

# The Norrice Leader

News & Views from Hampstead Garden Suburb Synagogue  
**Pesach 5780/2020**

## Rising to the challenge

Rabbanit Batya Friedman writes

**W**e are living in unprecedented times with the news and regulations changing by the day.

However, we are blessed – all the pastoral resources of the community, the Rabbinic Team, and Rabbi Bentzi Sudak of Chabad have come together, co-ordinated by the incredible Nefesh Network, with Naomi and Shar at the helm. They recognised that the community's needs would change and were ready to take on the challenge.

Even before the request was circulated, members were offering to help in any way they could. The warmth and care was truly inspirational. As people began isolating themselves, offers of help came pouring in. Street by street round the area, leaflets have been dropped through letterboxes, enquiring if any assistance was needed. Streets have created their own Whatsapp groups and these are



*Rabbi Bentzi Sudak and Vice Chair Dana Brass prepare packs of challah and grape juice, together with a really comforting and helpful booklet, to be delivered to the housebound in time for Shabbat*

flourishing all over the Suburb.

Even those who were isolated, and those who were unfortunately not well themselves, could not wait to get out to assist those in need. For example, although ill herself, a member phoned an elderly woman whom she knew to be anxious in order to calm her down. People sitting shiva were anxious to get up to volunteer. Although in darkness, they were able to find the light within themselves to be able to spread it on to others.

The number of people who have reached out to the shul has been unbelievable. In a time of uncertainty, we know for certain that we are part of a very blessed community.

If you are self-isolating, need help or want to offer help, please email [support@hgss.org.uk](mailto:support@hgss.org.uk) or call 8455 0040. One of the team will be in touch.

They will also continue to call round over the course of the coming weeks to check up on our most vulnerable members.

## Our Virtual Synagogue

Even if we cannot be together in person, there are many opportunities to be part of Shul activities. Here's how:

- If you would like to start receiving **WhatsApp Broadcast Updates** from HGSS, please add +442084577044 to your mobile contacts and send us a message on WhatsApp with your full name.

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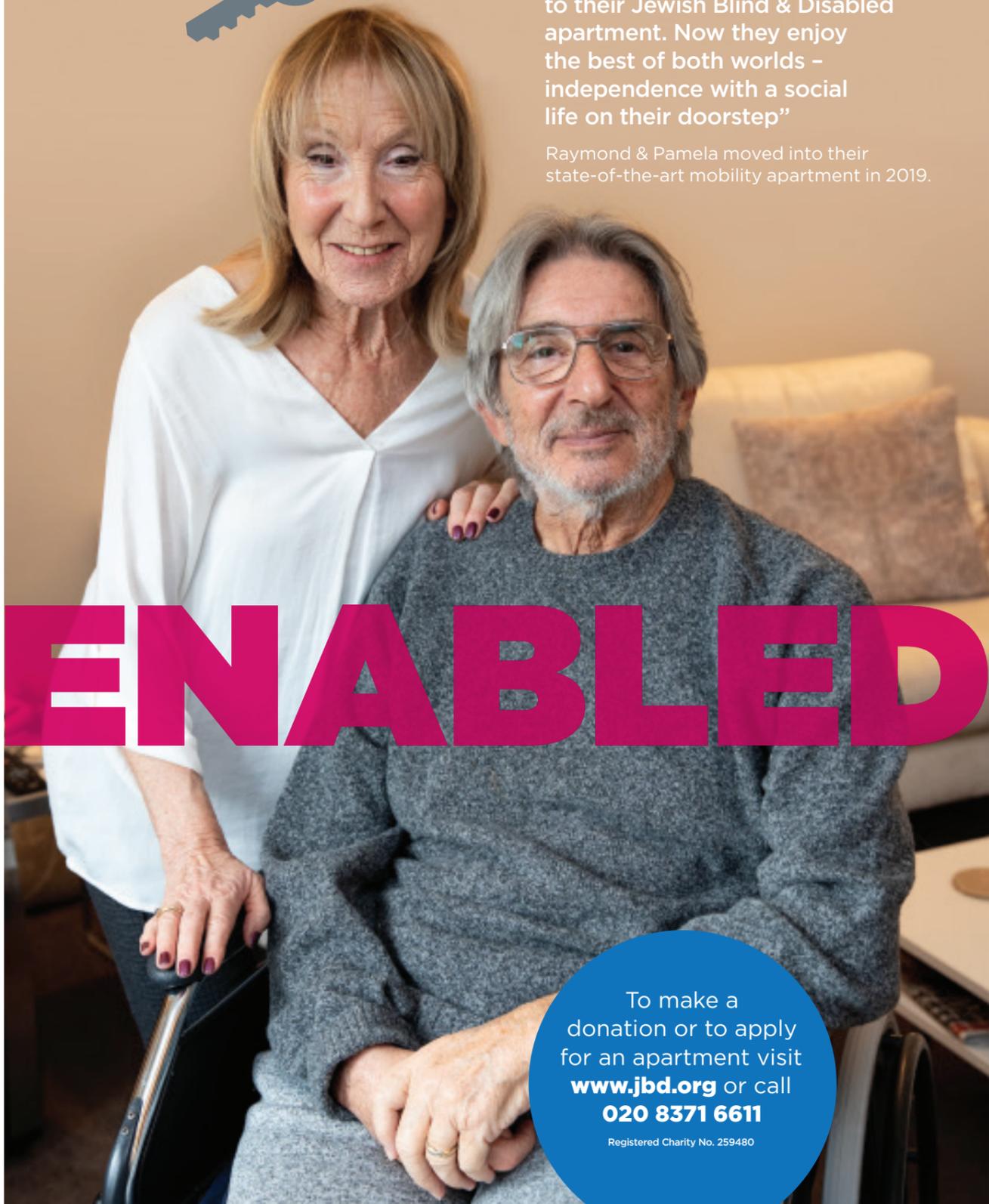




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# A message from The Chief Rabbi

## Pesach 5780/2020



A recent BBC News item reported that more than a quarter of people engage in monthly domestic disputes about which types of plastic can be recycled. Research carried out in London last year found that nearly 90% of drivers were still grappling with what the new Ultra Low Emissions Zone would mean for them. A report issued in January by a cross-party Parliamentary group suggested that, in efforts to reduce plastic waste, many are using materials which can actually cause greater damage to the environment. When it comes to responding to climate change, I fear that too many of us are failing to see the wood for the trees.

It is told of the apocryphal ‘wise elders of Chelm’ that they were becoming increasingly concerned about the town’s only bridge. A small cavity in the bridge quickly became a dangerous gap. Every day brought more incidents of people falling into the valley below and injuring themselves. An emergency meeting of the elders was called. After a full day of intense discussion and debate, the unanimous solution was finally announced: they would urgently build a hospital in the valley below!

I wonder what the reaction of the elders of Chelm would be to the problem of climate change and, indeed, whether it would be different at all to the way many people actually view the issue today.

On Pesach, we recall how Aaron, not Moses, was instructed to instigate the first three of the ten plagues – blood and frogs, which emerged from water, and lice, which emerged from the earth. Rashi explains that Moses owed both water and the earth a personal debt of gratitude. The waters of the Nile had protected his life when, as a baby, he was set afloat in a basket, while the earth provided the hiding place for the body of the

Egyptian taskmaster whom Moses had killed in order to save a Hebrew slave.

This anthropomorphism is surpris-ing. Can one really feel a sense of respect or deference for a river or the earth?

I believe that there is a powerful message here about our attitude to the environment. We tend to measure the impact of climate change by sea level, temperature increase or the amount of carbon in the air. These are of course all crucial in their own right but what if we measured the impact of climate change by the number of human lives it has already destroyed? Might that help focus our minds?

Accurate figures would be difficult to produce, but there is no question that millions of lives are lost every year to air pollution, natural disasters, pandemics and extreme water or food shortages related to climate change.

More than anything, Pesach is about responsibility. Slaves are merely an instrument, acting purely upon instruction. As we celebrate our freedom from Egypt and its accompanying responsibility – to Torah, to Hashem and to living in His service – we must not forget our responsibility to protect the fragile world that He created for us.

Consequently, our response to climate change should not only be about this type of plastic or that; this type of car or that. It should be a far more fundamental shift in the way that we think about the natural environment. Planet earth has sustained humanity for millennia just as it sustained Moses in Egypt. In return, we are failing to offer it the respect that it deserves.

Valerie and I wish you a Chag Kasher Vesameach.

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## We must go that extra mile say Rabbi & Rabbanit Friedman



The opening scene of the grand Exodus story begins with two no-name Hebrew midwives called Shifra and Puah who have received Pharaoh's injunction to kill the male babies and have chosen to defy the royal decree. The scene seems almost irrelevant. The story could have begun with Pharaoh's subsequent decree that all boys must be cast into the Nile, and the birth of Moshe, the saviour of Israel. What is the significance of the opening scene?

In times of crisis, there are two types of people. Some will think only about themselves and their immediate families. When major calamity strikes, they go into survival-of-the-fittest mode and worry about how they will ride the storm. But then there are others who put their own needs to the side and look for ways in the midst of the tornado to help others. They open their eyes even wider than usual to see who might be suffering the most. And they go the extra mile to help those in need.

Shifra and Puah symbolized the average Joe Israelites who shone through the storm around them. Not concerned for their own livelihood or security, they demonstrated how to be beacons of light in the darkest days. And our Sages tell us that it was in the merit of righteous women such as these that our people was redeemed from Egypt.

We are in the midst of a crisis the likes of which humanity has not experienced in a generation. During such dark days, each of us will be tested. Will we be self-centred, thinking only about our own survival and that of our immediate family? Or will we be focused on creating light within the darkness?

Will people turn to us for help and support, knowing that we may be counted upon as fountains of positive energy? Will they pick up the phone to us during times of crisis knowing that they will come away from the conversation feeling inspired and uplifted? And will we pick up the phone first, already sensing who most needs our help and support?

There are so many ways to be a beacon of light

during these dark days. We have seniors who have been instructed to self-isolate who need shopping assistance. Some of them could simply do with a daily phone call to see how they're doing. Also, given our numbers of members who cannot come to minyan now, we need some of the younger members to help fill the gap. We need technical assistance with keeping our shul services and classes online and available for those who are staying home. If you are able to help out, please don't hesitate to be in touch with us.

And of course, on a spiritual level, now more than ever, we need to make sure that we are drawing down positive spiritual energy into the world. Our interactions with our fellow human beings should aim to bring a smile to their faces and warmth to their hearts. Our words should be only positive and joyous. We must aim for the great traits of ayin tov (a good eye), lev tov (a good heart), and chaver tov (a good friend) in all that we say and do. The more light and joy we bring into the world, the speedier this terrible plague will be removed from our midst.

When our ancestors were deep in the throes of slavery, they could not imagine how the pain and anguish would disappear. But the Almighty wrought wonders and miracles and we marched forth from Egypt. May this Pesach celebrate our freedom from the current crisis that has engulfed the world and may we celebrate with a complete and utter joy for all humanity!

**For all up-to-date information on  
online davening and events, please  
see our website: [www.hgss.org.uk](http://www.hgss.org.uk)**

## From the Editor



### Carrying on

Who would have believed that this would be the scene in Shul this Pesach? Let us look forward to the great reunion when all this confusion is a thing of the past.

In the meantime, our hearts go out to those who find themselves isolated and to those who were looking forward to a family simcha – those about to get married, and the B'nei Mitzvah who having studied so hard towards celebrating that great milestone in their lives must feel so let down.

As one of the many finding myself on the receiving end of so much kindness and support, it has really brought home to me how precious it is to be part of a community like this.

There is so much going on that is positive. Last Friday morning, I attended the Ladies' Tehillim Group. We met up on the internet for a beautiful Dvar Torah by Rochelle Freilich. We then prayed for the recovery of those among us who are unwell and, in our own time, read from the Psalms. Even though we could not be together in person, we felt each other's presence. It was beautiful. There are so many opportunities like



this – we must take advantage of them.

