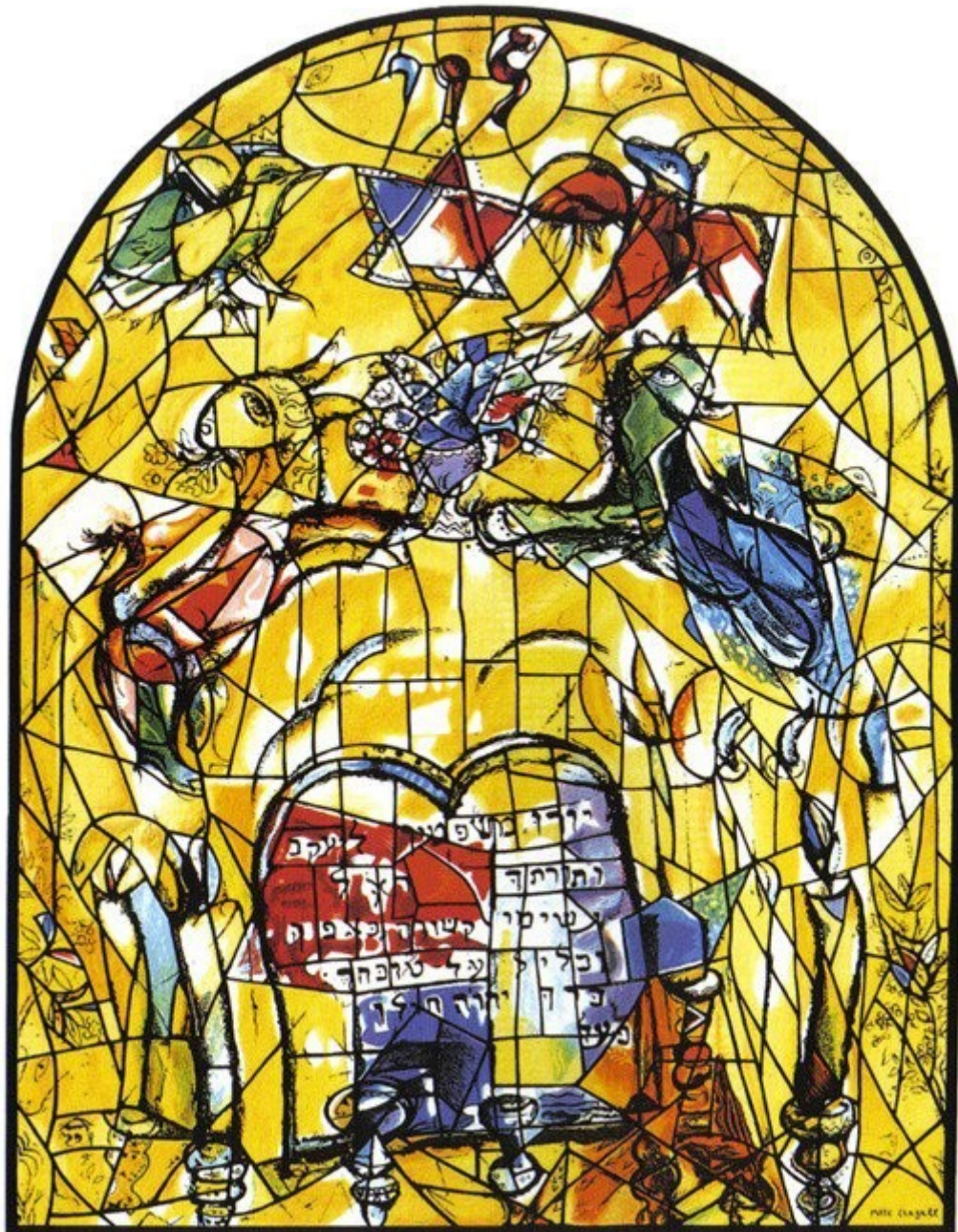


The New Ealing Review

Rosh Hashanah 2016/5777



כתיבה וחתימה טובה

Ealing Synagogue

15 Grange Road, Ealing W5 5QN
Tel: 020 8579 4894; Fax: 020 8576 2348; Email: office@ealingsynagogue.org.uk
Administrator: Carole Lateman
Website: www.ealingsynagogue.org.uk
Registered Charity No. 242552;
Office Hours: Tuesday and Thursday mornings only: 9.30 am-1.00 pm

MINISTER

Rabbi H Vogel BA
50 Beaufort Road Ealing London W5 3EA
Home - 0203 620 9873; Mobile - 07970 829758; Email - hvoge@aol.com

CO-CHAIRS

Michael Mars - 020 8993 0290
Dawn Shestopal - 020 8579 5099

FINANCIAL REPRESENTATIVE

Ray Temple - 020 8933 5645

WARDENS

Brian Robinson - 020 8567 6558
Leslie Sommer—020 8993 7574

ELDER - Neil Shestopal

HONORARY SHAMAS - Alan Sierota

MEMBERS OF THE BOARD and COMMITTEE CHAIRS

Edward Cohen	020 8997 9193	Board of Deputies Representative
Rodney Coleman	020 8579 1004	Health and Safety
Daphne Gerlis	020 8997 4134	PR, Membership
Michael Gettleson	020 8998 4928	House Committee, School Visits
Jo Glass	020 8992 8143	
Stephen Hirst	020 8567 1091	Security
Michael Jacobs	020 8998 7932	Library
Dorothy Kochan	020 8991 5787	PR, Membership
Isabel Kosky	020 8567 0342	Divrei Torah
Basil Mann	020 8568 3778	Security, School Visits
Ella Marks	020 8998 5776	Health and Safety
Joan Michaels	020 8579 4261	Co-Chair Guild
Neil Shestopal	020 8579 5099	Events
Leslie Sommer	020 8993 7574	Relationship with the wider community, Welfare liaison
Marianne Temple	020 8933 5645	Newsletter, Website, Magazine, Events, PR

SUB-COMMITTEES

Joyce Frankal	020 8998 1947	Co-Chair Guild
Kate Hirst	020 8567 1091	Combined Charities
Alison Shindler	020 8992 8143	Community Cares (Welfare)



**“I WANT TO BE THE ONE WHO LOOKS AFTER MY WIFE.
BUT I CAN’T DO IT ALL ON MY OWN.”**

WILL YOU HELP US CARE FOR MORE PEOPLE LIKE DAVID AND YVONNE THIS ROSH HASHANAH?

Yvonne's 84. She's living with dementia and Parkinson's disease. Her husband David is absolutely determined to care for her in the home they've shared for over 60 years. He can't do it alone.

Every day, our meals on wheels service brings them a hot kosher meal. Once a week, David takes Yvonne to one of our day centres for people living with dementia. They sometimes go to the Memory Way Café at the centre where David can talk to people in the same situation about the difficulties they're facing.

Jewish Care supports David and Yvonne, but we need your help to keep on giving both of them all the services they depend on, without which David simply wouldn't be able to cope. And they're only two of the 10,000 lives we touch every week. This Rosh Hashanah, more Jewish people are living with dementia or caring for their relatives than ever before. Can they rely on you?

Please call 020 8922 2600 or visit jewishcare.org/donate to make a donation.

REMEMBER *JEWISH CARE*

Contents

Chief Rabbi's Rosh Hashanah Message: <i>Chief Rabbi Ephraim Mirvis</i>	6
Our Spiritual Blood Monitor: <i>Rabbi Hershi Vogel</i>	7
Co—Chairs Report: <i>Michael Mars</i>	8
Brexit Shmexit: <i>Michael Mars</i>	9
Documentary Evidence Part 2: <i>Daphne Gerlis</i>	10
Growing up in Glasgow: <i>Cherna Crome</i>	11
The Jewish Calendar and its Mysteries: <i>Mike Gettleson</i>	12
Carmela Shoulman, A Profile: <i>Daphne Gerlis</i>	14
A Truly Jewish Museum in Puglia: <i>Jonathan Glass</i>	16
A Grandmother's Pride: <i>Dorothy Kochan</i>	18
Graduation Speech: <i>Talia Lorch</i>	19
A Weekend Across the Ocean: <i>Sam Shindler-Glass</i>	21
"For Ye were Strangers in the Land of Egypt": <i>Diane Lukeman</i>	22
Ealing Community Cares Update: <i>Alison Shindler</i>	23
The New Central Vilna Synagogue, Leeds: <i>Stephen Hirst</i>	24
Social Roundup	25
Board of Deputies Update: <i>Edward Cohen</i>	26
Carmiel Children's Village—Ealing UJIA's New Project	28
"Where are you From?": <i>Rachel Mars</i>	30
Community News	31
New Year Greetings	32
Simchat Torah	38
WordSearch	40
In the Calendar	41
Times of Services	42

Front cover:

Limited Edition Numbered Marc Chagall Serigraph - The Twelve Tribes - Levi

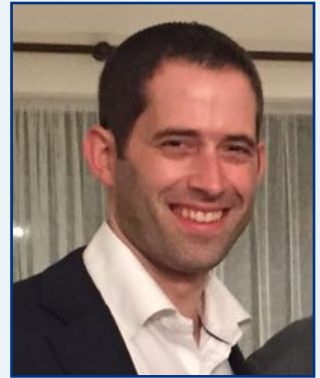
<http://www.judaicawebstore.com/>

Editorial

This Rosh Hashanah will be different from all previous years and we are setting a precedent for the future of the community.

Ealing Synagogue is delighted to welcome Ronnen Shulman and his family. Ronnen will be taking services over Rosh Hashanah and Yom Kippur. He originally came from Israel via South Africa and Ireland, and now resides in Hendon with his wife Romy and two children, Odelia aged 4 and Eli, who is nearly 2 years old.

Having graduated with a degree in Business Studies, he works full time as a communications consultant for a leading media agency in London. Growing up as the son of a distinguished chazan, Ronnen developed a passion for leading services in synagogue and has had the privilege of davening over the Yamim Nora'im for many years in a number of communities including Liverpool, Brondesbury Park, Hampstead Village, New West End and Shenley.



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

Editorial Committee

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

We are delighted to welcome our new administrator, Carole Lateman. Carole was born in Wembley, but her family moved to Bournemouth when she was nearly four years old. She inherited her love of music and dance from her parents, who were very keen ballroom dancers. She joined the Israel Dance Institute performing troupe Oranim and later on started her own troupe, Galim, which she ran for ten years. After that, she joined the senior troupe of IDI, Alonim, and still performs with them today. Carole also loves Louisiana music. She has learnt to dance Cajun and Zydeco and ran a dance club called Swamp Rock. Carole met her husband Nigel at a swing dance and they both DJ at many festivals as well as private events, birthday parties and Bar Mitzvahs!

Professionally, Carole has an HND in Advertising and Marketing. She has worked in

advertising for many years, starting at British Olivetti, moving to J. Walter Thompson as Production Controller, then Rapp where she was Production Manager and, finally, Tag, where she was Account Manager.

Carole is really looking forward to her new job at Ealing Synagogue and we are sure that her administrative skills will be a great asset to the community.



MESSAGE FROM THE CHIEF RABBI – ROSH HASHANAH 5777

"On Rosh Hashanah it is inscribed and on Yom Kippur it is sealed" –בראש השנה יכתובן וביום צום כיפור יחתמן"

As we recited these moving words in the *Unetaneh Tokef* prayer last year, we could hardly have anticipated the devastation that would be wrought by the relentless terrorist atrocities that would follow. The daily threat of terror is one to which our brethren in Israel have long become accustomed, but that awful reality has largely been greeted by silence in the mainstream media. Global terrorism has spread its tentacles far and wide, making no place on earth immune to this scourge. As the French philosopher and author Bernard-Henri Lévy has said, the world must now learn from the experiences of the Jewish State.

Never before in the history of human conflict has every innocent man, woman and child found themselves on the front line. As we endure an onslaught on our freedom, our democracy and our very civilization, what should our response be?

The *Unetaneh Tokef* prayer provides an answer: Repentance, Prayer, and Charity. - תשובה תפילה וצדקה

- Repentance תשובה

Teshuvah comes from the Hebrew word meaning 'to return'. Over our High Holydays we are tasked with making a uniquely honest and comprehensive assessment of ourselves so that we can return to our natural state of piety and purity. Our global challenge is to return to the values of human dignity, tolerance, mutual respect and peaceful coexistence. That process must begin with ourselves and those upon whom we can make a positive impression.

