

The New Ealing Review

Rosh Hashana 2011/5772





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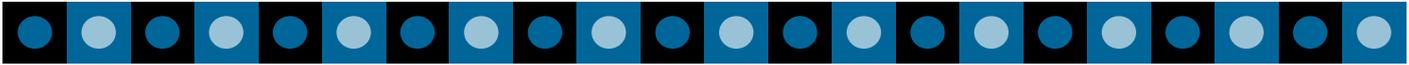
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Editorial

Putting together “The New Ealing Review” is a labour of love. For this edition, the Editorial Committee met soon after Pesach to brain-storm ideas, suggesting people to approach for articles, photographs, travelogues, anecdotes and other words of wisdom. The task is becoming more and more difficult as the number of people we approach is dwindling. And to get people to submit their contribution on time is indeed a challenge. It must have something to do with Jewish timing. More often than not, articles appear in the magazine which were not even mentioned at the meeting.

Each committee member has their role - Ella commissions the articles, Ben does an interview, Helen and Marianne (Izen) do the proof-reading and editing and Marianne (Temple), with some much needed professional advice from Ben, assembles them into the issue that you have just started to read.

For this Rosh Hashana edition, it was decided to include advertisements as a means of fund-raising for the shul and, of course, to cover the costs of producing a bi-annual magazine, something that not many other synagogues do. We hope this will be a feature in future Rosh Hashana issues.

Please do not wait to be asked to contribute an article for the magazine. If you have anything that you would like to share with the community, don't be shy!

We hope you will enjoy reading this issue.

*Wishing you and your families
Shana Tova v'Metukah—a Happy, Healthy and Sweet New Year.*

The Magazine Committee (in alphabetical order)
Marianne Izen, Ben Kosky, Ella Marks, Helen Mars, Marianne Temple



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office of the
CHIEF RABBI

CHIEF RABBI'S ROSH HASHANA MESSAGE

"Penitence, prayer and charity avert the evil decree." We say those words at one of the climaxes of our worship on Rosh Hashana and Yom Kippur. For centuries our ancestors said those words, knowing what each of them means.

Penitence defines our relationship with ourselves. *Prayer* is part of our relationship with G-d. *Charity* is about our relationship with other people. We still know what it is to be penitent. We fall short, make mistakes, and seek forgiveness. And we know what it is to be charitable. We remain a generous community, giving out of all proportion to our numbers.

But for many, prayer has become difficult. They find it hard to connect to the synagogue service or to the prayers themselves. Too few people nowadays find prayer meaningful, especially on the High Holy Days when the prayers are long and complicated.

That is why, together with a wonderful team, I've undertaken a new project that I hope will make a difference. We've created a new Rosh Hashana machzor. Of course, in Judaism, the word "new" is relative. The Hebrew stays the same. But everything else is different: the translation, the introduction, the commentary, and the actual physical appearance of the machzor.

We think this is a first in Anglo-Jewish history. The siddur – familiarly known as "the Singer's" – has always been produced by Chief Rabbis, but not the machzor, "the Routledge". We felt the time had come for this to change. Prayer has to speak to us if it is to speak to G-d. We have to be able to understand it if we are to put into it our heart and soul.

In the translation, we've tried to bring out the poetry and power of the prayers. In the introduction, we explain the meaning and history of Rosh Hashana. In the commentary, we've provided not just explanation but also reflection on what these holy days mean for our lives. Eventually we hope to bring out machzorim for the other festivals as well.

Prayer matters. It's our conversation with G-d. Imagine having a relationship with your spouse, your child or your parent, in which you never speak to them. It can't be done. A relationship without words is almost a contradiction in terms. So it is with G-d.

When we converse with G-d – when we pray – we enter into a relationship with the Force that moves the universe, the Voice that spoke to our ancestors, the Power that shaped our history as a people, the Presence that still listens to our hopes and fears, giving us the courage to aspire and the strength to carry on.

Prayer makes a difference. It's our way of giving thanks for the good in our lives and of enlisting G-d's help as we wrestle with the bad. It's our regular reminder of the world beyond the self, of the ideals and aspirations of our people. When we pray we speak with the words of our ancestors, joining the great choral symphony of the Jewish people throughout the ages and the continents. True prayer, said from the heart, has the undiminished power to make us feel that "Though I walk through the valley of the shadow of death I will fear no evil for You are with me."

May we, this year, pray from the heart. May our prayers be answered, and may it be for you, your families, and the Jewish people, a good and sweet New Year.

Bebirkat ketivah vechatimah tovah,



Chief Rabbi Lord Sacks
Rosh Hashana 5772

HOME SWEET HOME!

By Rabbi Hershi Vogel



ver the summer holiday period children are not in school and parents

have to plan activities to keep them busy and entertained. I remember telling my mother, as a child, that when we went to school that is when she had her holiday.

Often families travel away from the comfort of their homes to a dwelling elsewhere. I wonder if this is really a holiday, after packing for all the family, schlepping the luggage, travelling miles, disrupting the children's routine and often changing time zones, getting used to a different house, coping with the stress of having left things behind and managing with less equipment. Do we really need this, all for a week or two away from home?

Why do we do it? What compels us to take a holiday elsewhere when we could easily stay at home and not worry about the stresses involved in getting away? We hope that we will have a good time, spend quality time together and have fond memories to share. We know that it is only temporary and before long we will be back home in our own comfort zone.

The concept of the ephemeral allows us to experience things on a different level. We can take that extra step; do something we wouldn't typically do, specifically because we know that it is not a permanent commitment. Sometimes the "temporary" experience reminds us of what is really important.

The Festival of Sukkot does just that. G-d instructed the Jewish people to assemble booths. "You shall live in booths seven days." So we dwell in a temporary abode under the stars, almost completely exposed to the elements. It can be cold, wet and uncomfortable, but we know that it's only for a week. And specifically because of that, it becomes fun, an adventure and a once-in-a-year experience. It creates fond memories of a shared family experience. It is fun because a week later we are back in our warm houses.

But the holiday of Sukkot is not simply a fun adventure of eating outdoors. It is a Festival that is intended to teach us that we are all the same at our core; we all have a soul, a part of our Creator Himself.

On Sukkot we leave the place that has our unique stamp, our home that defines us. We leave the homes that we have bought, rented, or borrowed, that are big or small or beautiful. And for one week we are all the same, we are all in the same outdoors, experiencing the same weather, under the same stars. The week of Sukkot teaches us that amidst all of our other differences, we have a likeness, a bond that ties us together.

But to merely focus on our similarities is not enough, because no matter how much we try, we can't ignore what differentiates us. This is where the other lesson of Sukkot comes in. We have to celebrate our differences rather than regarding them as barriers that separate us. And so we have the commandment of the lulav and etrog, the "Four Kinds". We are taught that these four plant species represent four different types of people. The myrtle twigs have a pleasant aroma but no taste representing individuals who perform good deeds but do not have Torah knowledge. The palm branch yields tasty fruit but has no smell representing one who is knowledgeable in Torah but does not do good deeds. The citron has both a good smell and taste. This represents individuals who have both Torah learning and good deeds and the willow has neither, representing one who has no Torah knowledge or good deeds. Yet all must combine together to be complete. We therefore hold the four together when fulfilling this Mitzvah and we shake them, in all six directions, each time returning to our heart. G-d says "Let them all bond together in one bundle and atone for each other."

Sukkot teaches us that despite our differences, we are all one people and amongst all of our differences, in our hearts of hearts, we have a very strong similarity.

But Sukkot doesn't end when we leave the sukkah; just the opposite. Immediately following the week-long festival of Sukkot is the festival of Simchat Torah. We're now back in our own domain, back in our own individual space, where our differences from others are most obvious. Yet we celebrate and dance and embrace our Torah together; we continue to celebrate our unity. Now we need to bring it back into our personal lives.

May the New Year bring only good in all aspects of your life and may the temporary special occasions and experiences enhance and make you appreciate your life all the more.

CHAPLAINCY—THERE FOR JEWISH STUDENTS

During Succot there is a tradition to invite 'special' guests into one's Sukkah called Ushpizin - (Aramaic אֲשֻׁפִּיזִין 'guests'). The source for the concept can be found in the Zohar: When a person sits in their Sukkah the Shechina - G-d's Divine Presence - spreads its wings over it and Abraham together with Isaac, Jacob, Joseph, Moses, Aaron and King David dwell together with them.

The idea of Ushpizin is a significant reminder of our leaving behind the security of our permanent dwellings and living in temporary 'booths'. Equally we are powerfully reminded of the enormous importance of welcoming guests to share the joy of the festivals with us. Both of these ideas resonate particularly strongly at this time of year with the work of Chaplaincy on University campuses across the country.

For thousands of young Jews, leaving home (often for the first time) to live on campus is both exciting and stressful. Sadly, feelings of loneliness and home-sickness are all too common but thankfully they do have someone to turn to, their local Chaplaincy couple whose sole purpose is to be there for Jewish students, whatever their need.



They provide support and strength for all. They can be a listening ear, a friend and advisor, a teacher and a shoulder to cry on - for literally thousands of Jewish students everywhere in the UK from Glasgow down to Brighton. And of course at this time of year Chaplains also become the focal point for Succot celebrations, with hundreds of students joining them for hospitality in the Succah.

The importance of the seemingly simple act of home hospitality cannot be underestimated. As the Chief Rabbi Lord Sacks wrote "Over the course of an academic year thousands of Jewish students experience a Friday night Shabbat meal in the home of their Chaplain. This often acts as a lifeline – keeping their Jewish affiliation alive in an environment in which it would otherwise die."

Sadly, the 'environment' that the Chief Rabbi refers to is one that also includes rising anti-Israel and anti-Semitic activity on campus, making many Jewish students feel uneasy and apprehensive. Again, our Chaplains are there to support them and act as the official mouthpiece to the university authorities in representing the needs of Jewish students.

For over 40 years Chaplaincy has been there for Jewish students. To all who support us – thank you for making our vital work possible.

If you, your children or grandchildren are at University and especially if they are just about to start, please get in touch at www.myChaplaincy.co.uk or call **020 8343 5678**.

