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- Interview with Barbara Michaels, daughter of Rev Isaac Livingstone
100-YEAR JOURNEY

his special edition of The GGS Journal marks the midpoint of our centenary festivities, which celebrate the first 100 years of our Golders Green Synagogue community.

Rather than focusing on the building, which opened in 1922, it was always our intention that these celebrations would centre on the community itself, which was established in 1915, in the middle of the First World War, in the hall of Golders Green Parish Church.

The journey over the past century took us through the First and then the Second World War and the waves of social change in the 1960s and 1970s. And just as society has evolved, so too has our community, from the exponential growth of the early days, that led to packed overflow services, to the decline in members over a 30-year period and the more recent resurgence.

A taste of this journey is memorably recorded in the poster presentation currently on display at the back of the Shul hall, which was compiled by the historian Helen Fry.

Dr Fry’s book, Golders Green Synagogue: the First Hundred Years, will be launched in January.

A community means people, and in many ways, this magazine and this year have been all about honouring and remembering those people, past and present, who have made the community what it is today.

In the pages that follow, you will read about Rabbits and lay leaders whose dedication and commitment has contributed to the community’s growth and development over the years.

Reverend Isaac Livingstone, for example, served the community for nearly four decades from just after its inception, and remained active as emeritus minister well beyond his retirement in 1994.

His younger daughter Barbara, now 97, shares her recollections of her father’s legacy and the community’s earliest days on page 18.

Reverend Livingstone’s successor, Rabbi Dr Eugene Newman, became a much-respected leader in the years that followed, and his death on a Shabbat morning in 1977 left an indelible mark on all who knew him.

Alan Mays writes movingly on page 5 about the impact of that day.

Aside from further contributions from Dayan Binstock and our current Rabbinon, this edition features recollections of other important individuals and events from the past century.

The many photos featured in the magazine and the book also tell an important story – of how traditions and protocols have evolved as the community has evolved.

As we reflect on the growth of our community in recent years and prepare for its next century, I would like to express my thanks to all those who have given up their time to mark this centenary year.

Those who were present at our special Shabbat event in June will have had the opportunity to hear Chief Rabbi Mirvis and Rabbi Belovski speak about this historic occasion, and we are grateful to both of them, to the Presidents of the United Synagogue and the Board of Deputies, for their support.

It was also a pleasure to welcome our local MP, Mike Freer, the Mayor and Lady Mayress, the leader of the council and the ministers of our two local churches.

Finally, our thanks go to Julia Chain, who kindly agreed to chair and drive the centenary celebrations, and her committee. The next two events – the centenary lecture with Professor Simon Schama and Lord Sacks on December 7, and the book launch with Dr Helen Fry on January 13 – promise to be a great success.

While all of these centenary events and publications naturally look back on the extraordinary journey of the past century, we are still on that journey, and our ability to adapt to changing circumstances will be fundamental to our survival and continued success. We will do well to remember that as we embark on our second century.
Am I a British Jew or a Jewish Brit? I’m not quite sure which, or if there is really any difference. My family and, indeed, everyone in the British Jewish community, have enjoyed the incredible privilege of living in a ‘melting pot’—a bountiful and wonderful country. We have been blessed with the very best of British education, cultural experiences and complete equality in the law. Opportunities like these are a core British value, ones that Jewish minorities could only dream of.

But what happens when our religious beliefs conflict with non-religious beliefs? In my lifetime, we have witnessed the demise of a society that might be described as “solitary, poor, nasty, brutish and short.” This was said about other human beings centuries before Thomas Hobbes, the first in this line of thinking. Hobbes invented around 50 CE in a Jewish town called Yavneh. Indispensable features of that Jewish education are “solitary, poor, nasty, brutish and short.”

British values come weighty responsibilities, ones that Jewish minorities could only dream of. Education, teaching literacy and numeracy to the young, teaching law and order, honesty in business dealings, and, most crucially, a recognition that every human being is equal before the law—incorporated in Jewish liturgy. This was repeated over and over in history, yet it underpins everything we believe, and most importantly, how we conduct ourselves in relation to those whose beliefs we don’t agree with.

This last point can’t be over emphasised—it starts right back in Genesis 1:27 with the phrase—be-tselem Elohim bara otam (God created every human being in His image). This notion has been repeatedly overlooked throughout history, yet it underpins everything we believe, and most importantly, how we conduct ourselves in relation to those whose beliefs we don’t agree with.