- Prayer תפילה

#PrayersForParis #PrayersForMunich #PrayersForBrussels. If these popular sentiments from social media are anything to go by, it seems that the world is rarely more united in prayer than after devastating terrorist attacks. In July, after a particularly brutal murder of a beloved Catholic Priest in Normandy, one Twitter user responded to my own message in despair: "The time for prayer is long gone," he said. I couldn't disagree more.

The Talmud describes prayer as *avodah shebalev* – the 'service of the heart' – because, in essence, prayer is about training oneself to love and serve God. The Hebrew word for prayer, *tefillah*, is linked to *tofel*, which means connecting to a greater power. We pray with a deep sense of humility and responsibility because we understand that we can never simply be a 'law unto ourselves'. The power of prayer has always been and will always be a force for good; a spiritual connection with something greater than ourselves, elevating our souls and directly affecting our future actions. We will never fully comprehend the potency of our prayers or how things would have turned out without them but we do know that while terror thrives on a sense of narcissism and superiority, through prayer, we act with modesty and accountability.

- Charity/Righteousness צדקה

The first Chief Rabbi of the Holy Land, Rav Kook, taught that the antidote to causeless hatred is causeless love. Having embraced *Teshuvah* and *Tefillah* with all of the self-improvement that they require, we will have an instinctive and deeply rooted love for peace. But *Tzedakah* is the means by which we look beyond ourselves and turn that goodness into positive, meaningful action that will leave a lasting impact on the world around us.

Every one of us can increase the degree to which we give of ourselves to others, whether as part of an organised charitable campaign or by investing our time and energy into kindness and generosity. There is no degree of evil that cannot be overcome and outshone by an equal and opposite desire to do good for others.

Embracing more fully these three fundamental principles of Jewish life as a response to global hatred and violence might feel inadequate, even naïve. But, I believe that we are far more likely to change the world through positive action and leading by example, than simply by standing in judgement.

May this coming year be one filled with only peace and reconciliation among the peoples of the world.

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

Chief Rabbi Ephraim Mirvis
September 2016 • Ellul 5776





Our Spiritual Blood Monitor

**“You shall bind them as a sign upon your hand,
and they shall be for a reminder between your eyes.” Deuteronomy 6:8**

Rabbi Hershi Vogel

Tefillin is one of the most important mitzvot of the Torah. It has been cherished for thousands of years. The Torah mentions it most obviously in Deuteronomy 6:8: ‘You shall bind them as a sign upon your hand, and they should be for a reminder between your eyes.’ This is the central mitzvah with which boys are initiated into manhood at their Bar Mitzvah.

There is an interesting dialogue about Tefillin in the Midrash: Rabbi Eliezer says that the Jewish people said to the Almighty, “We would like to study Torah and fulfil the mitzvot but we do not have time.” The Almighty responded, “Fulfil the commandment of Tefillin and I will consider it as if you have studied the Torah day and night.”

God has placed the importance of Tefillin on a par with studying the Torah. This is a good enough reason to make the mitzvah of Tefillin a priority in our daily schedule. Taking five to ten minutes out of one’s day can accomplish dividends far greater than the small window of time it consumes.

People lead busy lives. This is aptly demonstrated when hearing a poverty-stricken person say he needs to try and make a living therefore he has no time. Or the rich man, who says ‘I don’t have time because I am busy with work’. Everyone wishes to have success, but we should remember this: ultimately we are not the ones making the money. We are just creating a vessel for the blessings that come from the Almighty. If we can recognise that our sustenance comes from God, then we ought to give thanks to the Almighty. Tefillin is one easy way to accomplish this.

Tefillin can be compared with a blood pressure monitor. If we need to test our blood pressure would we hesitate? After all, ensuring it is at a healthy level is vital for one’s wellbeing. Before the doctor successfully takes a proper reading, the device has to be placed accurately and set up and only then can the test be started. Tefillin is our daily spiritual monitor. The straps and boxes must be strategically placed for

it to work effectively and we need it to connect all the cables leading to harmony.

Below is a brief guide for donning the Tefillin:

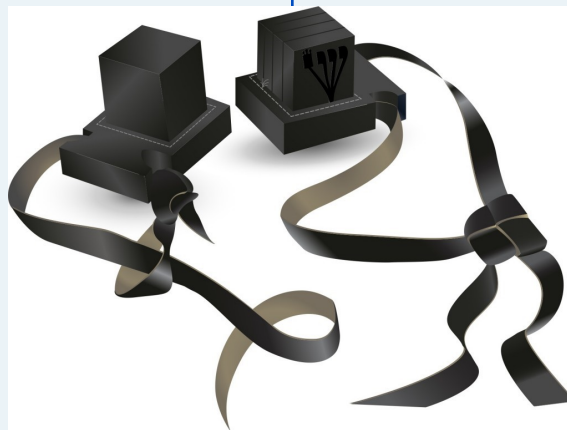
There are two boxes—Tefillin shel Rosh (head) and Tefillin shel Yad (arm). The arm tefillin is put on first. To remove Tefillin, one first takes the tefillin off the hand, then the head tefillin are removed and only then is the rest of what is on the arm removed.

The head tefillin is placed by the hairline, the weakest point on a baby, the fontanelle, which is the most delicate spot that eventually closes. The straps that are on the head must not cover the Kippah. The straps should hang straight down the front and always display the black side.

Putting on Tefillin is a great opportunity to achieve closeness with God. If we were to have a business meeting with a potential investor, would we rush the meeting? We would stay as long as was needed to achieve our goal. How much more so when it comes to the Almighty, who is giving us the time of day to listen. Even more, so little outlay and effort is required, but the investment is enormous. It is a done deal even before we pray, just being there next to the Almighty achieving harmony in a single coordinated purpose.

We are blessed to have a Sunday morning Minyan in our Shul. How special it is that we come together and pray, offering thanks to the Almighty for what He has given us, and praying for what He will give us. This is an important part of our community’s function. May our Shul continue with ease to have a Minyan on Sundays and Rosh Chodesh. It would be nice to see more, as the bigger the crowd the bigger the blessings.

May we be blessed as individuals and as a community with a year of happiness, health, prosperity and success. May our community go from strength to strength together with our righteous Redeemer speedily in our days. Wishing you a happy, healthy and inspiring New Year.



Rosh Hashanah Message

Michael Mars - Co-Chair

Shortly before Pesach, our community was rocked to its foundations by the sudden and serious deterioration in the health of our Elder, senior warden and Honorary Chazan, Neil Shestopal, who remains gravely ill. None of us has yet come to terms with the fact that he is not with us, singing and providing leadership in all aspects of shul life. His absence is all too evident on a daily level.

So, is there anything positive that have we learned from this tragic turn of events? We have been jolted into an appreciation of the frailty of all of our lives and how we interact as a community. Nothing can be taken for granted and we are grateful for every day with our families and friends. Beyond this, we have pulled together with enhanced strength in maintaining religious services, community activity and acts of mutual support. Everyone is giving that bit extra in tribute to Neil.

Whilst all our activities have been overshadowed by this, we have had a special year with our first ever Shabbat UK, Purim Fest, Shavuot communal lunch and another communal lunch for second day Rosh Hashanah, as well as all of our regular events.

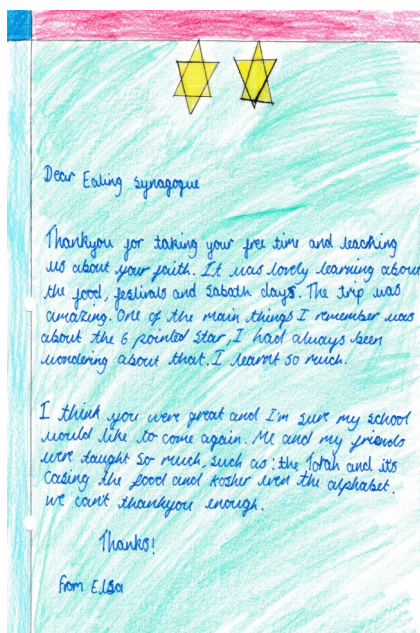
We have much to celebrate, a small yet vibrant community with a wide range of talents in its members, that punches well above its weight.

Our Executive and Board of Management work tirelessly to ensure the efficient processes of the shul. Rabbi Vogel and Zelda, as ever, offer considerable hospitality and support to us all. We have exciting innovative plans for the New Year to include visiting lecturers and an interfaith event. Sadiq Khan, the new Mayor of London, has agreed to come to our next Civic Service subject to unforeseen events in his diary. He has thanked us for the "work that we do to unite all communities". We can hold our heads up and look forward to the future.

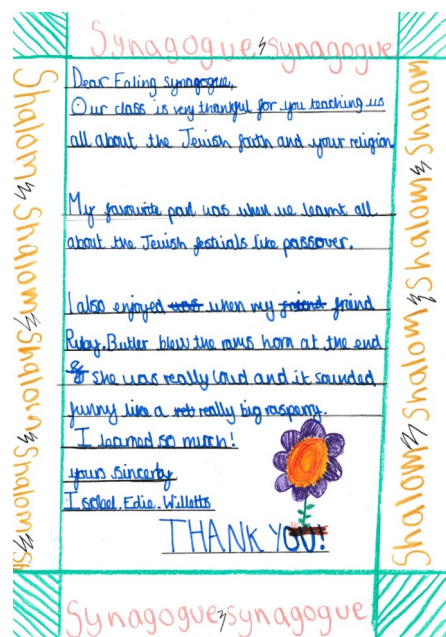
We wish Neil and Dawn, our co-chair, strength, comfort and peace.

Shanah Tovah to the whole community.

Michael Mars
Co-Chair



Thank you for taking your free time and teaching us about your faith. It was lovely learning about the food, festivals and Sabath (sic) days. The trip was amazing. One of the main things I remember was about the 6 pointed star. I had always been wondering about that. I learnt so much. I think you were great and I'm sure my school would like to come again. Me and my friends were taught so much such as: the Torah and its casing, the food and kosher and the alphabet. We can't thank you enough.



Our class is very thankful for you teaching us all about the Jewish faith and your religion. My favourite part was when we learnt all about the Jewish festivals like Passover. I also enjoyed when my friend Ruby Butler blew the ram's horn at the end. She was really loud and it sounded funny like a really big raspberry. I learned so much!

BREXIT SHMEXIT
AS LONG AS EVERYONE AND ANYONE CAN EXPRESS HIS OR HER OPINION,
AND "HARRY HASHMAN AND THE SNAKE"

Michael Mars

After I was accepted at Newcastle University, just one day before the start of term, I was placed with a poor Jewish family as a lodger. Another lodger was Uncle Harry, an eighty-year-old widower, who, as a young man, had been a student at yeshiva in Russia.

Uncle Harry and I got on famously. He was a great storyteller and a skilled chess player. Some evenings we would play chess and initially I would win. This was because I didn't play to any rules, but he believed I had superior expertise, which, at the time, he could not fathom. My opening gambits were highly irregular and most unorthodox, and this threw him. Eventually my lack of skill became obvious and thereafter Harry beat me every time.

On other evenings, he would tell some of his favourite stories. "Now Michael, this story is especially for you and I want you to remember it and take notice." The story unfolded in his mystical Russian/Yiddish accent with full hand waving and facial expressions.

Once upon a time in the plains of India, there was a beautiful snake. Green, speckled with blue and yellow spots against a background of deep red, it was much feared by the local inhabitants and wildlife. Every morning it would

go out in search of food, small mammals, reptiles and amphibians. Having eaten, it would coil up and fall asleep in the shade until the next morning. One day, as the sun rose, the tail decided to have a serious conversation with the head. "It is not fair. Every day you lead and I have to follow. It is my turn to lead." The head patiently explained. "Listen. I have eyes to see where we are going and ensure our safety. You cannot lead." This conversation



happened on a daily basis for several weeks. The head mentioned the fact that he had fangs through which he could eject poisonous venom. Further, he had a forked tongue with which he could sniff the terrain. In short he was specially qualified to lead and protect the snake from harm and ensure a good supply of food. He would not allow the tail to lead. After several months of persistent pestering the head relented. "OK. For one day only, tomorrow morning, you can lead the way." And so the snake slept that night before it was the tail's turn to lead when they awoke. Morning came and true to his word, the snake head said to the

tail "Today it is your turn." So the tail led the way with the head following.....

A notable feature of radio and television in recent years has been the explosion in the opportunity for the population to phone in, Tweet, WhatsApp, text or email and express its opinion (Vox Pop). This feature runs parallel with the rise of celebrity culture. If you have a view on the need for a second Panama Canal, you are invited to make contact. Whilst expressing that view, you may also wish to discuss the relative benefits of keyhole surgery versus open surgery. At the same time, the views of an international footballer, an expert on men's underwear, will also be broadcast to add weight to the argument. Marine engineers and surgeons need not bother to make contact on these two issues. Paraphrasing Michael Gove - we should not take notice of experts. They will just introduce fear!