Shana tova.
Ian Kamiel
Chief Executive, University Jewish Chaplaincy

ARE GIRAFFES KOSHER?

By Jessica Shindler-Glass, Bat Mitzvah

THE RULES OF KASHRUT

The rules of kashrut are set out in the book of Vayikra in the sidra of Shemini. They explain which mammals, birds and fish are permitted to be eaten, according to Jewish law.

As it says in chapter 11,

הָאֲרָץ עַל אֲשֶׁר הִבְהִמָּה מִכָּל תַּאֲכִלֹּי אֲשֶׁר הֵחִיָּה זֹאת

This translates as “*these are the creatures that you may eat from among all the animals that are upon the earth*”. It continues “*everything among the animals that has a split hoof which is completely split into two and brings up its cud that you may eat*”.

Next, the text talks about animals that live in water; we learn that everything that has fins and scales is acceptable. In fact all fish with scales have fins; this is quite useful to know, as when a fish is out of water it is not always easy to tell if it has fins. I caught a huge catfish in Tanzania and its fins were plain to see but as it had no scales we weren't able to make the most of my impressive catch.

When it comes to birds, unlike animals and fish, there are not clear-cut general rules set out in the Torah that cover all birds. Twenty-two birds that are not kosher are listed. These include the “neshet”, which is an eagle and “bas hayaana”, the ostrich. This would imply that all birds not on the list are kosher. However, as Jews became widely dispersed around the globe, the exact identity of these twenty-two birds became doubtful and disputed.

Our rabbis have guarded against errors being made by being extremely cautious in decisions about the laws of what is and isn't kosher. As a result of this, the number of birds that we eat is in fact very limited. Sam's favourite bird, the African golden weaver, could not appear on my plate and I'll never taste penguin soup on a Friday night!

HOW DO WE PREPARE A KOSHER MAMMAL OR BIRD?

For an animal to be fit for eating it must be killed in a particular way, so that as much blood leaves the body as possible; the animal should die instantaneously. It must be killed by a trained ritual slaughterer, with a sharpened knife called a *challef*, to sever the jugular vein with one stroke. The knife is sharp on both sides so that the animal can't be struck with a blunt edge,

frightening it by mistake.

This brings me to my particular interest – giraffes. Jews do not eat giraffes and I wanted to investigate the reasons for this.

First of all we need to ask, are giraffes kosher? They certainly have a split hoof and chew the cud. There is an exciting theory regarding the “tachash”, the creature whose skin was used to decorate the Mishkan: this was the portable temple used by the Jews after leaving Egypt before settling in Canaan. According to certain traditions, the tachash was large, kosher, non-domesticated, possessed beautiful skin, and, most intriguingly of all, “it possessed a single horn in the centre of its forehead”. Some suggest that this single horn on its forehead was in addition to two other horns on the back of its head. This description would match the reticulated giraffe.

The next question concerns the method of kosher slaughter and whether this can be applied to the giraffe. This is called “shechting”. As I have already explained, an animal has to be killed with one cut to the jugular vein, which is found in the neck. This is called the *makom shechitah* – or place of kosher slaughter.

There is a popular myth that, although giraffes are kosher, we don't know where to slaughter them. In most animals, one does not think about how to define the neck, because it is a relatively small area. For a pigeon, the valid region is a few inches long; for a cow, over 12 inches; and for a giraffe, over seven feet. A Kashrut expert once joked that “anyone who does not know where to shecht a giraffe either knows nothing about the laws of shechitah or could not hit the side of a barn with a baseball.”

SO, WHY DON'T JEWS EAT GIRAFFES TODAY?

Restraining a giraffe for slaughter would be practically impossible, since giraffes, with their soup-plate-sized hooves, can kill a lion with one kick from their powerful front legs and an adult male has an average mass of 1200kg. This would make them very, very expensive. It has been suggested that a giraffe would cost about six and a half thousand pounds per kilo.

So, just imagine how expensive a kosher giraffe would be!

WISHING THE EALING COMMUNITY
A HAPPY AND HEALTHY NEW YEAR
AND WELL OVER THE FAST

FILER AND TCHIPROUT FAMILIES

OUTGOING CHAIRMAN'S RETROSPECTIVE

By Robin Preston



I became chairman of our shul in 2004 and I can lay claim to being the first official chairman of Ealing Synagogue. A couple of years earlier the Board had decided to opt for the five person executive arrangement, which created the new posts of chairman and vice-chairman to join the existing two wardens and financial representative. But nobody was prepared to be chairman. The vice-chairman was Dorothy Kochan but she could not be the chairman because the US byelaws stipulate that the chairman must be male. (When will the US ditch this antiquated rule?) However, in practical terms, Dorothy became the chairman and finessed the US byelaw in the process.

So what has happened in the last seven years? Quite a lot - a new shul, a new Sefer Torah, a website, new services, parties, tours and more. Although we have lost about a third of our members in the last seven years, the level of activity has, if anything, increased.

A constant feature has been the project to rationalise our buildings, driven by the need to meet new Health and Safety regulations and reduce the heavy maintenance costs of the old shul building. The project was already underway when I started and I resolved to see it through to a successful outcome, little realising how long it was going to take. We were looking at broad options then, including moving to a new site. The new site options were soon dropped because there were no suitable sites available. A feasibility study showed that a new building could be built, financed by a block of flats on the front half of the site. Architects were appointed, plans developed and we applied for planning permission. Some thought the new building was too small and Ealing Council raised objections about some aspects of the flats. Protracted negotiations ensued and Ealing's objections were overcome but, to our great frustration, planning was refused because they had changed their affordable housing policy. Shortly afterwards the property market collapsed, undermining the viability of the development. For a while it looked as if we would have to abandon the whole project but eventually it was decided to

re-develop the community hall. We now have a brand new shul, far more suited to our diminished numbers and fully wheelchair accessible. We also have a refurbished hall, new toilets and cloakroom, a decent-sized office and the biggest shul kitchen in the known universe.

I am surprised how quickly I have got used to the new shul. It inevitably lacks some of the grandeur of the old shul but it is very comfortable – perhaps too comfortable, as I have noticed a few attendees nodding off.

A notable event was the acquisition of a new Sefer Torah. As far as I know, this was the first time Ealing has had a brand new Sefer Torah. The enterprise started when a couple of legacies were left to the shul and Rabbi Vogel suggested that they be used to start a Sefer Torah fund. A Sefer Torah committee, led by Malcolm Brookes, made all the arrangements and raised the rest of the money, the bulk of it from members of the community. The

last few letters were written in a joyful ceremony in the hall, attended by the Mayor of Ealing and representatives of other faiths. The Sefer Torah was paraded up and down Grange Road before being greeted by the other Sifrei Torah.

It is worth briefly mentioning some other changes and events. Technology has been used to improve communications. Aviva Preston started it by sending out a more-or-less weekly email and we now have a website and a weekly e-newsletter, ably managed by Marianne Temple.

Despite our diminishing numbers, we have added to our services. Thanks to Neil Shestopal, Shacharit is now held, in addition, on Rosh Chodesh.

AJR, The Association of Jewish Refugees, hold meetings on the first Tuesday of every month.

The outstanding social event was the 90th Anniversary Dinner attended by the Chief Rabbi and many former members and old friends. I also recall a Mad Hatter's Tea Party fashion show and a trip along the Thames. Further afield, members joined Aviva Preston's Jewish Heritage Tours to China, Jerusalem and Morocco.

All in all, not bad for a small community.

"All in all, not bad for a small community."

INCOMING CHAIRMAN'S OUTLOOK

By Stephen Hirst



A New Year, a new building and the Synagogue finds itself with a new Chairman. I do feel the honour of “the call”, if apprehensively so.

By way of preparation for this piece I looked through recent Rosh Hashana editions of our magazine. They give a real insight into the ninety plus years of our community. They make me aware of the tradition of hard work and communal activity, which I must do my best to maintain. I was especially moved by the picture of Jack Lukeman z”l in the edition of Rosh Hashana 2010, Jack who did so much for the magazine and, of course, the community in general.

We have been through some difficult times in recent years. We miss so many loyal and respected members, in addition to Jack. We have had to come to terms with our changed demographics and face up to the loss of our much loved Synagogue building. This last comes very hard, even to new members such as Kate and me, who have been part of the Ealing Jewish community for only twenty-eight years.

Nobody can fail to be aware of the renewed sense of purpose and enthusiasm the project has given us.

However, how lucky I am to find myself Chairman just as our new synagogue opens. What a triumph the building seems to be already. Not only is it a joy to see back in shul members who could not manage the old building but also to sense the *kavana* of prayer the building promotes. Nobody can fail to be aware of the renewed sense of purpose and enthusiasm the project has given us.

I am a tyro in post, grateful for the training and support already given by my predecessor, Robin, and executive colleagues. I do look forward to seeing you all in the coming year and hope you will forgive in advance any inadequacies of this beginner.

Wishing you all Happy New Year.

Stephen Hirst

EDUCATING FOR LIFE—BRITISH ORT TURNS 90

This year marks the 90th Anniversary of British ORT, the Jewish vocational and skills charity. Established in 1921 by refugees fleeing the Russian Revolution, British ORT continues to work, then as now, to support vulnerable communities in gaining the skills they need to survive and adapt to changing economic circumstances.

Today, ORT works in over 56 countries across the globe, helping over 250,000 people annually to gain the skills they need to find employment, and so support themselves, their families and their communities. From India's Bnei Menashe, to the rocket-hit schools of the upper Negev, across the Former Soviet Union and in the Developing world, ORT is helping to turn around the lives of those for whom education will make the difference between a prosperous future, and a lifelong struggle.

British ORT supports this work through fund- and awareness-raising. Its range of events attract many important speakers. In 1930, at a dinner hosted by the then Lord Rothschild, Albert Einstein revealed to the world for the first time his 'Theory of Relativity'. In more recent years, business leaders have chosen its annual Business Breakfast to reveal their thoughts about the central issues affecting the economy.