Having said all that, *The Norrice Leader* goes on and, hopefully, will have reached you in time for Pesach.

We hope you will enjoy reading about the many events which have taken place during the past months as well as the interesting and informative articles which people have sent us.

I must say a word of apology for an omission in the last edition. The report on the wonderful concert with Chazan Avromi and Chazan Shulem Lemmer was written up by Simone Halfin. Due to an oversight, the attribution was omitted. I apologise for this.

In spite of all, have a lovely Pesach and may we all be celebrating together again by the time we meet again.

## Bournemouth remembered



On 10 February, a large turn-out of members of a certain age gathered at 8 Raeburn Close to reminisce about the heyday of the Bournemouth hotels. The speaker was Geoffrey Feld, then owner of the Cumberland Hotel, such a familiar sight on the sea front. Virtually everyone present had personal memories to recount – this was a wonderful event, thoroughly enjoyed by all.

## From the Chair

### A message from Neil Levinson



Pesach is a time when we celebrate our journey from slavery to freedom. With our freedom comes a responsibility for ourselves, our families and our community. This has been no more evident than over the last few weeks. Whether phoning round our most vulnerable members, delivering challot for Shabbat or offering help to those in self-isolation, we are all so very fortunate to be part of a dynamic and caring community. It has been amazing to see how, as a community, we are able to support one another in this time of need.

In temple times, a key aspect of this celebration was the Pesach offering which, unlike other sacrifices, was not to be cut into small pieces, could not have any broken bones and was to be eaten by family groups. By eating the Pesach offering according to these laws, the Jewish people demonstrated their unity. Over the course of the last few weeks, despite being physically separated, we have come together. Through online shiurim, acts of kindness or livestreaming of services, we maintain our unity and keep our community going through these difficult times.

We still don't know how the pandemic will play out, how great any future disruptions will be nor how long they will last. However, we will continue to do all we can in the circumstances to keep members safe and support our community. We know that this year's sederim will be 'different from all other sederim' and that many of us won't be celebrating with our families and friends. However, we should all find strength and comfort that as a community we are here to support one another.

On behalf of the community, I would like to thank Rabbi and Rabbanit Friedman, Rabbi and Rebbetzen Guttentag, Chazan Avromi and Rochelle and Yael and Ethan who have all ensured we continue to maintain activities through this time. Huge thanks also to our office and facilities team who have worked tirelessly to ensure everything continues to run smoothly. I would also like to thank the many volunteers for working to ensure the wellbeing of our members.

Wishing a refuah sheleimah to everyone affected by the virus and pray it is brought under control soon.

*Wishing you all a Chag Kasher VeSameach*

## Youth celebrate Purim



Youth Leaders, Yael and Ethan, report:

Our Purim Megillah Reading and Pizza Party was a massive hit!

The megillah was read by Rabbi Guttentag, Sam Woolfson and Joshua Graham. This was followed by Pizza, music and fun!

Lots more Purim fun

pp20-21



# A message from Mike Freer MP

I would like to begin by thanking members of Norrice Lea, and the wider Jewish community here in Finchley and Golders Green for their amazing support during the election. In an election that was of such importance to Jewish communities right across the country, it was great to see such levels of support throughout the campaign here in London.

Serving as the MP for the area has been the greatest honour of my lifetime, and I am glad to be able to continue to represent you in Parliament, with the largest majority I have achieved in the four times I have been elected. I would also like to make the humble promise to everyone, whether you supported me or not, that I will work tirelessly to represent all communities within the constituency. I look forward to working on a range of issues on behalf of constituents right across the constituency on the issues that matter to them.

The period following any election is always an extremely busy time. Following this election, it was even busier as I was promoted within the Government Whips Office to Comptroller of the Household, which



is an ancient position with the Royal Household. As a member of the Royal Household, I am required to escort Her Majesty The Queen through Parliament and into the House of Lords for the State Opening and Queens Speech that officially opens the new Parliament and sets out the Government's agenda for the upcoming Parliamentary Session.

*I wish you all a Joyful and Kosher Passover.*

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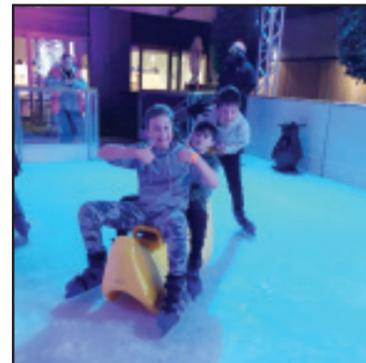
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# Young HGSS



### Fun on the ice

Years 7 and 8 took to the ice at JW3 during the Winter/Chanukah break

### BAT & ALC Glow-in-the-Dark Havdallah Party

BAT and ALC came together for a fun Motzei shabbat Glow-in-the-Dark Havdallah party, fun shabbat arts and crafts and loads of pizza! Rabbi Guttentag was joined by the Kedma band for a vibrant and musical Havdallah ceremony.



### Project Impact

Our year 9 volunteering programme "Project Impact" has been an amazing success! 35 Hampstead Garden Suburb Youth get together bi-monthly to spend 1.5 hours of their weekend giving of their time to causes and charities in the community. Our youth have volunteered with JBD (Jewish Blind and Disabled), Chai Cancer Care, Jewish Child's Day, Spring Grove Care Home, JW3 Purim Carnival fair and more!

### Youth Holocaust Memorial Dinner

This year our Youth Annual Holocaust Memorial Friday night dinner saw 160 youth come together to honour and memorialize the 75 years since the Liberation of Auschwitz. We heard personal accounts from two of our youth (Sam Woolfson and Ruby Young) who attended a year 12 Poland trip this year.



The highlight of our evening was hearing from a real life hero and Auschwitz survivor Leslie Kleinman. Leslie shared accounts of his story and explained his lifes' purpose is to spread the message of love and humanity throughout the world. Leslie culminated his talk by giving a blessing to our youth!



### Lighthouse

Our Year 10 Lighthouse Leadership programme has been a great success! Our youth come together bi-monthly to learn a new skill, volunteer, hear from an interesting speaker and broaden their minds around Israel, Judaism and life! Our Youth have had sessions on: the Israeli Palestinian conflict, drug and alcohol awareness, social media and internet safety, mental health, a basic first aid and rescue course and more!

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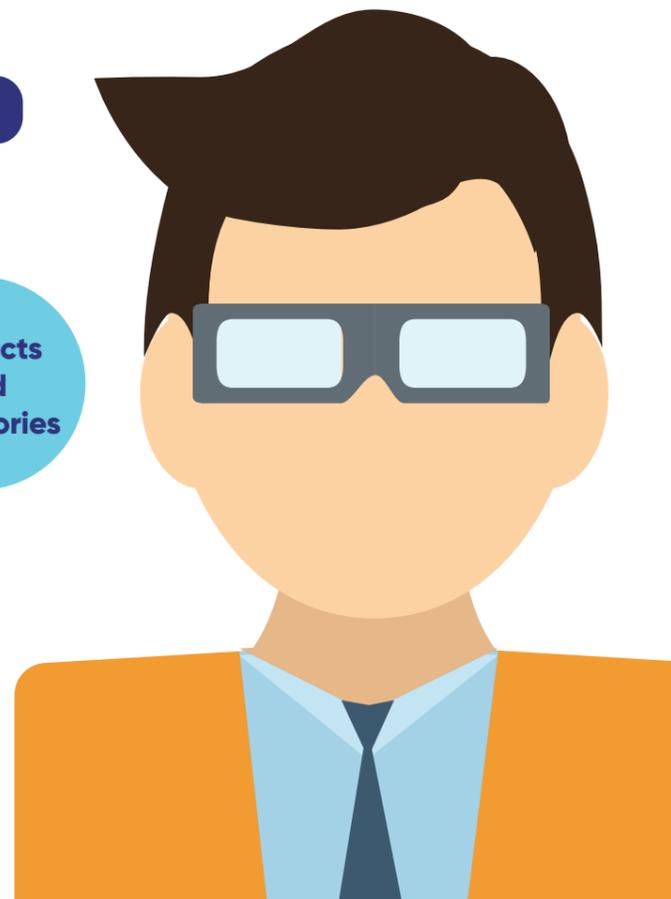
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# Torah and Wrap

## Two inspirational evenings

Vice-Chair Dana Brass reports



It's been a busy few months for women at HGSS with lots of shiurim and events. Over 100 women participated in our two Torah and Wrap events, one for Chanukah and one for Purim. The idea was to combine some Torah inspiration with doing something for charity – receiving wisdom and then giving something back. At our first event at Chanukah we listened to Rebbetzen Ruthie Halberstadt (above left) give an 'illuminating' talk. We then wrapped over 300 gifts that were later taken to elderly patients at the Royal Free and Barnet Hospitals, helped along by our expert wrappers from the Kisharon Equal shop, who also had a pop-up shop at the event.

At our Purim event, following an introduction by



The Torah & Wrap Committee (l to r): Claudia Salem, Alyson Martin, Hannah Summers, Michele Yanin Joseph and Dana Brass who have since been joined by Danielle Lipton

Rabbanit Batya, we heard the inspirational stories of two 'modern day Esthers' – Rebbetzen Esti Hamilton, and Jewish Care resident Susan Shlaen.

Esti, the daughter of Rabbi Kimche had a near death experience caused by an auto-immune disease earlier this year. She



spoke about the power of prayer and healing. Susan has written a book about her experiences in prison, through abuse and how she turned her life round.

We then packed over 200 Mishloach Manot

which went to *One Heart*, a Jewish Child's Day project which supports families where a child or a parent is suffering with cancer. Jewish Child's Day is one of HGSS's partnered charities.

Thank you to everyone who came and helped, and to the wonderful committee for making both events such a success. We hope to run a third Torah and Wrap, so look out for details.



## The history of Cholent



**The Results:**

- 4th (joint): Menachem's Deli / Reich
- 3rd Kosher Deli
- 2nd (joint): Amor's Takeaway / Rabbi Daniel Friedman
- 1st: Shefa Mehadrin (both fleishic and vegetarian)

Early in January, we enjoyed an evening devoted to cholent. The history was told by Rebbetzen Dalia Epstein and, following her talk, we were confronted with a large selection of cholents, both fleishic and vegetarian, to sample, after which we voted for our favourite. Here are the results 🗳️



## Daf Yomi Celebrations

On Motzei Shabbat, 11 January, 200 people came together in the Max Weinbaum Hall for the 'Siyum Hashas', a dinner to mark the completion of the 'Daf Yomi' cycle, a daily study programme where Jews all around the world learn the same page of the Talmud.

After Rabbi Friedman gave the welcoming address, the keynote speaker, The Chief Rabbi, received a resounding welcome. Dayan Gelley, of the London Beth Din spoke and began teaching the new cycle of Talmud.



Other speakers included Rebbetzen Lauren Levin of South Hampstead Synagogue, Rabbi Yoni Birnbaum of Hadley Wood Jewish Community, Rabbi Barry Lerer of The Central Synagogue London and Rabbi Nicky Liss, of Highgate Synagogue, Chair of the Rabbinic Council of the United Synagogue,

There was a special mazal tov for everyone at Barnet United Synagogue and Kinloss (Finchley United) who were celebrating finishing the cycle of Daf Yomi after 7.5 years. An extraordinary achievement.

*Photos by Marc Morris Photography*



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## A Pesach message

from Michael Goldstein

President of The United Synagogue



What is freedom? In February I was invited to Rwanda to participate in a study trip run by OLAM, a shared platform to promote global Jewish international development. The trip was designed to inspire Jewish community conversations about shared responsibility towards vulnerable populations in the developing world.

This was the first time that I had spent meaningful time in a developing country. I saw the enormous personal challenges that confront people every day. Rwanda experienced genocide just 25 years ago and is coming to terms with the reality that a million people were slaughtered by their neighbours.

