visited the special exhibition entitled “The Genizah of Medieval Cairo” and were given a talk by the curator, Dr Melonie Schmeirer-Lee, about the Genizah and the exhibits on display.

She explained that in 1896 the Cambridge scholar Solomon Schechter visited the Old Ben Ezra Synagogue in Fustat, near Cairo, and was amazed to discover a huge quantity of manuscripts kept in a small storeroom or Genizah. In the Synagogue, Solomon Schechter arranged for 200,000 documents to be shipped to Cambridge University. The University then established the ongoing Genizah Research Unit in the University Library tasked with conserving, cataloguing, and researching the documents up to and including the 12th Century, a selection of which were on display in the Exhibition.

The material is very wide ranging and includes sections of biblical material, prayer books, marriage contracts, letters, shopping lists, school exercise and textbooks, and many other documents.

Dr Schmeirer-Lee explained that the material from the Genizah provides a unique insight into the social, religious, business, and personal life of the Jewish community in Fustat and in Northern Egypt in medieval times. We were amazed to learn how advanced the community were and the major contribution they made not only to religious life—

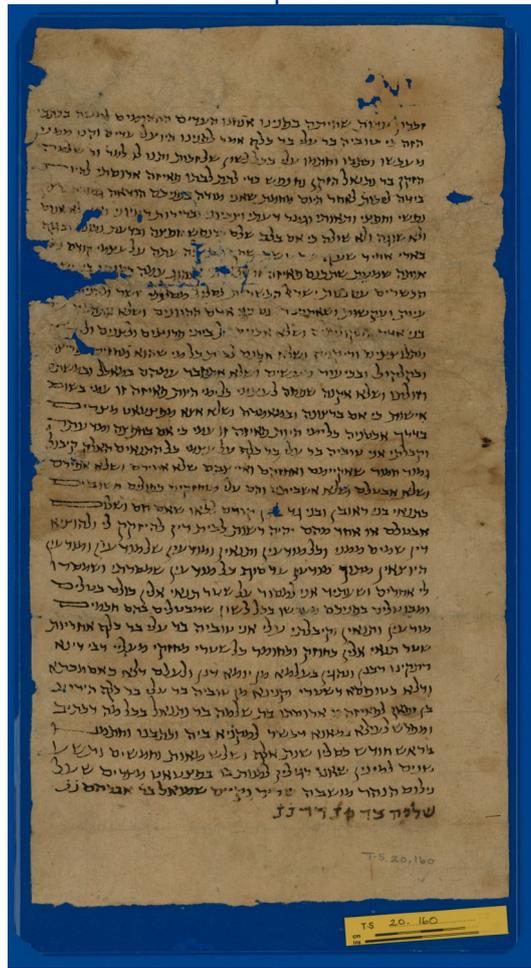
Maimonides wrote his “Guide to the Perplexed” and other books and commentaries at this time - but to interfaith relations with the Muslim community. The Jewish community also had a significant input into other areas including the arts, history and the geography of the then known world.

The exhibition itself is extremely interesting and well laid out. Among the many items on display was one of the oldest known versions of the Amidah, which included a paragraph cursing heretics, original letters from the Jewish poet Judah Ha-Levi, maps of the world in the 11th century, unique accounts of the first of the crusades and the horrors involved, letters from Maimonides and his brother, guidance to children on learning the alphabet and lighter items such as a long trousseau list for future brides.

We were particularly interested to see the documents on the medical knowledge at that time with information on drug usage which illustrated the key importance of Maimonides and other Jewish doctors in this area. We were also amazed to see letters from the elders of

the Fustat Jewish Community to Saladin and religious leaders which provided a glimpse into Jewish practices, needs and concerns at the time.

Our inspired party then enjoyed exploring Cambridge in the afternoon before returning to the coach and our return journey to London, enhanced by nosh provided by Brian and Judith Robinson in celebration of their wedding anniversary that day. Many thanks to Kate Hirst and Marianne Temple for arranging such a memorable day out.