British ORT is not purely a fund-raising organization, however. When the need arose, as it did for our people in the mid-1930s, British ORT acted as a leader to ensure help to those it could reach. Over 100 students and teachers from the ORT Technical School in Berlin were transferred, in the dying days of August 1939, from Nazi Germany to continue their training in Leeds. Following the war, British ORT supported refugees from the British sector, including survivors of Belsen, to retrain and rebuild their lives. Today, the need may not be as great, but British ORT is still helping Jewish students in the UK through mentoring and careers guidance, to fight their way through the economic storm.

British ORT is marking its 90th year by remembering its past, and strengthening its resolve for the future. In the years to come, wherever its skills and expertise can best be utilised, it will aim to continue '***Educating for Life***'. If you, like us, believe that teaching a man to fish is better by far than feeding him for just one day, we hope that you will join us as we face the challenges ahead.

To find out more about British ORT, our history and current projects, or to make a donation, visit the British ORT website at www.britishort.org.



WHY BELONG TO THE UNITED SYNAGOGUE?

By Jeremy Jacobs, Chief Executive, United Synagogue

The chances are that if you're reading this, you're a member of the United Synagogue. You are in good company; there are over 25,000 families who belong to one of the 62 local communities that make up the UK's largest Jewish communal organisation. Despite gloomy predictions about the fate of the Jewish population overall there is every reason to believe that, against that trend, the future holds a growing membership of the US. Why?

At a time when more and more people are not content to take decisions on the basis that "that's what we've always done" any membership organisation has to be able to articulate what it stands for. In the case of the US I believe that this can be done in a way that resonates strongly with our community: we are an authentic, inclusive and modern community built upon Jewish living, learning and caring.

In a nutshell, we represent thousands of years of authentic tradition, scholarship and practice made available in a modern way to any Jew - no matter what their level of observance. To be sure, we are not merely talking about the routine of shul services (something which for many is one of the least accessible parts of their Judaism). Rather we are talking about the incredible richness that exists within 21st Century Jewish life as part of a vibrant and varied community.

When we talk about 'living, learning and caring' we are talking about the foundation stones of what it is to be a Jew. For example, our Living and Learning programmes, which are just beginning to be felt by our members, are generating hugely positive feedback. Take the Tribe Kosher Apprentice initiative. This competition, which ran at a number of Jewish primary schools, saw pupils from Year 6 competing to create a new kosher product ideal for the kosher nosh guide. The project was integrated into a number of different classes as the teams came up with ideas for their products and spent time creating and designing the branding, packaging and promotional materials. Once the products were ready and presentations prepared, each school had a final where teams pitched their products in front of a panel of judges with backgrounds in Marketing, Kashrut and working with children. Marks were based on originality, nutritional content, design and marketing of the product, and presentation skills.

The point of this programme was not just about engaging with our kids. It was not just about

educating them in kosher cooking. And it was not just about asking them to consider whether food is kosher when they go shopping. It was also about enthusing them about the Tribe Programmes, encouraging them to participate in the range of activities that follow on from this in our Shuls through their teenage years, their Israel experiences, their campus activities, and eventually participating in community life through Tribe Community Membership and ultimately full membership and participation in the United Synagogue. This is just one example of how creatively presenting what we stand for powerfully engages our membership. There is so much more we are doing now and planning for the future – across all ages.

With younger people still in mind we have seen a significant growth in the number of kids registering for our Summer Schemes, our Summer Camps are bulging at the seams and our first Summer Tour in Israel has been astonishingly successful. This, along with the MiniGap programme which we laid on for pre-university students, shows that our presence in Israel is becoming significant.

Outside the confines of youth, this year has seen the development of a growing number of programmes such as The Tishri and Pesach guides which were widely applauded, the You & US website which has been greatly appreciated and an ever more effective network of US Community Cares activity which represents one of the hidden gems in the whole of the Anglo-Jewish community. With over 1000 volunteers coordinated both centrally and at a local level every single US family should feel proud of belonging to a community where the practical application of the Jewish value of caring for each other is so incredibly strong.

As Chief Executive of the organisation I am, not surprisingly, passionate about what it stands for. My belief is that the hard work that is being put into developing the US by its professionals and volunteers will bring about a proud, strong and numerous membership well into the future. My team and I look forward to continuing this vital work for British Jewry, ultimately to ensure that we retain our traditions and values, grow in our Jewish lives, and ensure that our grandchildren remain Jewish.

May I wish you all a wonderful, healthy and peaceful New Year.



JUDAISM AND THE PROFIT MOTIVE: HOW COMPATIBLE ARE THEY?

By the JABE Team

This year Britain was rocked by a scandal which led to the closure of Britain's largest newspaper, brought a media empire to its knees, resulted in the resignation of the Commissioner of the Metropolitan Police and reverberated into the highest echelons of government and politics. The News of the World hacking scandal epitomised business at its worst, with the desire for profit overriding all sense of ethics and integrity.

What lessons can we, as Jews, draw from the hacking scandal?

The Rabbis understood that the desire for wealth and financial success is so strong that it can dominate us unless controls are put into place. On the other hand, Judaism recognises that there are positive aspects to the pursuit of wealth and material goods. In fact, when the High Priest came out of the Holy of Holies on Yom Kippur, nearly half of his prayer on behalf of the Jewish people dealt with financial wealth and material well-being. Among other things, he asked for G-d's "treasury to be opened for us" and he prayed for "a year of abundance; a year of grain, wine and oil; a year of expansiveness and success; a year of affordable prices; a year of commerce and a year of prosperity". (Talmud Bavli Yoma 53b and Yerushalmi Yoma 5:1 as quoted in the Yom Kippur prayers).

Although Judaism does not condemn financial success and material wealth, it does stress the need to cultivate a healthy relationship with money; namely that halacha and values define its use rather than being defined by it. Rabbi Yechiel Ben Yekutiel, in his *Book of Virtues and Values*, lists 24 positive values, one of which is honestly-obtained wealth. The Babylonian Talmud asks what one should do to become wealthy, and the answer given is to "engage in much business and to deal honestly".

While Judaism encourages us to work hard and to succeed, certain principles must be adhered to, including:

Act with honesty and integrity at all times – This refers not only to one's business transactions, but to all one's dealings with other people

Humility – Above all days of the year, Rosh Hashana and Yom Kippur are a time to reflect that while our financial wealth and material success may be proportional to the amount of effort we put into our working life, ultimately everything we have flows from G-d

Take Responsibility – On Yom Kippur the Confession (Viduy) impresses upon us the need to take responsibility for our actions

Going beyond what the law requires – From an English legal perspective one is not required to report wrongdoing by a fellow employee, while from a Jewish perspective one may not stand aside and do nothing

Generosity – As we say every Rosh Hashana and Yom Kippur in the "Unesaneh Tokef" prayer, one way of removing the "evil decree" for the next year is through the act of giving charity. Charity is incumbent upon all Jews, no matter how rich or poor.

The desire for profit at all cost caused many in the media and the government to lose sight of higher principles and ultimately led to a scandal that rocked the nation. We as Jews recognise the pursuit of profit, financial success and material wealth to be valid. This pursuit, however, is only honourable if it is conducted ethically and with a sense of honesty, integrity and social responsibility.



The Jewish Association for Business Ethics (JABE) encourages honesty, integrity and social responsibility through:

- *Money & Morals schools programmes (www.moneyandmorals.org)*
- *Seminars and ethics training sessions for the Professions and Business*
- *Publications and materials on key moral issues*

For further information please contact JABE on 0208 905 4048, e-mail: info@jabe.org, or visit www.jabe.org

CST and Jewish Community: Proud and Responsible

CST is the Community Security Trust, a charity that provides security for many hundreds of Jewish community events and locations every year. We have over 60 staff and approximately 3,000 trained volunteers, all working throughout the UK and for every part of our community. In the last two years we have installed security upgrades, including shatter-proofing for windows, at hundreds of communal buildings.

CST is also available, 24 hours a day, for those of us who are unfortunate enough to suffer, or witness, antisemitism. Our purpose is to protect the well-being of our community, ensuring that we are all able to lead the Jewish life of our choice.

This challenging work needs the help and co-operation of our community, its leaders and institutions. We need to share responsibility, and stand firm against the physical and political threats that we face.

Sharing responsibility means many things, including contacting your local CST and volunteering. It means understanding why we do security and co-operating with our personnel. It means contacting CST if you happen to have information that you think may be of use to us or to the Police.

Sharing responsibility also means keeping a sense of perspective. Today, our community is largely able to express its Jewishness however it wishes. That can be religious, cultural, political, charitable, sporting or whatever sort of Jewish life you do, or do not, wish to have. Our community is, on the whole, successful and well integrated into the rest of society. We have come a very long way indeed since the newly arrived immigrant generations of the late 19th and early 20th centuries.

Antisemitism should not define our Jewish lives, but it has been of increasing concern in recent years. It is, perhaps, not so much that people

fear for themselves today, but rather they worry how things will be for our children and grandchildren. This is entirely natural. Police are keenly aware that the fear of crime can be every bit as important as actual crime itself: this also seems to apply to antisemitism and the fear of it.

CST hopes that it helps our community to feel confident that someone is standing up for its rights. We take responsibility for the physical security of the community; and provide a confidential reporting service for those who experience antisemitism, be it physical, verbal or in another form.

Because CST works with the victims of antisemitism, we know the importance of people's physical and emotional well-being. This is not about statistics. It is the human aspect that makes us all the more determined to work against antisemitism; and against the fear it causes.

We want to deter those who wish us harm, and we work with politicians, police and others so that our community's concerns are understood, heard and acted upon.

CST, however, can only be as strong as the community that we serve. We rely upon the community to be strong-minded, to provide our motivated volunteer personnel and to work with them as necessary: whether that is in schools, synagogues, community events and rallies or elsewhere.

We do not charge the community for our services and rely upon charitable donations for our running costs.

All of this relies upon partnership between CST and our Jewish community.

We welcome you to join us in that partnership, in whatever way you can.



