



The New
Ealing Review

Rosh Hashanah
2018 / 5779

כתיבה וחתימה
טובה

Image ©Rachelle Tchiprout

Ealing Synagogue

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WILL YOU HELP US CARE FOR MORE PEOPLE LIKE PAUL, THIS ROSH HASHANAH?



Charity Reg No. 802559

Paul is living with dementia. He's been alone since he lost his beloved wife five years ago. He started coming to the dementia day centre a year ago. He's made new friends and loves to play games. "The singing's Paul's favourite," explains his niece Susan, "it always makes him smile."

It takes £3,000 every day to keep our dementia day centres open for people like Paul. Please continue your support this Rosh Hashanah.

To donate please call 020 8922 2600 or visit jewishcare.org/donate

#PeopleOfJewishCare

JEWISH CARE

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EDITORIAL

Every year, when the magazine committee gets together just after Pesach to brain-storm ideas for the Rosh Hashanah edition of “The New Ealing Review”, we ask each other, “Do you think we have enough articles?”

Judging by the length of this edition, it seems we have exceeded our expectations.

The high standard of articles and the variety of topics is always interesting. It is your contributions that make the magazine what it is, and our thanks to everyone who is included in this edition.

We would like to thank Rachelle Tchiprout for designing the front cover of the magazine, and Liorah Tchiprout for her drawings. We are hoping that Liorah will exhibit some of her work later in the year at Ealing Synagogue.

There are three very important employees, without whom life would be much more challenging. Carole Lateman, our administrator, does an amazing job in the office and is only too pleased to have a chat with anyone who drops in (but please remember she does have a job to do!)

Also, our caretaker Janusz Tietz is on hand to set up before and clear up after community lunches, weekly kiddushim, talks, concerts, school visits, Holocaust

Memorial Day events, and any other event we have in the synagogue. He is also our security man, maintenance man and odd-job man.

Lastly but no means least, Michael who helps Janusz each week and when an extra pair of hands is needed for events.

Sadly, Ealing Synagogue has lost several members this year and we wish long life to their respective families, but with sadness comes sweetness.



As the Co-Chairs mention in their report (p9), Ealing Synagogue is looking forward to celebrating its centenary in November 2019. Until then, we are planning a series of varied events, almost one a month, to make our 100th year a special one. Details of these events will be announced in due course and we hope that you will join us.

So, we now look forward to a new Rosh Hashanah and a year of celebration, good memories and happy times.

May we all be written in the Book of Life.

Drawing by Liorah Tchiprout of the Joe Atkins Brass Quintet

Custom-Made Ketubot & Unique Judaica Artwork from Israel

Gifts for All Occasions

by watercolour artist, Rachelle Tchiprout

Ketubot, home blessings, bar/bat mitzvah blessings and more, all hand painted and uniquely created by Ealing-born artist Rachelle Tchiprout, now residing in Israel.

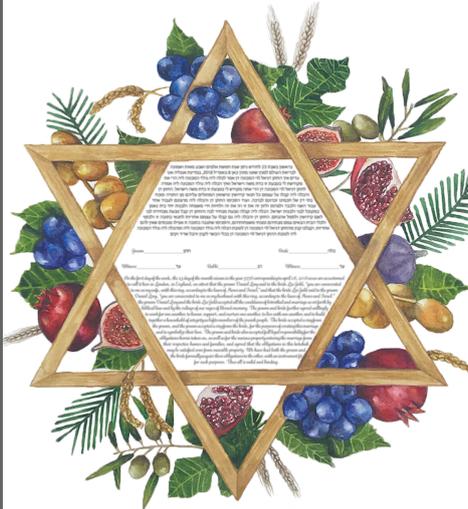
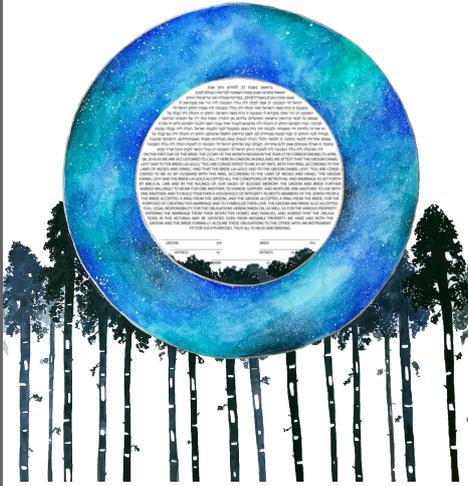
Each piece is crafted to bring fresh designs to beautiful Jewish traditions, combining natural and captivating elements with Jewish imagery and symbolism.

Artwork is available as limited edition giclee prints, hand-painted designs from the collection or custom-made pieces.



Please visit Rachelle's website for more information:

www.thedelicatebrush.com





RACHELLE TCHIPROUT

Born and bred in Ealing, I always felt a strong connection to my Israeli roots and Jewish traditions.

At 18, I took the plunge and joined the IDF, two of the most challenging and rewarding years of my life. I returned to the UK to complete a degree in "War and Peace" at Reading University, and then formally made my Aliyah to Israel.

Despite continuing the same academic path into an International Relations masters degree, I always had art on my mind. Always sketching and painting, I knew that it was my true passion to pursue. After 2 years following my Masters degree working in the non-profit field and PR, I dropped it all to follow my dream - and my Ketubah and Judaica business began!

I absolutely love combining Jewish traditions with modern and natural elements, and hope that my artwork brings as much joy to others as it does to me. I now paint full-time and live in Tel Aviv, but will always call London - Ealing, specifically - where my family still lives - home.



LIORAH TCHIPROUT

Liorah is a printmaker and puppet maker. The characters she makes are how she deals with things she finds intimidating or confusing – shrinking them down whilst also giving them due reverence. They rattle around mediums – born in paintings, growing into puppets with fabric and human hair and, in turn, as models for works on paper. They are based on real people, characters from books, ideas and her imagination. Her work is informed by a sustained practise of drawing from life, especially on London's extensive underground transport system.

Liorah studied Fine Art Printmaking at the University of Brighton, UK, with a semester at Bezalel, Jerusalem. In October she will begin her Masters in Printmaking at Camberwell.

Liorah will be opening up her studio to the public in connection with 'BEAT' Ealing Art trail, from the 7th-9th and 14th-16th September, 4 Woodstock Avenue, Ealing W13 9UG. All welcome!

She has a large selection of drawings, prints and puppets for sale - please contact her directly.

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The Chief Rabbi's Rosh Hashanah Message 5779

The Talmud prescribes a blessing to be recited upon seeing royalty: “Blessed are You, Lord our God, King of the Universe, who has imparted of Your glory to flesh and blood”.

The Talmud (Berachot 58a) recounts how the renowned sage, Rav Sheshet, once joined throngs of townsfolk as they lined the streets in anticipation of the momentous arrival of the King. A heretic mocked the Rabbi, who was blind, since he would surely not be able to appreciate such an auspicious event. Yet, when the audible excitement of the crowd increased and the heretic believed that the King's appearance was imminent, Rav Sheshet told him that he was mistaken – the King had not yet arrived. This sequence repeated itself a number of times until, eventually, to the astonishment of all around him, Rav Sheshet announced that the King was about to arrive and, at the precise moment at which he passed, the Rabbi recited the prescribed blessing. The heretic was stunned by what he had witnessed. Rav Sheshet explained, “Earthly royalty is like heavenly royalty. God, who is the King of kings, is not found in the wind, an earthquake or a fire, but ‘in a still small voice’” (I Kings 19:12). With this in mind, it was from the hushed silence that Rav Sheshet knew that the King had indeed arrived.

I was reminded of this passage a few months ago, when I was privileged to accompany HRH The Duke of Cambridge on his historic visit to Israel. He arrived at the Kotel on a Thursday morning to the sound of dozens of Bar Mitzvahs and thousands of vocal worshippers. In preparing Prince William, I had explained that he should expect the entire Kotel plaza to be filled with a loud cacophony of soulful supplication and joyful song. Yet, something quite extraordinary

happened. As we reached the Kotel itself, silence fell. Services came to a standstill, as countless people stood in quiet reverence. How would he react to this very special experience? What would he say? The aura of the occasion was palpable – had Rav Sheshet been there, he would have sensed that something special was happening.

The prophet Isaiah (55:6,7) taught, “Seek Hashem while He may be found, call upon Him while He is near”. The Talmud tells us that “while He is near” refers to the High Holy Days. For this reason, the central theme of Rosh Hashanah is ‘malchut’ – the kingship of Hashem.

Understanding the privilege of being in the presence of ‘earthly royalty’ can give us an inkling of what it means to be in the presence of ‘heavenly royalty’. Over the High Holy Days, our attention should be undivided. How will the King of kings react to what He sees? What will He decree? His presence should be met by no more than the ‘still small voice’ of introspection and prayer.

Let us utilise this timely opportunity to appreciate Hashem's presence and to be empowered by that awareness to transform our lives for the better.

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

Chief Rabbi Ephraim Mirvis
September 2018 • Tishrei 5779

WWW

WHY WEAR WHITE

By Rabbi Hershi Vogel

The month of Tishri begins with introspection, prayer and fasting, invoking awe and reverence. It continues with festivities producing a spirit of joy and euphoria. As a child, I only saw the joy in Tishri; no school, new clothing, spending lots of time with friends in shul, delicious food, lots of guests and a generally busy and exciting month.

Only as I matured did I realise that there has to be a balance. Indeed, in our daily prayers we consistently switch between Father and King, "Avinu Malkeinu". Our relationship with God is multi-dimensional, intrinsically connected like a parent to a child but physically independent, accepting God's authority like a master. Parents primarily love their children and children love their parents; at the same time, parents are authoritative figures, setting vital boundaries and helping to motivate the child in the right direction.

The High Holydays are centred on our relationship with God. The festivities that follow focus on the relationship between man and man; how God wants us to interact with His children, our brothers and sisters. This is indicated when we shake the lulav and esrog on Succot; all the kinds are bound together alluding to the Jewish people uniting as one. Again, on Simchat Torah this theme continues when we dance with a closed Sefer Torah, signifying that we are all equal.

In order to generate a certain mood, one has to set the ambience. Our prayers, the tunes we sing, the way we robe the Sifrei Torah, the Aron Hakodesh and the Bimah are chosen to reflect the mood.

What mood do we want to set for the High Holydays? Rosh Hashanah and Yom Kippur concentrate on forgiveness, as we are in a state of remorse. We hope, beg and pray that the Almighty grants us a sweet New Year. Would it not be fitting to wear dark clothing, reflecting the sombre atmosphere?

In reality, we wear white. What is the significance of white?

In many communities, the kittel, the white robe, is worn exclusively on Yom Kippur. In some traditions, the custom is also to wear white on Rosh Hashanah. In other communities, only the Chazzan wears white on Rosh Hashanah.

There are many reasons for this ancient custom. On Yom Kippur we resemble the angels. We rise above our physical bodily needs, refraining from eating and drinking. We focus on returning to our spiritual and pure essence. Wearing white reflects this purity. This would

explain why many communities only wear a kittel on Yom Kippur, the day we resemble the angels.

Others explain that since Yom Kippur is a day dedicated to introspection and repentance, we wear a kittel, which resembles a burial shroud. Indeed, kittel is a Yiddish word that can also mean "burial shroud". Wearing it on Yom Kippur humbles our hearts, reminding us of our mortality and the need for repentance.

Furthermore, the Kohen Gadol would ordinarily wear an 8-piece set of ornate garments whilst leading service in the Bet HaMikdash. On Yom Kippur, the Kohen Gadol wore a special white garment.

We honour every Shabbat and Yom Tov with special, clean garments. Yet the commentaries explain that Yom Kippur, the holiest day of the year, deserves extra special garments, which some explain to be the kittel.

Rabbi David ibn Zimra, known as the Radbaz (1479-1589), explains that we wear white on Yom Kippur reflecting the verse in Selichot "If your sins will be like scarlet, they will become white like snow; if they prove to be as red as crimson dye, they shall become as wool".

The Mishnah states, "Never were there more joyous festivals in Israel than the 15th of Av and Yom Kippur, when the maidens of Yerushalayim would go out dressed in white garments. They used borrowed garments in order not to embarrass those who did not have their own." Why were the maidens dancing on Yom Kippur?

The Talmud explains that Yom Kippur is considered a festive day, for it is the day that God forgave the Jews for the sin of the golden calf and the day Moshe came down from Mount Sinai with the second set of Luchot. Therefore, God established Yom Kippur as a day of forgiveness. The kittel is reflective of the white dresses worn on this day many years ago.

Some explain that the custom stems from the Midrash that states, "What nation is like this nation!" Generally, when a person must appear before the court, he wears dark clothing, and neglects himself due to worry and fear, for he does not know the outcome of the judgment. We robe ourselves in white; look our best, confident that God performs miracles for us.

Recognising God's kindness in giving us what we have creates a love for Him. At the same time realising that what we have is not really ours demands accountability and truth, which develops an awe of God. May we be blessed to discover the correct balance. May we all celebrate this Yom Kippur, assured that we will have a sweet year.

Co-Chairs' Report—A Look to the Future

Dawn Shestopal and Michael Mars

A disturbing rise in anti-Semitism throughout Europe has been a cause of concern in Jewish communities and, indeed, in civil societies. Sadly, this has surfaced within sections of the British Labour Party and has become apparent over the past two years. Several members of Ealing Synagogue attended an unprecedented protest demonstration outside the Houses of Parliament. We are pleased to report that one of our MPs, Rupa Huq, was among several Parliamentarians at that demonstration. We have thanked her for her support. The infamous mural of 2012, which depicted stereotypical images of Jewish bankers playing on a Monopoly board on the backs of workers had, at the time, been defended by Jeremy Corbyn. He has now apologised for his failure to have "studied this properly at the time". Despite Jeremy Corbyn's apology Stephen Pound, MP for Ealing North, in a radio broadcast just days later, claimed that the mural was not "anti-Semitic". It is important that we all remain vigilant.

Security remains a high priority. We have held a practise, timed, evacuation of the Synagogue during a recent Shabbat morning service. It took three minutes to evacuate the Synagogue, including disabled members. In the unlikely event of the need for an evacuation, please look out for those less able to help themselves and give help where needed. Please also make sure you are aware of the site of our assembly point.

On a lighter note, in February this year, we were honoured and delighted to host for a Shabbat morning service His Excellency Mark Regev, the Israeli Ambassador. Not only did he address the Community but, at his suggestion, he read the prayer for the State of Israel and the IDF, probably one of the most moving experiences any of us have witnessed in our Shul.

Moreover, in response to Dawn's thank you letter, he wrote that the pleasure was all his and he enjoyed being with the Community.

So, as a community we have a lot to be proud of.

Now we must look to the future and to celebrating Ealing Synagogue's centenary in 2019.

We are making plans for a dinner to mark the event but in addition we plan to hold a series of events "10 for 100" so that there is something for everyone, current members and our loyal expats.

Our first 100th year event will be celebrated on Sunday 2nd December. After Shacharit and breakfast, the charismatic Rabbi Dr Raphael Zarum, the Dean of LSJS, will be giving a shiur about Chanukah. Later in the afternoon, we hope you will return for the lighting of the first Chanukah candle, a light supper and entertainment by the Alonim Israeli dance group, led by our popular shul administrator, Carole Lateman.

All our usual events such as AJR, community lunches, Shabbat UK and of course Rosh Hashanah lunch will continue so we are in for a tumultuous (in a good way) year.

Finally, we want to express our deep appreciation to all those who work so hard to ensure that our small community continues to thrive and benefit its members and friends.

Wishing you all a happy and healthy New Year.