For me, Ken Clarke MP expresses the Brexit issue perfectly. We elect MPs to vote on major issues and referenda are not how Britain should determine policy.

I nearly forgot; how did the snake get on with the tail leading the way on its first day? It was eaten by a tiger.

DOCUMENTARY EVIDENCE (PART 2)

DAPHNE GERLIS

Followers of TV's "Antiques Roadshow" will know that documentary evidence can greatly enhance the value of an article. So it is with historical research. Find the primary sources, the paper trail, the work is authenticated; like throwing a stone in a pond the ripples widen and can lead to even more paper trails.

And that's how Leon (my late husband) and I discovered the answer to what had been the sticking point in the writing of our book 'The Story of the Grimsby Jewish Community'.

As members of the Leeds Jewish Historical Society (to where we had moved from my birthplace of Grimsby) we attended a lecture on the Cairo Genizah given by Professor Stefan Reif, and he mentioned the Anglo-Jewish archives housed at the Mocatta Library at the University of London (now housed at Southampton University).

On the way home Leon suggested that we contact the Anglo-Jewish archives to see if they possessed anything about Grimsby. I thought it very unlikely considering that in the approximately 100 years since the Synagogue's consecration, all that we could find in the way of documents was a shoe-box crammed with old bills and receipts, which was handed to Leon when he was appointed Financial Representative of the Synagogue.

On contacting the library, however, the curator replied that they had one minute book dated from 1892-1895, and a leaflet recording the consecration of the cemetery in 1896 (more than we had hoped for!)- BUT-could only be viewed in the library. So, leaving Leeds early one morning I arrived about 11 am. The first thing that the curator said to me was, "How long do you think you are going to be? I go for my lunch at 12 o'clock so I shall have to lock you in."

As I rifled through the pages of the book, a frisson of excitement ran down my spine; the pages fell open and there I saw my paternal grandfather's name - Mr Hirsch Alge, who had been elected on to the Chevra Kadisha Burial Board (a tradition which, incidentally had been carried on by three generations of my family). It was as if this grandparent whom I never knew had suddenly become alive to me. I felt this to be a good omen, and so it proved to be. Of all the minute books that there must have been in the previous 100 years, this one

turned out to be the most rewarding, revealing the quarrels, the fights, the police involvement, the media coverage, the interventions of the Chief Rabbi – and – the split.

My father, born in Grimsby in 1899, used to fascinate me, when I was in my childhood, with tales of the characters, the goings-on from these larger-than-life newcomers from "der heim". As a boy, he remembered hearing about a breakaway group, a stolen Sefer Torah (Scroll of the Law), a death threat, all of which were most damaging to this struggling new community. One of the most shameful aspects was a series of letters from the then Chief Rabbi, Dr Nathan Adler, critical of this warring community, but none as critical as the one he wrote when he learnt of the 'ISSUR' (expulsion) of an executive of the Board, who was a prominent leader of the breakaway. There was even the dubious honour of being the subject of a leader in the Jewish Chronicle entitled 'Domestic Jars in Grimsby'.

There is much more that could be added, but if one minute book could produce such a colourful picture of a community, just imagine what a valuable archive could be created from a collection of minute books, balance sheets, photographs, correspondence, etc.

So, once again I repeat the last paragraph of 'Documentary Evidence Part 1) from the Passover edition of the New Ealing Review '... so do please remember: documentary evidence is so important. Don't throw away papers, be they letters, accounts, 'Cheder' (religion classes) reports etc. Each piece of paper helps to paint a picture of a perhaps now-disappeared, once historic community.'

POSTSCRIPT I

Since writing Documentary Evidence Part 1, I have received an enquiry from a non-Jewish woman living in Northern England who is trying to trace her husband's (adopted at birth) birth parents after she saw my article on the internet. In order to respect their privacy I cannot reveal any more details and since I started writing this article I have received a request from someone living in London, to buy a number of copies of our book (now out of print) for a member of her family in order to learn about their forbears.

The ripples are still spreading.

GROWING UP IN GLASGOW

By Cherna Crome

Following Diane Lukeman's excellent article in the Pesach edition of this magazine, she suggested I write my experience of growing up in Glasgow - a very different story.

Neither of my parents was born in Glasgow. My father, Benno Schotz, arrived from Estonia in 1912 at the age of 19, having travelled to Glasgow to visit his brother. My mother Millie, born in London, arrived in Glasgow in about 1906, with her parents, after a few years in Edinburgh.

They met at the house of Jewish friends. When they decided to get married, they planned to honeymoon in Italy. My mother wanted a passport in her married name, so my father took her to talk to the local police with whom he was friendly. They often visited him late at night for a cup of tea in his rooftop studio, while on their rounds, if they saw his light on. When he explained the problem the police chief asked them to hand over a silver coin, and married them on the spot! After all, this was Scotland and Gretna Green was not the only place to get married. Mum's passport duly arrived and on 4 January 1927 they got married under the Chuppah in my

father's West Regent Street studio, as they had planned.

From 1932 we lived in a set of studios in the very centre of Glasgow, just a minute's walk from Sauchiehall Street and a few more minutes from Garnethill Synagogue, of which we were members. It was opposite the High School for Girls, where I was enrolled. But I did not go to the

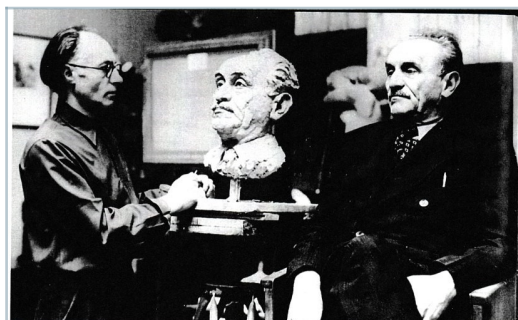
Garnethill Cheder. I

was taught Hebrew by the wife of Rabbi Atlas, because my parents wanted me to learn the Ivrit pronunciation, as they hoped to live in Israel after the 1939-45 war. They did not go to shul every Shabbat, but always every Yom To, and we kept a kosher home.

Glasgow had a varied community with many Irish and Italian Catholic immigrants. Nevertheless, on more than one occasion, when my father paid our fare on the tram - he spoke with a foreign accent - I would hear a hiss, "Bloody Jews". Then one day when I was about eight,

my headmistress phoned. We were due to have swimming lessons the following afternoon. She asked Dad not to send me to school then. Why? There was only one pool in the West End, the Western Baths, and it was a private club where Jews were not allowed to become members.

My father discussed the matter at some length and finally she agreed that if the Jewish pupils in the school could not go, no one would.



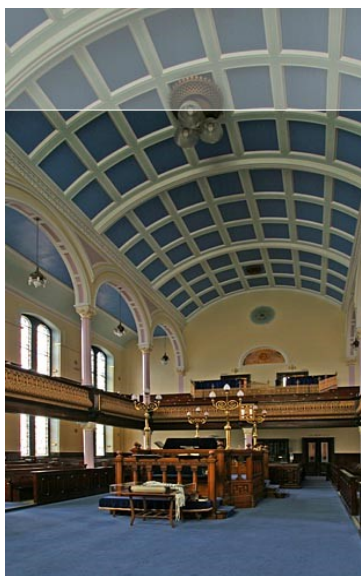
Modelling Leib Jaffe 1941. Bronze. Jewish Agency

As the daughter of an artist, I had a fairly bohemian upbringing. Our home was just around the corner from the Glasgow Arts Club. On Thursday nights, my mother held a Salon and after dinner, many of the artists and writers would turn up to drink whisky in the big studio, then go into the other, which served as our living room, for tea, coffee and cakes.

Living in the centre of the city I had few friends - they all lived either in the West End or south of the river and we had no neighbours - we were surrounded by office buildings although the place was like Waterloo station with people coming and going. However, by the time I had done my school homework, my ballet lesson or practice, my music lesson or practice, and my Hebrew lesson or practice, there was little time for play. So I met very few Jewish families except on special occasions.

But in September 1939 all that changed. Suddenly friends were invited to dine with us on a Friday night, Jews and Christians alike. One day there was a knock at the door. Yankel Adler, an artist from Europe who introduced himself and said he was looking for help. Then a few weeks later, Josef Herman arrived. They spoke only Yiddish, so my brother and I could only make out the odd word. Yankel went off to London after Dad had arranged some support from the Jewish Welfare Board. Josef Herman was a different kettle of fish and his and my families have remained close friends ever since.

(Continued on page 13)



Garnethill Synagogue today (www.garnethill.org.uk)

THE JEWISH CALENDAR AND ITS MYSTERIES

"Now take away the number you first thought of"...

by Mike Gettleson

The Jewish calendar governs many aspects of our lives, but many of us know little of how the Jewish calendar is calculated. Civilisations have always used the sun, the moon or both for measuring time, for example when to plant and when to harvest. That required the observation of the sun. It required a calendar.

In the Jewish calendar, the new moon begins each month. In ancient times, the Sanhedrin declared the Rosh Chodesh when two independent, reliable eyewitnesses stated that the new moon had been seen.

We always see the same face of the moon because it spins on its axis in the time it takes to circle the earth. But the lunar cycle does not exactly divide into that of the sun. The moon takes 29 days, 12 hours, 44 minutes and 1 'chalaq' to orbit the earth, making about 12.4 lunar months in each solar year. A 12 month lunar calendar, therefore, would lose about 11 days every solar year and a 13 month calendar would gain about 19, and the months would drift relative to the seasons. To compensate, an extra month is occasionally added: a second Adar. So, for example, the month of Nisan would occur 11 days earlier for two or three years, then 30 days later, balancing the drift.



In the fourth century CE, Hillel II fixed rules for the Jewish calendar, based on mathematical and astronomical calculations. That calendar, which we still use, sets the lengths of months and the leap months over a 19 year cycle, so that the lunar calendar aligns with the solar year. The leap month Adar is added in the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of the cycle. The new year that began Monday, September 14 2015, was the first day of the Jewish calendar year 5776 and the third year of the cycle, so 5776 is a leap year.

The intercalated Adar is called Adar Rishon, or Adar I. Adar Sheni (Adar II) is the same month as plain Adar that occurs in non-leap years. So, for the Ashkenazim, at least, in leap years, with their 13 months, all the festivals, anniversaries, yahrzeits etc, which would have occurred in Adar, occur in Adar II.

To find if a solar year is a leap year, we divide by four. In a leap year, it divides

exactly, unless it's a century, which has to divide by 400. So 1900 was not a leap year but 2000 was. To find if a year in the Jewish Calendar is a leap year, divide the year by 19 and if the remainder is 0, 3, 6, 8, 11, 14 or 17, it is a leap year.

Alternatively, take the Jewish year number then multiply by seven, add one and divide by 19.

If the remainder is less than seven, it is a leap year. So in 5776 the remainder is 1.

Numbering of Jewish Years

The number of the year represents the years since the creation. The calendar starts on the New Moon of the seventh month (1 Tishri) in Year 1 (Anno Mundi). In the Gregorian calendar, this was Monday 7 September 3760 BCE.

Shabbat and the Festivals.

If Rosh Hashanah occurred on a Sunday, we could not prepare properly, because the previous day was Shabbat, so special rules prevent this; so Rosh Hashanah must not fall on Wednesday or Friday.

Yom Kippur should not fall adjacent to a Sabbath, because of difficulties in preparing for the fast or Shabbat. Yom Kippur cannot fall on a Friday or Sunday. The date of Yom Kippur is always 10th Tishri, nine days

(Continued on page 13)

(Continued from page 12)

after Rosh Hashanah, or two days in the week later. The calendar has special rules to prevent this happening too: either a day is added to Cheshvan or subtracted from the Kislev of the previous year, to move Rosh Hashannah one day later or earlier, to prevent clashing with Shabbat. These changes are called Dechiot (postponements).

The Jewish year can have six possible numbers of days: 353, 354 or 355 days in a normal year, and 383, 384 or 385 in a leap year. Short years are 'defective', normal years are 'regular' and long years are 'excessive'. The combination of days of the week of Day 1 of Rosh Hashanah and Day 1 of Pesach combined with the year length means that there are 14 year types or 'kebiot'.

The Jewish year number is sometimes printed with three Hebrew letters, a code for the year types.

The first letter is the day of week of the first day Rosh Hashanah (Bet, Gimel, Heh or Za'in i.e. day 2, 3, 5, or 7).