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THE JEWISH COMMUNITY OF HELSINKI

By Marianne Temple

On a recent Baltic Cruise, we stopped off for a day in Helsinki. It was a mission, led by Estelle Jacobs, that we find the shul! On arrival at the shul gates, we were met by an Israeli security guard who asked us some questions, such as “did we all know each other?” and “is that man in the red baseball cap taking photos of the shul from across the road with us?” That was Michael Jacobs and we had to admit he was with us!

After Michael produced his driving licence as ID (without the photo and regaled the security guard with how he managed to get points on his license!) we miraculously passed this scrutiny, and were very warmly welcomed by Andre Zweig (more about him later), who showed us around the beautiful synagogue.

A Brief History of the Jews of Finland

Until 1809, Finland was part of Sweden and under Swedish law, the Jews were allowed only to settle in three major towns, none of them being situated in the territory of Finland. When Sweden lost control of Finland in the Russia-Swedish War (1808-1809), an autonomous Grand Duchy of Finland was established within the Russian empire. However, the Swedish constitution and legal system were maintained



Bimah

in the Grand Duchy, as was the prohibition on Jewish settlement.

Jewish soldiers who served in the Russian Army in Finland were permitted to stay in Finland by the Russian military authorities following their discharge. Subsequently, the presence of Jews in the country was governed by the decree of 1858 under which discharged Russian soldiers and their families, irrespective of their religion, were allowed to stay temporarily in Finland. In 1889, the Government issued an administrative

decree expressly governing the presence of Jewish soldiers which meant that they could only settle in certain towns assigned to them and were given visit permits with a period of validity not exceeding six months. It also meant that they were to continue supporting themselves mainly as dealers in second hand clothes and were forbidden to attend fairs or perform their activities outside their town of residence. The slightest violation of these limitations were grounds for expulsion from Finland.



Ceiling of the Synagogue

By the end of 1880s there were about 1,000 Jews resident in Finland. It was not until 1917 when Finland became independent that

the Jews received civil rights. Under the act of “Mosaic Confessors” Jews could for the first time become Finnish nationals and Jews not possessing Finnish nationality were to be treated as foreigners.

Between the two World Wars the Jewish population increased to about 2,000 as a result of immigration mainly from Soviet Russia. During the Finnish-Russian War of 1939-1940 (the Winter War), Finnish Jews fought alongside their non-Jewish compatriots. During the Finnish Russian war of 1941-1944 in which Finnish Jews also took part, Finland and Nazi Germany were co-belligerents. Despite strong German pressure, the Finnish government refused to take action against Finnish nationals of Jewish origin who continued to enjoy full civil rights throughout the War. Anecdotes told are of the presence of a Jewish prayer tent on the Russian front virtually under the noses of the Nazis and, the food help given to Russian Jewish POWs by the Jewish communities of Finland.

(Continued on page 17)

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After the end of the Second World War, the war of Independence for the State of Israel brought to the new state Finnish-Jewish volunteers as well as weapons donated by the state of Finland. These Finnish volunteers represented the highest per capita participation of any diaspora Jewish community.



The Jewish Community Today

Finnish Jewry today numbers approximately 1,300, most of whom live in Helsinki. There are organised Jewish communities in Helsinki and Turku with their own synagogues, both Ashkenazi-Orthodox.

In 1979, Ben Zyskowitz became the first Finnish Jew to be elected to Parliament and he continues to serve to this day.

The Helsinki Jewish Community Centre was built in 1961. It includes a school originally built for 45 students but now squeezes in more than double that number. The part-time kindergarten now hosts over 30 children full time. The facilities of the old age home were insufficient and out-dated which has necessitated it moving to outside the community centre.

The synagogue is continually undergoing some major renovations costing in excess of €4m. These funds are raised through loans, investments, grants and donations.

Services are held every morning, Shabbatot and Chagim.

Andre Zweig has been with the community for 27 years. He is Israeli born and splits his time between Helsinki and Tel Aviv. He is the Rabbi, Chazan, teacher and caretaker, and is constantly welcoming visitors, relating the history of the

synagogue.

Next door to the synagogue is a kosher shop/snack bar selling a selection of kosher Israeli and French products. We even had a kosher meat sandwich for lunch which we were “chalashing” for! As we were visiting on a Friday, many people were coming in for challot but they had sold out by lunch time.



Michael Jacobs, Andre Zweig and Ray Temple

As we said goodbye to Andre, two more visitors were waiting for him and off he went with passion and enthusiasm to talk about his beloved synagogue.

The Helsinki community seems to be very close to the point of knowing what someone is doing before they knew themselves. One gentleman came into the shop for a challah, thinking he would be eating at home, only to be told by one of the staff that he was actually going to someone else for Friday night dinner! A bit like Ealing!

Helsinki itself is a lovely city, very walkable with much to see. A very sophisticated and cultural city with lovely shops (of course we checked them out!) and buildings. If you get the chance to go to Helsinki and visit the shul, I'm sure Andre will welcome you with open arms. But make sure you take proper ID with you!



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by The Chief Rabbi Lord Sacks

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A short service will commence at
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followed by a L'Chaim in the Succah.

We look forward to seeing you.

For catering purposes please advise your attendance to Marianne Temple
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IS THERE A ROLE FOR WOMEN IN UNITED SYNAGOGUE SERVICES?

By Diane Lukeman

Parshat Masei (Shabbat 30 July/28 Tammuz) was the Shabbat preceding the first Yahrzeit for Jack Lukeman z"l. To commemorate this date, Diane Lukeman gave the following thought-provoking D'Var Torah.

ותהי נחלתן על מטה משפחת אביה

..... and their inheritance remained in the tribe of the family of their father.

This is the penultimate sentence of today's *Parsha* and is the final part of the story of the daughters of *Zelophehad*, about whom we heard two weeks ago in *Parshat Pinchas* in an oft-quoted story to indicate that women's concerns are taken seriously. After approaching Moses, who consulted with G-d, it was agreed that, in the absence of a son, daughters could inherit. However, this is modified this week with statements to ensure that the inheritance remains "in the tribe of the family of their father". Last week's *Parsha* opens with the regulations that enable a woman's vows to be cancelled by her father or her husband. But this is not what I am going to talk about today.

Today is the Shabbat preceding the *Yom Hazicharon* for Jack z"l and, as you will recall, he was always prepared to recite a *Haftarah* when asked. I used to sit with him at some points during his preparation, mainly to ensure, as he insisted, that the Hebrew was accurate but also, often, to think



a b o u t t h e translation.

It is customary on such a day for a member of the family to recite the *Haftarah* or give a *Dvar Torah*. When asked if Eli would recite the *Haftarah*, I posed the question to our wardens: "I would also welcome your view on how it could be arranged for **me** to do the *Haftarah*". I did not expect a response but was prompted to ask in the context of a course I had studied at LSJS last year on "The Female Jew". One of the messages of the course

had been that women need to educate themselves and to question their roles in services.

When it was suggested that I might research this issue, I started on a journey which has filled my in-box with references and my desk with printouts of papers. The journey started with an e-mail to Maureen Kendler, who created the above-mentioned course. She passed my e-mail to others at LSJS. I will not give all the acknowledgements or references today but have these for anyone who is interested.

The responses ranged from "it is completely *halachically* permissible for you to recite the *Haftarah*" to "there is no basis for permitting women to have *aliyot* in a congregation comprising both men and women, even if there is proper separation". The advice I accepted from a rabbi within the United Synagogue was that it is not acceptable for a woman to be called to the *Torah* or to read the *Haftarah* and that a *Dvar Torah* is equally appropriate on such an occasion.

Clearly, I cannot summarise all my reading nor claim that it is thorough. I am not knowledgeable enough to have followed all the arguments nor have I sought out all the sources. Suffice to say that there has been extensive and wide-ranging discussion on the issue of women being called up to the *Torah* in orthodox congregations. I have learned much about the history of *Kriat Hatorah* and the reading of the *Haftarah*. I have learned too something of the halachic process.

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The text cited by all (from *Megillah* 23a) is “Our Rabbis taught: All may be numbered among the seven [who are called to the *Torah* on *Shabbat*], even a minor and even a woman, but the Sages said that a woman is not to read from the *Torah* because of the dignity of the congregation (*kavod hatsibbur*)”.

It seems, therefore, that there was a time when women were called up and it is not clear when or why that changed. There may be no actual prohibition on women being called up to the *Torah* but there is a school of thought that concludes that “it is not done”. This is expressed in the concept of *kavod hatsibbur* – the dignity of the community has to be preserved.

How can we understand that a women reading from the *Torah* could be an affront to the dignity of the community? There is some indication that an earlier reason given was the lower social standing of women so that having an *Aliyah* may be offensive to the (male) community. However, others state the view that it is an issue of *tsniut* – modesty: a woman should not be unnecessarily at the centre of communal religious ritual. Moreover, in a house of prayer, special efforts should be made to avoid all sexual distraction. Are these issues still relevant today when women participate with men in all walks of working and domestic life?

There are two other areas of relevance to this topic “*Kol Isha*” (the listening to the voice of a woman) and the laws of purity. Suffice it to say that there are sources which render these as reasons for women not to read from the *Torah* but these arguments can be put aside with a quotation from Maimonides: “for words of *Torah* cannot be rendered impure....”

It seems from my reading that *kavod hatsibur* in this context may be interpreted as the application of the rules concerning obligation and I quote “one who is not obligated cannot discharge the obligations of others”. I have puzzled over this matter before and am aware that my thoughts on this may seem naive but why should there be a difference between women (who do not have the same obligations as

men) and carry out a mitzvah and men who are obligated but do **not** carry out a mitzvah. There is much debate about who is obligated in the matter of the reading from the *Torah* – when there is a *ba'al koreh* who reads from the scrolls but the person called up says the *bracha*. I am still trying to find my way through this argument.



Another area of discussion is around finding a balance between *kavod hatsibur* and *kavod habriyot* (human or individual dignity). There may be issues of an affront to the dignity of the community but when should the dignity of women members of the community who are not permitted to have an *Aliyah* or read the *Haftarah* be taken into account?

These are only some of the points mentioned in the literature – and given a very superficial treatment at that. As I was preparing this, I was aware that much of the literature refers to *Aliyah Latorah* and not to the saying of the *Haftarah*. On re-reading an article which concluded that women could not be called to the *Torah*, imagine my surprise when I found the following statement:–“there may well be room for a woman to be called up to the *Torah* for the reading of the *Maftir* and *Haftarah* as long as there is a proper *Mechitza*”.