The period under review kicked off with a most successful social and fund-raising event, the President's Dinner, at which the Guest of Honour was the Scottish Conservative leader Ruth Davidson. She was warmly received and the event was a sell-out.

The autumn was largely devoted to events commemorating the 100th Anniversary of the Balfour Declaration, issued in November 1917.

Standing out was the October Plenary at which four eminent speakers, namely the Israeli Ambassador Mark Regev, Baroness Ruth Deech, Tim Vince, a Christian Scientist and Earl Balfour, a descendant of Arthur Balfour, held a large attendance captivated.

The New Year brought in the statement of President Trump, moving the US Embassy from Tel Aviv to Jerusalem, (which actually took place shortly after) and the St. Pancras Coroner, Mary Hassell. Suffice it to say that that problem she represented was eventually resolved by the Divisional Court of the High Court, so we thought, but even now, (summer 2018), regrettably the order of the court has not yet been fully implemented.

In April 2018, the Board decided to hold its out of London meeting well outside, in fact in Gibraltar! A surprisingly large number of Deputies and their partners attended and a good time was had by all. There then followed events to mark the 70th Anniversary of the founding of the State of Israel.

Anti-Semitism is still the major problem for the British Jewish Community and the Board; so much so that the Board and the Jewish Leadership Council decided that 'Enough is Enough', particularly where the Labour Party was concerned, and in April arranged a large demonstration in Parliament Square, which over 2,000 people attended. As a result, the Labour Leader, Jeremy Corbyn agreed to meet Jewish representatives. Sadly, the meeting was inconclusive, as he was unwilling to agree the generally accepted definition of Anti-Semitism. However, as a counterweight, Ken Livingstone resigned from the Labour Party before the Disciplinary proceedings being brought against him could be concluded.



Anti-Semitism still remains a serious issue, particularly on campus.

In May, the President Jonathan Arkush, decided not to seek re-election for a second term. In the view of your Deputy, he has been an outstanding senior representative of the British Jewish Community and will be a hard act to follow. We remember with great pleasure his visit to Ealing last summer. In the elections which followed his decision, Marie van der Zyl was elected President from four candidates, and the three Vice-Presidents elected from many candidates were Sheila Gewolb (Senior VP), Amanda Bowman and Edwin Shuker. Stuart McDonald was re-elected unopposed as Treasurer and was able to report to the July Plenary that the financial position of the Board was better than it had been for some years.

The July Plenary saw the election of many new Deputies to the four Divisional Boards, the newcomers having been very impressed by the range of the Board's activities demonstrated at the June Plenary.

It is worthwhile remembering that the vast extent of the Board's work takes place behind the scenes, unheralded and unpublicised. The Board is the only organisation which represents the entire British Jewish Community – please continue to support it.

Edward Cohen

HITLER'S BRITISH ISLES

by Dorothy Kochan

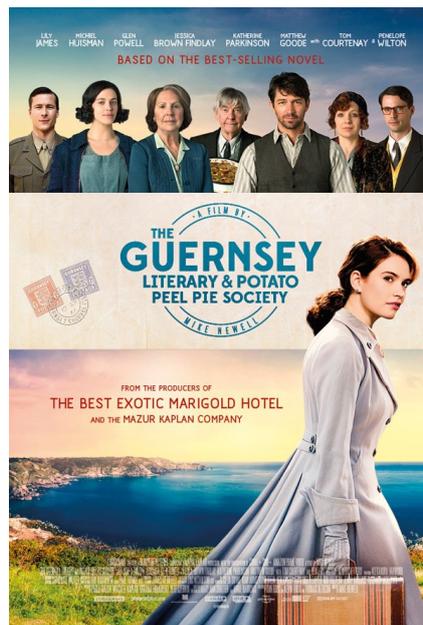
Ten years ago, I read a book by the American writer Ann Schaffer called 'The Guernsey Literary and Potato Peel Pie Society'. I was charmed by her description of the inhabitants and the island (the second largest of the Channel Islands), but horrified by my lack of knowledge of the five-year German occupation of all of the Channel Islands during the second world war.

Having enjoyed the book so much I decided I wanted to visit the island and personally admire its beauty and managed to go last October.

This is not going to be a travel log of my trip. It is really much more about the Nazi occupation of the islands during the war. I will concentrate my comments on Guernsey, an island seven miles long, by five miles wide, very hilly and surrounded by cliffs. In 1940 there were 42,000 inhabitants.

As German forces continued to advance, they eventually destroyed the Maginot line and conquered France. This meant there were only 18 miles between them in Normandy and the Channel Islands. The islands were of limited value, but as a propaganda point they were a psychological coup against the Allied Forces. Ironically, many German commanders secretly considered them Hitler's folly.

All the islands, Jersey, Guernsey, Albany, Herne and Sark, were taken at approximately the same time. With only one day's notice on 20th June 1940, children were to be evacuated without their parents in Red Cross ships. Only mothers with babes in arms were



allowed in the only two ships available. The children had to say farewell to their parents in their own homes. It was considered too painful for parents to say goodbye at the evacuation point. The children were taken to their schools where teachers and volunteers helped them get ready to be evacuated. Each child was only allowed one small suitcase and one small soft toy to carry. To overcome the luggage restrictions, many parents wisely bundled their children in multiple layers of clothing.

Parents were sent postcards from the Red Cross, with news about their children but no mention as to where they had been evacuated. A long time passed before the parents and family could share more news than was limited to just a few words on a postcard.

The men of the island had left on conscription at the beginning of the war. Those who remained behind were the elderly and disabled. The women through necessity had to look after the

farms, cattle, and small businesses. The hospital was depleted to a skeleton staff.

Starting on 28th June 1940 the Germans bombed the island for two consecutive days causing great damage and loss of life. Men were killed in their lifeboats at sea, Red Cross ambulances carrying the wounded were strafed.

When they found out there was no opposition as the islands had been left defenceless, planes started to arrive within a few hours with troops, ammunition, food, and medical supplies. Two days later boats from France brought vehicles, petrol, and building materials.

On arrival, British and Channel Island flags were torn down and swastikas were soon flying all over the islands. The German officers procured the big hotels as their new homes. The higher ranked officers occupied the island mansions and the lower ranked soldiers were housed in the town houses and farms. The island inhabitants were given barely a couple of days to leave their homes and furnishings. They had to make do with small buildings and cottages and sheds in the woods. Anything of value was requisitioned, from vans, cars, bicycles, photographic equipment to mattresses.

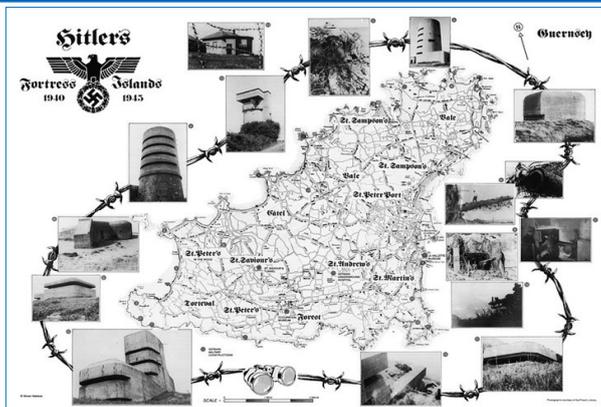
With the start of the occupation, all communication with the mainland via telegraph and telephone was cut off, leaving just limited written correspondence. In addition, radios were immediately confiscated. Some islanders shrewdly hid radio sets in haystacks or underground. This

allowed them to listen to updates and Churchill's speeches, that were then copied and distributed by hand to their near friends and neighbours. Not all islanders were so keen to listen or read Churchill's words. They felt they had been abandoned by the Prime Minister.

Churchill soon realized he was letting the islanders down, but was defenceless as all troops were needed for mainland Britain, and for attacking and defending occupied territories in Europe and North Africa. He devised a plan that sent two or three underwater SAS fighters from submarines left as near as possible to the Islands. What they would have achieved is difficult to say, as they were soon captured and shot.

At first the Germans, arrogant with the pride of conquering a part of Britain, treated everyone nicely. They were smug in the belief that they would soon be taking London. When it became apparent that this would be a far more formidable task than their arrival on the islands, they began a rigid and unforgiving rule. They created laws about everything that they frequently and vindictively changed to harass the locals. For example, curfew laws could range from 9.00pm to 5.00pm. Like the rest of the British, the Guernseyites thought the war would be over in six months. Little did they realize it would take another 5 years.

With the arrival of so many Germans, food became scarce. The Germans requisitioned most of the production of milk, eggs, vegetables, corn and fish for their own needs. Any fishing boat owners who had family in England were not even allowed to go into the water for fear of escape. Chickens that laid large numbers of eggs were kept and the older



German occupation of Guernsey from 1940

ones sacrificed to save on their feed. Piglets and calves were tattooed and the German minister of agriculture's office would check on every farmer, that the number of animals tallied with their figures. If at any time there was a piglet missing the farmer would be fined and the second time they would be sent to prison in Alderney. The islanders were left with a small percentage of whatever remained.

In time there was barely any wood for making fires as nearly all of the trees had been cut down because of the needs of the German forces. They islanders were rationed to just two candles a week for light, and that soon became just one. Most people went to bed around 5.00pm not just to keep warm, but because there was barely any light to allow for reading or writing.

Towards the end of the war, the Germans were as hungry as the Islanders. Their supply ships from France were stopped by heavy allied bombing. They were reduced to killing pet animals for something to eat and they would come to the gardens and root for potatoes. Some soldiers even died after confusing hemlock with parsley. There was no salt left, but there was enough fire wood to boil sea water and use the sludge. From then on sea water was used to make root vegetables and soup more palatable. Washing and personal hygiene became difficult

to maintain with just one bar of soap a week, made of clay.

If islanders spoke to a German soldier or staff, they were considered collaborators by others. Nonetheless, some friendships were made during the five years of the occupation. Some of the German authorities realised the deprivation the islanders were feeling and soldiers were punished if they were caught robbing food from them.

A funny anecdote was told to me about The Dame of Sark. Sark has an unusual system of government. It's unique in having a Seigneur as its figurehead. The position was first granted by Queen Elizabeth I and by the time of the occupation, a Dame of Sark was the leader. The German Commander of the Island demanded she should come to his quarters the following day. He sent a message with one of his subordinates. He delivered the message to the Dame of Sark and then told his driver in German that the Commander actually wanted his way with the Dame. Unbeknownst to the two Germans, the Dame of Sark had been raised by a German nanny and was fluent in the language. She then wrote to the Commander a letter in German demanding that if her presence was required, he should use his own car and his own petrol to come and fetch her!

But this anecdote aside, the years of occupation took a great toll on the islanders, in particular the very small Jewish community of approximately ten. Four months before the arrival of the Germans about half of them left for the mainland. Possibly they had heard rumours from family in Europe or the UK. Inevitably, the German Commander called upon the island's Attorney General, Ambrose Sherwill, to call the

(Continued on page 14)

(Continued from page 13)

remaining five Jews to register. They were to bring their passports to be stamped with "J" for "Juden". Innocently, Sherwill assisted the Germans, assuming no malice, rather that the Germans were collecting social records. However, those five Jews were sent immediately to their deaths in Auschwitz in 1942.

There was one concentration camp, built in Alderney. It was used as a place of punishment for any islander who broke German rule or plotted against them as a British collaborator or spy.

A total of 16,000 Prisoners of War were brought to Guernsey for slave labour and, whilst not housed in the same concentration camp, they were placed in open sheds, dugout tunnels and dilapidated houses across the island. Each morning and evening they were marched to work by the soldiers. Known as the 'Todt' workers, they were named after the building magnate Fritz Todt, who suggested using prisoners of war as slave labourers. The Todt labourers were constantly brought in from Poland, Ukraine, Belgium, Africa - anywhere Hitler had invaded. Many died during the course of their work and were buried in mass graves.

Hitler's plan was to keep the Channel Islands as a crucial Atlantic Wall to combat the British and increase the German strength against the Russians and Europe. The Todt labourers were needed to build this fortification, which was a wall surrounding the island above ground and an even greater structure underneath. Below ground was a hospital and over 800 injured German soldiers were brought from battle to be treated. The hospital could hold at least double, if not more that number. There was an expansive

storage facility for food and medical supplies and an even larger ammunition storage section with all forms of ammunition and vehicles.

It took three and a half years to be built. The Todt labourers excavated rock with dynamite in the heart of the Guernsey countryside and many lost their lives in the construction.

On 7th May 1945, Admiral Donitz gave the order to all German forces in all the occupied territories to surrender. The Bull Dog and The Beagle destroyers arrived on 8th May. General Heine, one of the top German military leaders, after identifying himself, signed the surrender documents on board the destroyer Bulldog.

The first Red Cross personnel to arrive brought food parcels to the hungry islanders. Liberation troops arrived and the joy and welcome were beyond imagination. Church bells rang and swastikas pulled down.



Atlantic Wall



Monument commemorating the liberation of Guernsey, May 1945

Hidden Union Jacks were once again displayed with pride.

After a five-year absence, the children were returned on Red Cross ships. If the joy was intense when the troops arrived, you can well imagine the greater emotion when the children were returned to their families.

A memorial park was built by the waters in Saint Peter's Port. There are several plaques to honour the story of this terrible time: one marked the island's liberation date, another marked the return of the children to the island, and another plaque, placed by the Holocaust Memorial Trust, listed the names of the Jews from Guernsey who were sent to their deaths in Auschwitz. This beautiful park remains a testament to the bravery of the islanders and the horrors they had to endure under German occupation.

CHARITY BEGINS AT HOME

Ealing Synagogue's Combined Charities Appeal

Kate Hirst

As a result of the last year's Kol Nidre Appeal, combined with additional money collected from the Tzedakah box, the following charities were each sent a cheque for £255.00:

Age UK Ealing
Dementia Concern Ealing
Ealing Samaritans
Ealing Talking Papers
Jewish Blind and Disabled
Jewish Deaf Association
League of Jewish Women
Mayor's Fund
Meadow House
PESTS

All the charities replied with a letters of thanks, but one stood out from the rest, and it was felt that the community may like to see it.



Grove House, 77 North Road, Southall UB1 2JL
Telephone: 020 8571 9954

Web: www.pests-ealing.org.uk Email: info@pests-ealing.org.uk

8th March 2018

Kate Hirst
24A Culmington Road
Ealing
W13 9NH

Dear Kate,

To all the wonderful members of *Ealing Synagogue's Combined Charities Appeal*.

On behalf of the Parents, Carers, Children, Staff, Volunteers and Trustees at P.E.S.T.S., please accept our warmest thanks for your very generous donation of £255 for the charity.

P.E.S.T.S. has been a huge source of support to well over 1000 families over the years and they come to PESTS, knowing that no one is going to judge them and most importantly, they are not alone.

Your kind donation will go towards funding sensory activities for the children who have more complex and profound needs. These specialist toys and equipment are very expensive but are extremely beneficial for their development. Watching them progress with confidence is truly an amazing and rewarding experience.

We appreciate your kindness, knowing that without your generous support, it would be difficult to continue the work we do.

Thank you so much!

With our warmest wishes,

Joy Barton
Project Manager

Parents of Ealing Self-Help Training Scheme
Registered Office: Windmill Children's Centre, 135 Windmill Lane, Greenford, Middx UB6 9DZ
Registered Charity No: 1042054



Ealing WIZO and Jewish Women's Week Ros Eger

This has been a sad year with the demise of Ealing WIZO due to the falling number of active members through illness or death. Our beloved Muriel Jacobs z"l, had been a WIZO member since its inception seventy years ago and had received several honours. WIZO is now a world-wide organisation with access to attendance at UN sessions.