In our globalised world, development is relevant to all of us. I believe it is the fundamental issue facing the human race in the 21st century. There is much to celebrate about the world's development in the last 40 years. Poverty has been radically reduced. Illiteracy rates are falling as is infant mortality. Fewer people are dying from malnutrition and more have access to clean drinking water and sanitation.

But the United Nations still estimates that 21% of the world's population lives in poverty with just \$1.25 or less to spend a day. That's 1.6 billion people. Poverty enslaves. It denies freedom. Why am I telling you this? It is clear from my conversations with our younger members that more and more of them feel a responsibility to the developing world.

In many places the Torah teaches us not to wrong a stranger, not to mistreat a widow or orphan. We are commanded to support financially both Jews and non-Jews in need. The Talmud (Bava Metzia 71a) debates how to prioritise giving, ruling that the poor of your city take precedence. But the Rabbis note that if the poor of your city have at least the basics to live, we must support the poor of another city as the neediest take precedence. Today, this might mean helping people in need anywhere on the planet.

We can all play a part. We all have a voice. We should make ours heard. The Chief Rabbi has led the way on issues including the plight of refugees and the environment. As we have seen with Tribe's visit to



Rwanda and the Chief Rabbi's Ben Azai programme, there is a role for us to play in volunteering.

I have been extremely proud of the growing areas in which the United Synagogue has been involved in supporting asylum seekers, feeding and sheltering the homeless and making wishes come true for terminally ill people, both Jewish and non-Jewish. We will continue to support vulnerable United Synagogue families who are struggling, particularly at Pesach.

We should be unashamed that this work is not a one-way street. These acts help us all grow but they also give us another avenue for the unaffiliated to find a way to engage.

This year, as we celebrate the 150th anniversary of our wonderful organisation, this is another way that we can ensure the United Synagogue remains proudly orthodox, modern and welcoming to all.

*Have a wonderful Pesach. Chag kasher v'sameach*

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## Rebbetzen Ilana Epstein tells the story of Matzah – a paradox?

*Ilana has collected many experiences over the last few decades, from interior designer to international educator, qualifying as a pastry chef and working as a journalist for a number of publications. Ilana, who has lived in New York, Caracas, Rio de Janeiro and Israel, settled in London five years ago with her husband Rabbi Daniel Epstein and their four children. Ilana is the Rebbetzen of Cockfosters and North Southgate United Synagogue, the Jewish Futures Director of Projects and the founder and director of Ta'am.*



**T**he bread of paradox. How can this very basic bread mean so much to so many? Even the Torah can't seem to keep it straight – is it the bread of our poverty (lechem oni) or is it the bread of our freedom (lechem cherut). Is it our birthright or the last vestige of our slavery? Should we cry embittered tears or should we dance for joy over everything that this bread represents? Is it our death or our rebirth we are commemorating or celebrating?

If we just take a moment to think about it, everything concerning matzah is complicated. From the days on which it is served, to the preparations required from us before the matzah ever reaches the table. Even the seder itself required a complicated story, a full-on introduction before we even have one bit of the matzah. Everything about matzah is complicated: that is, aside from the ingredients. There are only two: flour and water. That's it.

The bread of paradox has remained unchanged for thousands of years and to understand the paradox, rather than to explain it away, let us start from the very beginning.

Let's discuss bread making in ancient Egypt: Bread in ancient times was leavened. In fact, the leavening as a process was most probably discovered in ancient Egypt. We hear, already in the time of Joseph, of the baker who is imprisoned with him. Without the aid of chemical leavening agents, yeast would have been of the wild variety, allowed to ferment over time. The bread would have been much slower to rise than our modern variety. Thus, unsurprisingly, when told to dash in the middle of the night, they would have had to bake the bread that hadn't fully risen and they would have baked it far faster because . . . well they had to run! The bread would have been as flat as a pancake! And, seeing that they were venturing out into the desert, they needed some kind of food to take with them, and bread would have been their main source of nutrition. Thus far I haven't told you anything you didn't already know, nor have I introduced you to the paradox.

The paradox, this mad dash to bake the unleavened bread, is the last thing they do communally as enslaved people in Egypt. On the other hand, when they eat the bread out in the desert, it is the first thing they do

communally as a free people.

From that point forward, matzah remains pretty much the same. It is a bread made daily during Pesach, primarily by the women on every day of Pesach apart from Shabbat. It is round and small and, most surprisingly for our modern sensibilities, soft. If we look to Ethiopian Jews who have made matzah uninterrupted by modernity, they still prepare their matzah in the same way, daily, communally and soft. In many Sephardi households, soft matzah is still eaten over Pesach.

Some of the Pesach customs that we are used to make more sense if we consider that the original matzah was soft. For example, the 'Hillel sandwich' that we make towards the end of the seder works much better as a wrap than squished between two cracker-like matzahs. The kabbalistic custom of resting a seder plate over the matzahs works better over a soft matzah that can absorb the weight of the seder plate, rather than over brittle matzahs that are sure to break. The drawback of a soft matzah is that they get stale very fast and do need to be made daily.

It was only in late 16th century Europe that matzahs turned into the cracker-like bread we know today. In order to adhere even more stringently to the law of matzah and to avoid chametz, the matzah makers removed as much water as possible from the matzah dough. Thus, the matzah making also moves out of the home and the women's domain. The dough becomes hard to work with and unwieldy; working with such a tough dough in the prescribed 18 minutes becomes a gauntlet run.

As matzah is such a huge part of our collective practice, it is unsurprising that antisemites prescribe a negative aspect to the most basic of our foods.

In chapter 472 of the Shulchan Aruch, we read that it is customary to use raisin wine on Pesach. Why is this? Raisin wine is golden, as opposed to red wine. There were so many cases of blood libel around Pesach that this law had to be put in place in a number of communities. The accusation that Jews used the blood of Christian children, mainly boys, to make their matzah first surfaces in Norwich in 1144. The

last accusation of blood libel was made in 2014. The injustice is incredible on so many levels. The mere thought of an observant Jew eating blood – let alone human blood – is sacrilege, and then, adding it to matzah is unbelievable. And yet its existence as a myth is a reality and an accusation that exists to this day.

When Issac Singer, a French Jew, introduced the first matzah rolling machine in 1838, it was instantly accepted by most Western European Jews – its benefits automatically appreciated. This was not the case in Eastern Europe. One of the rabbis went as far as to say that someone eating a machine-made matzah was eating chametz on Pesach! Yet the need for the machine soon outweighed the stringency. A machine-made matzah cut down on labour costs and ensured that even the poorest of Jews could have matzah on Pesach.

In 1888, a Jew called Abramson from Salant in Lithuania, trying to escape Russian conscription, took the passport of a dead man, Dov Baer Manischewitz. When the newly minted Manischewitz reached America and settled in Cincinnati, Ohio, he found matzahs hard to come by in his new hometown. He and his wife Nesah started making matzahs in their basement. The

demand for matzahs was so high that they outgrew their basement and moved to a massive factory by 1900. The demand was coming from an unexpected corner. Sure, Jews needed matzah for Pesach, but the factory was producing, at its height, 75,000 pounds of matzah daily, with most of it going to American pioneers heading West, as it was a food staple that would stay fresh over an extended period of time. Is it too lofty to say that Matzah was the making of the American frontier? Or rather that these pioneers, just like the Jewish slaves, set out into the unknown, with faith in God to show them the way and just some unleavened bread to feed their dreams?

*The paradox of Matzah is that it ties us to our past, never allowing us to forget where we came from. Rashi explains that "lechem oni" – the bread of our poverty can be translated as the bread of our "answers" (as "oni" means both "poor" and "response"). In recounting who we were and where we came from, can we answer where we are going and who we will be? Matzah is the tangible link in the chain of Judaism. It is how we hand down our legacy. A legacy that is complex and difficult yet simple and straightforward all at the same time. Like Jews and Judaism, matzah is a paradox*

## Matzo Kloese

**Y**ou may wonder at the different spelling here. My usual is Matzah, but as I'm sharing my husband's grandmother's recipe, it seems fitting.

*Lottie Mailich came to England during the very last days of August 1939. Through her ingenuity and perseverance, she managed to find her own way to escape from one of the most dangerous of situations, only days before World War Two, and the Shoah. From her home in Berlin, she escaped to the Scottish Highlands and worked as a cleaner in a Vicarage.*

*Having lost many family members during the Shoah, she rebuilt her life in Brighton with her husband Joseph Heimann, and her parents who survived by escaping to Shanghai.*

*We had been married only a month, when I spent my first Pesach ever away from my parents. My husband's family sang different tunes and ate different foods and I was feeling totally out of place. But Grandma Lottie was kind and insisted that I try her Matzo Kloese, prepared just once a year for the Seder meal. Thinking they were similar to the very light and airy Matzah balls I had grown up with, I spent the better part of the meal chasing them around my dish, but once captured, I was hooked!*



2 sheets matzo	Pepper to taste
2 tbsps vegetable oil	½ teasp ground ginger
½ a small onion, finely chopped	1 tbsps ground almond
4 eggs	½ cup matzo meal
1 teasp finely chopped parsley	
1 teasp salt	

**S**oak the two sheets of matzo in cold water for a few minutes. Drain and squeeze dry.

Heat the oil in a large frying pan, fry the onions over medium heat until very soft and golden. Add the matzo and break up as you stir the matzo into the onions. Remove the mixture from pan into a bowl, and add the remaining ingredients, mixing well to form a soft dough. Place mixture in the fridge for at least an hour if not longer.

Bring a large pot of salted water to boil, shape the mixture with damp hands into 1 inch balls, drop into boiling water and cook for about 15 minutes until the matzo kloese are cooked though.

## Kerem School celebrates EXCELLENT school inspection and appointment of new Headteacher



**K**erem School has been rated Excellent in all categories in a recent ISI Inspection. The inspection, which took place over three days in December 2019, was a Focused Compliance and Educational Quality Inspection. ISI, which is similar to Ofsted, inspects Independent Schools. Key findings of the report include:

“Pupils’ knowledge, skills and understanding are highly developed, due to the high expectations and challenge provided by staff”.

“The overall achievement and attainment in the Early Years Unit (EYU) is outstanding across all areas of learning. This outcome is a consequence of strong individualised support and highly focused approach from an early age with reading and writing in both English and Ivrit which engages the interests of children”.

“Pupils’ spiritual awareness is excellent. They have a strong appreciation for their own culture and that of others and they show considerable sensitivity towards those less fortunate than themselves”.

The results of the inspection are coupled with the exciting announcement of the appointment, in December, of Ms Naomi Simon as the Headteacher of Kerem. Ms Simon has been a Deputy Head at the school for three years.

Ms Simon said: *“We are delighted that the hard work of so many people has been recognised. I am proud to be the new Headteacher at Kerem and excited to work with such a dedicated team of staff working alongside the parents and families of Kerem.”*

Samantha Leek QC, who took over the position as Chair of the Governors in September, said: *“We are incredibly proud of the outcome of the inspection but will not rest on our laurels. We are committed to building upon the successes that we have enjoyed to date and to improving still further all aspects of provision at the school.”*

**The full report is available to view online at [www.keremschool.co.uk/isi/](http://www.keremschool.co.uk/isi/)**

## A Lifetime Achievement Award for Lira



Marc Morris Photography

**A**s far as Lira Winston was concerned, Tuesday, 11 February, was the regular PajeS annual Schools Awards evening. She has worked in the Jewish education sector for some 29 years, since 2012 as Assistant Director of PajeS (Partnerships for Jewish Schools).