Shabbat in Costa Rica

Aviva Preston

I think what distinguishes Costa Rica from anywhere else I have contemplated taking an ALP tour, is the almost complete absence of anything cultural to visit. Earthquakes have ensured that this very small country has very little still standing by way of colonial heritage buildings and a quick tour of the 'old town' part of the capital San Jose - best done on foot if only to avoid hours sitting in traffic jams on narrow streets - is sadly unrewarding.

As always, the most interesting buildings are the religious ones and here to us THE most interesting one is the amazing Jewish Community Centre. Opened in 2004, the centre houses a huge Shul with amazing acoustics and very comfortable seating, a smaller Bet HaMidrash, a kosher restaurant, museum, library, three mikvaot (men, women and kehlim) and all the offices for all the Jewish organisations in Costa Rica... as well as a 'Golden Citizens Association' for the elderly and the Hanoar HaTzioni youth organisation.

There is a Chabad house in San Jose but it would seem to be in the wrong place for attracting the many Israeli youth or indeed any youth as it is not

near the university nor near the coastal areas where most Israeli youth hang out.

There is also a small Reform community, mostly with members who came to Costa Rica from the Caribbean.

So, with a strong Chief Rabbi, the main Shul is Orthodox, as is the day school which most kids attend.

We were there on Friday night and Shabbat. The entrance to the compound is well guarded and we had to send copies of our passports ahead to let them know we would be visiting. Once through the first entrance, the 'campus' expands with a menorah motif of pathways, the central stem of which covers the entrance to the underground parking lot.

There are very strict rules for visitors. No immodest dress for one, and women or men unsuitably attired have been denied entry. However, no such rules apply to actual members. On the Friday night we were visiting, there was a large Bat Mitzvah party of girls (the whole class) and their mothers, all exquisitely dressed, not all entirely modestly. Actually, the most impressive sartorial aspect was their shoes, which were absolutely stunning and none with less than, I would estimate, 8" stiletto heels!

The Shul is magnificent, built in the round and seats about a thousand. When they bring the Sefer Torah from the Aron Kodesh and when they return it, all the men come up to the Bimah area to greet it and escort it... (sort of a big social gathering) - rather impressive.

On Shabbat day, there was a communal Kiddush lunch (this



happens every week); a sit down three-course lunch. The seating for the lunch – round tables with formal place settings and beautiful centre pieces – was the sort of set up you would expect at a very orthodox wedding, as it was separate seating for men and women. The Rav insists on this. However, he doesn't insist that the community arrive on foot. A high proportion drove their cars out of the car park after lunch.

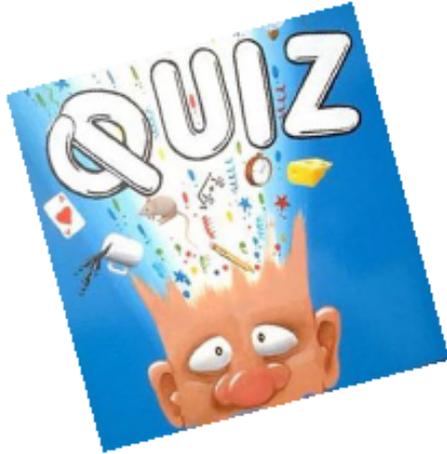
Mincha followed after lunch in the small Bet HaMidrash and Robin had an Aliyah, which was nice.

Rainforests, treks, animals and birds, beaches, rivers and lakes, rafting and of course ziplining! Luxury hotels... but zero culture. Then we went on to Panama where apart from the Canal, the locks and ethnic villages, there is so much Jewish life that one could eat at a different restaurant every evening.

Robin and I wish you
Shana Tovah u'Metukah.



Photos: The exterior and interior of the Centro Israelita Sionista de Costa Rica. Appeared in the Hadassah magazine, December 2006



Supper Quiz

SUNDAY 19 NOVEMBER 2017

Ticket: £22.50 per person

Reservations to be made and paid for in advance.
Cheques payable to "United Synagogue".