I finish with words of wisdom from Rav Kook z”l:

“There is no need for concern about permitting something that is permissible according to the law of *Torah*, even if in practice there was no previous custom to permit it.”

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BOARD OF DEPUTIES : SUMMER 2010 TO SUMMER 2011

Update by Edward Cohen

Although the Board's public image largely appears to have been devoted to celebrations to mark the Board's 250th Anniversary, about which more later, the normal work of the Board continued apace.

There was no let-up in the usual domestic problems to be dealt with. There is always someone in the United Kingdom who will protest about Israel's activities, Shechitah or Brit Milah. Sometimes the protests come from unexpected quarters. In the year under review, the Board has had to deal with the Methodists and Quakers and also to counteract boycotts against Israeli goods in Covent Garden and in Scotland and against Israeli academics in the University Colleges Union. The Methodists and Quakers are being won round slowly.

The Board has been prominent in Europe, fighting the proposed labelling of meat products and has met with partial success but struggles lie ahead.

In addition, the fight against Universal Jurisdiction continues and there are real prospects that this will be removed from the Statute Book later this year.

During the year the Board has been addressed by numerous eminent speakers, such as the outgoing Israeli Ambassador Ron Prosor, Ed Balls, the Chief Rabbi and most recently, in July, Mick Davis, Chairman of the Trustees of the Jewish Leadership Council.

The provincial Plenary was held in Brighton and was well attended. There was much debate on the floor of the Plenary, with tempers sometimes running high, especially at the July 2011 meeting with Mick Davis. However, passions cooled and peace usually reigned.

The main events of the year centred on the celebrations to mark the 250th anniversary of the establishment of the Board in November 1760. The anniversary year started in June 2010 with a reception at Bevis Marks Synagogue. There followed seventeen other events, the most notable of which were a two day conference on Judaism at University College, London in August 2010, a gala dinner in November starring top politicians, a reception at the Israeli Embassy in March and culminating in a magnificent banquet at Guildhall on 5 July 2011, where the principal guest, HRH Prince of Wales, delivered a most eloquent address in praise of the Board.

To put the icing on the cake, this dinner was a sell-out with many prospective attenders disappointed, but the proceeds helped to convert last year's deficit of £114,000 into a small surplus this year.

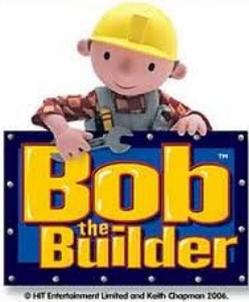
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THE CONTINUING STORY OF “BOB THE BUILDER”

By Dawn Shestopal



Episode one of the saga of my career ended with the building work well under way and the imminent arrival of the furniture from Kibbutz Lavi. It left Israel only one week behind schedule which by Israeli standards was fairly miraculous but its delivery was delayed because the (British) container company didn't have time to deliver it on the appointed day, notwithstanding that the builders had brought 6 extra men on site to unload the container on the Royal Wedding day.

When it finally was unloaded most of it was a great success. Unfortunately, the Rabbi and Wardens' seating had reading desks behind them, useful for Duchening and Kabbalat Shabbat but not much else. Still, I can't imagine Harrods saying "so we won't charge for them. Let the Community use them in good health." Which is why there is some odd seating around. We also have to wait for the replacements until Lavi have a further shipment to England – unless the Moshiach comes first.

The other error was a little more complex. The moveable Bimah came without castors. Actually, I wasn't supposed to tell you that if Neil's Musaf is too long for your taste, you could open the partition doors, give the Bimah a good shove and Neil and it will trundle down the hall into Kiddush.

To my hysterical frenzy, Mike said soothingly "the builders are experts – what to you is a crisis, is to them routine – they will fix it." But I didn't want to be soothed. I operate better when I'm hysterical. But of course the builders did fix it.

Then another problem showed up. We were so proud of our replicated Aron Ha'Kodesh and the altered original doors from the old Shul. What we had not foreseen was that, despite being locked and alarmed, you could revolve the doors so that they were back to front, thereby exposing the Sifrei Torah. What works a treat for the stage at the National Theatre was a disaster in Ealing Synagogue. Yet again, our inventive builders solved the problem.

Something else I have learned is that professionals are able to estimate timing to a

nicety. I suppose that I should have known that since in my former employment, when I was asked how long my summing up would be (mainly so counsel would know how long they had for a snooze but also so that the necessary arrangements for the jury's retirement could be set in train) I could say with complete accuracy that it would be exactly three hours or three days depending on the length of the trial.

In my new employment, I was still on a learning curve so when I jumped up and down at the fact that asphalt was still being laid on the ramp three hours before Professor Gerlis was coming to road test it, shrieking that it would still be wet and he would stick to it, the "calm down dear" technique was applied to me, "it will be dry in two hours" as indeed it was.

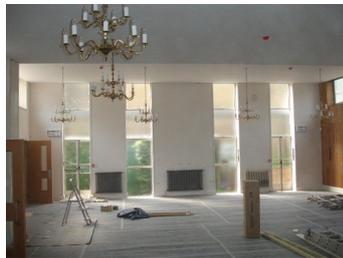
But even stoical Mike shared the heart in mouth moment when after an electrician spent all day dismantling the Stain Chandelier and transforming it into a single tier under our watchful gaze, it was slowly raised into place – the light switch turned on and behold there was light.

The real drama was yet to come. Although, on Wednesday 18th May the hall was still a building site, on Friday 20th May there was a dress rehearsal and on Shabbat 21st May the show opened. And what a show. Two hundred people including our two architects, Cheryl and Leon and two of our builders shared the emotion and the excitement – but what would the reviews say? On the day there was a standing ovation. Since then as the inevitable and perceived flaws came to light, there have been a few grumbles, some quiet and some not so quiet – but we expected no less. We are after all Jews. If we grumbled when we left Egypt, what were we going to do on leaving our beloved Shul?

The Steering Committee would like to express its gratitude for the goodwill and generosity of members who have allowed us to make improvements far beyond our original budget and remit. There are still items to acquire, there is still work to be done. Mike and I are not ready to hang up our hard hats yet. We did spend forty years in our previous jobs. Retirement is not an option.

EALING SYNAGOGUE'S NEW SHUL BUILDING

From this



A WORK IN PROGRESS

To this



THE SEVEN AGES OF MAN — JEWISH STYLE

By Leon Gerlis

The famous playwright, William Shakespeare (who probably was not a Jew) put the following immortal words into the mouth of one of the characters, Jacques, in his play "As You Like It." (Act 2, Scene 7)

*All the world's a stage,
And all the men and women merely players.
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages.*

It then describes the attributes of these various ages but, by an unfortunate oversight, there is no Jewish content; or maybe he was anti-Semitic. The following alternative lines are presented to rectify this.

The First Age - Infancy

(original version)

*At first the infant,
Mewling and puking in the
nurse's arms.*



(alternative version)

The Hebrew child
Is born midst fulsome joy
Especially if it is a girl, or boy,
In lowly NHS, or London Clinic.
To psalms and pious prayers, Rabbinic.
The gender status, anatomical
Is published in the Jewish Chronicle.
With feelings of parental glee
On payment of substantial fee.
If it's a boy, then on day eight
The lad becomes initiate,
By what is known as "circumcision"
(not suitable for television).

The Second Age - Childhood

*Then the whining schoolboy, with his satchel
And shining morning face, creeping like a snail,
Unwittingly to school*



Reluctantly he marches off to 'Cheder'
Soon to ask 'four questions' at the 'Seder'.
Book by Book he learns the Bible story,
Grows a bit, then sings the 'Hymn of Glory'
This education has a strange result,
At thirteen years he's suddenly adult.
At school he goes through different classes,
Takes exams, and sometimes passes.
He studies hard to supplement his knowledge
And parents 'kvell' "he goes to college!"

The Third Age - Youth

*And then the lover,
Sighing like a furnace,
with a woeful ballad
Made to his mistress's eye-
brow*



Like all young people at their leisure
The Jewish youth is fond of pleasure
Spends time at parties, raves and discos
And spends his cash on fancy clothes.
But as teenagers soon become aware of
The natural tendency to pair-off
He starts to seek that precious pearl,
A real nice, haimishe Jewish girl.

The Fourth Age - Early Adult

(original version)

*Then a soldier
Full of strange oaths and
bearded like the pard,
Jealous in honour, sudden
and quick in quarrel,
Seeking the bubble reputa-
tion
Even in the cannon's mouth*



(alternative version)

*The newlyweds now build their nest
With curtains, carpets of the best
And kitchen fitments from abroad,
And mortgage that they can't afford
And other bills. In spite of this
They settle down to married bliss.
He goes to work and so does she,
It helps with the economy.
Until they hear that sound so sweet,
The patter of two tiny feet.*

The Fifth Age - Maturity

*And then the justice
In fair round belly with good capon lined,
With eyes severe and beard of formal cut,
Full of wise saws and modern
instances;
And so he plays his part*



*By now the family is growing
And plentiful come bills for owing,
Financial problems mar his sleep,
Boys' Bar mitzvahs are not cheap.
But do not think that that's the lot
Now little girls want Bat mitzvot.
To the small lads who bear his name,
Life is just a football game,
And growing girls give up their toys,
To start a'going out with boys,
And then there comes that day of pride
When he is 'Father of the Bride'.*

The Sixth Age - Getting On a Bit

*The sixth age shifts
Into the lean and slippered pantaloen,
With spectacles on nose and pouch on side,
His youthful hose, well saved,
a world too wide
For his shrunk shank; and his
big manly voice,
Turning again toward a
childish treble, pipes
And whistles in his sound*



*Now well matured, yet full of vigour,
But keeping watch upon his figure,
Life wends toward its culmination
Grandparenthood becomes his station.
Again his task, as once before is,
Telling tots their bedtime stories.
How will the little ones regard thee?
As a source of fun and bounty?
Or ancient fount of erudition
And stern upholder of tradition?*

The Seventh Age - Senility

*Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion.
Sans teeth, sans eyes, sans taste, sans everything.*

*May fortune smile with blessings of good health,
As time creeps on with unrelenting stealth.
In ripe old age, yet keep senility at bay,
Still relish life, delight in every day.
Ambition spent, content, and mortgage paid,
And hoping to survive the next decade.
More leisure hours for gardening or sitting in the sun,
Or spending time in Synagogue, or maybe having fun;
Reading books and papers and studying the arts.
With dentures, specs and hearing aids,
And various spare parts.*

THE END

ON YOUR MARKS, GET SET.....GO!