The event was proceeding as normal with nominations being announced and judges introduced. However, as the judges withdrew to decide the award winners, Natasha Kaplinky, the host of the evening, announced that there was to be a very special award and she called upon Emeritus Chief Rabbi, Lord Sacks, to speak. This he did as only Lord Sacks can – talking about the recipient’s enormous contribution to the great success in the growth of Jewish education over recent years, their dedication and modesty. The person concerned was, of course, Lira herself. Not only that, there were contributions from her family, not just in this country but also from Los Angeles, with a video message from her younger son, Ben, together with comedian James Cordon and singer/songwriter Harry Styles who spoke of the hours of warm hospitality he had enjoyed at the Winston home.

Lira and her husband, Robert, were married at HGSS in 1973 and have lived in the Suburb since 1979.

Lira’s father’s family, the Feigenbaums, were early members of the shul and involved in the Board of Management and numerous other ways. Her

grandparents even moved from Chalton Drive to 10 Norrice Lea when her grandfather was unable to walk that short distance to be in shul regularly. Both Lira and Robert’s sons, Joel and Ben, celebrated their barmitzva’s at HGSS and, with their daughter Tanya, were involved in Bnei Akiva and the youth service.

Lira was amazed when she heard her name announced. Closely involved in the planning of the annual event, she was incredulous that the PajeS team had organised this without her finding out. *“It was truly unexpected and a huge honour. I am very grateful to everyone involved and to the many wonderful people I have worked with and been inspired by over so many years.”*



Marc Morris Photography





## The Polish Ambassador calls

After the Main Service on Shabbat, 8 February, we welcomed Arkady Józef Rzegocki, Ambassador Extraordinary and Plenipotentiary of the Republic of Poland (pictured left), who is making every effort to reach out to as many synagogues as possible while in office. He was in conversation with Rabbi Barry Marcus MBE (right) who was knighted by the Polish President in 2015 for, among other things, fostering dialogue between the Jewish and Polish communities.

Rabbi Marcus, of course, is well known for having led some 50,000 people, both Jewish and non-Jewish on some 220 educational visits to Poland. Until recently, he was Rav of the Central Synagogue in Great Portland Street where a near neighbour was the Polish Embassy with which he was able to forge a relationship.

The Ambassador began by enumerating Poland's positive contributions to the fight against Nazi Germany. Poland has the most individuals listed as Righteous Amongst the Nations at Yad Vashem – there were

families who hid Jews at enormous personal risk. There were, of course, many Polish pilots who took part in fending off the Luftwaffe during The Battle of Britain.

Rabbi Marcus raised a number of contentious issues including the question of the restitution of Jewish property, now inhabited by non-Jews, for which no compensation has been paid. He also questioned the need to legislate on matters regarding the Holocaust and Radio Maryja which has been criticised for promoting anti-Semitism. The Rabbi suggested the way forward is to educate in order to promote a better understanding between the Jewish and Polish people – a sentiment with which the Ambassador was in agreement.

Given the time available, there was not really the opportunity to go into any great depth on these topics. Mainly, one was left with the feeling that this is an ambassador who would like to reach out to the Jewish community in a way that has not been attempted in the past.



## Covid-19: Who do you think you are? By Jeffrey M Cohen

*Dedicated to the memory of all who have died as a result of the Corona virus and to all who are suffering its effects*



I don't want you, Covid!  
I didn't invite you in!  
I don't know who sent you,  
You just get under my skin!

And who named you, 'Covid,'  
When that's just the thing  
you lack;  
For you show no Covid\* to  
anyone  
In your murderous attack?

Worse still, it's the aged  
Whom you put at greatest risk,  
And whose suffering appears  
to be  
The most acute and brisk.

And don't think you're so clever,  
Or the new kid on the block;  
'Cos there've been some  
antecedents,  
Dangerous as hemlock.

Since the plagues of Pharaoh's  
Egypt,  
Whose firstborn sons were felled,  
With life wholly disrupted  
Wherever families dwelled,  
There've been many more  
outbreaks –  
Pandemics to boot –  
Leaving millions of fatalities,  
And countless destitute.  
None of those contagions  
And those fearful ills  
Could be in any way contained  
With man-made pills,  
Or herbal remedies,  
Purging or bleeding;  
Nor even fervent prayer –  
For God simply wasn't heeding!  
Let's turn to the Jew –

An eternal pariah;  
Following God's law,  
And awaiting the Messiah –  
While others devoured  
Anything that moved,  
They only ate  
What was strictly approved,  
And prepared under rabbinic  
Specification,  
Calculated to avoid  
Cross contamination.

But the Jew-haters saw a chance,  
Not to be ignored,  
Of ensuring that surviving Jews  
Were put to the sword—  
It wasn't our dietary laws,  
They asserted,  
That ensured contagion,  
Among us, was averted,  
But the sorcery that  
Our adherents embrace,  
Which was the very reason  
For our ancient fall from grace!

Now, I told you what covid  
means,  
At the outset of this rhyme,  
And why, within Judaism,  
It will always be prime;  
Now let me expand on it,  
For, in my vocabulary,  
It denotes a demonstration  
Of care and empathy  
To those who are housebound,  
Confined to isolation;  
And support for the needy,  
With no selfish calculation.

It connotes self-respect,  
And human dignity;  
A call to serve the cause  
Of all humanity.

It means seeing, in  
fellow man,  
God's image, bright  
and sharp;  
Each deed of kindness,  
A new chord on His harp;  
It means singing a medley  
Of praise to His creation;  
Each one a floral gift—  
A rose or a carnation.

So, what lesson shall we take  
From this fearful episode?  
Perhaps it's from the 'look at me!'  
Our youngsters' favourite ode;  
'See how much more beautiful  
I am than my peers!  
Acclaim what I've got to say—  
Let me hear your cheers;  
Look at my selfie,  
Forward it all around;  
Let your adulation  
Be my seductive sound.'

Over the months of isolation,  
Being imposed on our nation,  
On our values,  
Let's all ponder;  
This chance,  
I beg you,  
Do not squander!

\* Yiddish pronunciation of the  
Hebrew kavod, meaning  
(among other nuances)  
'respect.'

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## The Aleph Centre

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# Purim at HGSS

## Project ImpACT



Our volunteers spent their afternoon making Hamentashen and packing mishloach manot boxes for the Jewish Blind and Disabled charity.



Just some of the exciting costumes seen at

## Kerem School



## Purimspiel Dramatis Personae

- Adam Bass : Various
- Claire Rosen : Narrator
- Rabbi Guttentag : Ahasverus
- Jonny Shine : Haman
- Simon Durkin : Esther
- David Mass : Mordechai
- David Galaun : Tech & Backing Vocals
- Sam Alberga : Drums
- Simon Maurice : Lead Guitar
- Aaron Maurice : Bass Guitar

The audience enjoyed songs such as the *Shushan Town Rock (Crocodile Rock)*, *The 14th of Adar (Don't go breaking my heart)*, *The Kvetcher's Back (The Bitch is Back)* and *I'm still fasting (I'm still standing)*. Not forgetting, of course, Pink toutous, maniacal laughter, rubber chickens and an Ahashvaurus suffering from wind (Rabbi Guttentag).

Join us next year for a Magical Megillah Tour, inspired by the Beatles.

Adam Bass

Photos by Bernard Fromson

# What we can learn from 12 Thai boys in a cave

Zoe Sinclair reflects

On 1 February, the United Synagogue marked Jami's Mental Health Shabbat.

At HGSS we were privileged to host a talk given by Dr Teerkat Jareonsettasin "Dr Tee", psychiatrist, former Minister of Education and a former Senator in Thailand, and Dr Mark Berelowitz, Consultant Child Psychiatrist at the Royal Free Hospital, London.

Dr Tee had unique access to the 12 teen football players who were trapped in a cave for 18 days in June 2018. How did they survive in good health, good humour and without falling to pieces, both in the cave and in the aftermath of rescue?

The psychiatrists explained that at the heart of their resilience, was the strength of community; they stood by each other, were hopeful and did not descend into a culture of blame. Dr Tee quoted the boys saying they used to '...think of good things when feeling down,' think that 'we will get through this together,' and 'we have to concentrate our efforts to solve the problem' and possibly most importantly and sensibly '...it will pass.'



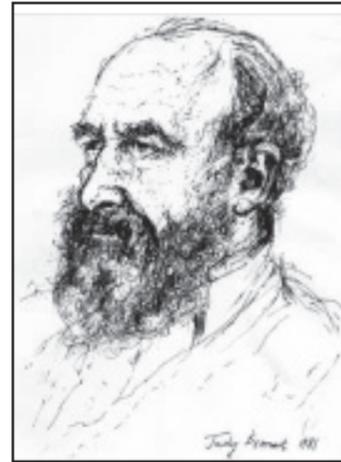
"A big mistake," says Dr Tee, "is when we look at a goldfish and see a whale". Both noted the damage of helicopter parenting. Our over-protective adults, so determined that our children should always triumph, deny them the practice and experience of addressing hardship, adversity and failure. Dr Berelowitz commented that he wondered if a group of British boys would have acted in the same way and emphasised the point that in everyday life we must not confuse inconvenience with disaster. Would the coach now be facing a lawsuit rather than be hailed as a hero as he is in Thailand?

It was a truly insightful session. As I sit here and write this article, many people in the HGS community are isolated due to Coronavirus. One such person said to me, "I remember the talk about the boys in the cave . . . maybe people need reminding of them. Resilience is what is needed at this time."

# We bid farewell to Judy

Our feelings are tinged with sadness as we say goodbye and hatzlacha rabba to Judy Bermant who is going on Aliyah. She moved to the Suburb with her husband, Chaim, 54 years ago and their family grew up here.

Chaim, a prolific author and journalist, is, of course, particularly remembered for his weekly column in *The Jewish Chronicle*, appearing originally under the by-line Ben Azai and subsequently under his own name. On the 10th anniversary of his death, Vivian Wineman wrote: "Chaim Bermant, was one of the Shul's most distinguished and colourful characters. Chaim gained renown as a witty and iconoclastic writer. In both his journalism and in his books



he showed an unrivalled talent to amuse, poking fun at sacred cows both inside and outside the community."

Judy herself is an accomplished artist – she was elected a member of the Contemporary Portrait Society. Her exhibition at the Ben Uri Gallery of her portraits of Chaim was a tour de force and her work has been exhibited widely throughout the UK.

Judy says that she is sad to be leaving us. She has seen huge change at HGSS and it is change for the good. She describes the Shul as being more 'user-friendly' and welcomes the fact that women play so much more of a significant role. She calls it her home-from-home and will miss it terribly – there is, she says, nothing quite like it in Israel. However, she feels that the time is right for her to make the move as most of her family are in Israel.

We extend every good wish for her health and happiness in her new home.



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# MoD Holocaust Memorial Day Event 2020

*Saluting Survivors and The British Armed Forces: 75th Anniversary*

*of the Liberation of Bergen Belsen*

**Rabbi Reuben Livingstone LLM CF**

The Ministry of Defence marked this year's Holocaust Memorial day with an event in MOD Main Building's Memorial Courtyard, Whitehall on 22nd of January. This is the fourth year that the Armed Forces Jewish Community and AJEX have partnered with the MOD, the Holocaust Educational Trust and the Holocaust Memorial Day Trust to support Shoah remembrance. This partnership continues with ambitious plans for Holocaust education and anti-Semitism training to be rolled out in 2020 in the Armed Forces.

Seventy-five years on from the liberation of Bergen-Belsen, Departmental staff and serving Armed Forces members were joined by colleagues across Whitehall in a large gathering to hear Mala Tribich, a Belsen survivor, describe her poignant experiences as a child in the concentration camp.

She said: "We were taken into the camp and what I saw defied description....It was like something out of hell. I still have the scene ingrained on me, I can't forget it.... there were people there but they were skeletons...and they were shuffling along in this smog aimlessly just shuffling and then [they] just collapse and die.

"It's very difficult to describe what it feels like where you are stripped of your identity. You just become like objects. You don't look human anymore. It does a lot of things to you. But the important thing is that it makes you lose hope and without hope there is no survival."