EALING SYNAGOGUE

15 Grange Road, Ealing W5 5QN

Doors open: 6.45 p.m.

Supper served from 7.00 p.m.

Quiz will start at 7.45 p.m.

There will be a raffle on the night.

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NEW BORN**S**

Margaret and Franklyn Ellison on the birth of a new granddaughter
Ruth Freedman on the birth of her first grandson
Joan Hitman on the birth of her first great granddaughter
Bertram and Ruth Mindell on the birth of their first great grandson
Belinda and Jeremy Mindell on the birth of their first grandson
Hilary Rose on the birth of a new grandson
Ilana and Menashe Tahan on the birth of a new grandson
Rabbi Hershi and Zelda Vogel on the birth of their first grandson

BAR AND BAT MITZVAH

Nathan Barak, son of Gary and Kate Barak
Oliver Daniels, grandson of Marian and Edward Cohen
Max Heller, grandson of Ruth and Bertram Mindell
Ruby Robinson, granddaughter of Brian and Judith Robinson
Asher Marks-Woldman, grandson of Ella Marks
Mendy Vogel, son of Rabbi Hershi and Rebbetzen Zelda Vogel

BIRTHDAYS

Tony Hitman on his 90th birthday
Doris Binstock on her 85th birthday
Joan Hitman on her 85th birthday
Diana Whistler on her 85th birthday
Ros Eger on her 80th birthday
Arthur Mayer on his 80th birthday
Michael Jacobs on his 75th birthday
Brian Wiseman on his 75th birthday

Estelle Jacobs on her 70th birthday
Jacqueline Simons on her 70th birthday
Ray Temple on his 70th birthday
Hilary Rose on her 65th birthday
Deborah Richardson on her 60th birthday
Belinda Mindell on her 50th birthday
Sam Shindler-Glass on his 21st birthday
William Franks on his 21st birthday

ANNIVERSARIES

Juliette and Russell Franks on their 25th wedding anniversary
Jo Glass and Alison Shindler-Glass on their 25th wedding anniversary
Peter and Sybil Sabel on their 60th wedding anniversary
Leslie and Evelyn Sommer on their 50th wedding anniversary
Rabbi Hershi and Rebbetzen Zelda Vogel on their 25th wedding anniversary

MAZAL TOV

To everyone who has celebrated a Simcha this year. Our apologies if you are not mentioned by name but we are not always advised of a Simcha. If you would like a special mention, please contact the synagogue office.

CONDOLENCES

Eileen Brookes and family on the death of her husband Malcolm Brookes z"l
Judy Dembo and family on the death of her husband Victor Dembo z"l
Ros Eger and family on the death of her husband Kurt Eger z"l
David Filer and family on the death of his wife Lesley Filer z"l
The family of **Diana Hirsch** z"l
Dawn Shestopal and family on the death of her husband Neil Shestopal z"l

**In loving memory of
Lesley Filer z”l**

**David Filer
Lynda, Deborah, Penny and Gail**

**Michael and Clive Lawton
together with their families**

**Wish the members of
Ealing Synagogue
Shana Tova u’Metukah**

**KEEP UP THE
GOOD WORK**

JOAN AND TONY HITMAN

Rosalind, Mia and David Eger
would like to thank the many
members of the community
for their invaluable help and
support given at the time of
their recent bereavement.

**We wish everyone a
Happy, Prosperous and
Healthy New Year.**

Dawn Shestopal
wishes all members
of the Community
a happy and healthy
New Year

**Wishing the
Ealing Community
a happy and healthy New Year.**

**Michael and Helen Mars
and Family**

Marianne and Ray Temple
Wish the Ealing community
and their families
a Happy and Healthy New Year

**Wishing the
Ealing Community
Shanah Tova and
well over the Fast**

**Ilana and Menashe Tahan
& Family**

**With best wishes for a
Happy and Peaceful
New Year**

Ann and John Curtis

Daphne Gerlis and Family
wish the Ealing community
a Happy, Healthy and Peaceful
New Year