A Profile of Ealing Synagogue's own budding athlete Sam Shindler-Glass

By Ben Kosky

It's probably fair to say Jewish athletes are a rare breed. And Jewish athletes from west London are even rarer. But that hasn't stopped Ealing teenager Sam Shindler-Glass from making his mark as a middle distance runner at both local and national level – and perhaps soon on an international stage as well.

Sam, who recently turned 15, collected the Daniel Sacks Award for outstanding athletic achievement earlier this year – a prestigious trophy for promising young Jewish athletes in the UK. And he is now aiming to force his way into the Great Britain team for the next Maccabiah Games (the 'Jewish Olympics') in two years' time, with the target of emulating fellow Londoner Richard Goodman. The Stanmore runner won gold medals at 1,500m and 3,000m, as well as a silver medal over 800m, at the last Maccabiah Games, but Sam is keen to take on that challenge.

"It was nice to win the award," he says. "There are clubs like Shaftesbury Barnet who have a lot of Jewish athletes and just enter everybody, but there aren't too many from this area. Before the award, I never really knew that much about the Maccabiah Games, but hopefully I'll be going in 2013. Richard Goodman won three medals last time and, looking at the times he ran, I should be close to those – maybe a bit quicker on the 800m – within a couple of years.



"Until this season I preferred to run the 1,500m, now it's become the 800m. I'd never really run 800 that quickly, then this season my time suddenly went down from two minutes 14 seconds to 2.02.

There was a bit of an obsession with going below two minutes and it hasn't happened yet, but maybe that's too much racing and not enough training!"

Sam's interest in athletics first developed at Orly Farm School and, at the age of 10, he joined Ealing, Southall & Middlesex Athletics Club, who are based at Perivale. Initially training one or two nights on a weekly basis, he then moved up to join an older group of athletes – including university students and even the Antiguan national 800m champion – who train four times a week.

Since then Sam has represented the club in the Southern Men's League, often racing against boys two years his senior, and last year became the Middlesex 1,500m champion. He also runs for his current school (St Paul's), but his repertoire is not restricted to track events – he also enthusiastically takes part in cross-country races, not traditionally one of the more popular school activities.

In fact, Sam enjoys cross-country so much that he also wears the Ealing Southall vest during their often wet and muddy winter programme, and ran for Middlesex when they finished second at the UK Inter-Counties Championships in Birmingham.

"There's usually a good number of people whatever the weather – a couple of times we went out in the snow," Sam recalls. "It just becomes routine. I was 24th in the Inter-Counties, which was good, but there have been more minor races which are quite satisfying as well, when I've had to do both the 800m and 1,500m, or when I've outkicked someone right at the end. We use cross-country as strengthening for the track and it's been easy to carry everything on at St Paul's because there's an athletics team and races are more or less every week.

"I've done the triple jump as well – I think because I can do it without fouling I got put in the teams – and the only event I've ever said no to was the shot put. I haven't really got the build for that!"

(Continued on page 31)

(Continued from page 30)

Sam's interest in the sport encompasses the role of a spectator as well as a competitor and, while he is a keen fan of football (Arsenal) and American football (New York Giants), is also happy to watch athletics 'all day'.

Among his role models are Jamaican sprint supremo Usain Bolt, Britain's world champion 5,000m runner Mo Farah, and the Kenyan 800m world record holder David Rudisha.

"I especially like the Olympics, but I also got up at 2.00 am to watch the opening ceremony when the Winter Olympics were in Vancouver last year," says Sam. "People look up to Usain Bolt because he makes people watch athletics, then you look at what Mo Farah's done to become number one in the world, and David Rudisha, who's got a great work ethic. Also

everyone at Ealing, Southall & Middlesex looks up to someone like (Dame) Kelly Holmes, who used to run for the club and still holds a lot of their records."

Since Sam's involvement with the club, his younger brother Ben has also started running for them, while their sister Jessica does not compete, but 'enjoys watching'.

Parents Alison and Jo also support their eldest son's burgeoning athletics career, ferrying him to and from training sessions as well as competitive races and cheering him from the side-lines – not that Sam would lose heart if that weren't the case.

He explains: "They do come to most things, but there are so many people called Sam at these events, you can always hear someone shouting 'come on Sam' anyway!"

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A TRIP TO THE RHINO SANCTUARY

By Penelope Mann

As our two and a half month stay in Uganda drew to a close, I embarked on The Great Rhino Expedition with eighty children and six teachers. The preparations were intense: first I had meetings with the senior management at “my” school – Kabalega Primary in Masindi. Initially this was to choose which lucky teachers should accompany me, for competition to go on this prized visit was high, and then to discuss how to plan our visit. The school had not organised such an educational visit before so the teachers learned a lot. The idea was that we should take teachers who actually taught the relevant year group and then choose additional staff on merit, rather than friends or relatives, was a new concept! I suggested that we should split the eighty pupils into smaller groups. This was a bit startling for them, but my word was law and so about twelve pupils were assigned to each teacher. Angie, who runs The Rhino Sanctuary, had suggested that all the children wear shoes and indeed I put this suggestion forward, knowing, however, that not all of them would be able to get hold of a pair. I felt sure that this was not vital since those who normally did not wear shoes had feet as tough as nails. Imagine my horror when my missionary friend told me that one of her workers had asked for an advance in salary so that she could buy her daughter both shoes and uniform since the class teachers had told their pupils that they would not be allowed on the trip unless they were wearing full uniform and shoes. I quickly explained that none would be barred for lack of uniform or shoes.

Next on the agenda was hiring a coach to transport us the sixty or so miles to Ziwa, as the sanctuary is called. It had been set up three years ago by the Uganda Wildlife Association in an attempt to breed more white rhinos and reintroduce them into the Murchison Falls Game Park, since they had become extinct in Uganda after the Civil War in the 1980s. A visit was made to local coach owner Hajji Nur’s office in downtown Masindi. Two days later he arrived at Sallie’s Hotel where Baz and I were staying. Our friend Sallie called me over and ordered soft drinks for Hajji Nur is a practising Moslem and teetotal. Then began an hour of intense bargaining with Hajji maintaining a stern and even fierce demeanour and me pleading poverty. Hajji is actually a big softie and soon I got what I wanted, having been primed by Sallie as to the going rate.

Back at school, I suspended reading and writing lessons so that the pupils could experience some creativity. I had been to Kampala and sought out sticky labels so that using the coloured pencils kindly donated by my school in Tooting, each Year 2 child could design and colour a label bearing his or her name. At the hotel I had organised a collection of empty water bottles so that after washing the

bottles each child customised their own to take on the trip by attaching their sticky label. We spent a lot of time translating the words “lend” and “borrow” with regard to the coloured pencils. Two weeks later they were all lost.

The great day arrived. The whole school came to wave us off but first each six year old child had to fill his or her water bottle – I dread to think what the school’s water bill came to. There was such excitement for many children had not been on a bus before, even though this vehicle was a bus and not a coach and three seats were broken and the wipers were not very good. No sooner had we got out of the school compound before the children began singing “We’re going to the Park” based on the Julie Felix song “Daddy’s taking us to the zoo tomorrow”. I had rewritten the words more appositely but was heartily sick of this song an hour and an half later. I was much amused to note that all six teachers were dressed in their very best clothing with the Deputy Head in jacket and tie (in a temperature of over 30 degrees) and one lady teacher in high heels and a fishtail skirt. Remember, we were going rhino tracking and not just being driven around the Bush! I would say that about a third of the pupils were not wearing shoes. Once we arrived at Ziwa Rhino Sanctuary, we went straight to the Education Centre, an open walled



thatched building, where we had a general introduction to conservation followed by each of the seven groups being given a learning activity relevant to rhino conservation. I am afraid that in general the attitude of my friends in Masindi to animals is either to kill and eat them or just annihilate them. I was shocked to discover that our tough bus driver, who had fought in the bush with Museveni to oust Obote in the 1980s, jumped

and ran away when a chameleon dropped off a tree under whose shade we were eating our lunch. He and the teachers all assured me that chameleons were poisonous and dangerous.

Finally, group by group, we were transported by land rover to the area where one of the three female rhinos was grazing with her year old baby. I had drilled it into the children that they should be quiet and obedient when approaching the rhinos. They were under the supervision of the game ranger and indeed, the kids were great, although a couple were understandably nervous. I got some good pictures since we got very close. I was later told that only one child had managed to get into two groups and see the rhinos twice. On the way home most of the children fell asleep, only to be woken by cheering and ululations when we arrived back at school. Everyone had had a wonderful day and it was the talk of the town for many days afterwards. In many ways the teachers got the most out of the trip but the drawings and accounts that the children produced afterwards were priceless.

HOW TO BUILD A SUCCA

Building work on Ealing Synagogue's new Succah began on Wednesday 7 September. Michael Mars (looking as if he was attending an archaeological dig!) was on site with Robin Preston, wielding their tape measures and spirit levels, while our caretaker Ken and assistant George did the shlapping, climbing, drilling and hammering!

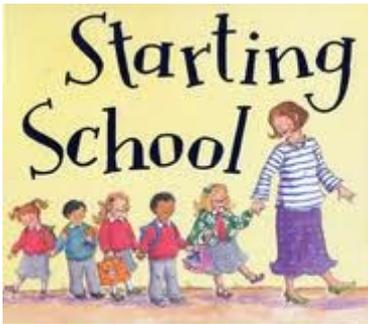




JEWISH SCHOOLS OR NON-JEWISH SCHOOLS? THAT IS THE QUESTION.