The second letter represents one of the 3 year lengths - Chet, Chof or Shin (defective, regular or excessive).

The third letter is the day of week on which the first day Pesach occurs (Aleph, Gimel, Heh or Za'in i.e. day 1, 3, 5, or 7).

The Jewish calendar has different starting points for different purposes and it does not matter that the year number changes part of the way through. The first month of the Jewish calendar is Nisan, when Pesach occurs. However, the Jewish New Year

is in Tishri, the seventh month, when the year number is increased.

The Jewish months are 29 or 30 days averaging 29 days, 12 hours, 44 minutes and 1 chalaq, the length of the lunar month. Jewish months have 30 days, 29, 30, 29 etc, except for Cheshvan and Kislev, which can change their lengths, as determined by calculations involving the time of day and the day of the week of the full moon of the following year's Tishri.

Between the deaths of Noah (ca 2000 BCE) and Abraham (ca 1800 BCE), people on Salisbury plain built Stonehenge. An ancient circle around the site contains 59 pits for stones. $59 = 29 + 30$.

Perhaps they were constructing a calendar.

(Continued from page 11)

I left Glasgow to study in London and returned to go to the Glasgow Art School from 1945-1952. In 1951, when the Festival of Britain was being planned, my father was asked to arrange a Judaica book exhibition. He decided to stage not just a book exhibition but a Jewish culture festival, helped by Josef Herman. There was an exhibition of Jewish art featuring Modigliani, the Pissarros, Marc Chagall and others, a lecture by Martin Buber and one by Joseph Leftwich, a concert by Ida Haendel and Abbey Simon, films and a ball.

I found myself involved in much of the arrangements although I was still studying for my post graduate fellowship, and that seemed to cap my growing up.

In early 1953 I got a job in London, and moved from Glasgow permanently - and that is another story.

Right: A view from Benno Schotz' sculpture garden. L-R "The Mourners" life size welded bronze 1966; "The Acrobats" welded bronze 1965; "Ezekiel's Vision" plastic metal 1961. (Photo Scottish Field)



A view from my sculpture garden. Left to right: 'The Mourners', life size welded bronze 1966; 'The Acrobats', welded bronze 1965; 'Ezekiel's Vision', plastic metal 1961. (Photo: Scottish Field).

CARMELA SHOULMAN

In the October 2008 edition of The New Ealing Review, Diane Lukeman wrote about Carmela's life and family history. Today, *Daphne Gerlis* takes up the mantle and brings us up to date.

Carmela, at 93, and now sadly housebound, has a lot of time to sit and reflect on her long and interesting life, a life which ran parallel to the foundation and creation of the State of Israel.

She speaks with wonder at how far-seeing were her two grandfathers.

"They saw the writing on the wall, the anti-Semitism and the programs in Lithuania and Ukraine. They were both ardent Zionists and about 1899 (unbeknown to each other) decided to emigrate to Palestine. My maternal grandparents stayed for a short time in the East End of London and then made their way to Tel Aviv. My paternal grandfather collected his family, his parents-in-law and his wife's sister and boarded a ship for Palestine."

On board there was a lottery to determine the allocation of land in this new township in the sand dunes overlooking the Mediterranean Sea. She didn't realise then that the shell (in lieu of tickets) her grandfather drew was to be his home in what was to become Tel Aviv's most prestigious street - Dizengoff. Sixty families in all were the initial settlers of Tel Aviv.

Both sets of grandparents built homes in the same street and Carmela's parents went to the same school, courted and married. Carmela was born in 1922, followed by a brother in 1926.

"We had such a lovely childhood, so carefree, playing in the streets with our friends. We all lived near each other and were in and out of their houses. My parents' friends visited; the pioneers were those early settlers, who later became leaders in the Town Council, the Haganah* and eventually the Israeli Government. We grew up with Ben Gurion's son, Moshe Sharett's wife taught my little brother the piano; the little old man shuffling

along on the other side of the street was Chaim Nachman Bialik, Israel's most famous poet. On one occasion, Menachem Begin was fleeing from the British and hid in our basement.

Carmela's father worked in the Town Hall and became the Town Clerk of Tel Aviv, working alongside Meir Dizengoff, the first mayor of the city. Carmela remembers that her father, who spoke perfect English, had on one occasion a secret meeting with Mahatma Gandhi to try and persuade him to view Israel in a more friendly light.



Carmela catching up with Topol at Ealing Synagogue's UJIA fund raising event in November 2014.

As a local government officer, he attended the annual meetings in London of NALGO and sometimes took Carmela with him. However, her father had a disagreement with Dizengoff, resigned his post and the family came to live in London. Dizengoff, who had no children, had looked on her father as a son and begged him to return and take up his former post.

At 16, Carmela left school to work in the vineyards, but her mother persuaded her to return home and finish her education. She returned to Tel Aviv as the Second World War broke out and, true to her adventurous nature, volunteered for the RAF.

"We had to wear a uniform, but as I wasn't

British I couldn't wear the WAAF uniform so they gave me a police uniform instead! At the age of fourteen, while I was still at school, I was approached to work for the Haganah. They knew I was trustworthy and I became a messenger, carrying secret messages all over Tel Aviv on my bike. I can see now that this was very dangerous work, but I was young and carefree and it didn't occur to me to be frightened. Of course, with my visits to England I spoke English pretty well and it was very useful at times. I had to ask permission from the Haganah to join the RAF and they gave me the choice - the RAF or the Haganah, but I chose the RAF because I wanted a bit of adventure. The RAF sent me first to Ismailia in Egypt, where I worked in the Filter Room. Conditions were pretty poor; we lived in Nissen huts, which were baking hot in the heat. We were constantly robbed of our possessions by the locals and we didn't even dare to leave our washing on the line!

Then we were sent to Cairo where I was promoted to Corporal (I couldn't rise any higher because I wasn't British) and I worked as an aircraft plotter."

During the war, Carmela's mother worked for the Red Cross and later was a founder member of Magen David Adom.

Carmela continues, "When the war ended, we were still under the British Mandate and I was still working secretly for the Haganah. I'm very proud of having been able to do my bit for what was to become the State of Israel and particularly proud of the Haganah medal which was awarded to me. Looking back now, I realise that I was living through very historic times."

Carmela wanted to return to England but first she had to get permission from the Haganah. Arriving there in the late 1940s, she visited the Anglo-Palestine Club and it was there that she met Dr Rachum Shoulman, whose parents too were early settlers in Tel Aviv. Carmela and Rachum married in 1948.

"I got a job at the Israel Legation (soon to become the Embassy). Everyone knew my father. His name (Nadivi) was a door-opener and I worked for eight years in charge of the Consulate until our daughter, Sharon, was born in 1956. Sharon is now a Paediatric Consultant at Ealing Hospital.

"The most rewarding and emotional time of my life had to be the Six-Day War (June 5 - June 10 1967). I just couldn't bear it, that little country, my country. Israel was being attacked from all sides. I rang the Embassy - "What can I do?" They said, "Come, come tomorrow". I sat at the telephone for eight days, dealing with thousands of different things. What an amazing time. Jewish taxi drivers queued up at the door to give their services, people came with bundles of money and others queued up to give blood.

We listened to the capture of Jerusalem on a radio on the roof of the Embassy. We were all sobbing as we heard Moshe Dayan's entry through the Lions' Gate and the capture of the Kotel.

After living in St John's Wood and in Perivale, the Shoulmans came to live in Ealing. Carmela worked as a volunteer for fifteen years at Meadow House Hospice and after nine years' study through the Open University, gained a BA. She is the original Culture Vulture and has attended numerous courses of Jewish learning and made countless visits to exhibitions, lectures, theatre, etc.

On meeting Carmela today, who would guess that behind the quiet, modest exterior lies a brave and adventurous woman, a piece in the jigsaw of the history of Israel?

*The Haganah was an underground paramilitary organisation during the British Mandate, which later became the core of the Israel Defence Forces (IDF).

A TRULY JEWISH MUSEUM IN PUGLIA

By Jonathan Glass

Puglia, tucked away in the heel of Italy, is awash with olive trees, vines and citrus groves and, dotted all over its countryside, are the famous Trulli - grey conical roofed buildings giving a unique appearance to this beautiful land. This part of the world delights in a long, hot summer during which the Italians spend their evenings strolling through towns which appear to have been unchanged by the passage of time: Locorotondo, Martina Franca, Ceglie Messapica, Otranto, Ostuni to name a few.

Before heading to stay in a Trulli hotel, we tried to find out if there was any information about the Jews of this region. Inevitably we turned to Wikipedia to discover there is a Shul in Trani, north of where we were to be spending most of our time on this particular holiday. We found no other places of Jewish interest listed.

Midway through the second week of our trip, we made it to Lecce (pronounced Ley-Chey), the



southernmost sizeable town inland in Puglia, full of ancient sandstone buildings with intricate designs chiselled into the soft stone. We strolled through the Giardini Pubblici (Public Gardens), popped in to the tourist information and were heading to the main square, having admired the huge edifice of the cathedral, when we were astonished to notice a sign directing us to the entrance of the Museum Of Medieval Jewish Life in Lecce.

A few steps down took us to a welcome from one of the staff. A few euros allow you to wander round on your own, whilst 10 euros more will pay for a personal guide to take you around the

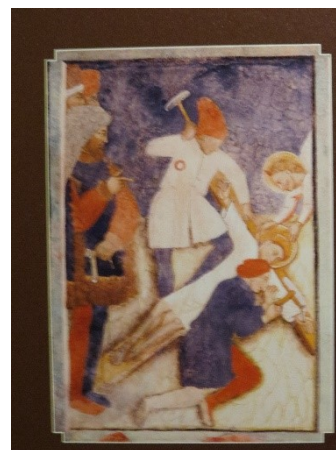
small, but fascinating museum which had opened in May this year.



The stimulus for the museum was the finding of 2 or 3 mikvahs in the building. This led to further research about the Jews of the area. The presence of Jews in Lecce could be traced back to the late 14th century. Initially welcomed by the then ruling

countess Maria d'Enghien, she changed her opinion by 1440 after aligning with the pope and made the Jews wear a red circular piece of cloth to distinguish them from the rest of the community (See picture).

The son of Countess Maria supported the presence of the Jews in Lecce, but with his sudden death they were suddenly expelled after a raid on the Giudecca – the Jewish quarter – in fact located on the site of the Museum. Shortly



after being expelled however, the loss of the Jewish community was felt in Puglia and attempts were made to reintroduce them. Although the Spanish Inquisition affected the Jews of Sicily and Sardinia in 1492, the lives of the Jews of mainland Italy passed reasonably

(Continued on page 17)

(Continued from page 16)

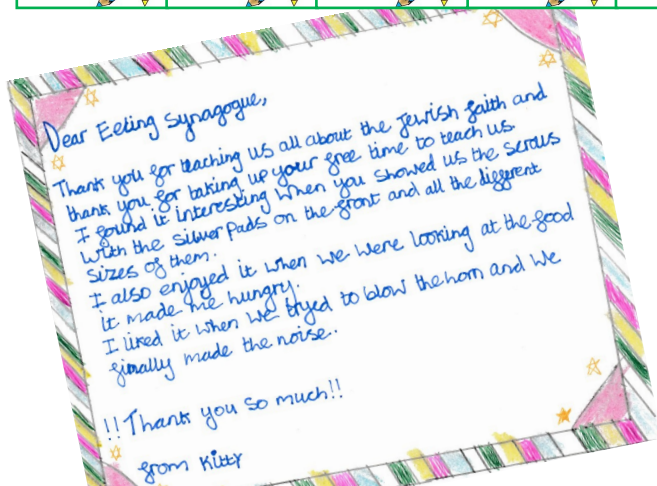
unchanged, and the community flourished with leaders such as Avraham De Balmas, who wrote texts on medicine and science, some of which survive to this day. Both Avraham and his grandson, also Avraham, translated texts from Latin to Hebrew. His grandson was expelled with much of the rest of the community to northern Italy in the early 1500s.

By the end of the 15th Century, the ancient synagogue had been converted to a chapel and consecrated by the local bishop. A remnant of the synagogue, a Hebrew inscription bearing the words from Bereshit Chapter 28:17: "This is none other than the



house of G-d" (from the passage of Jacob's dream) was found in the building opposite. The site of the presumed mezuzah is also present in the walls of the old synagogue (seen in the picture). The mikvahs were also uncovered and form the main exhibit within the small museum.

The Jews, when present in Puglia 500 years ago, had clearly played an active role in the community, as scientists, physicians, teachers and poets. Their presence was brought to us by this delightful museum. For a moment, one could imagine the lives of this community, so different from ours in time and location, and yet, in many ways, so similar to ours in the roles of the community and in their practice.