Jewish Women's Week was introduced at a later date and in 2004, after the untimely death of Diana Kutner, I took over the Ealing collection, having requested Muriel's guidance. So we became Captain and Treasurer. This now leaves me as both.

This year, donations totalled £1,475, actually a tiny advance on 2017. All funds go to support needy women and their families in Israel.

D'VAR TORAH : PARSHAT MATTOT-MASEI

by Diane Lukeman

אלה מסעי בני ישראל

Thus starts Parsha Masei,
the second of the two parashot on that Shabbat

I was standing outside The Old Temple Synagogue in Sarajevo three weeks ago waiting for the doors to be opened for us to enter. This place was built in 1581 - the first Synagogue in Bosnia-Herzegovina – by the Jewish Community after their expulsion from Spain and Portugal. It is now The Museum of Jews and is used for one service only - on Rosh Hashanah.

As we learned the history of the Jews of Sarajevo, I recalled regular conversations with Jack. As some of you may know, he was a regular contributor to Jewish Renaissance – the quarterly publication which provides a fresh perspective on Jewish culture. Each quarter, there is a focus on a Jewish Community either in UK or round the world. Each of these had a time line of the history of the Jews in that location. Jack researched and wrote many of these time lines.

“Here we go again” he would say as he received another request from Janet Levin, the founder and first editor. “The Jews arrived, the Jews settled, they did well, they were persecuted or worse, the Jews left, the Jews returned..... and so it goes”. However, the title reveals the theme ... of Jewish Renaissance.

The history of the Jews in Sarajevo is, of course, set in the context of ongoing Balkan wars before and after the period of Yugoslavia ruled by Tito. Indeed, I don't think that Jewish was an adjective that occurred in my mind when I heard the name Sarajevo – it was of fighting, damage, siege.

Now I have learned about other aspects of life in Sarajevo. Of the 12,000 Jews who lived in Sarajevo before the 2nd World War, only 2000 survived the Holocaust. There is now one Jewish community of Sarajevo which uses what was known as the Ashkenazi synagogue, which we attended for Kabbalat Shabbat. It was built in 1902 by Jews who settled there at the time of the annexation of Bosnia -Herzegovina to the Austro-Hungarian Empire. It was one of seven synagogues in Sarajevo at that time.

We visited the old Jewish cemetery, which was proclaimed a National Monument of Bosnia-Herzegovina in 2004. We learned about the Sarajevo Haggadah – a medieval illuminated Hebrew manuscript described as “one of the most beautiful and historically significant specimens of its kind”. It is assumed that it was written in the second half of the 14th Century in the north of Spain and it is likely that it came with Jews who fled from the Inquisition. It certainly was in Italy in 1609 according to a note of the censor of the Inquisition – it was confirmed that it contained no banned content i.e. that which may have been offensive to the Catholic Church. It appeared to have been owned in Sarajevo by a family named Kohen and was sold to the National Museum in 1894. It was hidden by the director of the Museum when the Nazis occupied Sarajevo and came seeking it. It was returned to the Museum after the war until 1992, when a different war broke out. It survived thanks to Museum staff who put it for safe keeping in the National Bank. It remains in a room with specialised equipment to conserve and secure it.

I have spoken before about some of the context of today's second parashah, Masei, which describes the journeys of the Jews in the desert. It seems that the Jews continue their journeys as do their treasures such as the Sarajevo Haggadah.

We are fortunate in that our travel now as Jews is not for flight nor persecution but as tourists being able to visit different communities through Europe, North Africa, Ethiopia, China with Jewish Renaissance, with Aviva and Robin Preston's groups and with Jewish leaders from other communities.

Visitors are welcomed by small and more isolated communities and we have a lot to learn and understand from our visits.

Photos provided by members of the group.

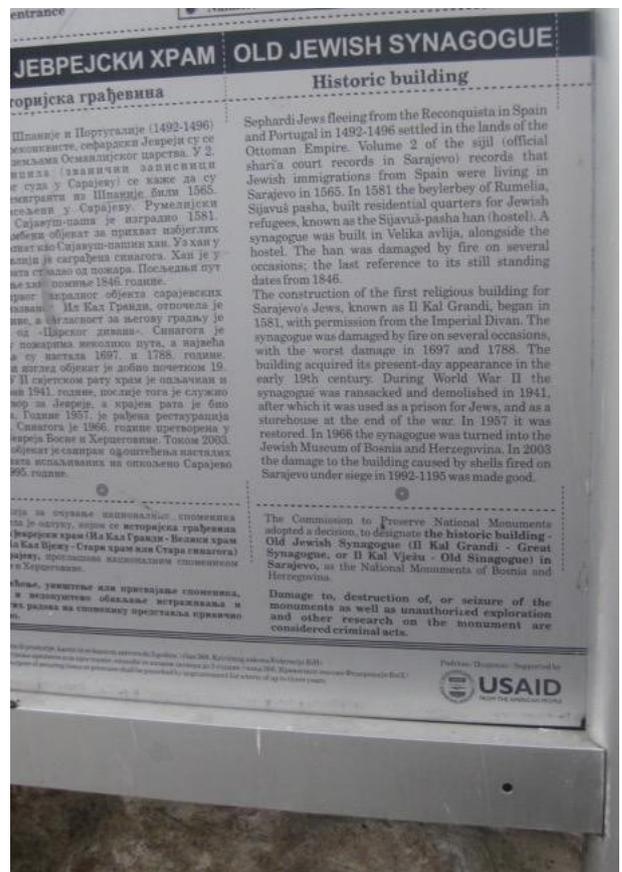
Diane Lukeman gives a D'var Torah each year on the Yahrzeit of her husband Jack Lukeman z"l.



The only active synagogue in Sarajevo, which we attended for Kabbalat Shabbat.
 Photo taken by Fred Luskin.



"The Book of Suffering" contains names of all those from the community who perished in the Holocaust. Jewish Museum, Sarajevo. Photo taken by John Burns.



Poster outside The Museum of the Jews, Sarajevo
 Photo taken by Karen Trew.

WILLIAM SHAKESPEARE AND THE JEWS

By Menashe Tahan

Out of admiration for William Shakespeare, I intended to exonerate the Bard from prejudice against the Jewish people in “The Merchant of Venice”. My aim was to show that he was not biased. I wanted to prove that he shares with our great medieval philosophers the same “microcosm” philosophy, and that he wrote his plays, especially “The Merchant of Venice”, according to its teaching. However, I became persuaded that the Bard was not defensible and that “The Merchant of Venice” was prejudiced against our people. The reasons are as follows:

John Shakespeare

Shakespeare deplors Shylock and the Jews, because they are moneylenders and charge interest. Yet his father, John Shakespeare was twice taken to court for violating the usury laws that prohibited charging interest higher than the legal limit of 10%. Also, John was a “brogger” i.e. an illegal, unlicensed wool dealer and was prosecuted for that too. Although a devoted Catholic, his money dealings render John Shakespeare the real “Merchant of Venice”.

Characters in the Play

One of the main characters is Antonio, a Christian merchant. He bought cheap merchandise abroad, then sold it for higher prices. That was what Shylock did, but indirectly. Shakespeare did not see anything wrong with that. Antonio’s friend, Bassanio, a Venetian of noble rank who squandered his estate, shied

away from honest work, wanting instead to become rich by wooing the beautiful and wealthy heiress, Portia of Belmont. That was immoral, and yet, the Bard saw nothing wrong. Shylock’s daughter, Jessica, ruined her father by stealing his money and running away with Gratiano, another of Antonio’s and Bassanio’s friends. Again, Shakespeare does not object, because Jessica joined a band of Christians.

The Jews in England

There was no Shylock in London. There were few Christianised Jews in England in Shakespeare’s time. None dealt with money lending. But there existed medieval stories about the Jews poisoning wells and using Christian children’s blood in matzah, demonising them as misers and usurers devoid of humanity. Shakespeare adopted this image of the Jew and in his “Merchant of Venice” and compares the Jew with the devil nine times.

The Jews in Venice

There was no Shylock in Venice either. Jews of Venice were not moneylenders; most were merchants. Rabbi Simon Luzzatto, the Chief Rabbi of Venice, wrote about their life in “Discourse on the Jews of Venice”, published a few years after Shakespeare wrote “The Merchant of Venice”. Luzzatto described the Jews as industrious merchants whose activities brought much benefit to Venice. He also describes how Jews opened three banks there, limiting their interest to 5%,

while elsewhere the interest rate soared to 18%. He claims that the Jews turned Venice into an international banking centre and that their business activities were appreciated by the Senate of Venice. It is clear that Shylock is an invention that never existed in Venice, if it ever existed at all.

The Lopez Affair

Rodrigo Lopez was a Portuguese Jewish Converso, accused by the inquisition of secretly practising Judaism. He was compelled to leave the country. He settled in London in 1559, and joined the Church of England. He excelled as a doctor and became Physician-in-Chief to Queen Elizabeth I.

In 1594, he was falsely accused of spying for Spain and of conspiring to poison the Queen. Protesting his innocence, he was convicted of high treason and hanged in June that year. On the scaffold, Lopez gathered his resolve and declared that he “loved the Queen as well as he loved Jesus Christ”. The crowd roared with laughter and derision, taking this for a thinly veiled confession from a man of Jewish background.

Dr Lopez had escaped the Catholic inquisition of Portugal, to be executed by Protestant England. This affair was a burst of the anti-Semitic feelings that existed in English society.

The theatre in London seized the opportunity to make profit from this wave of anti-Semitism, and made immediate preparations to

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re-produce Marlowe's "The Jew of Malta".

"The Jew of Malta"

Written by Christopher Marlowe around 1590, the main character is a Jew called, not without malintention, Barabas, a monstrous villain. He is an egotistic hypocrite, has a deep disdain for Christians and is a slave to money. He poisons wells and would abandon money to tempt Christians to steal it, and would then catch them red-handed. He studies medicine, to kill as many as possible. He becomes an engineer, and when France goes to war against Germany, he pretends to help Charles V, but, in fact, he kills both friends and foes. He also becomes a moneylender and causes many bankruptcies and suicides. He instructs his slave, "First be thou void of these affections: compassion, love, vain hope and heartless fear, be moved at nothing, see thou pity none." This is only a small example of Barabas' despicable character.

Marlowe used the anti-Semitic feelings of the crowd to draw them to the theatre, for the sole purpose of making profits, the same liability he charged Barabas with. This rabidly anti-Semitic play achieved what was expected and became very popular. It was a financial success, especially after the Lopez affair. "The Jew of Malta" influenced William Shakespeare and prompted him to write "The Merchant of Venice". His Shylock has the same characteristics as Barabas. Like Barabas, Shylock has a beautiful daughter. And, like Barabas, Shylock has a comic servant who directs the audience's laughter against the Jews. In this way, Shakespeare

contributed to the propagation of the anti-Semitic fever.

"Pound of Flesh"

The idea of a Jewish person demanding, by law, to cut a pound of flesh from the body of a Christian, in order to settle a loan, is not original. Shakespeare borrowed it from an Italian collection entitled "Il Pecorone" (The Simpleton) written in 1378 by Giovanni Fiorentino, but not published until 1565. "The Merchant of Venice" is just an English version of Il Pecorone, a malicious invention to demonise the Jews. There exists a book by Gregorio Leti, which tells a completely different story. His "The Life of Pope Sixtus V" describes a rumour spread in Rome that Sir Francis Drake plundered St. Domingo and carried off booty to England. A Jewish insurer, Sampson Ceneda, wagered with the Christian, Paul Secchi, that the rumour is false. If it can be proven that Ceneda is wrong, then Secchi should cut one pound of flesh off the Jew's body. To Ceneda's bad luck, Drake's attack was confirmed. The Governor of Rome referred the case to Pope Sixtus V, who allowed the Christian to fulfil the contract saying, "Cut a pound of flesh from any part you please of the Jew's body. We would advise you, however, to be very careful, for if you cut but a scruple, or a grain, more or less than your due, you certainly will be hanged. Go and bring hither a knife and a pair of scales and let it be done in our presence." This led Secchi and Ceneda to tear up their contract. The author says that the affair was not settled until Pope Sixtus V fined them both harshly, to serve as an example to others.

The history of England and of Europe, is full of examples of Christians annihilating, time and again, not just a single Jewish person, but many Jewish communities, just because they owed them money. It is a pity that Shakespeare followed the popular prejudice, presenting the Jew as a vicious bloodthirsty character. It is a literary blood libel which helped poison the minds of generations.

The Nazis used it in their anti-Jewish propaganda. In 1938, shortly after Kristallnacht, "The Merchant of Venice" was broadcast over the German airwaves. It was produced in Lubeck that same year, in Berlin in 1940, and subsequently elsewhere in Germany. It is depressing that Shakespeare should aid the worst criminals known in the history of mankind.

The Dark Lady

Shakespeare was deeply involved with a lady who inspired him to write many of his sonnets. This lady was identified by many, including A.L. Rowse, David Lasocki and Roger Prior as Emilia Bassano. They established that Simon Forman's consultation book and Shakespeare's sonnets, correspond with each other. Simon Forman was an astrological physician; he was an analyst, doctor and soothsayer. His clientele were musicians, actors and aristocrats. Emilia Bassano consulted Forman in 1597, and he registered the details of her life in his consultation book: Emilia Bassano was a splendid woman, showy, finely dressed and striking. She had connections at court, and had been favoured by Queen Elizabeth I, and many noble men, especially Lord

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(Continued from page 19)

Hunsdon, Lord Chamberlain, Patron of the Arts and of Shakespeare's theatre. Emilia was able to move in society because she was well-educated and accomplished in music and poetry. She was the first English woman to assert herself as a professional poet through her ground-breaking volume of poems, "Salve des Rex Judaeorum", which was registered in 1611, soon after the publication of Shakespeare's sonnets. Emilia married her first cousin, Alfonso Lanier, a Royal musician.

Emilia suffered from the patriarchal system that ruled the courts. In her poetry, she castigated men for their inconsistency and their habitual unkindness to women. In her preface, she complains about men "Forgetting they were born of woman, nourished by women and that if it were not by means of women they would be quite extinguished out of the world and a final end of them all, do like vipers deface the wombs wherein they were bred". She repeated these ideas in her poetry. Her writings were a proto-feminist manifesto on the rights of women in the history of Britain.

What is astonishing is that this distinguished and extraordinary lady was Jewish. The Bassanos were Venetian musicians and instrument makers who came to London during the time of Henry VIII. They soon became the famous family of royal musicians in the court of Elizabeth I. The Bassanos were part of a colony

of Christianised Jews in London. In his book about the history of London, John Stow claims that members of this colony practised Christianity outwardly, but privately held synagogue services, and maintained their traditional rituals. He also claims that this community of about 200 people was centred around Houndsditch, near Bishopsgate, where Shakespeare and the Bassanos lived until 1596. They must have had been of a darker skin than English people because they were called "blacks". This is



The Dark Lady of the Sonnets

how Sephardi Jews from northern Italy appeared to Londoners. In fact, when two of Emilia's cousins appeared in a London court, they were described as "black men". Accordingly, in his sonnets, Shakespeare called his beloved "black". He hints about her talent in music as he saw her playing the virginals. It is believed that because of his love for her, he kept mentioning her name in his plays, like Emilia in "Othello", Bassanio in "The

Merchant of Venice" and Aemilius and Bassanus in "Titus Andronicus". A hint of her being Jewish is found in Sonnet 134, where Shakespeare accuses her of using his love like a moneylender, "surety like ... and under a bond", that he is "mortgaged" to her will and that she is "covetous" and a "usurer", when in Elizabethan England, the word "usurer" was synonymous with "Jew".