By Emma May

I have been told that our household is unusual. Apparently most parents make a decision about how their offspring are to be educated and stick to it from the first child through to the last. The decisions they make may be borne out of ideology, necessity or simply by taking account of what may be available in their locality. Families may well choose different schools for their children, taking account of gender and perceived differences between children but the schools they select will certainly be similar. And indeed, if I consider the wide circle of our acquaintance, this does seem to apply.



In our household, this has not been the case. Our daughter and two sons have been or are being educated in three different schools. For two of them, this has been in the secular private sector and for the third, in the state Jewish sector. Daughter has now just left school and is just heading off to university; Son One and Son Two are both still deeply immersed in secondary education, with GCSEs fast approaching this year for the first and for the second, following swiftly, just one year after. I believe all three to be happy, well adjusted and thriving, both academically and socially and in so many other ways besides.

I started to think about what were the main differences between the contrasting environments. The obvious and overriding difference is the level of Jewishness. Blindingly obvious, wouldn't you say. Son Two in his Jewish school davens Mincha every afternoon before lessons recommence as well as Shacharit once or twice a week, whereas Son One would need to focus fairly hard on his siddur to locate the page for Mincha. Neither son, nearly three and four years respectively beyond bar mitzvah, would regard themselves as observant Jews in terms of their religious practice, although both would regard themselves as strongly identifying

Jews, I would hope. And yet, I am in no doubt that Son Two could lead the Mincha service and other parts of various services besides; not so Son One. (Please understand that the chances of this happening are very remote indeed: capability and desire are two very different things). Son Two is also a dab hand (both literally and metaphorically) with his tephillin. Son One can fasten a tie with greater aplomb. Which is the more useful skill? I pass no judgement.

So how else does this Jewishness manifest? In the first three years of his secondary education, Son Two has interspersed his secular national curriculum with regular and serious doses of Jewish education too: Tenach, Talmud and Jewish history. At risk of offending, for me these three topics merge into one, but for him, each is crystal clear and precise. As he commences his GCSE years, Jewish Studies is as compulsory as English and maths. But then again, Daughter chose to study the same GCSE through courses run at our synagogue, as did a cohort of her friends – those who did not go to a Jewish school. Modern Hebrew is taught as an equal modern language at the Jewish school and I am disappointed that Son Two has not chosen to continue to study it to GCSE over and above other languages. Daughter and Son One have between them selected French, Spanish and German as their GCSE languages and I have to say that for us as Jews, quite honestly, Hebrew would be of considerably more practical use than German or French will ever be.

HASMONEAN

אל תקרי בניך אלא בוניך

The Jewishness also manifests itself in other extra-curricular ways. School dinners are compulsory at the Jewish school, which keeps a strict meaty dining room. This way, nobody can be embarrassed or offended by bringing in inappropriate food stuffs. One of the non-Jewish teachers I was chatting to one day delightedly told me that she happened to be lactose-intolerant and could not wish for a better catering arrangement. A happy coincidence for her. The menus look great, but let's not forget

(Continued on page 35)

that this is school dinners and I'm sure the reality is as dodgy here as it is in any other school. Daughter and Son One's schools obviously offer a choice of school dinners or packed lunches, Son One selecting the former which offers a range of options including fish and vegetarian, Daughter opting for the latter. Charity and community activities form an important part of school life in virtually all schools today. All three schools have offered many diverse ways of reaching out and engaging with wider community life but the Jewish school offers a number of Jewish options for this as well as the broad secular ones offered by the non-Jewish schools. Except that it is not that simple. At Son One's school in Year 10, which he has just

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finished, all students had to undertake a regular form of community activity from several options, one of which was weekly visits to a local care home – run by Jewish Care. And Son Two, at his Jewish school, has on a number of occasions visited local (secular) state primaries to help with sports for younger children.

In other ways, the spectrum of opportunity is wider in the secular schools, for example, in the range of sports that is available. Son One tends to find himself in the thick of this activity, an enthusiastic advocate of many sports including rugby, football, cricket, athletics and hockey, and this in itself has resulted in a number of school trips to various places, ostensibly for training or touring, although we all know that really it is an excuse for a lads' jolly. And why not? Daughter, too, has enjoyed a number of trips away. I have observed that there is always a reason for the trip: history studies or geography or science and certainly, in some instances, there is some study that takes place. But let's be realistic to the fact that mainly, a jolly good time is had by all. Son Two, on the other hand, has also just returned from an extensive school trip to Israel: a different and possibly life-changing opportunity. There may be other significant differences between the facilities at Daughter and Son One's private sector schools and those at the state Jewish school, for example, in the range of subjects offered, the music facilities, arts and culture. With a small tinge of disappointment, neither Daughter nor Son One has ever really displayed any interest, let alone passion, for the arts or culture, so sadly, this gamut of opportunity has

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JEWISH COMMUNITY SECONDARY SCHOOL

passed them by. But let's not be too downhearted: our mantelpiece has always creaked under the weight of sporting trophies achieved.

And then, of course, there's the social side of things. Son Two, at the Jewish school, has a wide circle of friends who are exclusively Jewish. He maintains a passing acquaintance with just one or two people from his former (secular) state primary, whom he might bump into around and about and pass the time of day with. Essentially, however, his social life is Jewish. It is active, vibrant, and definitely better than mine. And what of the social lives of Daughter and Son One at their secular schools? These schools represent the UK at its most racially diverse. Well, they also have wide and active social lives, and here's the thing: although it may not be a perfect science, despite the patchwork quilt of the demographic in their schools, both of them enjoy a social life that is also virtually entirely Jewish. In both their cases, I can think of examples that refute this, good friends whom they hold dear who are not Jewish, but again, the majority of their close friends are Jewish. Is this simply a representation of the neighbourhood and community that we live in (Bushey)? Or is it a reflection of the fact that people who have something in common tend to cleave together? I am still pondering that one, but I do know that all three enjoy a social life that far exceeds in its Jewishness anything I experienced growing up in Ealing. And I delight in that.

In conclusion, therefore, I hope I have outlined some of the differences between Jewish and non-Jewish schools as I have observed them. But perhaps, it might be more helpful to outline what actually binds and unites the different environments. All three have offered a stable and secure foundation for my children to step out into the big wide world. All three have offered the extra-curricular as well as the curricular. Whether my children have chosen to take advantage of this will ultimately be down to them. Each of my children is different and responds differently to different stimuli. Each, I hope, is happy and thriving, and will continue to be, in their formative years. And I know that none of them could contemplate being educated in any environment other than their own.

BACK
2
SCHOOL

HAPPY NEW YEAR

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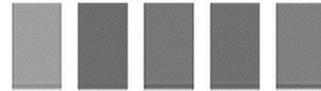


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A HAPPY AND HEALTHY NEW YEAR

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Carmela Shoulman and Family
Rose, Norman and Alan Simons
Evelyn, Leslie and Ruth Sommer

T

Hilde Stern and Family
Ilana and Menashe Tahan and Family
Gail and Avi Tchiprout and Family
Marianne and Ray Temple

V

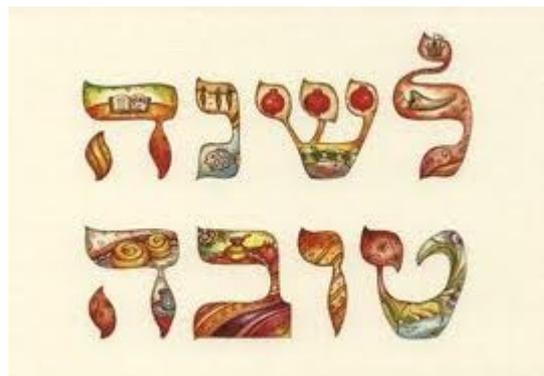
Doria, James, Jonathan and Stefan van Dellen

W

Maisie and Sharon Wallach
Helen Westbrook
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Y

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From
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*Wishing all my Family and
 Friends*

*"Shana Tova and
 Well over the Fast"*

Gail Sackloff

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 to wish family, friends and
 members of the community a
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Shana Tova
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ALTERNATIVE JEWISH ENCYCLOPAEDIA

Oy! Oy-y-yoy! Oy veh! Oy veh iz mir!

These Yiddish exclamations can be variously translated as meaning: -“oh!”, “oh dear!”, “oh heck!”, and “oh woe is me!” But in usage they can have many, or any, other meanings, all of which are clearly conveyed to the listener by means of context, intonation, facial expression, manual gestures and telepathy. Many Yiddish words can mean whatever you want them to mean; it is not only what you say, it's the way that you say it.



Omer

An 'omer' was a measure of grain in biblical days. It was a tenth of an 'ephar' but since we have gone metric you can regard it as being approximately 3.6 litres. At the present time “the Omer” refers to the public counting of the forty-nine days from the second day of 'Pesach' to the day before 'Shavuot' in remembrance of the special Temple offerings that were made at that season of the year.



Obadiah

An Edomite who converted to Judaism and eventually became recognized as one of the twelve later, or minor, prophets. The book which bears his name is the shortest book in The Bible and has only one chapter of just 21 verses. This laudable example of brevity has not been followed by other authors.

Observance

The degree of conformity with the numerous biblical and rabbinic laws and customs both unites and divides the Jewish people. In Yiddish it is referred to as 'frumkeit'. A simple way of working out where people stand in the observance league-table is to regard those who are more observant than yourself as being 'meshuggah frum' whilst those who are less observant “ought to be ashamed of themselves.” (cf *Orthodoxy*)



Orthodoxy

Orthodox Judaism is some times regarded as being of “traditional” or “mainstream” variety in distinction from the Liberal, Reform and Progressive movements, but there are many different grades of orthodoxy, e.g. ultra orthodox, strictly orthodox, very orthodox, modern orthodox, fairly orthodox, middle-of-the-road orthodox, occasional-orthodox, orthodox style, Ealing orthodox and so on. Judaism is a very accommodating religion. (cf *Observance*.)

VOLUME “O”

Offerings

Since the destruction of the Temple sacrificial and other material offerings have not been part of usual synagogue practice but have been replaced by voluntary donations to charity.