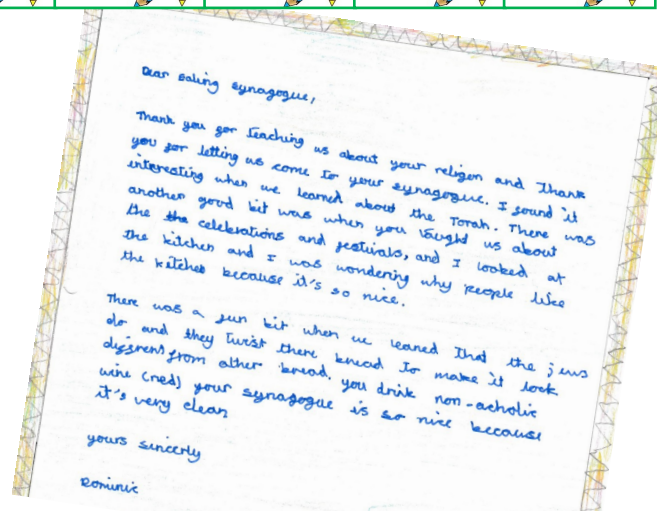


"Thank you for teaching us all about the Jewish faith and thank you for taking up your free time to teach us. I found it interesting when you showed us the scrolls with the silver pads on the front and all the different sizes of them.

I also enjoyed it when we were looking at the food. It made me hungry.

I liked it when we tried (sic) to blow the horn and we finally made the noise.

!!Thank you so much!!"



"Thank you for teaching us about your religion and thank you for letting us come to your synagogue. I found it interesting when we learned about the Torah. There was another good bit was when you taught us about the celebrations and festivals, and I looked at the kitchen and I was wondering why people like the kitchen because it is so nice.

There was a fun bit when we learned that the Jews do and they twist their bread to make it look different from other bread. You drink non-acholic (sic) wine (red) your synagogue is so nice because it's very clean."

A PROUD GRANDMOTHER ATTENDS GRADUATION

By Dorothy Kochan

Last May I went to the States to visit the family. One of the reasons was the special occasion of the Graduation of my grand-daughter Talia, who at 18 was finishing High School at Solomon Schechter School of Westchester.

There were a number of celebrations: the first one was the musical play which was put on by the graduating students for two nights' performances. Thirty-five students participated, quite a number of them behind "the stage", with production, lighting, musical accompanying, seating arrangements and even interval refreshments. Talia had one of the minor roles in the chorus of around twenty "artistes". The musical was called "Thirteen", written by some well-known American lyricists and composers, it was grandly advertised on the playbill as having had a London West End premiere in 2012 (they omitted to add that it had closed three days later). Nonetheless, it was a very jolly suitable show, and just right for their appreciative audience of staff, parents, grand-parents, siblings etc.

Two days later, the 69 graduates, together with their partners, and all dressed up to their nines, were invited to attend the prom at a posh venue in Westchester. Before they were bussed there, there was a reception in the garden of one of the students' parent's homes where family members were invited to photograph, in such pleasant surroundings, their graduates and their friends. How lovely they all looked, sporting their wrist corsages and buttonholes! Quite delightful to see them in such lovely attire, after getting used to

seeing them in torn jeans and misshapen jumpers for four years.

Two days later, we attended a *Siyyum Limudim*, where around 100 people came to the school hall to hear the students learn their final section of Jewish studies. We were afterwards entertained with a magnificent meal to honour the culmination of the graduates' learning.

The 'piece de resistance' was the Commencement Exercises, celebrating the Class of 2016. How proud we all were to see



the parade of graduates in their apple green robes and caps, individually called to the podium to accept their diplomas from the head of school. After speeches from the principal, head of school, and a teacher, remarking on the class of 2016, we heard two valedictory speeches from students, one in English, and one in Hebrew, given by my granddaughter, Talia. It was a moving address, spoken in beautifully modulated *Ivrit* discussing

how, as Israel turned 50 on the year many of the graduates were born, the accomplishments of their school, Schechter Westchester, and of their grade on its fiftieth anniversary mirrored those of Israel in her first 50 years.

Needless to say, a few tears were shed and many congratulations were received by the proud grandmother.

Talia is starting her first year at Dartmouth College this September, and I pray I shall be there for her next graduation.

GRADUATION SPEECH

By Talia Lorch

When we were born, the State of Israel was fifty years old. Today, we are finishing high school, and our school is fifty years old. There is something more to this than mere coincidence.

In 1998, the year in which most of us were born, the State of Israel celebrated its 50th anniversary. Over the course of its first 50 years, the State of Israel has achieved many accomplishments and has become one of the most important countries in the world. Despite its small size, the young nation managed to overcome its military challenges and won many wars. Despite its arid climate, Israel developed into a leading agricultural economy. In its first half century, Israel became a model of equal rights and democracy, the only one in the Middle East.

Perhaps Israel's most impressive accomplishment in its first 50 years was its formation of a unified and unique Jewish-Israeli identity. Wave after wave of immigrants contributed their special complexions to the new Israeli culture, integrating different cultures and traditions of Judaism.

This year, we celebrate Schechter Westchester's 50th anniversary, and, like Israel, we have much of which we can be proud. When the School was founded in 1966, it was a small elementary school with 22 students. In our first fifty years, our size, reputation, and importance in the field of Jewish education have all grown tremendously.

We, the members of the Class of 2016, who hail from areas throughout the tri-state, have contributed our distinctive blend of ideas and commitments to the school, and we are the latest and best testament to its success. However, what hasn't changed are the School's core values.

The first value, *Tefillah U'shmirat Mitzvot*, Observance, is expressed through our engagement with *Tefillah*. Many students invest much effort in

their small Tefillah groups, where they compose songs for Aca-minyan, prepare lessons for *Nefesh v'Guf*, and prepare Kiddushim for Traditional Minyan. We love singing *Hallel* on Rosh Chodesh and holidays, willing the singing not to stop. This is, in the words of the School's Mission Statement, the "joyous practice of Jewish life".

The second value, *Talmud Torah*, Lifelong Learning and Study, is expressed not only through our learning at school, but also through our desire to learn for its own sake. While in Israel, a fellow graduate organized a *Siyyum* for *Sefer Shemot* on his own initiative. Many of my fellow graduates attended the *Siyyum* in order to both support our classmate and to learn. Our school has engraved within our hearts the love of Torah.



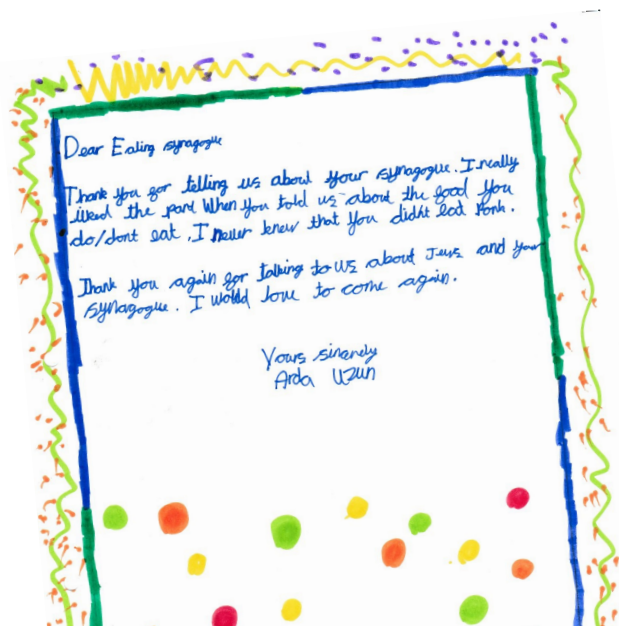
The third value, *Kavod*, Respect, is expressed in how we, as classmates, relate to one another, and also to others around us: when we were younger, Schechter Westchester used to organize groups of students to make shiva calls to members of our community. However, now that we are older, we don't need the school to coordinate our

visits. We go because we want to pay our respects to teachers or classmates who are in mourning, and because so many of us do the same thing, we meet up there without intending to do so.

The fourth value, *Gemilut Chasadim* / Social Action, is realized by our many acts of *Chesed*. This value makes me think back to our time in Israel when about 40 of us chose to run in the Jerusalem Marathon in memory of Ezra Schwartz z"l and in support of sufferers of epilepsy. Our school instilled in us the habit of caring for those in need and the responsibility to work for their good.

The fifth value, *Ahavat Yisrael*, Love of Israel, is obvious to anyone who knows us. We hurry to sign up for AIPAC conferences. We are very active in the

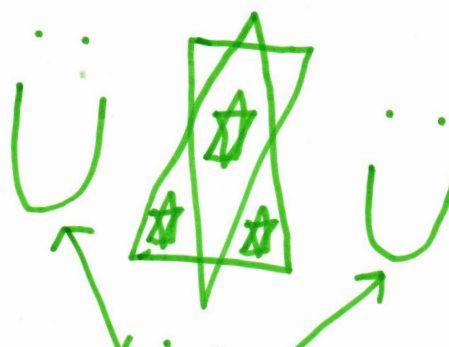
(Continued on page 20)



"Thank you for telling us about your synagogue. I really liked the part where you told us about the food you do/don't eat. I never knew that you didn't eat pork.

Thank you again for talking to us about Jews and your synagogue. I would love to come again."

Dear Eating synagogue
Thank you for letting us come I liked when you were teaching us prayers and singing because you told us how to say it in Judaism and in English. I also liked the horn I thought that it was very interesting and fun and we learnt a lot and I hope we can take all of that on for future learning.
Thank you
from Charlie K



"Thank you for letting us come. I liked when you were teaching us prayers and singing because you told us how to say it in Judaism and in English. I also like the horn. I thought that it was very interesting and fun and we learnt a lot and I hope we can take all of that on for future learning."

(Continued from page 19)

Schechter Westchester Ahavat Yisrael Club Facebook group, and during our visit to Israel this year, many of us made a commitment to ourselves to play an active part in its future.

If you were to ask me which value most exemplifies our school on its fiftieth anniversary, and this group of graduates, I would answer without hesitation: the sixth and last value, *Kehillah*, Community. In ninth grade, when I was new to the school, I was hit by a car. For a month, I walked on crutches. My friends and other people in the class whom I had barely gotten to know, helped me walk, and fought among themselves over the great privilege of carrying my bag and books. During this time spent on crutches, we went on the ninth-grade trip, the "Outdoor Adventure *Tiyul*." In the middle of the road, I fell into a mud puddle. I will never forget how twenty people worked together to lift me up

out of the mud and clean me off. This is a true community, the community of the Solomon Schechter School of Westchester, a fifty-year-old community, ready to welcome anyone.

My hope and prayer for us, the graduates of Schechter Westchester on its fiftieth anniversary, is that we continue for the next fifty years to lead our lives according to the values of our School. Let us continue to learn willingly, to help others, and to engage in words of *Tefillah* and Torah. Let us continue to love Israel and respect every person, whether similar to us or different from us. Above all, my prayer is that we will value the communities to which we belong, including maintaining our connections with each other. May it be His will that all of us will be able, throughout our whole lives, to help those who walk with crutches--whether literally or figuratively--and lift them up when they fall into the mud.

A WEEKEND ACROSS THE OCEAN

By Sam Shindler-Glass

For many, hearing the word fraternity evokes images of rowdy American university students drinking excessively and generally misbehaving. However one fraternity has made its way across the pond, and is now an important part of Jewish life on campus for many students at a growing number of British universities. As well as coming to Britain, it has also set up chapters in Israel, Austria, France and, most recently, Australia.

Alpha Epsilon Pi (AEPi) is the largest Jewish fraternity in the world. Founded in 1913 at New York University, it has initiated over 102,000 members. Members included the late Gene Wilder, Art Garfunkel and Mark Zuckerberg. Upon my arrival at the University of Warwick in 2014, I was made aware of the fraternity and its presence at Warwick. At Warwick, AEPi plays an important role as an Israel advocacy group, as well as a way for Jewish students to connect, come together and help each other out. When an Israel boycott motion was defeated in a public vote at the Warwick Students' Union, AEPi members were highly involved in the campaign. At Warwick, AEPi has a rather international feel with members hailing from Turkey, Spain, Belgium, France, Israel as well as both England and Scotland. AEPi is a wonderful tool for bringing such a group together in a way that the Jewish Society sometimes struggles to do.