But the Bard says that he loved her "dearly", yet regrets her power over him that made him a slave to her beauty and her dominating personality.

Conclusion

"The Merchant of Venice" is indeed prejudiced against the Jewish people. It was not well researched, if at all. It was inspired by two negative factors: the wave of anti-Semitism that rose during the Lopez affair, and the success of Marlowe's anti-Semitic play "The Jew of Malta".

There was no Shylock in Venice, nor in London nor Europe at large. On the contrary, the small Jewish community in London, about 200 in number, succeeded in a very short time to contribute substantially to the cultural life of the city. The Bassanos and particularly Emilia, did not deserve the denigration of "The Merchant of Venice" and their contribution should have been recognised. History will tell.



MAGEN DAVID ADOM

“IT’S A MATTER OF LIFE”

A VISIT TO AN MDA BLOOD BANK BY DAWN SHESTOPAL

Some time ago, I went to an Israeli brunch in Westcliff to launch a Southend Group of Supporters of MDA.

When we think of MDA we all think of volunteer ambulance services.

But that day I learned of a completely different and less public side of their operation which is no less life enhancing. I met the Director of the MDA National Blood Services, Professor Shinar who addressed the Group and invited me to visit when I was next in Israel.

MDA Blood Services are responsible for the collection, processing testing and supply of blood units and components to all the hospitals in Israel and to the IDF.

Squashed into laboratories in the fairly dilapidated Tel Hashomer Hospital, are 250 phlebotomists, medical staff and technicians and the most amazing state-of-the-art technology. Some 250,000 blood units are donated throughout Israel and in these laboratories every unit is processed into its components (red blood cells, plasma, cryoprecipitate and platelets) each of which can be used to treat at least three different patients. The machinery then tests for irregular antibodies and identifies any transfusion transmitted diseases.



Blood is donated in schools, factories, army camps and donor rooms all over the country. I saw Jewish and Arab Israelis donating side by side at the centre.

Perhaps one of the most rewarding aspects of their work is the national cord blood bank, responsible for the collection, processing and storage of stem cells for the benefit of patients who undergo transplants in Israel and abroad.

Because of the variety of places the population, both Jewish and Arab, originate from, often blood matches are made from the most unlikely sources.

The only thing that counts is the saving of life.

It is not easy to recruit qualified staff; MDA is under resourced and the amazing machinery needs to be housed in a much safer environment.

Fund raising is under way to build a large, protected, bomb-proof laboratory which is a pleasure to work in. The Board of Management have agreed to donate a proportion of this year’s Kol Nidrei appeal to MDA.

We will know that we helped to save a life.

VENICE AND HER STRUGGLES

THE JEWS AND THE WIDER NARRATIVE

by Sam Shindler-Glass

Canaletto's Resplendent *Vedute* of Venice presents a Venice that looks strikingly similar to that of today, as I was lucky enough to play witness to when I spent a term there as part of my University of Warwick History degree course. The buildings on the Grand Canal remain largely unchanged since the 18th Century in which Canaletto was active. However, whilst a ride along the Number 1 Vaporetto route will still show you Canaletto's Venice, diving into the twisting and turning canals that intersect the islands of the lagoon presents a far more complicated view of a city that is now full of contradictions; a city trying to celebrate its antiquarian wonders in the face of rising tourism and all the trials and tribulations that have resulted. Indeed the very tourists that come en masse to see Venice's treasures are partly responsible for their dilution and ruination.

Venice's problems can perhaps be most easily demonstrated by contrasting the demise of the Venetian bakery and the concomitant rise of the East Asian factory. In years past, with the Venetian population far greater than it is now, the city was alive and there was a market for locally baked goods. Bakers awoke extremely early, baked their goods and then sold them to the local population. This was true of bakeries across the city, serving a population in the hundreds of thousands that filled all six *sestieri* (districts). Being a Venetian baker was a job with difficulties, but a large local population made it commercially viable and thus the hard work and early mornings could be justified. In the modern age, this viability has shifted. First, the local population of Venice has been decimated. Now sitting at around 55,000 living in Venice itself, vast swathes of the city only house tourists, serving as either hotels or B&Bs. Venice is an expensive city, and these tourists aren't seeking bakeries. In fact, most tourists to Venice don't even stay the night. They bring their own food and stay on the mainland or on their cruise ships. As a result, the market for Venetian bakeries has dramatically fallen. Venetian bakers, and those in similar jobs, can, however, make an easy transition. Instead of hard work and small margins, East Asian factories have allowed Venetians to do little work for high margins. Of all

the garbs worn by Venetians over the years, the masks worn during Carnival have gained a certain status among tourists. As a result, masks are widely sold. Yet they are no longer masterpieces but tat. Venice plays host to around 20 million tourists each year, and so the masks must now be made in vast numbers. Reflecting global trends, such production has moved to East Asia. As a result, shops selling their wares to tourists have replaced bakeries. Other key aspects of Venice everyday life have been lost in a similar fashion.

This shift has not just been happening in the Venetian mainstream, but has also been reflected in the smaller communities that visit and live in Venice, notably the Jews. Venice was often far kinder to minorities than other cities and nations in Europe. Driven by economic success above all else, Venice welcomed minorities for a number of reasons. In the case of the Jews, they could be taxed higher than citizens and could lend money. The Jews in Venice were also known for selling second hand clothes, which brought Venetians from across the city into the ghetto, in which Jews were forced to live from 1516. The use of the word 'ghetto' as a place to enclose a particular group actually originates from Venice. Most Jews had stayed on the mainland before 1516. A war changed this. As enemy forces moved ever closer to Venice, the Jewish population on the mainland headed for the lagoon. In moving onto the lagoon from the mainland to safety, they mimicked the very reason for which Venice was born – a maritime haven from attackers on the terra firma. With this large number of Jews in the city, it was decreed in 1516 that they had to live in certain parts of the city. The New Foundry, or *Ghetto Nuovo* was chosen. As more Jews arrived, the *Ghetto Vecchio* was added onto the area in which Jews could live, creating the confusing situation whereby the Old Ghetto/Foundry became the newer ghetto. Later on, another small section would be added, the *Ghetto Nuovissimo*. Jews in Venice were restricted to living in these areas until 1797, when Napoleon tore down the gates. Since then, Jews have lived across Venice as the population has gradually declined, currently to just



Canaletto's Venice



Synagogue in Venice

(Continued from page 22)

a few hundred. Just like the bakers and the factories, the tourists that pour into the city year on year have changed the Jewish population in Venice. The changes are not necessarily good, or bad, but merely symptomatic of modern Venice.

Venice's old Jewish community is the baker of the scenario. It is old and established, owning five beautiful shuls dotted around the ghetto. Two are used on a rotational basis, one for summer and one for the winter, with the other three only being used for certain festivals or special occasions. Indeed, it houses some true pearls. On Simchat Torah, whilst helping bring some Sifrei Torah into the shul, I was shown into a room that had a vast number of Torahs and kittels, all of which had lasted through the Second World War. The old community would struggle to make a minyan on such a consistent basis were it not for the Jewish tourists that supplement the community. However, the community, seeking to retain a sense of being more than just a shul-away-from-home, is enclosed and whilst it is friendly, there is certainly a separation between the locals and the visitors. Furthermore, as may be expected, the locals speak Italian and when they do dabble in English, it is a struggle for them. In keeping with a desire to be a shul serving Italians rather than a tourist shul, wanting to speak Italian is understandable. Despite this, the beauty of the three hundred-year-old shuls make them an easy draw. The Sephardi service, with everything sung aloud (apart from the Amidah) makes it easy to follow and it is a truly tuneful experience. A short

walk from the adjacent entrances to the two shuls used by the local community is the Chabad shul. A small ground floor room in a house in the ghetto, the Chabad house is a markedly different environment. The lack of security guard outside makes for a more comforting entrance, and the shaliach speaks Italian, English and a whole host of other languages. The small Chabad yeshiva there, as well as Venice's constant stream of visitors, means that there is a much more youthful side to the Chabad house that doesn't exist in the local community. Perhaps its greatest draw, the Chabad model allows it to provide certain services that the local community simply cannot, or do not wish to. The provision of meals to all visitors on Friday nights and Shabbat lunches makes Chabad an enticing option. The existence of a mikvah further enhances the value of Chabad.

For centuries now, the overwhelming trend has favoured the international over the idiosyncratic in Venice, and as the city becomes ever Disneyfied, that is a trend that is sure to continue. Venice, once so renowned for its craftsmanship that Suleiman the Magnificent had a crown made there, is now seeing its streets lined with global brands with little worry for the locality. Whilst Chabad is a fantastic resource for Jews visiting Venice, its place in Venice is a sign of the irreversible changes that have occurred in what was once the Most Serene Republic.

DISCUSSING STONES IN ISRAEL

Jo Glass

וַיֹּאמֶר דָּוִד לְכַנּוֹס אֶת־הַגֵּרִים אֲשֶׁר בְּאֶרֶץ יִשְׂרָאֵל וַיַּעֲמֵד הַחֲצִבִּים לְחַצֹּב אֲבָנֵי גְזִית

“So David said gather the foreigners who were in the land of Israel, and he set stonecutters to hew out stones”

1 Chronicles 22:2

Eight years ago Laurence Klotz from the USA and Jacob Ramon from Israel decided to hold a urology conference in Tel Aviv, calling it the 'Friends of Israel Urology Symposium'. From a small start the conference, held every two years, has grown and for the first time this year I attended, having been invited to do so by Dr Ramon. In fact, my link to Dr Ramon was through one of his juniors, his senior urology resident Dr Yasmin Abu Ghanem, the first Arabic woman to be a urology resident in Israel. I first met Yasmin when she visited Guy's Hospital as a medical student ten years ago and, hearing there was an Israeli student in our department and not knowing her name, I invited her over for Rosh Hashanah. She told me that she was an Arab Israeli but I said it



Jo Glass (right) with fellow urologists Yasmin Abu Ghanem from Tel Aviv, and Twitter contact Ben Davies from Philadelphia.

didn't matter, I've invited her. She came to us for supper on first night and we have been good friends ever since.

Alison and I travelled to Israel for a week, combining attendance at the conference with a chance to visit some friends in Zichron Yaakov, and to spend a day in Yerushalayim. The conference is now a very busy affair,

attended by 350 Israelis and 80 other delegates from 19 different countries. It is held in the Tel Aviv Hilton, runs over three days, has three parallel academic sessions and is building a reputation for the academic content each year the conference is held. The whole of urology is covered, with sessions on prostate cancer and other prostate issues, robotic surgery, kidney and bladder cancer, kidney stones, transplanted and many other subjects. I spoke in a session devoted to the treatment of kidney stones in children as I have particular interest in this area. (I do a clinic once a month at the Evelina Children's Hospital for children with kidney stones and have an operating list every other week.) The session was well attended, given the fact that stone disease in children is a rare condition, with speakers from a number of hospitals in Israel, from Cincinnati and Toronto as well as me. In addition to giving my talk, I was part of a panel which was asked to discuss prepared cases to advise the audience how we would manage such cases.

The conference was noteworthy for a number of reasons. When I attend conferences in the UK or Europe, food is non-existent. At this conference the food was abundant and fabulous! It was like spending three days at a Jewish simcha. At the lunchbreaks, there was an array of meat, fish and desserts all looking and tasting fantastic. There were Ottolenghi-style salads to accompany whatever you chose, as well as traditional Israeli fare such as hummus. Despite the food, all the sessions were vibrant and interactive, even the sessions after lunch.



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The conference also has a reputation for inviting speakers from outside the world of urology. Speakers this year included Doron Almog, the first paratrooper to have a foot on the ground at the raid on Entebbe in 1976. He spoke, just by chance, on the 42nd anniversary of the Entebbe raid, about his project to build a safe village in the Negev for Israel's most physically and mentally disabled, a project he took on after he was unable to find appropriate level care for his disabled son. The project can be viewed at <https://aleh.org/aleh-branches/aleh-negev-nahalat-eran/>.

Other speakers included a previous Israeli ambassador to the US who was a close friend and biographer of Yitzchak Rabin, the immediate past US ambassador to Israel who gave a very upbeat talk about Israel's current economic and security situation, and an Israeli academic who was an expert on memory.

Many readers may not do much on social media. I don't have a Facebook account (maybe I should) but I do have a twitter account (@JMG_Urology, if you wish to follow me!) Twitter is useful professionally, where views from conferences are exchanged, patients discussed, etc. I met Ben Davies (Twitter handle @UroLuddite) at the conference. What was amazing is that we welcomed each other as old friends, even though we have never previously met, but we've exchanged opinions on Twitter for the past five years.

Good food, great new contacts, great education in a great city. What's not to like? I hope to be there again in 2 years' time.



Conference fare at the Tel Aviv Hilton

INTERFAITH FORUM

by Marianne Izen

The Ahmadiyya Muslims believe the Messiah has come. They are, accordingly, a group much persecuted by other Muslims. Their recurrent call of 'Love for All; Hatred for None' has motivated their formation of interfaith groups, such as the women's group that meets in Southall, which members of Ealing Synagogue have attended over several years.

On Sunday 12 November 2017, the Ahmadiyya Muslim Women's Association Middlesex hosted a forum entitled Women of Faith Standing Together, held at the Baitul Aman Mosque in Uxbridge. The association aims to provide women with a structure to train and enhance their religious and academic knowledge and to raise awareness of women's status and responsibilities while stressing their wider duties, including their contributions to the society in which they live.



The forum was the first of a series, in which members of one other faith group would be invited to each meeting. Approximately 50 people attended this first forum. The Jewish community was well represented, including members of Ealing United Synagogue, Ealing Liberal Synagogue, Edgware Reform Synagogue, Kol Chai (Hatch End) Jewish Community and the League of Jewish Women. The meeting was addressed by Navida Sayed of the Ahmadiyya Muslim Women's Association and Farzana Yousaf, one of its national representative, by Rabbi Naomi from Kol Chai and by Anna Less of Abrahamic Reunion, an international movement started in Israel, using religion as a force for peace. Questions and discussion from the floor followed, including a contribution from a young Palestinian woman who grew up in Israel. Although on-going politics was discussed, the meeting was more concerned with UK domestic issues and the contributions that can be made by individuals at the local level.

Conversations and discussions continued over Kosher and Halal refreshments, and as we read posters in an exhibition about Islam and its observance and philosophy. This meeting was an example of the very many attempts at interfaith dialogue at national and international levels. It is encouraging that so many professional, educated women are lending their skills to these valuable ends.

On 29 January 2018, Rupa Huq MP organised a reception at the House of Commons for Ealing interfaith representatives. Rabbi Hershi and Zelda Vogel and Jo Glass and Alison Shindler attended the event together with another sixty people. Speakers included Rabbi Janet Burden of Ealing Liberal Synagogue, a local priest, a representative from the West London Islamic Centre and a senior representative of the Hindu Community. Discussions at the forum covered a range of issues including the effects of Brexit and the role of women in faith. There was a very positive atmosphere and it is hoped that further meetings of this forum will be held.



RUPA HUQ MP
Labour Member of Parliament for Ealing Central & Acton



Rabbi Hershi Vogel, BA
Ealing Synagogue
15 Grange Road
Ealing
London W5 5QN

13th December 2017

Dear Rabbi Vogel,

I am writing to you and your congregation to wish you a restful festive period and a peaceful 2018. As the MP for Ealing Central and Acton, I regularly attend civic services held on behalf of local organisations and would be delighted to attend any future events you might be organising. I can be contacted on email or via post at the House of Commons.