Kirsty Parsons, a curator from the National Army Museum, gave a unique insight into the role of the British Armed Forces during the liberation of the camps, drawing attention to the exhibition in the courtyard that featured extracts from the war diaries of several British soldiers, Major MA Staniforth and Lt Col Taylor, who both took part in the operation.

She said: "The British Army's 11th Armoured Division were the first unit to occupy Belsen. They were completely unprepared for what confronted them there. Over 60,000 prisoners were in need of serious medical attention and over 13,000 had already died and were visible all around the camp....It took a month for the daily death rate to drop from 300 to 400 deaths a day to under 100. Almost 14,000 people died in the first months after liberation."

Karen Pollock, Chief Executive of the Holocaust Education Trust, spoke about the HET's campaign new educational project 'Belsen 75' that is being delivered in the spring.

She said: "The role of our Armed Forces in defending our freedoms underpin us as a nation. Their role in the liberation of the camps of Europe is something that even today Holocaust survivors speak of with such gratitude... remembering the kindness and humanity that the soldiers showed them....As the Holocaust moves from living

history to just history we need to work harder to ensure the horrors of the past are not forgotten...

"Thanks to recent Government support thousands of young people this year will also get the opportunity to visit Bergen-Belsen concentration camp. In fact in less than two weeks the first of a number of visits that we are running will be able to see the site themselves. They'll see the mass graves that British soldiers, many of them young men, battle-hardened had to dig to stop the spread of disease. They'll hear testimonies of liberators who saw unimaginable horror. They'll visit the British Army garrison and understand the legacy of the camps liberation for the British army. It's really important that the next generation understand the history of the Holocaust."

Minister for the Armed Forces, Anne-Marie Trevelyan said: "Holocaust Memorial Day reminds us about the importance of standing together. Just as it once took a mighty alliance of many nations to overthrow Nazism so it will ultimately take, not a combination of many armies, but the coming together of many communities to tackle the divisions that lead to misunderstanding, conspiracy and hate. So each of us whether we are in the Armed Forces, the civil service, Parliament, has a role to play in providing not just the education but the understanding that will make the oldest of hatreds ancient history. Because only then we'll be able to say with absolute confidence never again."

The Senior Jewish Chaplain to the Armed Forces and AJEX Chaplain, Rabbi Reuben Livingstone, chaired and concluded proceedings.

In his closing remarks he said: "In Judaism there is a long tradition of memory. But memory means nothing if it isn't coupled and linked to action. How then to remember the Holocaust? In fact, the Holocaust is an object lesson for all of humanity. Whilst there is no single victimhood which is superordinate, the Holocaust in scale and systematisation is surely utterly unique and therefore teaches us to remember the horrors that can and do happen when good people don't raise a voice and don't do what they need to do. So we constantly need some action attached to memory. If I can ask each and everyone of you to be an ambassador for Holocaust memory, an ambassador for humanity and an ambassador for the august words that we've heard today then I think action will indeed attach to poignant memory and become indelible."



## Are you prepared for the Future?

You enjoy a full and successful life, your career has flourished, your children and grandchildren are thriving. The future is bright as you head into well-earned retirement in Israel. But there may come a time when difficult decisions have to be taken, when you are unable to manage your own affairs.

Under Israeli law (the Law of Legal Capacity and Guardianship of 1962) a court may appoint a legal guardian to act on your behalf, if you ever become unable to take care of your own matters; whether financial, personal or medical. This court-appointed guardian would be entrusted with the responsibility of making important decisions on your behalf.

A few years ago, Israel's law was amended to bring it more in line with similar laws in other western countries that offer alternatives to guardianship. These amendments create new legal options such as entering into a continuing power of attorney, leaving guardianship as a last resort.

It is far better to avoid the legal and emotional pitfalls that a guardianship may cause, by arranging a continuing power of attorney today. You probably want to be able to decide now, how your crucial financial, personal and medical affairs will be handled, should they have to be and who by. You probably want to prevent the legal default provisions.

For example, you may want to decide now at what point in the future you would give a loan to a relative, determine who can use your property, or even how to deal with options suggested by health professionals. The current Israeli Law allows you to tailor the continuing power of attorney to your specific needs and wishes.

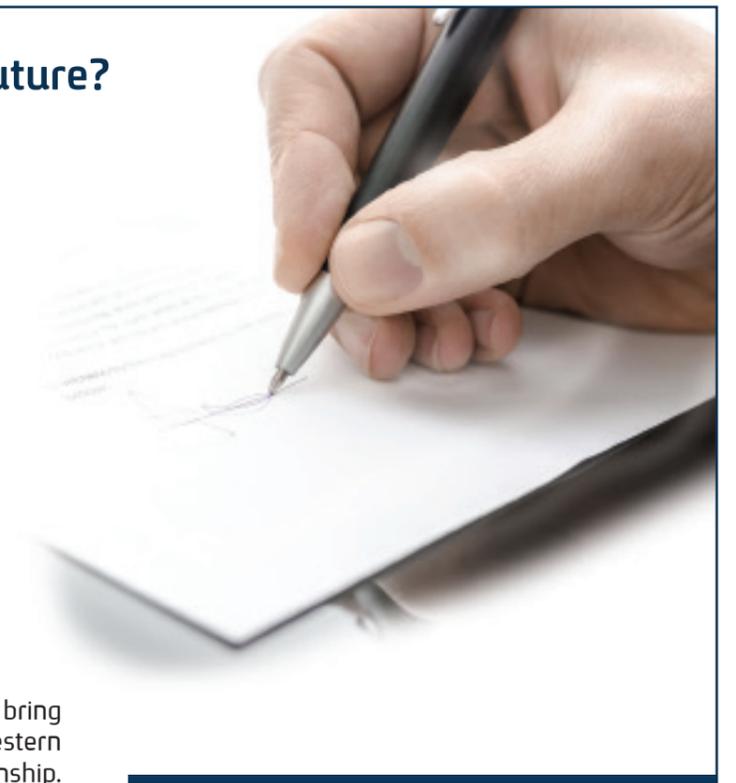
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(The above is provided for general informatory purposes only and should not be construed as specific legal advice. Individual professional advice is always recommended.)



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# Organ donation

## – a modern Jewish challenge

**Anthony Warrens**

Professor of Renal and Transplantation  
Barts and the London School of Medicine and  
Dentistry, Queen Mary University of London

The relationship between Jewish law and modern organ transplantation got off to a difficult start in the context of the work on heart transplantation of Christiaan Barnard in the late 1960s in South Africa. Serious anxieties about the ethics of removing organs from the donors and the very poor initial results led Rabbi Moshe Feinstein to condemn it as “double murder”. Thankfully, this relationship has improved enormously as issues on both donor and recipient side have been dealt with.

The 10-year graft survival following kidney transplant is currently 76%, heart transplantation, 64%, and liver transplantation also 64%. Without transplantation, the vast majority of those patients would have died well within 10 years, so there is no doubt now that transplantation saves people’s lives. It is clear therefore that transplantation meets the criterion of pikuach nefesh, the saving of life, which supersedes almost all other obligations and prohibitions in Jewish law. It certainly allows us to set aside concerns about delaying burial, “desecrating” a dead body or deriving benefits from a cadaver, actions all otherwise forbidden in Jewish law. Other factors sometimes raised, such as invoking the evil eye (never a concern when people buy life insurance policies!) or a requirement for bodies being intact for the time of resurrection of the dead, have no base in Jewish tradition and therefore should not even be considered.

Corneal transplantation is also allowed since blindness is regarded as a risk to life.

How Jewish law defines death does need further discussion. Clearly, it is only ethical to remove a life-sustaining organ for donation after it is beyond doubt that someone has died. The break-through in the development of modern deceased-donor donation was the definition of “brain-stem death criteria”. The brain stem is that part of the brain between the spinal cord and the cerebral hemispheres; it is responsible for a number of very basic functions, the most relevant being spontaneous breathing. If your brain stem is destroyed, this function is permanently lost. The question is whether or not this is sufficient to define death in Judaism.

In the Gemara (Yoma 83a), the situation is described of a building collapsing on Shabbat. It would not normally be permitted to clear up the rubble on Shabbat. However, if there may be people alive in the ruins, we are obliged to remove the rubble until we have either extricated them or determined if they are dead (at which point it is no longer permissible to clear the rubble further on Shabbat). There is debate in the text about how death is defined: some say you clear the rubble to the nose to see if the person is breathing; others require you to clear the rubble to the heart to check if it continues to beat. If the decision is the former, then using brain-stem death criteria to define death is adequate; if the latter, it is not. This remains a sticking point for some.

However, we have now determined that, for some organs, it is possible to wait until the heart has stopped before removing them for transplantation. This is now done in approximately 40% of deceased kidney donation in the UK. It often occurs after a decision is taken to withdraw life-sustaining therapy, itself is the subject of an enormous amount of halachic literature. However, the act of organ donation is entirely independent and, in this context, clearly follows cardiac death.

One does not have to be dead to be a donor, though. Of recent years, living kidney donation has risen to almost half of all donations in the UK. The risks are tiny and it is clear that this is acceptable in Jewish law.

Whatever one’s views, it is important to consider your attitude to organ donation in the cold light of day. Too often, the first time the issue is confronted is in the highly emotional period when somebody is coming to the end of his or her life. Consider, and discuss your decision with your family. We have an obligation to do at least this: every day three people die needlessly waiting for an organ. If only more people had actively engaged in making this decision in life, their loved ones could have allowed those three people many more years of healthy life.

*This follows Professor Warren’s talk at Coffee & Conversation*

The opinions here are those of the author and do not reflect the position of United Synagogue and the London Beth Din. For halachic and pastoral guidance regarding the government’s new opt-out plan for organ donation, please contact Rabbi Friedman.



# HGSS boys tour Golders Green

As part of the Bar Mitzvah programme, a party of HGSS boys, led by Rabbi Guttentag, toured Golders Green. They counted all the restaurants, working out which are kosher and which are not. At Carmelli’s they discussed the difference between a supermarket bread kosher bread. They took a break at the Chabad Family Centre (right) where there was time for some refreshments.



At Jerusalem the Golden they discovered some interesting and valuable artefacts, including all-in-one .



At Menachem’s butchers and deli they learnt something about what is involved in running a glatt kosher establishment.



At Soferstam they learned what goes into creating Sifrei Torah and Tefillin.



And where else would one end a tour of Golders Green except at the Kosher Kingdom Pick ‘n Mix

## Ensuring our safety and happiness

A Pesach message from Marie van der Zyl, *President of The Board of Deputies*

**P**esach is a poignant time of year for all of us. It is the moment when we reflect both on the suffering of our ancestors in Egypt and also celebrate their freedom from Pharaoh.



For many years, we have lived free and safe lives as Jews in the UK.

However, the anti-Semitism crisis in Labour has given Pesach an extra level of significance. For the first time I can remember, anti-Jewish racism has been at the front and centre of British politics. Heading into a General Election last December, it is not overstating matters to say that many in our community were feeling real anxiety, and, in some cases, even fear, over our future.

The Labour leadership election will be decided shortly before the start of Pesach. We are hoping that this moment will be a turning point for the party. This is the reason that, in January, we produced our Ten Pledges for Labour Leadership and Deputy Leadership candidates. The pledges identify the ten key points we believe

Labour needs to sign up to in order to begin healing its relationship with the Jewish community.

This relationship, once rock solid, has been all but destroyed. It will take leadership, commitment and, most importantly, action. We expect that those seeking to move the party forward will openly and unequivocally endorse these Ten Pledges in full, making it clear that if elected as leader, or deputy leader, they will commit themselves to their full implementation.

We have been encouraged that all the leadership candidates have signed up to the pledges (although, disgracefully, deputy leadership candidates Richard Burgon and Dawn Butler refused to accept them). We are also hugely encouraged by the massive media coverage the pledges have received and the way they have compelled candidates to confront the anti-Semitism in their party.