In November, the fraternity sent out an email to all its members promising to pay for travel to the Indianapolis Half Marathon if they raise \$2,500US for charity. When Executive Director Andy Borans came to



visit the Warwick chapter later in November, I asked him if this offer extended to members of the fraternity living outside of North America. With a warm and delighted smile, he said yes. From that moment, this became a challenge I was excited about. After months of fundraising, with some wonderful help from my mum and some very generous donations from the Ealing Synagogue community, I reached my target, finishing off with a total of \$2570, equivalent to just under £2000.

On May 6th at 5:30, I set off for Heathrow Airport. After a panicked rush through Chicago Airport, I just made my connecting flight to Indianapolis where Moshe Lencer, AEPi's International Ambassador, greeted me. He drove me to our hotel where I met a number of other AEPi members, including those from across the US and Canada. The following morning, I was up at 0700h ready to run. On the start line, I met another AEPi runner who would become my running partner on the course. The Indianapolis Half Marathon is part of the festivities leading up to the Indianapolis 500 race, America's largest and most famous IndyCar

Race. The course was a fantastic one, which centres around the Indianapolis Motor Speedway, where the Indy 500 would be held just a month later. Running around was great fun, even if the temperature was steadily increasing, minute by minute. Along the course were some very welcome shower stations, that sprayed cold water on you as you ran underneath them. Finally, I came to the end of the race. In total, there were over 24,000 finishers! My legs hurt, I was drowning in sweat but I had a lovely medal around my neck.

That evening, as a congratulations, AEPi had bought the Party Suite at Victory Field, home of the Indianapolis Indians. We were lucky enough to enjoy a great baseball game under the setting sun of the American Midwest.

The next day, I woke up with my legs still sore, and made my way to the AEPi international office for a tour, before setting off back home in the evening. Within 72 hours, I was back at home and ready for another week!



“AND A STRANGER SHALT THOU NOT WRONG NEITHER SHALT THOU OPPRESS HIM

FOR YE WERE STRANGERS IN THE LAND OF EGYPT.”

וגר לא תונה תלחצנו כי גרים הייתם בארץ מצרים

D’Var Torah by Diane Lukeman—Shabbat Devarim

I wish to take a text – out of season, so to speak - from Exodus (שמות Chapter 22:20)

And a stranger shalt thou not wrong neither shalt thou oppress him for ye were strangers in the land of Egypt”

וגר לא תונה תלחצנו כי גרים הייתם בארץ מצרים

On the 17th Tammuz (Fast of Tammuz) last year, which fell within Ramadan, I was present in a discussion of that verse in an Interfaith Tent in the presence of a Rabbi, an Imam and a Christian minister, members of Rene Cassin, Detention Action and representatives of other concerned organisations. This event happened in what may seem a most unlikely place – Harmondsworth Moor. The Moor is, of course, in the vicinity of the two buildings which comprise the Heathrow Immigration Removal Centres.

How did this occasion arise? The information reached me in a roundabout way from the Rene Cassin organisation - a charity working to promote and protect universal human rights, drawing on Jewish experience and values. The theme of the meeting was Time for a Time Limit. One of the biggest problems for those seeking asylum here is the UK’s system of detention. In the UK, there is no time limit on detention. There is no need for detention to be sanctioned by a court – asylum seekers can be deprived of their liberty for indefinite periods on the say-so of an immigration officer.

The UK appears to have reversed its usual underlying concept of justice – ‘innocent until proven guilty’. For those seeking asylum and immigrants in general, the attitude is ‘guilty until proven innocent.’ As a result many face unjust hardship in their quest for asylum and sometimes even after they receive it.

On that day, there was some exploration of the verse I have quoted from Exodus and commentary on that. Rabbi Samson Raphael Hirsch wrote:

“..... we do not make the rights of any foreigner in our midst dependent upon anything other than the pure human quality inherent in every person.”

The former Chief Rabbi Jonathan Sacks wrote:

“The Torah asks why should you not hate the stranger? Because you once stood where he stands now. You know the heart of the stranger because you were once a stranger in the land of Egypt. If you are human so is he. If he is less than human, then so are you.”

It seems to me that there is a general loss of empathy for immigrants – in the press, on social media, in general. I think that I had imagined (if I had thought about it) that Harmondsworth and Colnbrook, the Heathrow Immigrant Removal Centres, were places that asylum seekers and refugees were placed for a time – places that were like hostels. It was only on that day that I understood the reality and have now experienced this on visits. The detention centres are high security prisons staffed by private companies on behalf of the Home Office. They are surrounded by high fences topped with barbed wire. Visitors including those who work for or volunteer with Detention Action, as I do, are photocopied and fingerprinted on our first visits and checked out at length thereafter. We are then led through the building by an officer who unlocks and re-locks a door at what seems like every few yards. I have never counted.....

There are many reasons why people are detained and not deported. Many are eventually released. Detainees are not, as I was “informed” in a

EALING COMMUNITY CARES UPDATE

By Alison Shindler

This season's update on the activity of the Ealing Community Cares committee must of course begin with the deeply felt absence of Neil – a stalwart at our meetings, lunches and everything beyond; when discussing who might be in need of some extra support at any given time, Neil could always be relied upon to know in great detail the situation of every member as well as their family history. He was always willing to offer lifts to whoever needed to be brought to the lunches and eagerly volunteered to pick up any shopping required. He is in all of our thoughts and prayers.



I last wrote in March and since that time we have held three lunches, with a fourth to be held on Thursday 3 November. We have enjoyed a couple of Ella's ever-popular quizzes, which always have a relevant theme, and a fascinating talk by City of London and City of Westminster Guide (and Ealing

shul member) Elaine Wein on "Secret London", with wonderful slides.

We continue to ask for voluntary donations and raise money for charities when lunches are sponsored. We were able to send £180 to Magen David Adom after a lunch sponsored by Ruth Sandler and Joyce and Ron Frankal in honour of their birthdays.

In the summer, we held a tea party in the garden of my home for a small number of our regular attendees, which we hope to repeat next year: we were blessed with beautiful weather and enjoyed homemade sandwiches and cakes. Of course, we made far too much between us and the leftovers were enjoyed by my family for some time afterwards.

Many thanks to everyone who helps out in so many ways to make our events successful and to everyone who continues to come along and make all the

conversation, "all criminals". Some, undoubtedly, have served sentences and when I disputed that, the same person told me, "Well, they are all liars anyway." My shock was clearly visible and I have avoided conversation with that person on that topic.

Can you imagine what it may feel like to arrive after a horrendous journey, from a country where you have felt so unsafe that you risk everything to travel? You are then faced with authority figures firing questions at you in a language you do not speak, perhaps with an interpreter whom you may be afraid to trust, having any papers and documents you possess being taken away. You have been "advised" perhaps by other immigrants or, indeed, by traffickers what you should answer.

I am not here to argue about what is being termed "the immigrant situation". I just wish to raise awareness of the fact that indefinite detention continues in this country. In spite of various reports about the needs of detainees, there seems to have been little improvement in attention to the welfare of detainees, including overhaul of the screening process, specialised training, improved access to care and a ban on detention of those with severe health problems (physical and mental).

I finish by reiterating the words of Rabbi Samson Raphael Hirsch and hope that we can all reflect on these....

".. we do not make the rights of any foreigner in our midst dependent upon anything other than the pure human quality inherent in every person."

THE NEW CENTRAL VILNA SYNAGOGUE, LEEDS

By Stephen Hirst

"Stephen, can you write an article about your childhood shul?" threw me a little. Not because there is nothing to say. The New Central Vilna Synagogue, Leeds has an interesting story – it was founded as a result of a scandal – but rather that the synagogue's history has already been written up superbly by Murray Freedman: <http://www.etzchaim.co.uk/history.php> and because it is tied up with many of my memories, not all happy or comforting.

For the detailed story and the scandal (involving a body going off in the summer heat) see Mr Freedman's article. Otherwise, here are some snippets of the synagogue's life, many of which are tied up with my late father z"l.



My earliest memories of the building are of the Kingsway Cinema, to the eye of a seven year old, a vast auditorium, which the synagogue took over in 1958/9. How big it seemed, twelve hundred of us, quiet as the Sifrei were brought down the long walk from the Aron

Kodesh to the Bimah, my Dad, whispering to me how to follow the service. Thinking of it now, I am touched by the faith-driven concentration he gave to those moments.

The building was something of an adventure playground to us kids: rooms to be explored, film off cuts left by some long-gone projectionist.

Walking the short distance down the Harrogate Road on Erev Yom Tov was an occasion in itself. Every other step would be accompanied by a Good Yom Tov to somebody racing up the hill to one of the other Shuls.



One advantage of its cinema history was the extensive area of the former stage around the Aron Kodesh. The photo above shows David Shiffer, the President, described as a benevolent dictator. A request from him for "Qviet pliss" got an immediate response. The community owed him a lot.

Compared with Ealing, the atmosphere was very formal. Certainly there were many to

point out a mistake in leyning (a mitzvah I know). I suspect they were paying the compliment of being thought worthy of criticism. There were many warm characters. I have fond memories of the Shammass, Mr Mankoff, who treated my father with respect for his love of learning. Always in beadle's gown and hat, he would ask, in Hebrew, if you would read the haftarah. No notice meant that every Erev Shabbat I prepared for maftir just in case, which has since stood me in good stead.

On Yom Kippur, after Musaf, Mr Mankoff put on a cheerful performance running the wine auction. Each donation would be called out with a good-tempered description of the donor's job or family connections. It made for pleasant memories on joining Ealing, seeing Neil doing something similar when calling up on Simchat Torah.

Another link to my childhood is Chazan Neil's rendition of Untaneh Tokef. I am always moved by it and to the same degree as I was by Chazan Rothfeld's interpretation. There was no doubt that his intensity and sincerity got to me. I can only wonder what this man must have been through to make the prayer so real for him – and us.

As a young teenager I would walk my maternal Grandpa home on a Shabbat. Increasingly frail, my grandparents moved to a flat near us and our shul. There was

(Continued on page 25)

SOCIAL ROUNDUP

This year there have been some “firsts” for Ealing Synagogue: the Purim Shpiel where we discovered that Ealing really does have talent; Eliav Bar Lev, an Israeli chef prepared supper for us at Yom Ha’atzmaut and at Shavuot we had our first communal Yom Tov lunch.



Earlier in the year, a group from Ealing Synagogue went to see the play “The Pianist of Willesden Lane”, and Rupa Huq MP kindly invited members of Ealing synagogue to a tour of the Houses of Parliament.

And our thanks to David Stern who gave us a private tour of the Chagall exhibition at the Stern-Pissarro gallery.

There will be a communal lunch on 2nd Day Rosh Hashanah, and a mass candle lighting and Friday Night Dinner as part of our participation in ShabbatUK, 11-12 November 2016.

The Community Cares lunches, held every 6-8 weeks, continue to thrive (see Alison Shindler’s report). Monthly AJR meetings are held on the first Tuesday of every month and have excellent speakers. Everyone is welcome to these events.

School visits to Ealing Synagogue continue to be very popular and we show some examples of appreciation from the children who have visited throughout the magazine. Our thanks to Basil Mann and Mike Gettleston for organising these visits.

For those light on their feet, there is Israeli dancing on Sunday mornings and Tuesday evenings.



In the future, we are planning to have a series of Sunday morning speakers following a bagel breakfast after Shacharit, and a M’lava Malka. More details of these and other events will be notified after the Chagim.

We look forward to seeing you.

(Continued from page 24)

a hill to be gone down and then up. At times he would pause and insist I made no fuss whilst he put a tablet under his tongue. Recovered, and without a word he would soldier on. The thought never occurred that he would not go to Shul or accept a lift. It would take medical school to make me appreciate the pain he must have had from angina.

The weekend routine of services was ingrained in our lives. As Ealing is, it was a bedrock of community life. The shul was born out of a working class background. It had its communal activities and active social work, perhaps more extensive than other synagogues, whilst remaining doggedly

independent. I had the sense that other Shuls were posh compared with us - perhaps not so much my Grandpa’s Beth Hamedrash but certainly the United further up Harrogate Road.

Our Shul was well run, unwaveringly observant and cherished. A measure of this is an early memory of my father, unobtrusively leaving the house via the back door in the dark, carrying a stick, which was a memento of the Kenyan bit of his army life. There had been a wave of anti-Semitic attacks and he was off, after a day’s work, to take his turn guarding the Shul. As a soft baby boomer I worry now about what may have happened to him, but then my father was never one to cross the road to avoid a confrontation. But that’s another story.