Whilst I have your attention, I would also like to invite you to an event I will be hosting at the Houses of Parliament on the evening of Monday 29th January 2018. The event will be an opportunity for representatives from different faith groups to come together to discuss the common challenges facing local communities living in Ealing Central and Acton in a post Brexit world. It would be great to have your community represented for what I am sure will be an interesting and informative discussion as well as an excellent opportunity to build local networks. If you or a colleague would be interested in attending this event please email my assistant Pauline Hill at pauline.hill@parliament.uk so that further details can be sent nearer the time.

Yours sincerely,

*ps looking forward to
meeting with you in 2018*

Dr Rupa Huq MP

Member of Parliament for Ealing Central and Acton

House of Commons, London SW1A 0AA Tel: 020 7219 6865
Website: www.rupahuq.co.uk Twitter: @RupaHuq
Email: rupa.huq.mp@parliament.uk

EALING & ACTON INTERFAITH EVENT

by Stephen Hirst

Impressed by Jo Glass's account of the first Interfaith Group meeting, organised by local MP Rupa Huq in Parliament, I sent her a brief note of congratulation. Back came an invitation to this event in the Town Hall held on 21 June 2018. This was reinforced by a three-line whip from Rupa, issued when she came to the Brass Quintet concert earlier in the month.

There were a wide range of guests. Helen and Mike Mars and myself from Ealing US and Rabbi Burden from the Liberals were the Jewish contingent. There were representatives from the Church of England, Methodist and Catholic churches, the Muslim and Sikh communities, and others. We met informally in the Mayor's Parlour beforehand. Most interesting was meeting members of the Bahai community. I knew very little about them except an awareness that in their relatively short existence, they had suffered persecution and exile, only too familiar to our own. The faith has its centre in Haifa. The Bahai I spoke to had spent eighteen months in Israel. Wikipedia says they do not teach the faith or proselytise in Israel.

Holding an interfaith meeting is an event important in itself. Unlike most meetings it has worth even if no resulting product. Different religious cultures getting together in a

protected atmosphere has intrinsic value. This meeting went much further. There was a stimulating agenda focussed on what is being achieved by faith groups.

The first contribution, provided by Malcolm Singer, a member of the Westminster Synagogue, was very thought provoking. He talked of the work of "Refugees at Home". It is a charity, started by his wife and others, to do what its name says: take in refugees. There is a recent JC article about its work. They



have provided over seventy-seven thousand nights of refuge. People are referred by major charities to live with hosts (Quakers and Jews feature strongly) whilst they become established. There are strict criteria.

Someone from Ealing Street Pastors then spoke of the volunteers who go out at night to help those in trouble by "caring, listening and helping". We also had talks from "TUF" who use football as a way of

learning to face problems and then there was an illuminating talk on Prevent. I think it to be very challenging work, perhaps unfairly criticized in the media. I had the impression of Prevent as a sincere attempt to safeguard us all.

A final formal talk was from Ealing Churches Night Shelter. Twenty-two churches are involved. They provide shelter for a night, a meal and breakfast for up to fourteen guests.

There were some useful comments from the floor. Janet Burden mentioned "London Citizens" which involves getting together with other communities with the same issues. Her Synagogue had met with a local church. Another cited the "Near Neighbours Project".

We were treated to a brief very pleasant interlude from "Berakah Arts", a musical group of Jewish, Christian and Muslim heritage. They did well.

Altogether, held in the Council Chamber, with many of the Ealing "great and good" present, it was an impressive affair.

Websites:

Refugees at Home:

<https://www.refugeesathome.org/>

JC article:

<https://www.thejc.com/news/news-features/meet-the-refugees-who-sought-sanctuary-with-jewish-volunteers-national-refugee-week-1.465838>

Berakah Arts:

<http://berakaharts.org.uk/musicians/>

EMERGENCY VOLUNTEERS' PROJECT FOR THE SAFETY OF ISRAEL

by Philip Barney, EVP Israel

July 2006, a group of Israel emergency service officers (paramedics and firefighters) in Kiryat Shemona are having a brief respite from the endless calls for help. One of them, Adi Zahavi, realizes that, in the event of a major emergency, Israel's emergency services are understaffed and unable to cope with the scope of help needed.

After the war, Adi and his friends searched for a way to ease the burden and ensure that Israel's people get the aid they need, when they need it. Thus was born the Emergency Volunteers Project which is dedicated to providing lifesaving help and support to Israel's civilian population in times of crisis.

The Idea

Their idea was to recruit and train first responders from abroad who would, if needed, deploy to Israel to reinforce Israel's emergency services. They focused on the United States and quickly realised that there was a vast, untapped source of support for Israel amongst US firefighters, medical professionals and "just plain folks".

They set up a specialised training programme for US firefighters and medical personnel. These people, already professionals in their own fields, underwent a brief, 1-2 day orientation and training programme to prepare them for the tasks they will face in Israel when deployed. Instruction was given by Israeli

first responders who volunteered for the task and paid their own costs.

So far, EVP has trained over 2,000 American firefighters from across the United States - medical personnel and community volunteers all of whom are lovers of Israel and committed to coming to her aid when called – war, natural disaster, terror attacks.



**Home Front
Command**

Over the years, EVP has developed a close working relationship with Israel's emergency services, the IDF's Home Front Command and is recognised by the government as an organisation authorised to bring volunteers to Israel in a crisis.

Our Task

Today, EVP has established a country wide network of local and national authorities, municipalities and emergency service organizations who count on the EVP to provide immediate solutions to developing emergencies.

Israel Fire Service – EVP is expected to provide teams of certified firefighters to deploy and work at Israeli fire stations with Israeli crews in times of emergency. The Fire Service is responsible for deciding which fire stations are in most need and how many firefighters to deploy to each station.

Barzilai Medical Center – as a front line hospital, the load on doctors, nurses and other staff spirals during times of tension and conflict. EVP deploys teams of medical personnel specifically to reinforce Barzilai when needed. Barzilai is also responsible for providing medical personnel with temporary licences to practise medicine during an emergency deployment and to coordinate with other hospitals across the country regarding deployment of medical teams.

Municipal Emergency Services are tasked with supporting tens of thousands forced to live in bomb shelters for days and weeks during times of conflict. EVP Community Responders assist local teams in providing the vital support services needed. EVP also help local authorities maintain shelters in a state of readiness. Home Front Command, based on its assessment of needs, tells EVP which cities/communities are in most need and how many teams are needed. From then, all coordination is with the specific town.

Israel Emergency Water Authority. If vital water infrastructure is damaged during war or natural disaster, specially trained EVP teams will man and operate emergency water distribution stations across the country. As with other emergency authorities, the Water Authority informs EVP how many teams it needs and

where they need to be deployed. Their deployment is coordinated with the Water Authority and the water company serving the area in question.

Advanced Training

Training also involves advanced training and volunteering in Israel. For example, trained EVP firefighters come to Israel and work for a week at a local fire station. During their week they go out on calls with Israeli crews and have advanced training to acclimatize them to Israel methods. The same is true of medical teams who volunteer at Barzeli Hospital in the south and Community Volunteer Teams who volunteer and train with the Israel Water Authority and local and regional councils.

Deployments

EVP only deploys teams of first responders when asked by Israel's emergency services, Home Front Command or the Ministry of Security. To date, EVP has deployed firefighter and medical teams to Israel on four occasions:

Operation Pillar of Fire – EVP firefighter teams were stationed at fire stations at towns and settlements along the Gaza Strip

and rode with Israeli crews answering calls. They went out with Israeli crews despite the risks and did whatever they could to save lives and property. This was EVP's first emergency deployment and we were amazed at the response we got from our volunteers. Over 250 firefighters expressed their immediate availability to deploy to Israel, from which the final deployment team was selected.

Operation Protective Edge –

Again EVP firefighters were deployed along the border with Gaza at stations in Netivot, Sderot and many strategic locations throughout the area. Despite the risks, they answered calls even while missiles were still falling and there was a very real danger to themselves. After a few days on the front line, following intelligence reports that the Hamas was planning to kidnap Israeli soldiers and emergency officers, they were pulled back to Be'er Sheva, Ashkelon and other, less vulnerable locations where they continued to serve the people of Israel. By the way, one of our volunteers proposed to his girlfriend, waited for her to say "yes" and then grabbed his bunker gear to deploy to Israel.

An EVP medical team was also deployed to work in Barzilai Hospital's emergency department. All of the team, doctors and nurses, were qualified, practising US medical professionals who had undergone specialised EVP training to familiarise them with Israeli medical protocols and procedures. Because of their training and agreements with the Israeli Ministry of Health, all were granted temporary Israeli medical licences to practise medicine for the duration of the emergency.

Fires of 2016 – EVP was asked by Minister of Police and Internal Security, Gilad Ardan, to deploy firefighters to Israel. We started contacting firefighters on the eve of Thanksgiving and within 24 hours, 39 firefighters were on their way to Israel. Some actually got up from their Thanksgiving meal to make arrangements with their fire station for immediate deployment. When they arrived, they were sent to fire stations across the country, Haifa, Jerusalem, Shafaram, Be'er Sheva and more. For 10 days they worked alongside Israeli crews, battling blazes and answering "ordinary calls" for



Some of the EVP team of 39 firefighters who deployed to Israel during the November 2016 fires



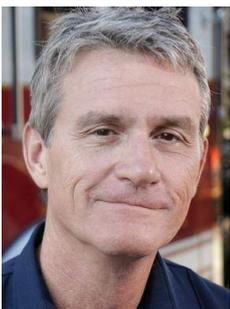
help. Unlike other foreign firefighting teams that worked as separate units, EVP firefighters were an integral part of Israeli fire crews fighting forest fires, battling the fires spreading into Haifa and also, answering regular emergency calls to get a cat out of a tree (actually happened – I promise).

July 2018 – an EVP firefighter's team was deployed to the south to help Israeli firefighters fight the dozens of fires caused by incendiary balloons and kites. They joined Israeli crews and spent many long hours putting out blazes and helping lessen the destruction. Volunteers came from Texas, California and Florida.

Faces

Those are the facts, but what about the people who make our mission possible, the volunteers! Here are just a few examples:

Billy Hirth – a firefighter from Arlington, Texas, Billy is a true lover of Israel and the Jewish people. Along with his wife, Lee Ann they have been crucial in helping EVP expand in the USA. Billy, a former Marine



who served in Scotland (when I was demonstrating against US nuclear weapons in the UK) was responsible for bringing on-board his entire fire station. He has been to Israel on many occasions and deployed during every emergency deployment.

Sue Welch – from Houston, Texas, Sue is a retired nurse who



joined the EVP in its early days. She was in Israel during the Operation Protective Edge deployment and works tirelessly to defend Israel and promote EVP. Sue is also our Medical Coordinator in the US.

Ben Arnold – Ben is a firefighter from Los Angeles. He's the one who, when called during Operation Protective Edge, said goodbye to his new fiancée and got on a plane to help Israel. He was deployed to Sderot where he worked 24/7 with his Israeli comrades and was later honoured by the City of Los Angeles and asked to give an account of his deployment at the AIPAC conference. By the way, he's happily married to the same girl and they are expecting their first child. Mazal Tov.

Brian Strelitz – Brian is from Broward County, Miami, Florida



and heads the EVP Florida region. Brian has helped grow EVP in Florida from a small group to a large organisation consisting of firefighters, doctors and community volunteers.

So there you have it – the EVP. A humanitarian project that has as its goal helping the People of Israel in crisis. In times like these when Israel gets such bad press, when it would be easy to think that the world is against us, it is heart-warming to know that there are so many people who care, so many who are willing to leave their homes and families, put themselves in danger, just to help Israel.

If you would like to know more about EVP, please go to our website – www.EVP.org.il or contact me at Philip@EWVP.org.il.

Philip Barnea
Kibbutz Bet HaEmek
EVP Israel



NASACRE CONFERENCE AND AGM

“STRONGER TOGETHER - CELEBRATING THE POWER OF COMMUNITY”

REPORTED BY MARIANNE IZEN

SACRE is the Standing Advisory Council on Religious Education and NASACRE is the National Association of SACREs. Each local authority has a SACRE and its members are representatives of the local council, teacher associations and religious groups. Its main functions are to establish an agreed Religious Education syllabus for the borough and to grant ‘determinations’ for schools for whom a daily act of broadly Christian worship, as required by law, is not appropriate, obviating them of the need to perform this. Ealing SACRE comprises 33 people, of whom two of us are Jewish.

NASACRE was formed 70 years ago. In recognition of this anniversary and the 30 year anniversary of the 1988 Education Act, the annual conference and AGM of NASACRE was held on Thursday 24 May 2018 in The Merchant Taylor’s Hall, the seat of The Worshipful Company of Merchant Taylors, one of the twelve livery companies of the City of London, which has occupied this site since 1347.

Approximately 60 members of SACRE, five of whom are Jewish, met in the main conference hall. The Chair of NASACRE, Paul Smalley, welcomed SACRE members and former officials. He introduced the Rt. Hon. Charles Clarke, the patron of NASACRE, who gave the opening address. Mr Clarke described the role of SACREs in relation to schools and the wider community, emphasising the need for adequate resourcing and serious government commitment to RE and its provision.

The keynote speech by Vanessa Ogden, the CEO of the Mulberry School Trust, a multi-academy trust, was titled SACREs, Schools and Society: Building Bridges across Faultlines. She described the character of social change and the role of RE in schools, its intellectual rigour and its importance in the personal development of children, including their ability to identify their place within interfaith dialogue. She linked this directly to the need for more RE specialists in classrooms. Dr Ogden described the necessity for religious literacy in terms of its wider social purpose and its role in community cohesion.

Time was allotted for discussion around the tables where SACRE members were seated. Written

questions were posed and each group came to a consensus and provided written answers, which were submitted for further study by the NASACRE executive. Topics included the potential for local input into a nationally determined RE specification, and the establishment of more groups of “Young SACRE”. In this context, David Hampshire’s address described consultations with 16-25-year-olds on increasing interfaith engagement. He emphasised that knowledge and understanding of local faith communities are essential in constructing national programmes of study.

The meeting voted for a new vice-chair of NASACRE and the two candidates for the three vacancies on the NASACRE executive were appointed without election. One of these is Dr Sheila Gewolb, Senior Vice President of the Board of Deputies, who is also a member of Cumbria SACRE. The winner of the 2018-2019 Westhill Awards was announced. These awards support project proposals made by schools to support RE learning experiences.

The afternoon session included a panel discussion between Dr Ogden, Mr Clarke, the chair of AREIAC (Association for RE Inspectors, Advisers and Consultants), Canon Jane Brooke and the CEO of the RE Council, Rudi Elliott Lockhart. The panel took questions from the floor. It was agreed that SACRE will have an essential role in providing the local component in a nationally agreed RE syllabus. Echoing comments for earlier in the day, it was considered an RE specialist in every primary school would contribute to raising the profile of RE.

The NASACRE business meeting concluded the conference.

Website:
www.nasacre.org.uk

THE LIFE AND TIMES OF THE PROPHET EZEKIEL

a D'Var Torah by Leslie Sommer

The Haftorah following parsha Emor is from the last section of the book of Ezekiel and I thought it might be of interest to have a brief general look at the life and times of the prophet.

Ezekiel was a priest in Judah and was in a large group of Jewish people, including the king, which was exiled to Babylon in 599 BCE, 11 years before the destruction of the first temple. He was a member of the priestly family of Zadok, which features in the Coronation Service. They settled in an area called Tel-Abib on the banks of the River Cheber which was an area in Babylon of settlement for the exiles.