Of course, anti-Semitism is not just a problem for Labour. We engaged with all the major parties during the election campaign when candidates made anti-Semitic statements or posts. We will continue to call out racism, wherever it comes from and whenever it happens, in a completely even-handed way.

Those who know the Board of Deputies will understand we are not a single-issue organisation. We exist to ensure that the UK's Jewish community can live freely, happily and continue to practise our traditions.

We are working to ensure that the Jewish community's interests are protected after Brexit, whether that is safeguarding UK-Israel trade, carrying over to UK law EU sanctions on groups like Hamas, or guaranteeing the same or better access to Kosher meat.

We are passionate about protecting our religious freedoms, whether the right to circumcise our baby boys in accordance with our tradition or to ensure that employees are able to take time off for Jewish festivals and follow their Jewish traditions within the law.

Through Pikuach, we supervise religious education in Jewish schools, and we travel the country with the Jewish Living Experience exhibition, educating non-Jewish children and adults about our way of life.

We engage with Government ministers, MPs, local councillors, diplomats, faith leaders and with a huge variety of public bodies on behalf of the community we represent.

This festival of freedom reminds us how our ancestors suffered. It is our aim to ensure that our generation of Jews continues to live safely and happily.

*Wishing you all a Chag Kasher ve-Sameach*



## Member Profile: Jo Sadie

### A day in the life of a Work Avenue Business Adviser



**J**o Sadie heads up the Business Team at *Work Avenue*, the community's leading organisation supporting people to earn a living. An experienced mentor, coach and trainer, she works with entrepreneurs, providing information, advice and guidance to them to help facilitate sustainable and thriving businesses.

Jo and her husband, Simon, have lived in the Suburb for over 20 years. Their twins, Joshua and Nathalie, now 20 years old, celebrated a joint Bar/Bat Mitzvah at HGSS in December 2012. Joshua is now at Bristol Uni studying physics while Nathalie is studying Biomedical Science at Birmingham. Nathalie undertook a year-long FZY year course last year. Jo is a regular volunteer on the Shul Security Rota. Simon has been a Shammas in the Max Weinbaum Hall for a number of years.

Jo has had her own sales training and consultancy business, *Leapfrog*, for nearly 20 years, although now her work for *Work Avenue* – four days per week – means that running her own business is more limited. She volunteers on a monthly basis for the Asylum Seekers Drop-in Centre. She also runs twice a week with friends and their dog Otto, on Hampstead Heath. In addition, she belongs to a book club where a number of the other members are also Norrice Lea members.

I asked Jo about her work with *Work Avenue*, a charity that aims to provide people in the community with essential lifelong skills, enabling them to support themselves and their families by:

- Providing advice and guidance to support people into or back into work
- Placing people into suitable employment
- Training people with contemporary and commercial skills
- Increasing the success rate and long-term sustainability of new and existing businesses
- Providing a supportive shared workspace for entrepreneurs

**08.45** When I arrive at *Work Avenue's* contemporary offices, the Wohl Enterprise Hub, many of our member entrepreneurs are already hard at work.

**10.00** I meet a client who has just started a small business making cakes. I guide her on the nuts and bolts of running a business, focusing today on marketing and business development. She leaves our meeting with some specific actions lined up and I will meet her again to review.

**12.00** I join Debbie Sheldon, our CEO, for a planning meeting as we are deep into preparations for our 2020

Business Awards. We are looking for as many businesses as possible to enter, to win one of the prestigious awards which could lead to valuable investment.

**3.00** The monthly Cookie Bell, where WE Hub members gather over tea and cookies, and one pitches their business to everyone else: a real networking opportunity. Today's business dealt in external property maintenance.

**4.00** I catch up on emails. We work with over 500 small businesses; it is a huge responsibility and I love it. Every time I see a client gain self-esteem, expertise and confidence to develop their business further, I see another person who can now provide for themselves and their family. I am reminded of this objective each and every day that I come to work.

**Need to talk?**  
**We're here to listen.**



If you're feeling alone, anxious or in need of someone to talk to, we are here to support you.

If there is something troubling you, we will listen without judgement – there is no issue too big or small.

You can call us in difficult times. Our trained volunteers will be a listening ear for anyone.

*Speak from the heart*  
[jewishhelpline.org](http://jewishhelpline.org)

Call our confidential helpline:  
**Freephone: 0800 652 9249**  
**Landline: 020 3096 2875**

Sunday – Thursday: 12pm – 12am  
Friday: 12pm – 3pm  
Closed during Shabbat and Jewish festivals

## We can make the impossible possible



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Creating Employment • Growing Business

### Work Avenue helps people earn a living

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# Venice Beach, California

David Lew recalls a new type of Shul experience

There are not many Jews, not live ones anyway, on the Lido di Venezia, Italy, other than in the Hotel Excelsior. There has been a cemetery on the Lido since the late 1300s and that's about all there is from a Jewish point of view.

In contrast, at Venice Beach, California, there is a real live modern orthodox community, complete with a shul built right on the beach. And I mean: right on the beach, nestling neatly but rather incongruously between the bucket and spade shops and fast food outlets. If it was in Bournemouth, it would be about where the beach huts are. You look out of the main doors and you see the boardwalk, the sand and the Pacific Ocean. Sunsets are awesome. Strangely enough, it's called 'The Shul on the Beach'.

The website says it is a place to enjoy Shabbat and it was certainly that. Kabbalat Shabbat was not encouraging, starting with about fifteen of us, women and men, with one gentleman calling out page numbers – "one, two, seven"; "one, two, nine"; "one, three, one" – Tourette's-like and extremely irritating. It later became evident why: his girlfriend was Russian and learning how to follow the service.

By the end of ma'ariv we had been joined by another fifty or so people and we sat down to a five-course Friday night dinner led by Rabbi Shalom Rubanowitz who involved everyone and created a jolly atmosphere with a fair amount of Torah thrown in from both him and various congregants. He and I had a chat and the conversation, inevitably, turned to the subject of Scotch whisky. Unlike many contemporary American

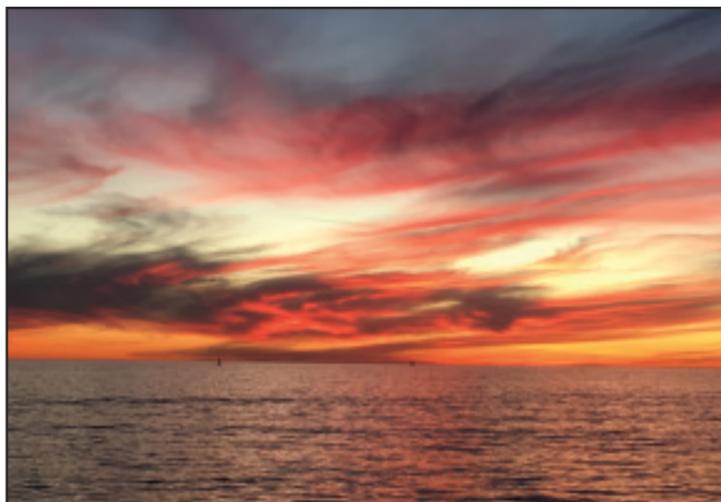


rabbis, he has no problem with sherry-based whiskies – he's my kind of rav. Lunch the following day was a kiddush in the garden with cholent and, in time-honoured fashion, the previous evening's leftovers.

Rabbi Rubanowitz has a day job running a law firm, but the number of emails I still receive show that this is a small but vibrant community with an abundance of weekday activities, many at the rabbi's home. As an example, one of his midweek discussion groups was based around the following two incidents:

1. A recent house guest refused to eat (or touch) the "Facon Kugel" ("fake" bacon) I offered him, which I bought before Shabbos at Western Kosher and which had an unquestionable Hashgacha-Kosher supervision.
2. A non-Jewish client didn't buy my reason for declining an invite to a treif (non kosher) restaurant. As she said: "I know you guys eat bacon nowadays – it's on the menu at all the fancy kosher restaurants my vendors take me to."

We sometimes think that there is an inevitability about winding up at the local Chabad centre if we want a Shabbat meal and, in truth, this is often the case. And we have often been grateful for Rabbi Schneerson's extraordinary foresight and managerial skills in setting up the worldwide network. What was so refreshing about our Shabbat at Shul on the Beach was the traditional service with the standard Ashkenaz nusach and without pictures of the Rebbe. A warm welcome is not a Lubavitch monopoly.



# Another outing for 5th Tribe

Dr Steve Miller reports

There was a further outing for the 5th Tribe on Tuesday 28 January with guest speaker Dr Tony Klug, Special Advisor on the Middle East to the Oxford Research Group, who addressed the question "Would the collapse of the two-state solution be bad for the Jews?".

"This is a tale of two peoples", said Dr Klug, two peoples with distinct histories and with different, but compelling cases for self-determination and a state of their own. He reminded us of the striking, though perhaps inadvertent, articulation of the Zionist case put by Lord Byron in the early 1800s – "The wild dove hath her nest, the fox his cave, mankind their country, Israel but the grave!" – and he argued that this captures the affirmative purpose of Zionism, that of "achieving safety and justice for a tormented people, not the negative one of doing damage to another people".

However, as things have worked out, Dr Klug argued that the achievement of the Jewish dream, after centuries of oppression, had nonetheless entailed damage to another people. He did not dismiss the appalling treatment visited on the Palestinians by surrounding Arab States, nor the many remarkable achievements of the State of Israel, but he did see the 'occupation' as morally indefensible and deeply corrosive of Israel's own interests.

Drawing his ethical inspiration from Rabbinic

sources, and from teachers such as Rabbi Wilschanski Z"L, he argued that "indefinite occupation or denying another people their most basic rights" was not sustainable and that it was causing Israel's increasing isolation in the world, which reflects on Jews everywhere. Given the value Jews place on justice, freedom and equality, he argued that "Jews do not make natural occupiers. It goes against the grain." And he suggested that our slogan should be, "Love Israel, hate occupation".

He spoke of the problems faced by young students on university campuses. "My heart goes out to them" he said, but he argued that no amount of expert pro-Israel hasbara will prepare them for what they face. The only plausible way forward was, of course, a two-state solution – something he had been advocating for more than fifty years.

Adrian Cohen, who moderated what was probably the most challenging session to date, reminded the audience of the fate of previous offers of land for peace, and the evidence that, despite Israel's more hawkish approach to the ceding of territory, her international reach seemed to be improving.

The debate was opened to the floor, provoking some strong responses including the argument from a few members that Israel had no moral or legal obligation to cede any of the territory currently under its control.



## The Aleph Centre gets the blues

On Sunday, 2 February, the HGSS Aleph Centre supported the Jewish Child's Day Blue-ish Jewish Fundraiser.

## The UK Jewish community celebrated at Buckingham Palace

Vicki Harris receives a special invitation

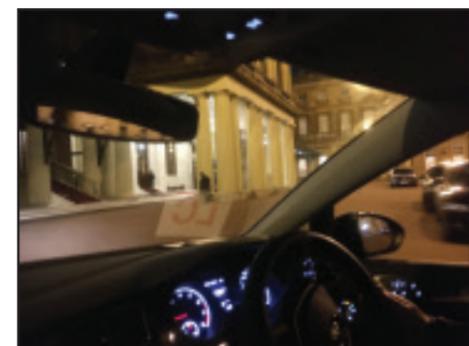
Shortly after Succot last year, while we were in Israel, my daughter phoned from London to say that there was a letter for me from Buckingham Palace which she thought was an invitation. She was correct. When we arrived home, I found an invitation to a reception, hosted by Prince Charles, on Thursday, 5 December, to celebrate the UK Jewish Community.

I was not sure why I should have received this invitation. With my husband Alex, I had attended a Buckingham Palace Garden Party. However, this was clearly something different. I wondered who else was invited but I could not ask friends for fear of upsetting them.