The Executive and Board of Management wish

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

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

Gail Sackloff

Judy Dembo

**wishes the Ealing community a
Happy and Healthy
New Year**

**Wishing all our Ealing friends
and the whole community a
very happy, healthy and
peaceful New Year
and well over the Fast**

Yvonne Caplan and Family

**Sybil and Peter Sabel
with Juliette and Russell Franks,
William and Imogen
wish a Shanah Tovah
and a peaceful New Year
to all the community**

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

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

**Mike and Marion Gettleson
and Mark**

**Wish all the Ealing community
a Happy and Healthy New Year
and well over the Fast**

MEMBERS OF THE EALING COMMUNITY WISH THEIR FAMILY AND FRIENDS

A

Fay and Alan Amias
Joan Ansell
Simeon Arnold

B

Katy and Gary Barak, Lola & Nathan
Irene Benosiglio
Doris Binstock
Daniela Bland
Hedda Boxer
Eileen Brookes
Shelley Brookes
Caroline and Leslie Bunder & Emily
Lorraine Bunder

C

Yvonne Caplan
Marian and Edward Cohen
Rodney Coleman
Angela and Jeff Corne
Cherna Crome
Joy Crystal
Lillian Cutter

D

Hans Danziger
Jonathan Davidoff
Judy Dembo
Jeffrey Dickman

E

Eileen Eckman
Ros Eger

F

Manny Felberg
Elaine Feldman
Helen Feldman
David Filer
Penny Filer
Barbara Forcina
Edna Fortuyn
Helen and John Frank

F (ctd)

Joyce and Ron Frankal
Juliette and Russell Franks
Ruth Freedman
Jon Freedman

G

Daphne Gerlis
Ruth and Ivor Gertler
Marion and Michael Gettleson
Jo Glass and Alison Shindler,
Sam, Jessica & Ben
Jackie and Brian Glicksman
Marion and Elliot Godfrey
Michael Goldmann
Marion Goldwater
Rosemary and Owen Grainger

H

Peter Halpern
Penny and Mark Harris
Ralph Hayman
Ruth and Eli Hillman, Esmé & Leon
Kate and Stephen Hirst
Joan and Tony Hitman

I

Marianne Izen

J

Eva Jackson
Estelle and Michael Jacobs
Muriel Jacobs

K

Barbara Kinn
Alan Klondar
Dorothy Kochan
David Kochan
Isabel Kosky
Ben Kosky
Natasha and Dan Kosky & Libby

A HAPPY AND HEALTHY NEW YEAR AND WELL OVER THE FAST

L

Michael Lawton
Clive Lawton
Deborah and Jonny Leigh & Amelia
Lilli Lerner
Neil Libert
Jeanette Lichman
Margot Linczyc
Gillian and Arnold Livingstone
Natasha Lovatt
Diane Lukeman

M

Basil and Penny Mann
Ella Marks
Helen and Michael Mars
Arthur Mayer
Nina Meleck
Ruth Mibashan
Barbara Michaels
Joan Michaels
Belinda and Jeremy Mindell & Family
Norma Morris
Jill Moss
Sheila Mozelman

N

Norma Nathan
Barbara Nyman

O

Shirley O'Gara
David Ohayon
Guy Ornadel

P

Sheri and Solomon Pachtinger
Mollie Phillips
Aviva and Robin Preston

R

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

S

Sybil and Peter Sabel
Gail Sackloff
Ruth Sandler
Anthony Scott
Dawn Shestopal
Carmela Shoulman
Alan, Sarah and Benny Sierota
Jacqueline Simons
Janice and Peter Sinclair
Evelyn and Leslie Sommer

T

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

V

Doria and James van Dellen
Anton van Dellen
Stefan van Dellen
Dovi and Katie Vogel

W

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 Ze'ev Yarom
Peter Young and Jael Reece
Simon Young

WordSearch



Parshot : How many can you find?
The list is at the bottom of page 46.