It was 5 years into his exile that Ezekiel the priest saw the vision - which we read about on the first day of Shavuot - of the heavens opening and a fiery chariot appeared with a creature, half-human half-animal, reflecting God's glory. This was accompanied by a voice saying "Baruch kavod Hashem mimkomo" - "Blessed be the Lord in His place". The voice told Ezekiel of his mission to prophesy to the Jewish people saying, "Fear not but speak my words unto them".

In a series of subsequent visions, Ezekiel was told of the sins of the inhabitants of Judah and Jerusalem including immoral practises in the temple. As a result of this, he said God will uproot the remaining Jewish population in Judah and give the land to strangers.

No notice was taken of these warnings, or of the earlier warnings of Jeremiah; within 2 years Jerusalem had been captured by Nebuchadnezzar.

The remaining Jews were exiled to Babylon and the Temple was destroyed in 586 BCE.

This was a time of great despondency and despair and features the further rise of Ezekiel, whose mission was to reassure and encourage the Jewish population in Babylon. Following a series of the visions he speaks to the people about a glorious future when Israel would return to the promised land and a new temple would emerge in Jerusalem.

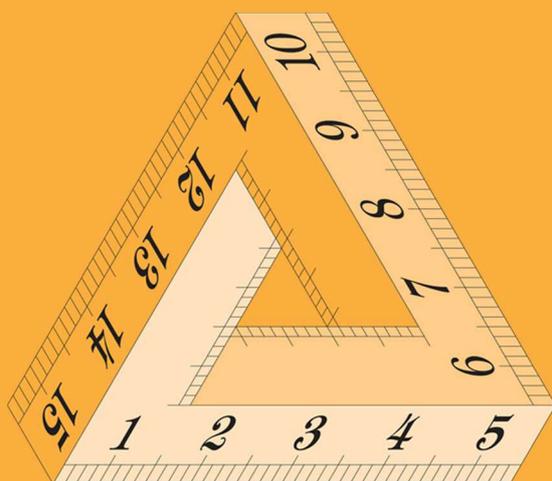


Ezekiel, by Michaelangelo

In one of his most famous visions, Ezekiel sees a valley of dry lifeless bones, which miraculously come to life, stand up and become a living people. In a similar manner, says the prophet, God will rescue the Jewish people saying, "I shall bring you out of your graves and bring you unto the land of Israel, and I will put my spirit in you and you shall live. I will place you in your own land and you will know that I the Lord have spoken and performed it."

In a further famous allegorical vision, Ezekiel describes the joining together of two sticks, which he predicts means that following the return of the Jews, the kingdoms of Israel and Judah will merge to form a united country for the Jewish people.

Ezekiel was confident about the future and he wrote down precise details of a new model Temple that would be built in Jerusalem at a future date in a Messianic age. As well as meticulously describing the items to be included within the Temple, he set out his vision of the role of the priesthood and laws that would apply in the rebuilt Temple.



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In a series of many inspiring points, the prophet relays the message that every individual is a master of their destiny and that people should avoid wrongdoing and concentrate on doing good deeds for others. He gives as examples giving bread to the hungry, practising justice and keeping God's commandments. One of his great messages is that "God delights not in the death of the wicked but that he returns from his evil ways and lives." His overriding message is the importance of adhering to the provisions of the Torah and its teachings about man's relationship with God and with his fellow man.

One point of general interest is that the Book of Ezekiel is mainly in prose, as opposed to the lyrical and often poetic language of other prophets. This is put down to its messages being addressed to a people who had been humiliated by captivity and that only plain language was likely to be accepted by them.

Ezekiel's teachings helped sustain the spirits and hopes of the Jews in Babylon, who were able to

look forward to their release from captivity. This was particularly important following the death of the Babylonian king Nebuchadnezzar who, by and large, was well disposed to the Jewish people, and the subsequent rulers of Babylon who were antagonistic to the Jews. This lasted up until the capture of Babylon by the Persians, under their king Cyrus, who allowed those Jews to return to Israel. Ezekiel died towards the end of the captivity in a place called Kefil, which is between the Rivers Euphrates and Cherber. There is a magnificent tomb for the prophet which has been a place of pilgrimage for Jews and Muslims when there has been freedom to visit.

In conclusion, Ezekiel was the only prophet to have prophesied entirely outside the Holy Land. His prophecies brought great comfort to the Jewish people and foretold their return to their homeland. There are, by my calculation, ten Haftarat which involve the teachings of Ezekiel and I hope that this short D'var Torah provides some broad context to these.

WASHINGTON DC, USA

by Marian Cohen

In June 2012 we befriended an American couple, Tony and Marion Pitch from Potomac, Maryland. Tony is a well-respected Washington historian, who had access to the White House and the Capitol. On our visit to Washington in June this year, they both gave up their entire week to ferry us around. His company has produced an official tourist map which is freely distributed in Washington hotels; we therefore had a marvellous guide.

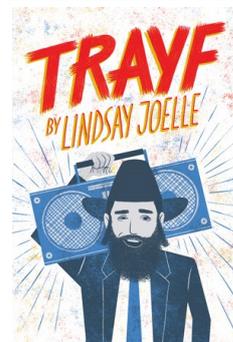
Our first day was spent being driven on an orientation tour. Our immediate impression was of a beautiful city with a surprising number of green and leafy open spaces and parks. On the following days we visited the Jewish War Veterans Museum, the Holocaust Museum, and the superbly displayed Newseum, exhibiting newspapers from around the world, showing how news is reported worldwide. Also shown were news reels. The National Art Collection is magnificent. Edward and I visited it twice, once to see a special Cézanne portrait exhibition; we meant to stay an hour or so, but remained there for the best part of the day. We returned on our final day. The exhibits are beautifully hung and the staff knowledgeable and helpful.

Every museum has free entry, but all had long queues, often well over an hour; however, we were able to sidestep the long lines because Tony Pitch is so well known in the tourist industry.

We also visited the very moving Vietnam War Memorial, the Lincoln Memorial, the lively new Wharf area and had lunch in the Sculpture Garden.

One evening we went to see the play "Trayf" at the Edlavitch DC Jewish Community Centre. It was amusing and well attended. Interestingly, their next production is "The Pianist of Willesden Green". A great pity we were not in DC to see it again.

Again, we were able to sidestep enormous queues to go into the Ford Theatre and see the spot where President Abraham Lincoln was murdered and hear the fascinating story of how the assassin gained access to the theatre.



The highlights of our visit were twofold; firstly a tour of the White House and, secondly, a tour of the Capitol. Tony had obtained tickets from the Senator for Maryland for our entrance to the Capitol, a beautiful building which, among other treasures, has an amazing library.

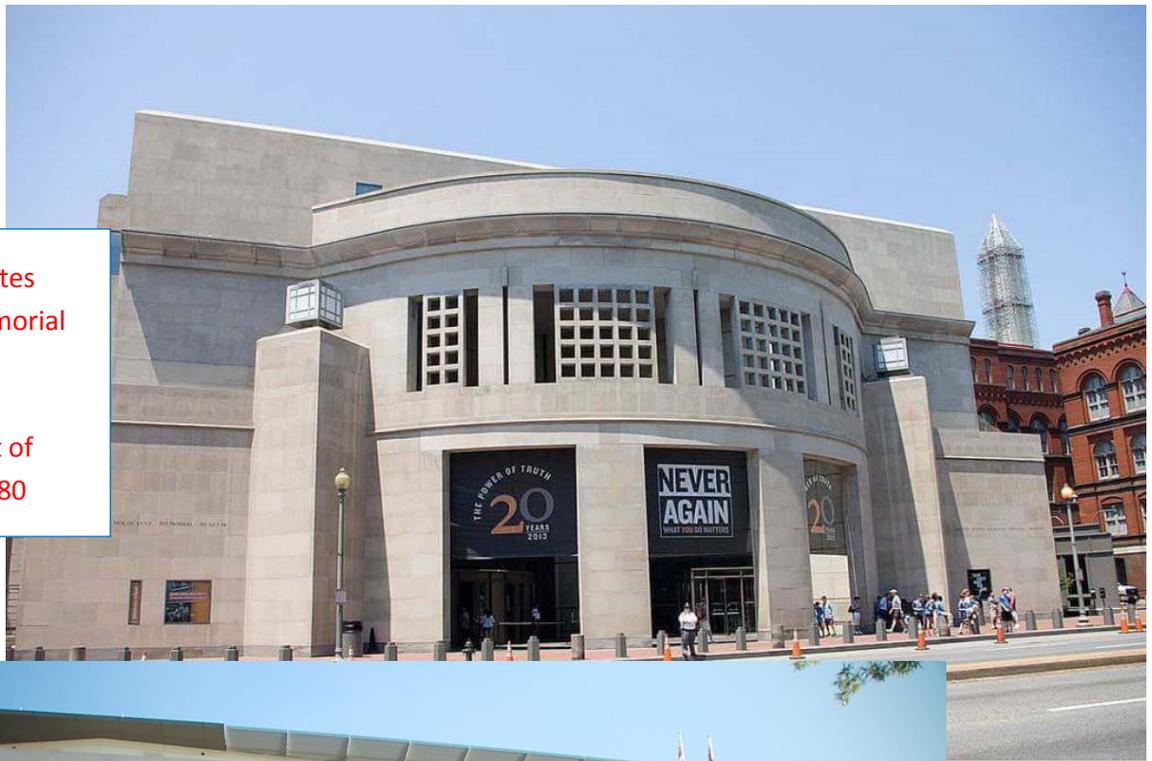
A tour of Georgetown was delightful; virtually each of the beautiful houses has an interesting history. We were shown homes, for example, where the Obamas and Madeline Albright live; in fact, much of US political society resides there. We had lunch at the iconic Martins Tavern, which has had the honour of serving every American president from Harry S. Truman onwards.

I consider the real highlight of our trip was a tour of the White House. Tony was previously the senior official White House guide and had been able to facilitate tickets for us.

On receiving the invitation to visit, we were sent information that we would be refused entry if a bag of any description, an umbrella, gun or sword was being carried. Passports were checked and then we inched our way through four separate airport-type scanners which photographed us three times, finger prints were also taken; finally, we reached the East Wing.

The house was built in 1600 and is, we were told, the oldest building in District of Columbia. Security staff abounded and were able to answer questions, but the tour was self-guided following a set route;

The United States Holocaust Memorial Museum was chartered by a unanimous Act of Congress in 1980



Every morning, more than 800 newspapers from around the world electronically submit their front pages to the Newseum to be part of their Today's Front Pages online exhibit.

we saw the diplomatic reception room, the enormous state dining room which regularly seats 130 guests. There came a point in the tour when we had to climb a long flight of stairs which I was unable to manage. I explained my problem to a security officer, who agreed to take us upstairs by elevator through the West Wing (although only the East Wing is included in the tour). Our detour led us via the kitchen and the extensive State china collection. I spoke to the chef who said he was not cooking that day as the President was in Texas, (no doubt having been told of our impending visit!). I understand that to be allowed a glimpse of the West Wing is very special.

Whilst in DC we were struck by the number of people who, on hearing our English accent, would engage us in conversation. Amazingly, one topic was the World Cup; so many people were avidly following its progress. The other frequently asked questions were: "What did we think of Washington?" and, "What did we think of their President?" Thirdly, the Queen - had we seen her and had we been inside Buckingham Palace? We were able to answer truthfully in the affirmative. We had a myriad of experiences and have memories galore, for which we have to thank Marion and Tony for acting as our guides and private taxi service for nine days, and for giving us the holiday of a lifetime.

THE YEAR THAT WAS

SOCIAL ROUNDUP

Ealing Synagogue's Social Committee aims to provide a varied programme of events for its members and the wider community.

Nearly every month there has been an event, starting in October 2017 with the Shabbaton Choir concert in memory of Neil Shestopal z"l, November 2017 was the Supper Quiz, brilliantly organised by Alison Shindler and Jo Glass. We also held a Chanukah Party in December, and in February our Purim Spiel.

A visit to the theatre was in February, to see "Rothschild & Sons", followed by an outing in April to the Ditchling Museum of Art to visit the Elizabeth Friedlander exhibition. In June, Michael Mars arranged a brass quintet concert of Jewish liturgical music (see following pages). These events were interspersed with talks by Jeremy Mindell on

the Balfour Declaration and Julia Weiner on the Jewish School of Paris - Chagall, Soutine and Modigliani. Jeremy is returning to Ealing on Sunday 14 October to talk about "Fake News".

Leslie Sommer organises the monthly Ealing AJR meetings, and almost weekly school visits are arranged by Basil Mann. Volunteers are always needed, so if you would like to help, please contact Basil directly.

As mentioned in the Co-Chairs' report, we will be having a series of events for the coming year, culminating in a special celebration

of Ealing Synagogue's centenary in November 2019.

We look forward to seeing you at our future events.



Winners of the Ealing Synagogue Supper Quiz
19 November 2017



Drawing by Liorah Tchiprout of the audience at the talk on the "Jewish School of Paris".

EALING UJIA : SHABBATON CHOIR CONCERT IN HONOUR OF NEIL SHESTOPAL Z”L



EALING UJIA : SHABBATON CHOIR CONCERT AND DEDICATION AT THE CARMIEL CHILDREN'S VILLAGE IN HONOUR OF NEIL SHESTOPAL Z"l

On 19 October 2017, the Shabbaton Choir, together with Rabbi Lionel Rosenfeld, Chazan Jonny Turgel and boy soloist Rafi Posner, gave a concert in aid of a project at the Carmiel Children's Village in honour of Neil.

The Neil Shestopal Hall was filled to capacity to hear the Choir sing a repertoire of popular Jewish melodies and some of Neil's favourite tunes.

Speeches were made by Richard and Andrew Shestopal, respectively Neil's brother and nephew, Michael Wegier, Chief Executive of the UJIA, and Neil's wife Dawn, who also led the audience in an arm-waving "Mexican Wave" to the Shabbaton Choir's Oseh Shalom.

There was an appeal on the evening and funds raised totalled £24,000, including donations from Neil's Lodges, Montefiore Lodge No. 78 in Netanya and the Lodge Endeavour for Norwood Ravenswood, London.

Neil was a staunch supporter of Ealing UJIA and the UJIA's developments in the north of Israel.

His connection with children was also instrumental in deciding upon a specific project that would encompass Neil's passion for Israel and its future generations.

The Carmiel Children's Village is for at-risk and vulnerable children, most of whom come from backgrounds with alcohol, drug and/or mental health problems. There are 17 residential units with families of up to 12 children each, aged 5-17, who live together with a married couple and their own children. The family leads a normal life and the children study in the nearest school. Whenever possible, the relationship with the child's biological family is maintained through visits on weekends, festivals and during the summer holiday.

The goal is to provide a substitute for the biological unit as best as possible, and give each child the chance to feel part of a family and to build a future through rehabilitation and education.

A range of professionals are needed in the villages, including a manager, therapeutic team, psychologist, social workers, art therapist, extra curriculum teachers and instructors.

Every single child who attends the Carmiel Children's Village goes into the IDF when they are 18 years old.

A Therapy Building in memory of Neil was opened on 6 June 2018.

Forty family, friends and Netanya Lodge members travelled by coach from Tel Aviv, Herzliya and Netanya.

We were welcomed with much needed refreshments, after which the formal proceedings began. The manager of the Village greeted us, in Hebrew. Translation was provided by Sefton Bergson, the UJIA's representative in northern Israel.

Entertainment was provided by 10 year-old Zohar who sang "All of Me" (John Legend), without any musical accompaniment and with an amazing voice.

Shelli, who is 14 years old, spoke in excellent English about her time living in the Village. She told us that she has been there for a year and is undergoing counselling. Shelli said she is very happy and how much she enjoys living with her family.

Harvey Bratt, Legacy and Planned Giving Director of UJIA, came to the dedication especially from London. To everyone's surprise, not least Dawn's, he read out a letter from the Chief Rabbi Ephraim Mirvis.