BOARD OF DEPUTIES REVIEW SUMMER 2015-SUMMER 2016

By Edward Cohen, Ealing Synagogue's BoD Representative

The never-ending work of the Board and its four Divisions has continued throughout the year. The President, Jonathan Arkush, the three Vice-Presidents and the Treasurer, have been fully committed to the task of pursuing the interests of the Jewish Community throughout the UK, and indeed, beyond these shores.

Plenary meetings have become more streamlined, assisted by the prior circulation of reports, thus leaving time for workshops and enquiry sessions at the end of each meeting.

Sadly, the increase in anti-Semitism has taken up too much time of the Board's officers, but they have applied themselves to the task strongly. In particular, the V.P.s and the Chief Executive, Gillian Merron, have spent enormous amounts of their personal time travelling throughout the UK, visiting schools, groups and synagogues, to give information about the Board, and information to Jewish and non-Jewish gatherings alike. The Board also sent emissaries to Paris to help the Jews there following the November massacres.

The Board has given much evidence to the Parliamentary enquiry on anti-Semitism, the appearance of the President being particularly effective. They have also been strongly critical of the Chakrabarti Report on anti-Semitism in the Labour Party, and the subsequent ennobling of its presenter. The Labour Leader, Jeremy Corbyn, met the President earlier this year, issues were discussed and mutual courtesy was shown, but there was an obvious element of strain. The President was unable to wring any concessions out of

Mr. Corbyn who merely said that he might be prepared to have another look at the general situation.

On the other hand, there was an extremely cordial meeting earlier this year with the former Prime Minister, David Cameron, and, later, with the then Home Secretary, now Prime Minister, Theresa May, whose recent promotion has been warmly welcomed by the Board. Earlier, in November 2015 the President had a brief meeting with HH the Pope on the occasion of the 50th Anniversary of Nostra Aetate, when the Catholic Church absolved the Jews for the Crucifixion. The President and other Board members also attended an International meeting to commemorate the 77th Anniversary of Kristallnacht.

There have been two notable guest speakers at Plenary, Mark Regev, the new Israeli Ambassador, and Ronald Lauder, President of the W.J.C. Perhaps the main event of the year was the Presidential Dinner in May, when the Guest of Honour, David Miliband gave an inspiring address, ably supported by the then newly appointed Mark Regev. The Dinner also raised approximately £150,000, which will go a long way to reduce the Board's spending deficit, substantially reduced from the previous year.

The proposed merger with the Jewish Leadership Council is unlikely to take place in the immediate future, but the Board will continue its work on behalf of the British Jewish Community. From my knowledge of its workings over 20 years, it does an amazing job, and is supremely worthy of our support in all respects.

MADE-TO-MEASURE BLINDS

- Aluminium and wooden venetian blinds
- Roman blinds
- Vertical blinds
- Roller blinds
- Pleated blinds

Free measuring!
Free delivery!
Free fitting!

Home appointments
to suit you.



A full range of stylish blinds
@ competitive prices.

A local family business, offering
a prompt and personal service.

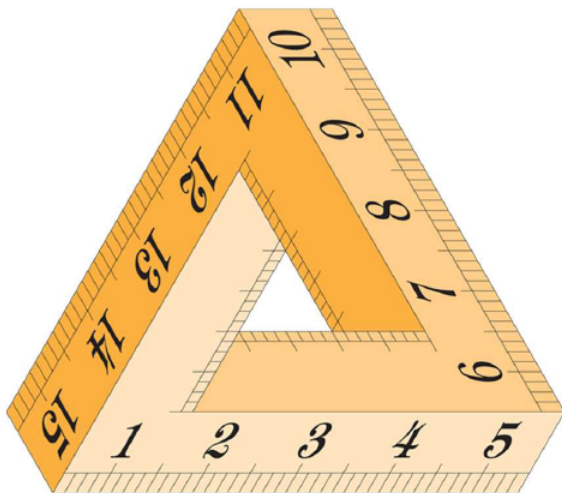


WEST LONDON BLINDS

Freephone: 0800 073 1749

www.westlondonblinds.co.uk

Please contact Ruth Sommer for more information.



Chartered Surveyors: Valuers

Owen Grainger Associates

Throughout London and the South

Building Surveys
Valuations
Expert Witnesses
Party Wall Awards
Lease Extensions
Freehold Enfranchisement
Rent Reviews
Schedules of Dilapidation
Subsidence
Compensation
Doctors' & Dentists' Rents
Rating

Leasehold Reform

103 Devonshire Road
 London W4 2XX
 020 8994 9000

enquiries@grainger.co.uk
www.grainger.co.uk

CARMIEL CHILD



For many years, Ealing UJIA has supported UJIA projects in the north of Israel. The last project was the Jordan River Village for terminally ill and seriously ill children. Ealing was delighted to host Topol, chairman of this project, to a fundraising event at which we raised over £24,000.

This year, Ealing UJIA is supporting the Carmiel Children's Village near Haifa, details of which are set out on the following pages. A fundraising event for this project will be held within the next few months.

Overview

The Carmiel Children's Village is for at-risk and vulnerable children. This community for over 200 children who have been orphaned or are unable to live with their families, is undergoing much needed development.

Hamifal – Educational Children's Homes



Established in 1943, Hamifal Educational Children's Homes provide a warm and loving home to nearly 1,000 Israeli orphans and other neglected children at risk. The network includes nine secular and religious Children's Homes and Villages, six Family Group Homes, three After School Day Care Centres and one Home for Homeless soldiers.

Each home has residential units called Mishpachtonim, which have several families of up to 12 children, aged 5-17, who live together with a married couple and their own children. The family leads a normal life and the children study in the nearest school. Whenever possible, the relationship with the child's biological family is maintained through visits on weekends, festivals and during the summer holiday.

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

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

Carmiel Children's Village



The Carmiel Children's Village is the largest of Hamifal's homes and is home to over 200 children in 18 family units. There are also three teenager units for high-school students and a residential unit for a dozen graduates who are either studying or performing their national service.

Almost all the foster children come from the North of Israel and about half of them come from households with chronic alcohol, drug and/or mental health problems.

As well as pastoral support through the family units and therapeutic tracks, the children take part in a full programme of education. This includes 6-12 months at the Learning Centre when they first arrive, to help overcome serious gaps, after-school support in Maths, English and Hebrew and tutoring for matriculation. Importantly, children can also take part in extra-curricular activities in the afternoons, including, choir, football, basketball, chess, theatre and film.

Of the children and young people currently living at Carmiel Children's Village:-

CHILDREN'S VILLAGE

10% of children have special educational needs ;
 46% of children require medication;
 97% of children come from severely economically deprived backgrounds;
 17% of children have been refereed by the judicial system;
 20% of children experienced physical abuse ;
 8% of children experienced sexual abuse;
 10% of children have been abandoned by their parents.

The Need: How We Can Improve Life for Over 200 Children



Carmiel Children's Village needs a substantial upgrade to both its infrastructure and educational programmes. The family units are in particular need of renovation to brighten them up and deal with problems like leaking roofs, damaged walls, bad insulation, plumbing problems and broken bathroom facilities.

Together with strategic partners, the Naor Foundation and the Ted Arison Family Foundation, UJIA is supporting the Village in affecting change in all aspects of operation – infrastructural, operational, managerial, operational, educational and therapeutic.

Our Plan of Action Programmatic Funding

UJIA's commitment to the Village for 2015/16 is *£58,000, and we will continue our support in subsequent years.

This will cover activities in the following areas:

Education

Expanding tutoring hours and subjects

Treatment

Increased hours of social work support
 Emotional treatment for families
 Funding dental care treatment for children without insurance

Enrichment

Adjusting enrichment programme according to the needs of the child
 Enabling participation of children in enrichment activities outside the village

Capital Funding

Our capital commitment to be raised for the Village towards refurbishing the existing and now dilapidated residential homes is *£250,000.

Making a Difference

UJIA is committed to improving the quality of life for the children at Carmiel Children's Village and looks forward to a long and profitable partnership.

Our work will make a huge difference to the everyday experiences of very vulnerable children by making them feel more comfortable and that they are somewhere that truly cares. Advancing their education through an enhanced educational programme and providing increased emotional support and enrichment activities, will also be hugely beneficial and make sure that the children have the best possible chance of making a good life for themselves.

If you are visiting Israel and would like to see something of our amazing work and meet some of the children, UJIA would be delighted to arrange this for you.

*NB All figures include 15% UJIA Programme Management.



“WHERE ARE YOU FROM?”

By Rachel Mars



Iwould say it happens most weeks. Someone I've just met will ask me:

'Where are you from?' 'Acton,' I say. They look puzzled.

"West London," I add, to help. "No," they reply, head tilting to the side. "Where are you FROM?"

"Um. I lived in North London till I was four," I say. "Noooo," they say, getting increasingly annoyed. "Where are you from BEFORE that?"

"Um, well, my parents grew up in Blackpool and the Midlands".

"No, BEFORE THAT. It's just, you don't look... you look..."

And they trail off, unable to finish, so at this point, I've started to say, "Jewish? Are you trying to ask if I'm a Jew?"

"Well...well." They stumble, flummoxed, "Yes...I suppose if you want to be so blunt."

"I am," I say.

"I knew it". They say. And invariably that's the end of the conversation. People at parties often tell me I look just like their cousin, their

friend, their aunt and I've always joked that there are only a certain number of Jewish Faces, and that I am wearing Jewish Face number 4.

It used to bother me that I could be so easily 'read', that I looked like this - like a shtetl had inscribed itself on my face without my consent. Oh to be sandy haired with features the right size for your mug. Oh to have been cast as an angel with all the other blonde kids at the nativity. But then I realised it wasn't the being spotted in these conversations that annoyed me. Firstly, it was the inability to ask me outright, because that, *that* would be uncouth. Secondly, it was the need not to let "Acton" be answer enough, the need to keep on, to tell me what I was, to fix me in a "Jew box" so that a whole bunch of other assumptions could follow.

Next time it happens I might try something else. When "Acton" isn't deemed to be the right answer and the head tilts, the question comes again: "Where are you FROM?"

"Jew-land" I'll say. "Where we ask direct questions. How did you get to be such a shmuck?"

COMMUNITY NEWS

NEW BORN

Yvonne Caplan on the birth of a new great-grandson
Helen and John Frank on the birth of a new granddaughter
Muriel Jacobs on the birth of a new great-granddaughter
Joan Michaels on the birth of her first great-granddaughter

BIRTHDAYS

Maisie Wallach on her 100th birthday
Angela Corne on her 85th birthday
David Filer on his 85th birthday
Peter Sabel on his 85th birthday
Mike Gettleson on his 80th birthday
Helen Westbrook on her 80th birthday
Elaine Feldman on her 75th birthday
Marion Gettleson on her 70th birthday
Doria van Dellen on her 70th birthday
Sarah Sierota on her 65th birthday
Juliette Franks on her 50th birthday

WEDDING

Alison and Gershon Brusowankin on the marriage of their daughter Devorah to Shimon Isaacs
Ruth Freedman on the marriage of her son Joshua to Juliette Aharoni
Barbara Michaels on the marriage of her granddaughter Devorah Brusowankin to Shimon Isaacs, and grandson Joshua Freedman to Juliette Aharoni
Joan Michaels on the marriage of her granddaughter Elisheva to Avi Greenberg
Jeremy and Belinda Mindell on the marriage of their son James to Judith Shächter
Ruth and Bertram Mindell on the marriage of their grandsons James to Judith Shächter, and grandson Robert Mindell to Francesca Shaw

ANNIVERSARIES

Ruth and Bertram Mindell on their Diamond Wedding Anniversary
Aviva and Robin Preston on their Ruby Wedding Anniversary
Juliette and Russell Franks on their Silver Wedding Anniversary

MAZAL TOV TO

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

CONDOLENCES TO

Brian Robinson on the death of his sister **Helen Block z"l**
Judith Avis and Ruth Drapkin on the death of their mother **Hilde Stern z"l**
The family of **Julia Rinkoff z"l**

Chag Sameach

**Lesley and David Filer
Penny Filer
Avi and Gail Tchiprout**

For Friendship

Joan and Tony Hitman

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

**Shanah Tovah
to all the
Ealing Community**

**Michael and Helen Mars
and Family**

**Ealing Synagogue
welcomes
Ronnen Shulman
and his family
and wishes them a
Happy and Healthy
New Year**

**Wishing
the Ealing Community
Shanah Tovah
v'Ketivah vaChatimah Tovah**

The Tahan Family

**Michael and Clive
Lawton
and their families
wish all their friends
at Ealing Synagogue
a happy and healthy
New Year
and well over the Fast**