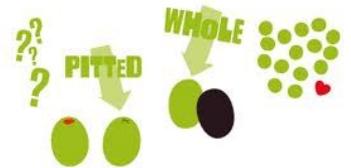
(Occasionally a housewife may present a ‘burnt offering’ to the table. This, of course, is invariably the result of a malfunctioning cooking-stove; but that is a different matter.)

Oysters

We are not permitted to eat these at any time. Gentiles eat them but not in May, June, July and August. (That’s odd! - but it’s not our problem.)

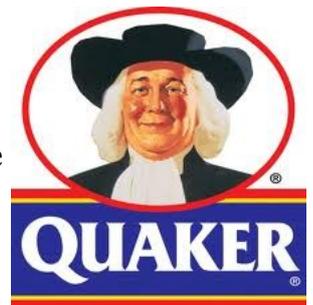
Olives

These berry-like tree fruits are rich in oil. They are also eaten after some form of preservation rather than the raw state and are very tasty. Permitted, but mind the stones.



Oats

You can have your oats and eat them; enjoy, but sowing of the wild variety is not recommended.



Oxo

Not permitted. Why not try Marmite?



Oxen

Plural of ox. Permitted for food but not for coveting.

COMMUNITY NEWS

NEW BORN

Yvonne Caplan on the birth of a new great grandson.
Lily Davidson on the birth of a great grandson
Eileen Eckman on the birth of her first great grandson
Judith and Brian Robinson on the birth of a new granddaughter.
Ruth Sandler on the birth of a new great granddaughter.



BAT MITZVAH

Juliet and Russell Franks and Sybil and Peter Sable on the Bat Mitzvah of their daughter and granddaughter **Imogen Franks**
Jack Lipowicz on the Bar Mitzvah of his grandson **Jason**
Alison Shindler and Jo Glass on the Bat Mitzvah of their daughter **Jessica Shindler-Glass**
Chana Tal on the Bar Mitzvah of her grandson **Raphael Rosin**, and the Bat Mitzvah of her granddaughter **Tal Finklestone**



BIRTHDAYS

Russell Franks on his 50th Birthday
David Kochan on his 50th Birthday
David Stern on his 50th Birthday
Daniela Bland on her 60th Birthday
Kate Hirst on her 60th Birthday
Sarah Sierota on her 60th Birthday
Doria van Dellen on her 65th Birthday
Elaine Feldman on her 70th Birthday
David Filer on his 80th Birthday
Peter Sabel on his 80th Birthday
Ron Frankal on his 83rd Birthday
Ralph Hayman on his 83rd Birthday
Arnold Edward on his 85th Birthday
Herman Greenbourne on his 90th Birthday
Maisie Wallach on her 95th Birthday



ANNIVERSARIES

Penny and Mark Harris on their Silver Wedding Anniversary
Michèle and Laurence Gilford on their Pearl Wedding Anniversary
Rosemary and Owen Grainger on their Ruby Wedding Anniversary
Gillian and Arnold Livingstone on their Golden Wedding Anniversary



CONDOLENCES

Pauline Dickenson on the passing of her husband Gerald
Ruth Freedman on the passing of her husband Ian
Estelle Jacobs on the passing of her mother Sophie Nahum
Aviva Preston on the passing of her brother Shlomo Winegarten

DATES FOR YOUR DIARY

Sunday 16 October 2011

Chol Hamoed Succot

The Chief Rabbi Lord Sacks will be re-dedicating Ealing Synagogue. A short service will commence at 3.00 p.m. followed by a L'Chaim in the Succah.

Sunday 23 October 2011

Boat Trip from Kew Bridge to Westminster



The boat trip has been rescheduled from July. Coral Cooke, Conrad Simpson and Dave Frankel, who entertained us so successfully at the last

function in the "old shul hall" will be entertaining us again. Tickets are £27.50 each to include boat hire, entertainment and supper.

Monday 21 November 2011

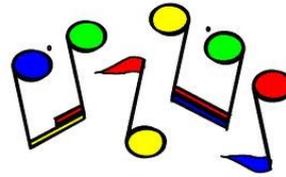
Mitzvah Day



After last year's success, Ealing Synagogue is once again hosting a tea for the residents of St David's Home.

Motzei Shabbat 3 December 2011

Melava Malka



The first Melava Malka in Ealing Synagogue's new shul. Our guest will be Rabbi Lionel Rosenfeld, minister of Western Marble Arch

Synagogue and founder of the Shabbaton Choir, together with his accompanist Jason Silver. Please bring along your family and friends for what will be a very entertaining and anecdotal evening.

Sunday 15 January 2012

Musical Matinee

Come and listen and relax to some light music on this Sunday afternoon. Singers Laura and Shoshanna Burns and our own Neil Shestopal will be performing.

Sunday 11 March 2011

Supper Quiz



The ever-popular supper quiz is making its return. Start to rally round your family and friends to make up a table.

More information about all the above events, including times and prices, will be announced in due course. We hope to see you at one of these functions.

Thank you for your support.

TIMES OF SERVICES 2011/5772

ROSH HASHANA

Sunday 25 September

Selichot 8.00 a.m.

EREV ROSH HASHANA

Wednesday 28 September

Yom Tov
and Service begin 6.30 p.m.

ROSH HASHANA—1ST DAY

Thursday 29 September

Shacharit 8.30 a.m.
Reading of the Torah 10.10 a.m.
Rabbi's Sermon 11.00 a.m.
Shofar 11.15 a.m.
Children's Service 11.30 a.m.
Musaf 11.30 a.m.
Tashlich at Walpole Park 5.45 p.m.
Mincha/Maariv 6.25 p.m.

ROSH HASHANA—2ND DAY

Friday 30 September

Shacharit 8.30 a.m.
Reading of the Torah 10.10 a.m.
Rabbi's Sermon 11.00 a.m.
Shofar 11.15 a.m.
Children's Service 11.30 a.m.
Musaf 11.30 a.m.
Tashlich at Walpole Park 5.45 p.m.
Mincha/Kabbalat Shabbat 6.30 p.m.

SHABBAT SHUVA

1 October

Shacharit 9.30 a.m.
Mincha 6.40 p.m.
Shabbat ends 7.25 p.m.

Sunday 2 October

Fast of Gedalia

Fast begins 5.24 a.m.
Shacharit 8.00 a.m.
Fast ends 7.17 p.m.

YOM KIPPUR

EREV YOM KIPPUR

Friday 7 October

Mincha 2.00 p.m.
Shabbat and Fast begin 6.10 p.m.
Kol Nidre 6.15 p.m.

YOM KIPPUR

Shabbat 8 October

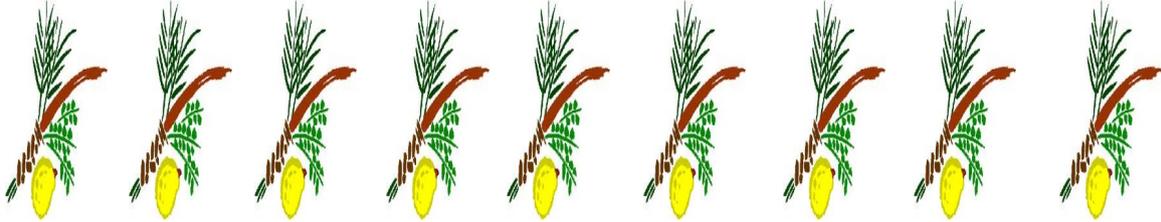
Shacharit 9.45 a.m.
Reading of the Torah 12.15 p.m.
Children's Service 12.30 p.m.

Rabbi's Sermon 1.00 p.m.
Yizkor 1.15 p.m.
Musaf 2.00 p.m.
Mincha 4.20 p.m.
Neilah 5.50 p.m.
Fast ends 7.09 p.m.

ROSH HASHANNA - YOM KIPPUR

SUCCOT

SUCCOT



EREV SUCCOT

Wednesday 12 October

Mincha and Yom Tov begin 5.59 p.m.

1ST DAY SUCCOT

Thursday 13 October

Shacharit 9.30 a.m.

Mincha/Maariv 6.10 p.m.

2nd Day Yom begins 6.59 p.m.

2ND DAY SUCCOT

Friday 14 October

Shacharit 9.30 a.m.

Mincha/Kabbalat Shabbat 5.50 p.m.

Shabbat begins 5.40 p.m.

SHABBAT CHOL HAMOED SUCCOT

15 October

Shacharit 9.30 a.m.

Mincha 6.10 p.m.

Shabbat ends 6.55 p.m.

HOSHANNAH RABBA

Wednesday 19 October

Shacharit 6.45 a.m.

Mincha/Maariv 5.45 p.m.

Yom Tov begins 5.44 p.m.

SHEMINI ATZERET

Thursday 20 October

Shacharit 9.30 a.m.

Yizkor 11.00 a.m.

Mincha 6.30 p.m.

Maariv/Hakofot 7.00 p.m.

The congregation is invited to a Reception in honour of the Chatanim and Eshet Chayil immediately following Hakofot.

SIMCHAT TORAH

Friday 21 October

Shacharit 9.15 a.m.

Hakofot

Mincha/Kabbalat Shabbat 5.45 p.m.

Shabbat begins 5.40 p.m.

SHABBAT BERESHIT

22 October

Shacharit 9.30 a.m.

Mincha 5.50 p.m.

Shabbat ends 6.40 p.m.

Chatan Torah—Michael Mars

Chatan Bereshit—Leslie Sommer

This year we are introducing recognition for the ladies for all the behind-the-scenes work that they do for the community.

The first recipient of this prestigious award will be **Eshet Chayil Joan Michaels** for her unstinting loyalty and dedication to the Ealing Community over many years and more recently for her contribution and hard work in helping to create Ealing Synagogue's new building.

Pesach 2012/5772

At the end of this Rosh Hashana edition of the New Ealing Review, we are thinking about the Pesach edition.

We are always in need of articles, photographs, anecdotes, etc.

In fact, anything that would fill the pages. And it's never too early to start submitting them.

All contributions will be gratefully accepted.

Please help to make this your magazine!