At the Therapy Building, Dawn cut the ribbon and with Neil's sister, Frances, placed a mezuzah on the door post (no hammer and nails) and recited the beracha. In a flourish, Dawn unveiled the plaque.

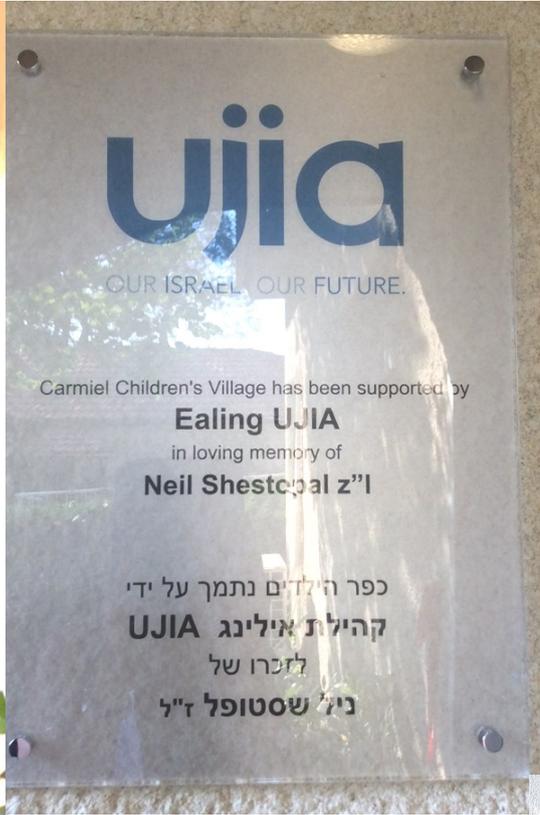
We were then invited into the Therapy Building: in the entrance was a sofa with colourful throws, paintings on the walls, several private rooms for counselling, an area for relaxing with books, etc.

Afterwards, we were given a tour of one of the new family homes.

As Dawn said in her speech:

"This is why there could have been no finer way of commemorating Neil's memory than to do it in the land of Israel and in a place where young people are empowered to be the best they can be, to feel they can achieve anything, that they have special qualities and to realise their dreams, thereby combining two of the things that made Neil the person he was.

I want to thank the UJIA, and all those who have worked so hard to organise today's event to make the afternoon so memorable, and all of you for the honour you have bestowed on Neil by this dedication and those who have come to be part of it."



**DEDICATION OF THE THERAPY BUILDING
AT
CARMIEL CHILDREN'S VILLAGE**



HOLOCAUST MEMORIAL DAY EVENTS FEBRUARY 2018

For the first time, Ealing Synagogue participated in the Northwood and Pinner Liberal Synagogue Holocaust Memorial Day Events, which they have organised for approximately 20 years. On Tuesday 6 February, we hosted two local schools, Villiers and Brentside, a total of 70 students altogether. Facilitators Dawn Shestopal, Alison Shindler, Rosemary Grainger, Judith Robinson and Marianne Temple led workshops on the Holocaust, after which the students listened to the personal experiences of our guest speakers Peter and Marianne Summerfield, refugees from Germany in 1938. The session ended with a small ceremony of the lighting of a candle and a minute's silence to remember the victims of the Holocaust. Helen Mars then read the poem, "First They Came" by Pastor Martin Niemoller.

We are planning to host more schools in February 2019. If you would be interested in either being a facilitator (leading a workshop) or helping out with "meeting and greeting", etc., please contact Marianne Temple.



Peter Summerfield with Rabbi Hershi Vogel



Students from Brentside School, who presented gifts to Peter and Marianne Summerfield

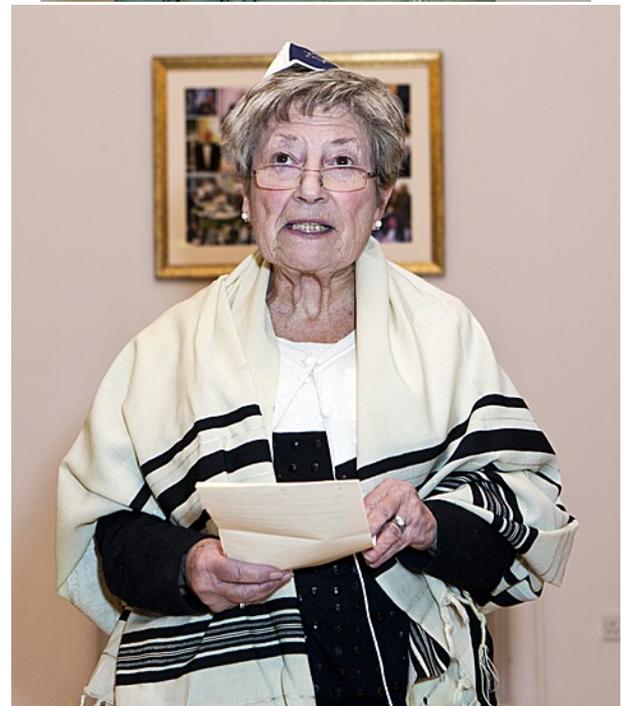
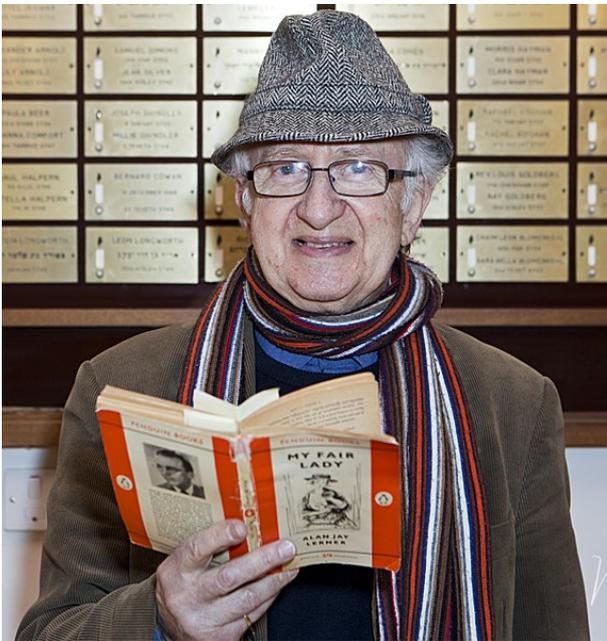


Peter Summerfield lights the memorial candle.



Helen Mars reading "First They Came". Edward Cohen was the MC for the day.

PURIM SPIEL - FEBRUARY 2018



Photographs: Nigel Bewley

A CONCERT OF JEWISH MUSIC SUNDAY 3 JUNE 2018

A capacity audience filled the Neil Shestopal Hall to hear the Joe Atkins Brass Quintet, all professional musicians, perform a wide range of music from Jewish liturgical melodies to popular tunes from *The Threepenny Opera*, *West Side Story*, *An American in Paris*, *Porgy and Bess*, *Fiddler on the Roof* and more. A special feature was Maya Robinson, granddaughter of our own Judith and Brian Robinson, who sang Yiddish songs to an enraptured audience. A very enjoyable and successful evening was had by all. Our thanks to Michael Mars for organising this event, which was supported by the Chief Rabbi's Centre for Community excellence. *Photography: Nigel Bewley*



The Joe Atkins Brass Quintet will be performing at Kingston, Surbiton and District Synagogue on

Sunday 10 February 2019 at 7.00 pm.

For tickets contact Andrea Gordon at ks&dstickets@gmail.com

Information from Anne Lyons 020 8399 1452 or anne.lyons2@outlook.com

EALING COMMUNITY CARES UPDATE

Alison Shindler

The now legendary, regular lunches continue to provide a popular opportunity for the community to get together over a tasty three-course meal with a varied programme of entertainment, attracting members from far and wide as well as non-members who belong to the local Jewish community.

Numbers attending continue to be in the range of 37-40 people and entertainment in the past year has included Joyce Frankal talking about her and Ron's experience of running a boys' home, Nigel Bewley speaking on Fakes and Forgeries in the sound archive of the British Library, Emily Bunder reminiscing about her grandmother, Lorraine Bunder (a regular participant at the lunches who died in October), Sam



Emily Bunder

Shindler-Glass on the French Horn, David Kochan leading a Chanukah themed version of "These are a Few of My Favourite Things", Dorothy Kochan speaking about the World War II occupation of Guernsey, Mike Mars regaling us with stories of his many childhood jobs in Blackpool in the 1950s and 1960s, Dawn

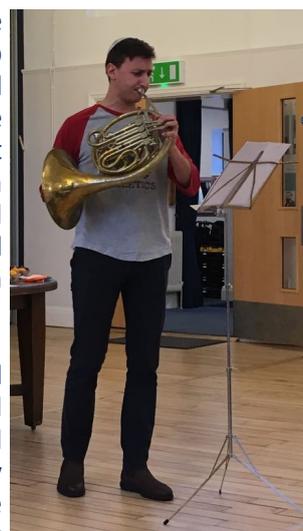
presenting her experience of the dedication of a specialist counselling suite in the Carmiel Children's Village in memory of Neil and, of course, a couple of Ella's renowned themed quizzes.

Thanks to sponsorship of several of these lunches, we have raised and donated over £1,055 to the following charities: Jewish Care (thanks to the late Janet Cirkel), Tzedek and Centrepoint (thanks to Leslie and Caroline Bunder, in memory of Lorraine), Holocaust Education for local schools (thanks to Gillian and Arnold Livingstone) and Carmiel Children's village (thanks to Joyce and Ron Frankal to celebrate Ron's 90th birthday and to Yvonne Caplan in memory and celebration of the late Ian Caplan). A total of £468 has also been donated by participants to cover the cost of lunches that were not sponsored. These donations allow us to keep the lunches funded by voluntary donations so that everyone who wishes can attend, regardless of means. Of course, we do encourage all guests who are able to make a contribution.

Of course, thanks to all the committee and other committed helpers who plan, cook and prepare.

In addition to the lunches, we try and keep in contact with all members of the community who might appreciate a visit and a phone call. We self-fund Rosh Hashanah and Pesach visits with appropriate festive fare.

Blessed with good weather, we also enjoyed sharing sandwiches and cakes at a small tea party in my garden during the summer for a few of our regular lunch guests.



Sam Shindler-Glass

A new venture, which we hope to repeat, was a delightful morning at the shul with participants of the National Autistic Centre specialist service based in Acton. We were able to show them the shul and then helped them each plant two geraniums – one to take home and one to leave in the shul for Shavuot decoration. They really enjoyed the sandwiches and cake and also the challah. None of



David Kochan leading the guests in "These are a Few of My Favourite Things"

the staff, volunteers or service users had been to a synagogue before and it was a really enjoyable event.

If you would like to volunteer with us or need some help, do contact me via the shul office.

Alison Shindler

Jewish Ethics and the Art of the Freelancer

by Rachel Knightley

A freelance career might not scream “Jewish” as loudly as, say, “doctor” traditionally does. As it happens, I’m also becoming the latter in a year or so, but my PhD is not in an ‘ology’ and largely came about as a result of the eleven years I have spent running my business as a freelance writer, director and teacher of Creative Writing, Speech and Drama.

The subjects I practise and teach are not specifically Jewish – though Judaism is of course widely represented in the arts – but I have long been aware that the ethics attracting me to them in the first place emphatically are.

Tzedakah

What is now Green Ink Writers’ Gym and Green Ink Theatre grew out of a project I began just after I finished my MA in creative writing in 2007. I’d just started a terribly sensible job as a copywriter for Telegraph Media Group when my friend Sophie Porter (née Spring) died of the cancer she’d fought for over half her life. We were both 25 at the time, both Ealing-ites who had studied at Roehampton University and been members of the Questors Youth Theatre together. I left a job that was conventionally a good idea but wasn’t for me to do something I felt really mattered: form a theatre company as a volunteer and produce and direct a show in Sophie’s memory for her chosen charity, Macmillan Cancer Support.

I was a fairly inexperienced director, made my share of mistakes (not least casting 19 actors – pretty excessive!) and learned a lot very fast. Mainly, I learnt how much I loved directing, drawing out characters and relationships from a text by finding my way into actors’ individual personalities and ways of thinking, coaxing out the performances I needed from who they were. I’d been teaching at the Questors Youth Theatre and other local drama clubs on the side, but this was when I consciously realised how much I liked being part of someone else’s confidence growing.

We raised just under five thousand pounds for Macmillan, performing in the Questors Studio where Sophie and I had performed together in showcases as teenagers. I’ve been directing, writing and teaching theatre ever since. I still run annual new-writing-based events for Macmillan Cancer Support, which since 2016 has been hosted by Waterstones Piccadilly, one of the venues where Green Ink Writers’ Gym runs courses and workshops. The choice to leave something I didn’t believe in let me find, and build, something I did. While it doesn’t bring my friend back, it does change things for others. *Daiyenu!*

Living in HaOlam HaBa

As much as I love freelance writing, teaching writing, studying writing, directing actors, teaching public

speaking and everything else a work day can mean, some days contain more of a natural sense of gratitude than others – as is the case in every life and job.

The concept of living as if the Messiah is coming, however literally or not one takes that, is a metaphor I have a lot of

time for. In fact, time is exactly what this helps us use and live in. If you’re having a bad day, or not enjoying something the day contains, time drags the more you fail to fill it. On the other hand, if you imagine that day to be the only day you can complete that paragraph, discuss that monologue, communicate that concept, then that rediscovery of urgency and vitality shakes you out of boredom and frustration and into empowered action.

Just as the imminent arrival of a friend or family member makes for more efficient house-tidying, such thinking allows me to write, teach or direct as well and fully as I possibly can, at the times I feel least able. You do and

give your best when you feel urgency or limitation, not when you feel time is infinite or nobody’s watching. If I treat the most difficult lessons, rehearsals and paragraphs like they’re the last, I get what I need to across. Then, of course, I’m delighted to find there will actually be another opportunity – time to go over what I’ve already covered, another day to wait for the coming of the Messiah.

Midrashim

Above all, I’m grateful to have been brought up in a religion that understands the importance of stories. I’m sure I would not have found so much pleasure and meaning in three years of studying English literature, or the five years I’m now taking to explore my novel and learn and teach the fiction of others, if I believed literal were the only kind of truth.

Exploring the metaphor doesn’t preclude literal truth, merely that things needn’t have happened for us to see the importance of their metaphorical meaning. If the stories are literally true that’s great; if not – or if we read them as more besides literally true – that’s even greater.

*Rachel Knightley teaches communication and performance for all ages and all professions. Her next short story, **Before I Walked Away**, is published in August 2018 in the anthology **Uncertainties III**, available from **Swan River Press**.*

www.rachelknightley.com

www.greeninkwritersgym.com



“You do and give your best when you feel urgency or limitation, not when you feel time is infinite or nobody’s watching.”

A SWEET SINGER IN ISRAEL

by Derek Reid, Jewish Folklorist

Such was the epithet given King David, psalmist, poet, songwriter and one time giant-killer. My Hebrew name is also David. As to the shepherd in me, I collect people around me when I'm talking about my work as a Jewish folklorist.

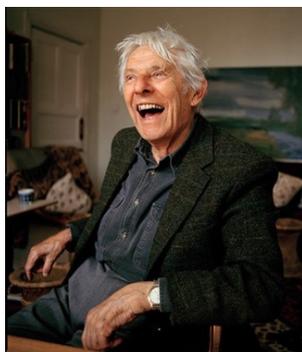
I cannot hope to describe to you the illumination that inspiration is and I cannot, nor will not suggest that the moment of inspiration is euphoric or, indeed, the visitation of a divinely given gift. I'm a Jewish poet so, yes, there are still times that I converse with the Almighty – in a one-sided conversation, mainly to complain.