The only clue came in an article in The Times on the actual day of the event. Under the headline "Royal event for Jewish life kept quiet" it stated: "A reception hosted by the Prince of Wales at Buckingham Palace tonight to celebrate the role of the Jewish community in British life is so sensitive that it has been organised without any publicity."

Although, to his chagrin, Alex was not invited with me on this occasion, he kindly agreed to act as 'chauffeur' and seemed rather chuffed that we had parking allocated within the palace precincts. As we arrived at the palace gates, the police checked my invitation and then directed my husband to drive me into the Palace courtyard. I was flabbergasted. This is where you see Prime Ministers go when they have a meeting with the Queen. This was where I was dropped off and Alex was directed to park with the other chauffeurs whilst I attended the reception.

It turned out to be a wonderful evening. Prince Charles welcomed the guests by explaining that he had invited us to Buckingham Palace to celebrate the contribution



of "our Jewish community" as he put it, to the health, wealth and happiness of the United Kingdom. He went on to

say, "In every walk of life, in every field of endeavour, our nation could have had no more

generous citizens, and no more faithful friends". Prince Charles explained that "The connection between the Crown and our Jewish Community is something special and precious.....I have grown up being deeply touched by the fact that British synagogues have, for centuries, remembered my family in your weekly prayers." He went on to speak of the courage shown by members of his close family, including Princess Alice of Greece who is counted as one of the Righteous among the Nations by hiding a Jewish family in her home in Nazi-occupied Athens.

After Prince Charles had spoken, the guests were able to mingle. To my great delight I quickly discovered that I knew many of the other guests and was pleased to find that I was not the only HGSS representative. I saw Adam Cannon, Vivian Wineman and Bentzi Sudak; quite possibly there were other HGSS attendees, all milling around in the spacious Throne Room where the reception was held. The reception was attended by many well-known members of the Community from all walks of life, not just representatives of the main branches of UK Jewry. I spotted Simon Schama and I also met up with Santa Sebag Montefiore, a skiing friend of mine from Klosters. Canapés and drinks were passed around by liveried palace staff and everything was under the kosher supervision of the Federation Beth Din.

The reception went by very quickly and finished shortly after 8.00pm. As I exited down the grand staircase and through the doors by which I entered, I was met by Alex, my 'chauffeur'. He proudly announced that whilst he and the other chauffeurs were waiting for their passengers, a member of the palace staff had come out and asked if any of them wished to "use the facilities". Alex tells me that the highlight of his evening was to jump at the chance to take advantage of a Royal flush!



## The Real Samaritans

Just who are they? asks Vivian Wineman



Mention Samaritans and people naturally think of the compassionate volunteers who answer the phone to callers in distress. When Chad Varah founded the organisation in 1953 he did not originally name them after the group mentioned in the New Testament, but they very soon acquired that title. Since then, the phrase 'Good Samaritan' has entered the language.

But what about the real Samaritans who inspired the story? At one time they were a significant force. In classical times there were possibly as many as one million of them based around Samaria from which they acquired their name. They inhabited the area between the Jewish populations of Judea and the Galilee. Their golden Age came after the Bar Kokhba revolt, in which it appears they did not participate, when they expanded into the vacuum created by the resulting extermination of the Jewish population of Judea.

Jews do not have a monopoly on suicidal adventurism and, in the fifth and sixth centuries, the Samaritans engaged in their own series of futile and bloody revolts against the Romans, in the last of which, it seems, they were joined by the Jews. The Christian Roman emperors turned out to be even more bloodthirsty than their pagan predecessors and the resulting persecution brought the Samaritan numbers down significantly. Centuries of Islamic oppression, and then, in modern times, the forces of assimilation reduced their numbers still further. By the early 20th Century there were barely one hundred and forty of them left. At best their future looked uncertain. At worst it looked as if they would be consigned to the dustbin of history like other schismatics in Jewish history.

One man can be credited with having saved them. Yitzchak Ben Tzvi, second President of the State of Israel, persuaded Samaritans to marry into the larger Jewish community and to accept the resulting children. As a result, their population, while still tiny, has exploded so that they now number over eight hundred. Around half live in Holon, a suburb of Tel Aviv, where they are full Israeli citizens, serving in the army. Indeed, some

serve as career soldiers in the IDF. The other half live in Kiryat Luza on Har Gerizim in the West Bank which, according to their version of the Torah, is the place where the temple is to be built.

Traditional Judaism, following the story in II Kings 17, sees them as descendants of foreign colonists planted in Israel by the Assyrians after the destruction of the Northern Kingdom, but they see themselves as descendants of the tribes of Ephraim and Menasseh, the original Bet Yisrael, and the Jews as the ones who broke away at the time of Eli.

Looking at their customs is like looking back in time, like seeing distant galaxies many light years away. They have almost the same calendar and festivals as us. They know the festivals by their Biblical names so that, for instance, Rosh Hashanah for them is Yom Zikaron, the first day of the seventh month. Inexplicably, they do not have second day YomTov. Nor, as far as I am aware, do their houses have two dishwashers – all because, to paraphrase Flanders and Swann, they haven't got Rabbis to show them the way.

They do not have the entire Bible – just the Chumash and a non-canonical very different book of Joshua. Their version is rather different from our own and resembles the Septuagint. The six thousand differences are mainly trivial with the exception of the passage mentioning the holiness of Har Gerizim. Interestingly it is written in the original Paleo Hebrew script the Ktav Ivri, in which our Torah itself was written, as opposed to the Assyrian script Ktav Ashuri, the later script which we use and which was adopted only a couple of hundred years before the current era.

The internet and Social Media have given them world wide prominence, with their representatives speaking to Jewish and non Jewish communities round the world – even to an audience in HGSS. This can only be good because by deepening our understanding of sister communities we improve our grasp and appreciation of our own.

## BOOK REVIEW

### Bounce Back How to fail fast and be resilient at work

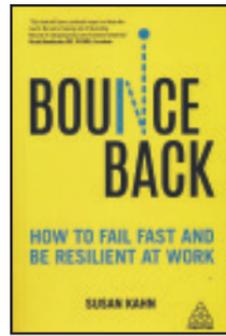
by Susan Kahn

Pub: Kogan Page Ltd  
Paperback, 207 pp

This book starts from a refreshing viewpoint – we are inclined to look upon failure from a purely negative standpoint – we have gone wrong, success has eluded us. But does this have to be the case? If things go wrong, is this not an opportunity to explore ourselves, to assess our strengths

and our weaknesses, and to use these to plan for our future resilience, or bounce back. Each chapter explores a different aspect of our make-up. The pages are exciting to look at, the text is broken up with charts, diagrams and there are constructive exercises aimed at getting your ideas into action.

This book is interesting, innovative and imaginative – just witness the raft of glowing reviews from distinguished journalists and academics.



## Scholar in Residence with a difference

On Shabbat, 13/14 December, Rabbi Dr Natan Slifkin, founder/director of *The Biblical Museum of Natural History* in Beit Shemesh, kept us all fascinated with stories of wild nature and how it relates to Judaism. His lifelong fascination with and enthusiasm for the subject is infectious. This place is well worth a visit.



## A blast from the past:

*I have been going through some back copies of The Norrice Leader and was surprised to find that, in 2008, I was the champion of recycling. This is what I found.*

### Green Corner

## A Load of Rubbish

Hilary Halter discovers the joys of recycling

I am becoming greener by the day. It occurred to me that even one person, living alone, can generate an enormous amount of rubbish. Much of the supermarket fruit and vegetables come in plastic or cardboard trays or sealed plastic bags. Many foods come in cardboard boxes as do all the electronic gadgetry with which we surround ourselves. There are egg boxes, plastic bottles, cans and foil containers and much more. Even living on my own in a modest flat, I generate an enormous amount of such stuff and there are no facilities for any recycling where I live. I was getting visions of my rubbish going into pits in the countryside, which would eventually overflow and engulf this green and pleasant land.

Then I discovered the local dump, in my case Summers Lane in Finchley.

It is easy to get to and easy to park when you arrive. In a frighteningly short time, I fill the boot of my car with all the detritus of my life – the items mentioned above plus that discarded rubbish bin, the old chandelier, etc and off I go to do my bit. There are massive skips devoted to the different types of rubbish. Plastic bottles and hard plastic items can be recycled. To see thousands of plastic bottles of all shapes and colours mounting up in a skip the size of my bedroom is quite a sight.

So far, they are unable to recycle soft plastics, such as vegetable trays, but these are chopped up so that they take up a fraction of the space and can be used as ballast etc. Metal and cardboard can both be recycled, so this takes account of those old pots and pans and the box in which the new fridge or computer arrived. There are, of course, the usual containers for paper and cans (which includes foil wrappers). Any other household items, including the plastic wrappers from frozen vegetables, go into a skip labelled Household Waste. Should one be uncertain where to place any item, there are staff on hand to help.

I have come to enjoy my visits to the dump, and there is a pay-off for all this – you feel so smug and self-satisfied when all is done.

To find out more, visit the website of the London Borough of Barnet – [www.barnet.gov.uk](http://www.barnet.gov.uk) – and look under Rubbish, Waste and Recycling (now amended to Amended to *Recycling and Waste*).

## It's Silver for Karina in Punta Umbria

Karina Kaufmann represents Great Britain at the European Duathlon Championships

Vicki Harris tells the story

Last summer we made the journey to Transylvania, the land of Vlad the Impaler and the legendary Dracula, to watch our elder daughter, Karina Kaufmann (the other half of James, HGSS Vice Chair), represent Great Britain in the European Duathlon Championships. Her success in the Sprint Duathlon, in her age group, contributed to a substantial tally of medals for the British team.

This Spring we followed her to Punta Umbria, a beach resort in Spain, not far from Seville, where she represented Great Britain, in her age group, in the Standard Distance Duathlon. Karina had qualified for both the Sprint and Standard Duathlons but, as the Sprint race was held on Shabbat, she was only able to compete in the more gruelling Standard race. The Standard event is about twice the distance of the Sprint in which she competed last year. It started with a 9.7km run, followed by a 36.8 km cycle ride, and finished with a 5.3km run.

The Championships opened with the Parade of Nations. Athletes from the competing European countries marched to the opening ceremony at which Karina was given the honour of taking the athletes oath on behalf of all the female athletes.

The Duathlon race started in several waves on Sunday morning with the male athletes setting



off first, followed by the female athletes, the idea being to spread out the field thereby reducing the risk of accidents on the cycling leg. It was a thrilling race to watch. The first part comprised running four laps through the streets in the centre of Punta Umbria and we were able to cheer Karina on repeatedly as she passed by.

She got a reasonable start. At the end of the 9.7km run, she was in third position behind two Spanish athletes. She was the fastest competitor in the transitions from running to biking and, in the 36.8km bike ride, overtaking the two Spanish racers, she emerged just in the lead for the final 5.3km run by 3 seconds.

Sadly, she could not hold on to the slim lead and the Spanish Elite athlete pulled just 11 seconds ahead to finish first. Karina took second place and the silver medal. This was slightly disappointing. However, she made up for it by being placed fifth overall of the 69 international women in her race and second overall in the British team.

**Well done Karina!**



# Simchas

## Just arrived

### Mazal tov to

Mrs Sheila Aarons on the birth of a great grandson

Victor & Lucienne Amar on the birth of a grandson, a son to Reut & Shimon Lyons

Ruth & Stanley Black on the birth of a grandson, a son to Shari & Simon Black

Anita & Raymond Dinkin, on the birth of a grandson, Jonah, a son to Natasha & Simon Buchler

Rebecca & Daniel Ellis on the birth of a son Noah Oliver, Mazal Tov also to grandparents Michele Ellis and David Ellis and Barbara & Jeffrey Stone and great grandmother Fay Levy

Hadassa & Clive Freedman, on the birth of a grandson, Lavi Romy, a son to Fleur & Joshua Barth

Linda & Robert Glancy on the birth of a granddaughter, Mia Hannah, a daughter for Laura & Sam Howard. Also to great grandmother Hettie Simons

Hilary Halter on the birth of a great granddaughter, a daughter for Devorah Brocha & Avi Birnbaum.