Leket Israel, the National Food Bank and leading food rescue network, addresses the paradox of nutritional insecurity and large scale food waste in Israel by providing surplus, rescued food and nutritional support **to 175,000 needy Israelis on a weekly basis**. Leket Israel does this through well-developed working relationships with 1,000 food producers (including the IDF, restaurants, workplace cafeterias, farms and leading hotel chains). This food is redistributed to 195 non-profit organizations throughout Israel, providing invaluable nutritional support to a wide range of the country's needy including youth at risk, the elderly and the working poor.



In 2016, Leket Israel rescued and redistributed **2,300,000 hot nutritious meals**. **This is all food that would have otherwise been wasted.**

Elia, a recipient of the meals, studies at Bet Haarava School, Jerusalem. Since his parents' divorce, his mother cares for Elia and his 5 siblings. "I love the food that we get! I used to bring bread to satiate me, but it wasn't enough. My stomach hurt all day. Now I have energy to concentrate on my classes instead of feeling hungry. Elia dreams of a future in computers after serving in the IDF computer and technology unit.

Additionally, Leket Israel has introduced the only largescale agricultural gleaning initiative attracting over 60,000 volunteers annually. Fruits and vegetables gleaned would otherwise have been left to waste. In 2016, Leket Israel redistributed **14,000 tons** of fresh agricultural produce.

This incredible work has been made possible with the assistance of 100 employees, 12 delivery vehicles.

For each £1 received, Leket Israel rescues £4 value of nourishing and healthy food.
For each £1 received, Leket Israel rescues 13lbs of agricultural produce.

As an umbrella organization, Leket Israel also works to support its NPO partners through nutrition education, food safety, and capacity building projects designed to improve their professional standards.

Leket UK: Reg Charity No: 1126755

www.leket.org/eng

MY STORY

By The Succah, as told to Dawn Shestopal

So how would you like it, locked up in a musty garage for a year? Then they get me out and complain that I am a bit damp.

Finally, they get round to putting me up and what do they do? They tie lengths of string with fake fruit to me. How humiliating is that? My cousins in Hendon have pomegranates and all sorts of luscious fruits. And they have lovely willow leaves. I have fake leaves too. Call that s'cach?

Of course, the worst part is that they lay the table, make Kiddush and then it starts to rain and everyone picks up their knives and forks and runs into the dining room, leaving me high and (not dry) wet. My relatives in Tel Aviv say that has never happened to them, though I think that they may be a bit economical with the truth.

To be honest, she`s not much of a cook so I don't envy the visitors that much. And to say she has a limited repertoire of dishes is putting it mildly. Duck or chicken. And furthermore, she can't cope with allergies. Tell her you are on a gluten free diet and she throws a complete wobbly. "What`s gluten?" she asks.

Then there is the honey problem. Yuk. It is all sticky and sweet and they persist in putting it on their challah and it drips everywhere.

Obviously, because I am outside, my floor gets a bit mucky. I can't help that. Then she gets cross because the guests get mud on the carpet indoors.

So, given that I am only allowed to see the light of day for one week per year, it is very upsetting when they debate whether to use me on the eighth day. You would think common courtesy demands that they give me a full week.

The thing is, when it works, it's really something. Kiddush, Hamotzei, dinner, laughing and joking (and borrowing jackets) and finally Bensching. That makes me proud to be a Succah.

Unfortunately, I have to hang about for ages till someone comes to take me down.

Maybe, one day they will turn me into a conservatory. Now that really would be something.



SCHOOL VISITS

During the last year, Ealing Synagogue has been visited by approximately 900 pupils from schools in and around the area, including Durston House, Montpelier and Clifton School. Basil Mann, who organises the visits, has also spoken at Hobbayne School,

Guru Nakah Sikh School in Hayes and Edward Betham School. The children have shown their appreciation by writing letters of thanks which can be seen on the shul notice boards. Thanks must go to the "teachers": Edward and Marian Cohen, Judith and Brian

Robinson, Rodney Coleman, Mike Gettleson, Ella Marks, Alison Shindler, Deborah Harris, Estelle Jacobs, Joan Michaels, Leslie Sommer, Anthony Curtis, and Michael Mars.