At times, this is seen as particularly amusing by my wife. That usually occurs when I'm in the semi-sleep half-life that stirs as the dawn is breaking and my mind is open to ideas. I will wake in a rush as a wonderful line has rung an alarm long before the clock calls me. I write the line down. I settle into rest once more and suddenly my thoughts churn out a beautiful follow-up line and I begin a time when my head and body move between settling down, unsatisfied, on the pillow and starting up sharply, grabbing pen and paper, waiting for the next line, which doesn't come easily either at that moment. Only to arrive as I give up trying and attempt to rest again. During this comedy routine my wife is laughing and I am expressing my frustration to the Almighty, with comments like "Do you really have to do this to me!" or "Do me a favour!" or even, "Can't you dictate this to me as a chunk!" All the time I note my wife and the Eternal are laughing their heads off. One thing I am never allowed to even think of is throwing down my pen and saying, "That's it, I'm finished with you!" because despite everything, I want the wonderful feeling that creativity gives.

There's the surge of image and mental power that feels like you are an instrument to something else. Those episodes when the lines are flashing through your head and your hand is moving to write them down at speed - on these rare occasions this poet, at

least, feels he is the vehicle of a possessive force outside and beyond his control. When the last full stop falls into place and you are no longer feeling full of an electric charge, you can sit back, relax, taking in what you have created, after which, for several hours, everything else seems so ordinary.

Have I met any of literature's known names? Yes. Aged 16, I sent a collection of juvenilia to Faber's. A few weeks later, I was asked to call in and pick up my manuscript. On the day, whilst I waited in the reception area at their offices, at that time in Russell Square, I was amused by the appearance of a large black and white Moggy. The cat was nuzzling my hand, when someone spoke to me, and a pinched, nasal voice, with a New England accent, addressed itself to me. "You must be a poet, young man. Morgan likes poets. He has that incredible sense." I had been befriended by THE Cat Morgan! I turned and looked up into the aging face of T.S. Eliot. I was lost for words. He died six months later.



Dr Dannie Abse 1923-2014

Photo: Amit Lennon

Whilst looking for a job as a teenager, I sought the assistance of the, then, Jewish Board of Guardians and met Mr Simon Dom. Having exchanged views, he asked me to hold on a moment. "Derek" he said "I'm just going to phone a friend who might be able to help you." He dialled and

asked the voice that answered if it could spare the time to talk with a young hopeful. The voice at the other end said "I'll be right over". I spent the whole afternoon in the company of Dannie Abse. We talked about the poets of the twentieth century, of his teacher, Edmund Blunt, Rilke, Sassoon. And that afternoon Dr Dannie Abse bought me a salt beef lunch at a small cafe off Fitzrovia's Charlotte Street.

Probably of the greatest impact was the twenty years of a close working friendship, from November

1962 until January 1983, when he died, with the poet I call 'The Rav' and of whom I have a treasury of heart-warming memories. I was a member of the East London Arts Magazine group when I first met the great Avraham Nachum Stencl, the Yiddish Poet Laureate of The East End. With his publication *Loshn und Lebn*, he reached around the globe. He had known my zaider, the traditional storyteller, Raphael Masidlover. He had known Booba Annie. He'd known my mother Sylvie when she was a young Yiddish singer. Stencl came one November evening to talk to the group about the history of Jewish poetry and, in particular, his own genre of Yiddish poetry. He began in a very broken English. After about fifteen minutes he stopped and was trying to find a phrase in English to colour an expression. I heard him try a variety of words in Yiddish so that he could translate the poetic emotion and continue. At the moment he paused, I broke in and threw at him both the Yiddish word he wanted and its English translation. He looked questioningly at me smiled and asked "Du bist a Yid?" A simple "Yo!" was my answer.

"Du farshteyn vos ich meynen" You understand what I mean?

"Du farshteyn Iddish?". He always clipped the 'Y' off the word. He smiled knowingly at me again and continued his subject. I had followed his narrative, not realising that I was the only other person present who totally understood what he had said. He was now waiting for me to translate what he had spoken in Yiddish into English. He had done a backward somersault in language and taken me with him. I had understood every word. It was for me now to tell the rest of his audience what he had said. I had not noticed the change in language, and that is how twenty years of working friendship began.

Stencl's calibre as a creator of images can be judged by the fact that the great German author, Thomas Mann, pushed his publishers to print Stencl's first two collections 'The Black Cat' and 'Fisher folk'. He once showed me a printer's block of a photograph taken in Vienna when he was there as a young man. It was a shot of a trio of men, a threesome all of

whom I recognised at once. Stencl himself was the middle one of the group. On his right was Chaim Nachman Bialik, on his left the laughing face of Shaul Tchernikowsky. Here was my friend in company with the two individuals who, to this day, are regarded as the fathers of modern Hebrew poetry.



Chaim Bialik 1873-1934

So at the last we come to it. What element of the soul creates a Jewish poet, speaking for a people, to that people, of that people? He writes in a variety of the Jewish languages and tongues outside that culture. Is it creating a piece of revolutionary theology like the Haggadah? Or is it just the sheer pleasure I get as a storyteller, the storyteller who puts his own stamp on stories of the Bible and the multitude of legends in the Midrash?

Looking back on the twentieth century, mindful of all the Jewish writers who have come to the fore, there are two poems that I beg you always to remember, two pieces written continents apart during the 1960s, which our younger generation is already forgetting. The first is by a non-Jew, but a non-Jew whose poem on a Jewish subject arrested the attention of the world. I'm talking about the poem called 'Babi Yar', written by the Soviet poet, the late Yevgeny Yevtushenko. It describes the ravine in which Russia's legendary evil witch lived and was the scene of one of the largest massacres of Jewish people during the second world war. The second which talks of Jewish tears, but tears of joy, was written in 1967, a memorial to those who died fighting in the Six Day War and those whose fought and survived. Entitled 'And The Paratroopers Wept' in some collections and in others 'The Paratroopers are Crying', it is a poem by Israel's Chaim Hefer, which deals with the troops who captured the Temple mount and how they felt when they realised that they had brought the Messianic age, perhaps, nearer.

**David Filer and Family
wish the Ealing community
a Healthy and Happy New Year.**

**I wish all my friends in Ealing
a very Healthy and
Happy New Year**

Jill Moss

The Executive and Board of Management wish

**Rabbi Hershi and Rebbetzen Zelda Vogel
and their family**

A Happy and Healthy New Year

Dawn Shestopal

**Wishes all members
of the Community
a Healthy and
Happy New Year**

**KEEP UP THE
GOOD WORK**

JOAN AND TONY HITMAN

**Michael and Clive Lawton
and their families**

**Wish all members of
Ealing Synagogue a
Happy New Year and
well over the Fast**

Sybil and Peter Sabel

**with Juliette and Russell Franks,
William and Imogen
And Natasha & Sam**

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

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

**Dorothy Kochan
With David,
Sukey and the
Girls from New York**

Marianne and Ray Temple

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

**A Happy and Healthy New Year
to all at
Ealing Synagogue**

Ann and John Curtis

Ron and Joyce Frankal

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

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

Gail Sackloff

**Mike and Marion Gettleson
and Mark**

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

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

**Michael and Helen Mars
and Family**

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

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

Judy Dembo

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

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

**Daniela Bland
Marian and Edward Cohen
Rodney Coleman
Ros Eger
Daphne Gerlis and Family
Jackie and Brian Glicksman
Peter Halpern
Ralph Hayman
Kate and Stephen Hirst**

**Marianne Izen
Isabel Kosky with Ben, Dan and
Natasha and Libby and Talia
Diane Lukeman with Ruth and
Eli Hillman, Esmé and Leon
Penny and Basil Mann
Joan Michaels
Aviva and Robin Preston
Judith and Brian Robinson**

**Anthony Scott
Alison Shindler, Jo Glass and
Sam, Jessica and Ben James and
Dorian van Dellen
Anton van Dellen
Stefan and Kristina van Dellen
Helen Westbrook
Peter Young and Jael Reece**

CHATAN TORAH : OWEN GRAINGER



Owen was born in the middle of the war and lived in Hampstead until 1952, and then in Kensington. He was sent to boarding school at the age of 9 and went to Brighton College in 1957.

He qualified as a Valuer and Surveyor in 1967 and worked for a variety of high profile property companies before setting up his own professional practice 40 years ago. He also lectured in valuation. Always an advocate for small independent firms, Owen has taken an active part in the RICS and served as branch chairman of its predecessor. After more than 20 years, last year he retired from the Council of the Independent Surveyors and Valuers Association and was awarded Honorary life membership. He served as an independent panel member of HS2's Exceptional Hardship and Need to Sell Schemes, retiring in 2017.

He first met his future wife, Rosemary, in Westgate in the late 1940's and was reintroduced to her at a mutual relation's Bar Mitzvah when a teenager. Again, they lost touch but met again in 1969 and were married two years later at New West End Synagogue. They moved to Chiswick in 1977 and discovered Ealing Synagogue because New West End did not have a cheder.

Owen has served on the Board of Management and was one of the founders of the Klub 1 youth group, but he is now a regular minyan man, when he is not at his country cottage. He enjoys going to Chichester Theatre and Sunday car boot sales, as well as clay pigeon shooting.

Owen and Rosemary have delighted in watching their five grandchildren grow up and are looking forward to the Bar Mitzvah of their eldest grandson at the end of this year.

One day, Owen will retire but he has no plans to decommission his bowler hat!

CHATAN BERESHIT : FRAZER PRAAG



Frazer is one of the newer members of Ealing Synagogue.

He was born in Bethnal Green in 1965 to a family of kosher butchers who migrated from Russia, Poland and the Netherlands.

His great grandfather was instrumental as treasurer for the Federation of Synagogues in the purchase of Rainham cemetery.

Frazer has worked in finance for 17 years, including being a bank manager for Lloyds. He decided to change careers to work in operations, and is now presently managing logistical strategy along with Health and Safety for a plumbing merchants group.

He married Shelley, daughter of Eileen and Malcolm Brookes z"l in June 2016 and is now the proud father of 3 young men, 2 young ladies and a gorgeous granddaughter.

Having been warmly welcomed in to Ealing Synagogue by Rabbi Vogel and the community, Frazer is honoured to be Chatan Bereshit this year.

שמחת

EISHET CHAYIL : ROSEMARY GRAINGER



Rosemary Grainger is a long-time member of Ealing Synagogue. Born in Lytham St Anne's during the war, her parents returned to London in 1946 where they bought a house in Wembley. Rosemary attended Preston Manor Grammar School and afterwards completed an intensive secretarial and book-keeping course.

In 1969, Rosemary and Owen "reconnected" and married in 1971, moving to Chiswick in 1977 with their two children, Paul and Alison. It is shortly afterwards that they joined Ealing Synagogue so that the children could attend Cheder. Rosemary was a homemaker and Owen started his conveyancing practice in Chiswick in 1979. Rosemary helped him in the office with the

administration and together they have built the practice into the successful firm it is today, with Owen still running it. When the children started school, she also took on some part-time secretarial work.

Rosemary was a member of the Aviv group and WIZO and has been a member of the Ladies Guild for many years. On the Kiddush rota, she is also on the Community Cares committee where she is at her happiest when helping to cook and provide the community lunches. As a member of the League of Jewish Women, she is on the Executive Committee of the Stanmore branch.

Her hobbies include making patchwork quilts, reading, films, theatre and music and, of course, being part of Ealing Synagogue's Israeli dance group. She has recently taken up bridge and finds it runs a close second to her first love, sewing.

Rosemary says she and Owen have been most fortunate in having both their children living in London and they play a close part in the lives of their five grandchildren - their pride and joy.

IN THE CALENDAR

Sunday 14 October "Fake News"

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

Community Lunches 2018 :12.30 pm

Thursday 27 September

Thursday 8 November

Thursday 6 December

Contact Alison Shindler if you would like attend

Sunday 2 December 2018

1st Night Chanukah

Morning: Shacharit, Breakfast and Shiur by Rabbi Dr Raphael Zarum.

Afternoon: Entertainment by Alonim Israeli Dance Group.

High tea and candle lighting.

More details to follow.

Civic Shabbat 2018 (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.

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 2018/5779

EREV ROSH HASHANAH

Sunday 9 September

Shacharit inc. Selichot	8.00 am
Yom Tov begins	7.15 pm
Mincha/Maariv	7.00 pm

ROSH HASHANAH 1ST DAY

Monday 10 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	5.45 pm
Mincha and Maariv	6.25 pm
2nd Day Yom Tov	7.21 pm

ROSH HASHANAH 2ND DAY

Tuesday 11 September

Shacharit	8.30 am
Reading of the Torah	10.10 am
Rabbi's Sermon	11.00 am
Blowing of the Shofar	11.15 am
Children's Service	11.30 am
Musaf	11.30 am
Communal Lunch	
Mincha	
Yom Tov ends	7.18 pm

FAST OF GEDALIA

Wednesday 12 September

Fast begins	4.47 am
Fast ends	8.04 pm

Friday 14 September

Shabbat begins	7.03 pm
Mincha/ Kabbalat Shabbat	7.00 pm

SHABBAT SHUVA

Shabbat 15 September

Shacharit	9.30 am
Shabbat ends	8.03 pm

EREV YOM KIPPUR

Tuesday 18 September

Mincha	2.00 pm
Fast begins	6.54 pm
Kol Nidre	7.00 pm

YOM KIPPUR

Wednesday 19 September

Shacharit	9.45 am
Reading of the Torah	12.15 pm
Rabbi's Sermon	12.30 pm
Yizkor	1.00 pm
Children's Service	1.00 pm
Musaf	2.00 pm
Mincha	4.20 pm
Neilah	6.20 pm
Fast ends	7.53 pm

Friday 21 September

Shabbat begins	6.47 pm
Mincha/ Kabbalat Shabbat	6.45 pm

Shabbat 22 September

Shacharit	9.30 am
Shabbat ends	7.46 pm

EREV SUCCOT

Sunday 23 September

Shacharit	8.40 am
Yom Tov begins	6.42 pm
Mincha/Maariv	6.30 pm

SUCCOT 1ST DAY

Monday 24 September

Shacharit	9.30 am
Mincha/Maariv	7.30 pm
2nd Day Yom Tov begins	7.41 pm

SUCCOT 2ND DAY

Tuesday 25 September

Shacharit	9.30 am
Mincha/Maariv	7.00 pm
Yom Tov ends	7.39 pm

Friday 28 September

Shabbat begins	6.31 pm
Mincha/ Kabbalat Shabbat	6.15 pm

SHABBAT CHOL HAMOED SUCCOT

Shabbat 29 September

Shacharit	9.30 am
Shabbat ends	7.30 pm

HASHANAH RABBAH

Sunday 30 September

Shacharit/Hoshanas	8.00 am
Yom Tov begins	6.26 pm
Mincha/Maariv	6.15 pm

SHEMINI ATZERET

Monday 1 October

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

**Reception to honour
Chatanim and Eshet Chayil**

SIMCHAT TORAH

Tuesday 2 October

Shacharit followed by Hakofot	9.30 am
Mincha/Maariv	7.00 pm
Yom Tov ends	7.23 pm

Friday 5 October

Shabbat begins	6.15 pm
Mincha/ Kabbalat Shabbat	6.00 pm

SHABBAT BERESHIT

Shabbat 6 October

Shacharit	9.30 am
Shabbat ends	7.14 pm

Sunday 7 October

Shacharit	8.40 am
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Ealing
Synagogue