Tony & Hannah Loftus on the birth of a granddaughter

Sarah & Paul Persky on the birth of a daughter. Also to grandparents Vivien & Philip Eder

Mervyn Mandell and Ruth Schiavo on the birth of a grandson, a son to Lisa & Nicholas Payman

Lior & Sassie Rajwan on the birth of a granddaughter

Naomi & Stuart Russell on the birth of a granddaughter, Noa Annie. A daughter to Gabriella & Joseph Russell.



Jane & David Sagal on the birth of a grandson, a son to Katie & Joshua Sagal. Also to great grandmother, Valerie Halpern

### Mazal tov to

Helen & John Simon on the birth of a granddaughter

Mati & Frances Sinai on the birth of a grandson, a son to their daughter Mandy & Amir Kreisberg

Stella & Geoffrey Sternberg on the birth of a granddaughter, Thea Marcella. A daughter for Eddie & Ashley Sternberg



Dalia & Adam Taylor on the birth of a daughter, Alana Miri. Also to grandparents Helen & Julian Taylor and Tania & Simon Nelson

Simona and David Wise on the birth of a granddaughter, a daughter for Joanna and Avraham Cohen

Joanna & Peter Wulwik on the birth of a granddaughter, Charlotte Rose. A daughter to Benjamin & Lara Wulwik

## Bar Mitzvah (cont'd)

### Mazal tov to

Matthew, son of Stephanie & Robert Shaw, grandson of Gail Miller and Jill Shaw



Leo, son of Yael & Jonathan Shine, grandson of Musa & Lydia Albukrek and David & Irene Shine

Joe, son of Emma & Graham Spitz, grandson of Madeleine & David Cope-Thompson and Toni & David Spitz

Toby, son of Mala & Jeremy Ungelson, grandson of Roslyn & Mike Ungelson, and Avril Hoppen.

## Bar Mitzvah

### Mazal tov to

Michael Aronson, son of Brenda & Stephen Rosenberg

Yakov, son of Stella & Vladimir Ashurov, grandson of Nataliya & Valeriy Ashurov and Roza Abramov



Tyler, son of Sarah & David Bennett, grandson of Maurice & Jackie Bennett, Linda Cooke and Ian & Jennifer Cooke

Zak, son of Beverley & Martin Boyle



Raymond Davis, on the Bar Mitzvah of his grandson, Sam Balcombe, son of Juliet & David

Sybil Frankfurt on the Bar Mitzvah of her great grandson Matan, son of Lee and Michael Zucker

Rosemary & Robert Goldstein on the recent Bar Mitzvah of their grandson Joshua Goldstein

Joshua, son of Alison & Ady Hanouka  
Ryan, son of Debbi & Grant Kurland

Oliver, son of Caroline & Simon Maurice, grandson of Monica Levinson, Barry Moss and Viv Maurice

Jacob, son of Lindy & Sean Melnick, grandson of Bryan Melnick and Jeanette & Harold Gilchrist



Guy, son of Orit & Stephen Rosen, grandson of Rosemary & Peter Rosen and Judith & Rami Berger



# Simchas

## Bat Mitzvah

### Mazal tov to

Sophie, daughter of Claire & Rafi Arkin, granddaughter of Shimon & Lesley Arkin and Susan & Israel Weinstock

Chloe, daughter of Adam & Danielle Black, granddaughter of Lillian & George Green and Phyllis Mendelson

Sabrina, daughter of Gina & Colin Davis



Amalya, daughter of Sara & Robbie Kastner, granddaughter of Irene Stanton, Anthony Stanton and Liselotte Kastner

Annabelle, daughter of Danielle & Sam Lipton, granddaughter of Malcolm Dagul

Rochelle & Anthony Selby on the Bat Mitzvah of their granddaughter Maya Orli, daughter of Phillip and Sara Selby

Maya, daughter of Amanda Shelley and Jason Shelley, granddaughter of Pamela & Adrian Berg and Janet & Ian Shelley

Ava, daughter of Sima & Damia Silverbeck, granddaughter of Marilyn & Mair Setti

Deni, daughter of Samantha & David Witkin, granddaughter of Nikki & Mel Corin and

Roni & Arnie Witkin, great granddaughter

## Wedding Anniversaries

Mazal tov to Yvonne & Malcolm Brummer on the occasion of their Ruby Wedding. Although Yvonne is from Gibraltar, she had been living in London for a number of years. Yvonne & Malcolm were married at Raleigh Close Synagogue. They moved to the Suburb in 1988 and have been active members of HGSS since then.

and to Sasha & Marcus Sperber who have celebrated their Silver Wedding

## Engagements

### Mazal tov to

Sybil Benn on the engagement, in Israel, of her grandson Mendy Garfunkel to Chani Latuchi

Ann & Jerry Goldstein on the engagement of their granddaughter Hannah Goldstein to Charles Braunstein

Rochelle & Anthony Selby on the engagement of their granddaughter, Dalia Isaacson to Shimmie Blum



Judith & Ben Tobin on the engagement of their daughter Rose to Zach Belmont, son of Gina and Alex Belmont

## A Double Celebration

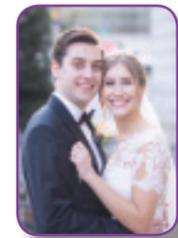
Mazal tov to Julia and Daniel Cesman and their parents Natalie & Alan on a joint celebration of their Bat and Bat Mitzvah. Also to grandparents Carol & Wolf Cesman and Beverley & Sylvain Mouw

## Special Birthday

Very best wishes to Shirley Prevezer on the occasion of her 90th birthday

## Weddings

### Mazal tov to



Ollie, son of Janine and the late Jonathan Collins, to Dvorit, daughter of Rafi & Cindy Faust. Also to grandparents Sylvia Sheff and Melvin Miller and Hanna & Joseph Faust

Ben, son of Tina & Anton Curtis Curtis, grandson of the late Rica Afek (Gaventa), on his marriage to Jordanna Zetter, daughter of Michelle Zetter and Paul Zetter, granddaughter of Sophia Zetter and Anita Lister

Edward Malnick and Amy Taylor on their marriage and to parents Lesley & John Malnick



and Laura & Michael Taylor

Paloma Sackman on her marriage to Jonathon Marks-Bluth



Naomi & Bernard Taub on the marriage, in Israel, of their granddaughter, Maayan, to Shachar Amrusi

## Wedding Anniversaries



Mazal tov to Gail & Michael Seal who have celebrated their Golden Wedding. Michael writes: We were married by Dayan Lew and Rabbi Maurice Lew at the Cockfosters & North Southgate Synagogue on 24 March 1970.

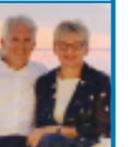
Gail and I moved to the Suburb in 1977 making our membership of HGSS 43 years this year! We moved from Southgate with our three young sons, all of whom were Bar Mitzvah at HGSS. Our first house was in Kingsley Way which we bought from Reverend Freilich (Avromi's great uncle) where HIS three sons grew up.

We have both been dedicated supporters of JNF as young marrieds and beyond. Gail served as President for 13 years before retiring in 2008.



Mazal tov to Beth & Jonathan Laufer who celebrate their Ruby Wedding.

They were married at HGSS on 16 December 1979 by Reverend Leslie Hardman of Raleigh Close (Beth's shul), HGSS then being in between rabbis. They have lived in the Suburb all their married life. They have three children and six grandchildren.



# Some Special Birthdays



## Sybil Frankfurt has celebrated her 100th birthday

Sybil is pictured here celebrating with her great grandchildren, in the Max Weinbaum Hall.

She has been a member of Norrice Lea Synagogue since 1941 and was an ARP Warden locally during the war.

Over many years, Sybil was communally active, both locally and in the wider community. She held every office in HGS Emunah and worked as a volunteer at Jewish Care for more than 30 years. She was a great support to her husband, Stanley, in his work as the founder and Life President of the Kerem Schools,

## Rabbi Dr Jeffrey Cohen at 80

I feel honoured to have been invited by our editor, Hilary, to express a few thoughts regarding Gloria and my past 14 years at HGSS since our retirement from Stanmore. Throughout the decades of my Rabbinate Gloria has always worked with me, side-by-side, for the benefit of the community; and if I had any success, it was largely due to her sensitivity, wisdom and sociability.

In the words of the Eishet Chayyil, *lo yichbeh balayla neirah*, 'Her lamp was never extinguished by night'. She worked around the clock, balancing the running of a home and the rearing of four children with daily synagogue activities, the setting up and running of the prototype Community Care, the co-ordinating of the US Chevra Kadisha, and a host of wider communal activities. In retirement she has been content to leave things to the younger generation, and is gratified to see how many shuls have developed their communal care facility – with HGS a clear leader in the field.

In the early years, friends would ask how I had acclimatised to retirement, and my ready answer was that I was thoroughly enjoying taking a back seat in the pews. Nothing has changed, especially being surrounded by family and good friends that we have made here, as well as a number of old friends from our Assistant Ministry years here (1963-8) who were the mainstays of the Youth Service then, and who have gone

on to become the backbone of our community.

Gloria and I very much enjoy the vibrant spirit of the Hashkamah service, and the high standard of the weekly speakers.

We also appreciate the learning, hard work, dedication and friendliness, of our Rabbi Friedman, ably supported by Rabbanit Batya, of Rabbi Guttentag and Rebbetzen Malki, and, of course, the inimitable Chazan Avromi and Rochelle – not forgetting their lovely families.

A rabbi will never be bored in retirement. Swimming in 'the sea of the Talmud' one never reaches any destination. There is always so much more to study, research and write about. To date, I have continued churning out articles, books, and, of course, poetry, year on year.

Above all, we have enjoyed being enveloped by our caring and loving family here and in Manchester, with retirement having given us the opportunity to spend quality time with our grandchildren in their formative years. We have also enjoyed spending about three months each year at our home in Netanya. We thank Hashem for our many blessings, and we send ours to all the members of our wonderful community.



# Aubrey celebrates his Second Bar Mitzvah



We were happy to celebrate with the Kaufmann family on the occasion of Aubrey's Second Bar Mitzvah. He and Flo came to live in the Suburb in 1974 since when

the Kaufmann family have contributed enormously to both the HGSS and wider communities. Aubrey served both as Warden and FR. Flo has, of course, done enormous communal work over the years – the Board of Deputies, Emunah and much more. Their sons, with their families, continue the family involvement in HGSS, James as Vice-Chairman. We all enjoy Andy's leining and we thank his wife, Aviva, not least for organising the popular By-Women, For-Women Megillah Readings at Purim. And we have heard, as we go to press, that James' wife, Karina, has won Silver in the

## Jewish Child's Day – what does it do?

Jewish Child's Day, one of our chosen charities, was founded in 1947 as a once-a-year collection day to give Jewish children and their families in the UK the opportunity to help children in Europe whose lives had been devastated by the Second World War.

Today, Jewish Child's Day operates 365 days per year, working to protect Jewish children in the UK, Israel and smaller communities in Eastern Europe from deprivation, disadvantage, abuse and neglect; to nurture them and offer them a better future. These are children who are suffering from physical, learning or emotional difficulties; children caught in the poverty trap and children battling against severe illness or trauma.

Over 20,000 of these children benefit each year

from projects supported by Jewish Child's Day. These small projects and organisations rely on Jewish Child's Day for items as basic as clothes, toys and books, as well as essential life-saving medical equipment.

Jewish Child's Day funding provides wheelchairs and walking aids, educational and developmental equipment, therapy, support and rehabilitation programmes, hearing stimulus and communication equipment, respite holidays and outings, after school facilities, hot meals, home teaching for housebound children and much, much more.



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