ANONYMOUS

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

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

**The FR and the Editor
wish the
Ealing Community
and their families
a happy and healthy
New Year**

**Marian and Edward Cohen
wish the Ealing Community
Shanah Tovah and
well over the Fast**

**Best wishes to
all members of Ealing Shul**

Victor and Judy Dembo

*With best wishes for a
happy and peaceful
New Year*

Ann and John Curtis

Dawn would like to
take this opportunity
to thank the
Ealing community
for their support

**Mike and Marion Gettleston
and Mark
wish the Ealing Community
a Happy and Healthy New Year
with thanks for the kind wishes
on the occasion of
Mike's Special Birthday**

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

from
Yvonne Caplan and all the Family

**Katy, Gary, Lola and Nathan Barak
wish all their family, friends
and the Ealing Community
a very happy Yom Tov and New Year.
May this new year
bring you and your families
hope, peace, joy and health.**

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

Gail Sackloff

**Jo Glass and Alison Shindler
and Penny and Mark Harris
and their families
wish the Ealing community
a Happy New Year
and well over the Fast**

**Joyce and Ron Frankal
and family wish the
Ealing Community
a happy, healthy and
peaceful New Year**

MEMBERS OF THE EALING COMMUNITY WISH THEIR FAMILY AND FRIENDS

A

Fay and Alan Amias
Joan Ansell
Simeon Arnold

B

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

C

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

D

Hans Danziger
Jonathan Davidoff
Judy and Victor Dembo
Jeffrey Dickman

E

Eileen Eckman
Ros and Kurt Eger

F

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

F (ctd)

Ruth Freedman
Jon Freedman

G

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

H

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

I

Marianne Izen

J

Eva Jackson
Estelle and Michael Jacobs
Muriel Jacobs

K

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

L

Michael Lawton
Clive Lawton
Deborah and Jonny Leigh & Amelia
Lilli Lerner
Neil Libert

A HAPPY AND HEALTHY NEW YEAR AND WELL OVER THE FAST

L (ctd)

Jeanette Lichman
Margot Linczyc
Gillian and Arnold Livingstone
Natasha Lovatt
Diane Lukeman

M

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

N

Norma Nathan
Barbara Nyman

O

Shirley O'Gara
David Ohayon
Guy Ornadel

P

Sheri and Solomon Pachtinger
Mollie Phillips
Aviva and Robin Preston

R

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

S

Sybil and Peter Sabel
Gail Sackloff
Ruth Sandler
Anthony Scott
Dawn and Neil Shestopal
Carmela Shoulman

S (ctd)

Alan, Sarah and Benny Sierota
Jacqueline Simons
Janice and Peter Sinclair
Evelyn and Leslie Sommer
Lelia Pissarro-Stern and David Stern

T

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

V

Doria and James van Dellen
Anton van Dellen
Stefan van Dellen
Dovi and Katie Vogel
Zelda and Rabbi Hershi Vogel & Family

W

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

Y

Rose and Chaim Yarom
Peter Young and Jael Reece
Simon Young

Chatan Torah : Edward Cohen



Many of you will know Edward as Ealing Synagogue's representative on the Board of Deputies. Since his retirement as a Judge, he has not sat idle (Marian wouldn't let him anyway).

Edward arrived in Ealing in 1946 when his parents moved back to London after enforced war evacuation. He was Bar Mitzvah at Ealing Synagogue in 1951 and stayed on at Cheder until he was 15. Edward attended Latymer Upper School, Hammersmith and afterwards graduated in Law at University College London in 1959.

He was articled to a City firm of solicitors, qualified in 1962 and he opened a branch of his brother's practice in Haven Green, Ealing, where he pursued his profession until 1993, when he was appointed District Judge at Willesden County Court, until he finally retired in 2013.

Edward married Marian Lask, the daughter of a well-known West Ealing Doctor, (and herself an experienced personal injury lawyer, now retired) in 1963 and they celebrated their Golden Wedding in 2013, again at Ealing Synagogue! They have two daughters and six grandchildren ranging from age 23 down to 12 years old.

Since his retirement, Edward has been heavily involved with the Jewish Housing Association and the Jewish charity Paperweight. He has been on the Synagogue Board of Management intermittently since 1990, and has represented Ealing Synagogue on the Board of Deputies since 1995.

Chatan Bereshit : Mike Gettleson



Mike ran a Jewish Youth Club first in Cricklewood and then helped build the 'Kinnor' Jewish Youth Centre in Kingsbury. He was its Organising Secretary for over 25 years, teaching young people photography, music and canoeing. He led groups camping and mountain walking in the Lake District and organised many holidays sailing and canoeing on the Norfolk Broads.

Mike was design engineer on mainframe computers for the largest UK computer manufacturer and then moved on to Executive Education in IT, and he presented programmes to senior managers worldwide.

Mike was the BOD Deputy at Ruislip Shul for 11 years and designed the first ever website for the Board of Deputies. For 20 years, he was vice-chair of Hillingdon SACRE (Standing Advisory Council for Religious Education) and was vice-chair of Hillingdon Inter-Faith Network. He is now one of the team presenting Judaism to young people visiting Ealing Shul.

Marion and Mike met on New Year's Eve 1983 at the house of mutual friends. It was love at first sight. They were engaged on Valentine's Day, married at the Dollis Hill shul in May. Their son Mark was the first one in the family to go to university, studying History.

Mike and Marion would like to take this opportunity to thank the Ealing community for their good wishes expressed at the recent Kiddush celebrating Mike's 80th birthday.

שמחת

Eshet Chayil - Dawn Shestopal



Dawn Shestopal—HH Dawn Freedman—was called to the Bar in 1966, appointed a District Judge in 1980, appointed Circuit Judge in 1991 and retired in 2007.

She has been married to Neil Shestopal, warden and honorary Chazan of Ealing Synagogue, since 1970.

Dawn is a former chair of the Jewish Marriage Council, former member of the Council of London School of Jewish Studies, and a former member of the Parole Board. She was a Trustee of the Jewish Law Publication Fund and a Trustee of Jewish Women's Aid. She is a member of the Get and Agunah Committee for the Chief Rabbi's Review of Women in the Community, a Judge of the Chief Rabbi's Awards and a member of the Family Law Group of the Board of Deputies.

She was a member of the Board of Management and Co-Chair of the Steering Committee to rebuild the Synagogue until May 2015, when she became Co-Chair of Ealing Synagogue, with Michael Mars.

Clive Lawton OBE



We are delighted that Clive Lawton will be returning to reprise his Simchat Torah services from years ago.

Currently CEO of the Commonwealth Jewish Council, Senior Consultant of Limmud (of which he is Co-founder), scholar-in-residence at JW3 and a worldwide consultant in educational development and diversity/community cohesion issues, Clive is also a magistrate, writer and broadcaster.

Recently honoured with an OBE for services to education and the Jewish community, Clive has degrees in Literature, Education, Theatre and Film, Hinduism and Islam, and Management Studies.

He has been a head teacher, Deputy Director of Liverpool LEA, CEO of Jewish Continuity, an NHS Hospital Chair, a governor of the Metropolitan Police, advisor to the Home Office on Race Equality and chaired the first official enquiry into a domestic homicide.

He has published many books and pioneered the field of Holocaust Education for school-aged children in this country.

WordSearch

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

Israeli Towns and Cities

Mike Gettleson is happy to present another wordsearch puzzle for you.

How many Israeli towns and cities can you find in the attached puzzle? They are mostly with English pronunciation and may be found up down, left and right or diagonally in any direction.

You can find the full list at the bottom of page 41.

Good hunting!



"Thank you for teaching us all about the Jewish faith and thank you for doing this when you could have been at home having breakfast in bed. It was really interesting when we learnt about all the festivals. I enjoyed the part where we heard Mike read the Torah. It was fascinating to find out about which foods you could and couldn't eat. Please carry on the visits."

"Thank you for teaching us about your religion. I'm grateful for what you have done because you took your time off for us. I found the Torah interesting and I found the kosher nice. I'd love to visit again and I didn't know that much. I found it fascinating to learn about it finding about this information was fun." [sic]

IN THE CALENDAR

Tuesday 4 October 2016

Rosh Hashanah 2nd Day

Ealing Synagogue will be holding a communal lunch after the service.
Reservations and payment must be made in advance.

ShabbatUK 11-12 November 2016

Ealing Synagogue will be celebrating the Chief Rabbi's ShabbatUK
with a special Friday Night Dinner.

Sunday 27 November 2016

Mitzvah Day

Ealing Synagogue will once again be participating in this annual project
by collecting for the local food bank.

Shabbat 18 February 2017

Civic Shabbat

The Mayor of Ealing and other local dignitaries will be our guests.
It is hoped that Sadiq Khan, Mayor of London, will be our Guest of Honour.

Guild Meetings

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

Community Lunch

Held every 6-8 weeks.
Contact Alison Shindler for details.

AJR Meetings

First Tuesday in every month.
Contact Leslie Sommer for details.

Israeli Dancing

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

Israeli towns:

Acra, Afula, Arad, Ariel, Ashdod, Ashkelon, Beersheba, Bnei Brak, Carmel, Dimona, Eliat, Elad, Givatayim, Hadera, Haifa, Herzliya, Holon, Jerusalem, Karmiel, Kfar Yona, Kiryat Shmona, Kiryat Yam, Lod, Nahariya, Nazareth, Tel Aviv, Tiberias, Netanya, Netivot, Ofakim, Petah Tikva, Ramat Gan, Ramla, Rehovot, Rishon LeZion, Safed, Sakhnin, Sderot, Yavne, Yehud.

TIMES OF SERVICES 2016/5777

EREV ROSH HASHANAH

Sunday 2 October

Shacharit and Selichot	8.00 am
Yom Tov & Service	6.20 pm

ROSH HASHANAH

Monday 3 October - 1st Day

Shacharit	8.30 am
Reading of the Torah	10.10 am
Rabbi's Sermon	11.00 am
Shofar	11.15 am
Children's Service	11.30 am
Musaf	11.30 am
Tashlich at Walpole Park	5.45 pm
Mincha and Maariv	6.25 pm
2nd Day Yom Tov	7.21 pm

Tuesday 4 October - 2nd Day

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

FAST OF GEDALIA

Wednesday 5 October

Fast begins	5.30 am
Fast ends	7.10 pm

EREV SHABBAT

Friday 7 October

Mincha/	
Kabbalat Shabbat	6.15 pm
Shabbat begins	6.10 pm

SHABBAT SHUVAH

8 October

Shacharit	9.30 am
Shabbat ends	7.12 pm

EREV YOM KIPPUR

Tuesday 11 October

Mincha	2.00 pm
Fast begins	6.02 pm
Kol Nidre	6.15 pm

YOM KIPPUR

Wednesday 12 October

Shacharit	9.45 am
Reading of the Torah	12.15 pm
Rabbi's Sermon	12.30 pm
Yizkor	1.00 pm
Children's Service	1.00 pm
Musaf	2.00 pm
Mincha	4.20 pm
Neilah	5.50 pm
Fast ends	7.01 pm

EREV SHABBAT

Friday 14 October

Mincha/	
Kabbalat Shabbat	6.00 pm
Shabbat begins	5.55 pm

SHABBAT

15 October

Shacharit	9.30 am
Shabbat ends	6.55 pm

EREV SUCCOT

Sunday 16 October

Yom Tov begins	5.49 pm
Mincha/Maariv	5.50 pm

SUCCOT

Monday 17 October - 1st Day

Shacharit	9.30 am
Mincha/Maariv	6.15 pm
2nd Day Yom Tov begins	6.50 pm

Tuesday 18 October - 2nd Day

Shacharit	9.30 am
Mincha/Maariv	6.15 pm
Yom Tov ends	6.51 pm

EREV SHABBAT

Friday 21 October

Mincha/	
Kabbalat Shabbat	5.30 pm
Shabbat begins	5.40 pm

SHABBAT CHOL HAMOED SUCCOT

22 October

Shacharit	9.30 am
Shabbat ends	6.40 pm

HASHANAH RABBAH

Sunday 23 October

Shacharit and	
Hoshanas	8.00 am
Mincha/Maariv	5.15 pm
Yom Tov begins	5.36 pm

SHEMINI ATZERET

Monday 24 October

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

Reception to honour:

Chatan Torah : Edward Cohen
Chatan Bereshit : Mike Gettleson
Eshet Chayil : Dawn Shestopal

SIMCHAT TORAH

Tuesday 25 October

Shacharit followed by	
Hakofot	9.30 am
Mincha/Maariv	6.00 pm
Yom Tov ends	6.35 pm