IN THE CALENDAR

Sunday 5 November Balfour Centenary

A presentation by Jeremy Mindell.
4.00 pm. Followed by tea. £7.50 per person.

Sunday 19 November Ealing Synagogue Supper Quiz

Start to get your tables together. £22.50 per person.

Mitzvah Day (Date to be confirmed)

Ealing Synagogue will once again be participating
in this annual US project by
hosting a tea for local care homes
and contributing to a Food Bank.

Civic Shabbat (Date to be confirmed)

The Mayor of Ealing and other local dignitaries will be our guests.

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 for details.

AJR Meetings

First Tuesday in every month at 2.00 pm.
Contact Leslie Sommer for details.

Israeli Dancing

Tuesday evenings at 8.00 pm. - Ealing United Synagogue
Sunday mornings at 10.30 am. - Ealing Liberal Synagogue
Contact Judith Robinson for more information.

TIMES OF SERVICES 2017/5778

EREV ROSH HASHANAH

Wednesday 20 September

Eruv Tavshillin

Yom Tov begins	6.49 pm
Mincha/Maariv	7.00 pm

ROSH HASHANAH 1ST DAY

Thursday 21 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	6.00 pm
Mincha and Maariv	6.45 pm
2nd Day Yom Tov	7.51 pm

ROSH HASHANAH 2ND DAY

Friday 22 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	7.00 pm
Shabbat begins	6.43 pm

SHABBAT SHUVA

Shabbat 23 September

Shacharit	9.30 am
Shabbat ends	7.46 pm

FAST OF GEDALIA

Sunday 24 September

Fast begins	5.10 am
Shacharit	8.40 am
Fast ends	7.35 pm

EREV YOM KIPPUR

Friday 29 September

Mincha	2.00 pm
Shabbat and	
Fast begin	6.27 pm
Kol Nidre	6.30 pm

YOM KIPPUR

Shabbat 30 September

Shacharit	9.45am
Reading of	
the Torah	12.15 pm
Rabbi's Sermon	12.30 pm
Yizkor	1.00 pm
Children's Service	1.00 pm
Musaf	2.00 pm
Mincha	4.20 pm
Neilah	5.50 pm
Fast ends	7.27 pm

SUNDAY 1 OCTOBER

Shacharit	8.40 am
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EREV SUCCOT

Wednesday 4 October

Eruv Tavshillin

Yom Tov begins	6.17 pm
Mincha/Maariv	6.30 pm

SUCCOT 1ST DAY

Thursday 5 October

Shacharit	9.30 am
Mincha/Maariv	7.15 pm
2nd Day Yom Tov	
begins	7.12 pm

SUCCOT 2ND DAY

Friday 6 October

Shacharit	9.30 am
Mincha/	
Kabbalat Shabbat	6.00 pm
Shabbat begins	6.13 pm

SHABBAT CHOL HAMOED SUCCOT

Shabbat 7 October

Shacharit	9.30 am
Shabbat ends	7.12 pm

Sunday 8 October

Shacharit	8.40 am
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HASHANAH RABBAH

Wednesday 11 October

Eruv Tavshillin

Shacharit and	
Hoshanas	8.00 am
Shemini Atzeret	
begins	6.02 pm
Mincha/Maariv	6.15 pm

SHEMINI ATZERET

Thursday 12 October

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

**Reception to honour Chatanim
Anthony Scott and Leslie Sommer
and Eshet Chayil
Daphne Gerlis**

SIMCHAT TORAH

Friday 13 October

Shacharit followed by	
Hakofot	9.30am
Mincha/	
Kabbalat Shabbat	5.45 pm
Shabbat begins	5.57 pm

SHABBAT BERESHIT

Shabbat 14 October

Shacharit	9.30 am
Shabbat ends	6.57 pm

Sunday 15 October

Shacharit	8.40 am
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