Without exception, every human being contains the divine spark. Tolerance, mutual respect and a fair play for all—these central British values flow obviously from that basic universal biblical principle. Most of the time these principles manifest themselves positively, but we also subconsciously poke gentle fun at oneself and one’s colleagues from other faiths.

Continuing this theme, my family suggests another British value—having a sense of humour, and, not taking ourselves too seriously. It takes a lot of confidence to do this, but it’s really British to be able to poke gentle fun at oneself and one’s community. Maybe the Jewish experience has been unique, but while we have many faults, we’re rather good at this. We have much to learn from other cultures and faith groups, but this is one that others might learn from us.

...
Rabbi Sam and Rebbetzin Hadassah Fromson, who joined Golders Green Synagogue as assistant Rabbi and Rebbetzin in May 2015, reflect on their first four months with the community.

Joining a new community can be daunting. Will the people be friendly? Will our daughter have a good peer group? Will we like the atmosphere? What will people expect of us? These were just some of the things going through our minds during the months between accepting the position in February and moving here in May.

We now know that we have a lot to be thankful for. We are so appreciative of the warm welcome and strong support that we have received from all directions and it is clear that our fears were unfounded, because this community already feels like home.

We have very much enjoyed getting to know people from across the community at a range of different events. From the first outing of the Dunstanites, our five-a-side youth football team, through to barbecues, Shabbat meals, Rimon events and shiurim. Each experience has helped us to understand something more about the needs and interests of different groups of people, and of course we still have a lot left to discover.

This is a great time to be at Dunstan Road. The community has a rich history, and we are honoured to be part of the ongoing centenary celebrations to mark that, but more importantly it has an exciting future.

Our families have very different religious hashkafot, education, experiences, languages and places of birth. But these differences only make our lives richer, because they are underpinned by shared values. Our vision of what we can add to the community is to help nurture its growing diversity, whilst supporting and developing a culture of shared values. This is something that we all have to work on.

Rabbis from around the world have their own thoughts on this.

When God tells the Jewish people to build the Mishkan, the mobile sanctuary in the desert, He orders them "v'assu li mikdash v'shachanti btocham" conventionally translated as "make for me a sanctuary and I will dwell in it." As the commentators point out, however, this is not grammatically sound. "B'cham" is plural, therefore the verse literally translates to "make for me a sanctuary and I will dwell in them."

What does this mean? The message is that if we succeed in making a "mikdash", a sanctuary for God in our lives, then God will dwell within us. This explanation is reminiscent of the famous line from the Kotzke Rebbe. A follower going through a crisis of faith once asked him, "Rebbe, there are so many bad things happening, where is God in the world?" To which he replied: "God is wherever you let Him in."

As a community, we need to make the effort to let God in. To carve out time from our busy lives to dedicate towards spirituality and religious connection, to building our wonderful community based on shared values and actively demonstrating the respect and care we have for each other.
The Golders Green Synagogue community was established in 1915 in the hall of Golders Green Parish Church. Though there are few surviving members from those earliest days, many current members cherish fond memories of growing up in the community. Our centenary coverage begins with photos and recollections of Golders Green Parish Church. Though there are few surviving members from the past century, it continues to thrive and have a full choir in the room above the Ark, led by the magnificent bass baritone, the late Martin Lawrence.

The imposing presence of the late Reverend Livingstone wearing canonicals and looking, as one local east European once described him, like the Pope, I will always remember a statement from one of his sermons in the sixties. "Some of you will remember the Chief Rabbi’s conference of 1904".

The major change from those days is in the occupations of members from manufacturers of dresses, spot goods, furniture, furriers and tailors to the rise in the professional classes today. Even more marked is the change in the number of women in those professions. Perhaps we always had a fair number of doctors. I still remember a congregant collapsing on Yom Kippur wearing a black dress and being surrounded by as many as five medical practitioners.

Having survived two World Wars, I hope the Shul will continue to thrive and prosper in its next century. No one who was in Shul on Shabbat morning January 1, 1997 will ever forget that service. Rabbi Newman had uncharacteristically not arrived for the start of the service. A neighbour of his dramatically rushed into the Shul to seek help from one of our doctor congregants. As the Rabbi had been taken ill as he was about to leave home for Shul, the doctor returned a while later shaking his head sadly and giving the devastating news to the Wardens that Rabbi Newman was dead. The Golders decided not to disrupt the service at that stage, but, to break, the news to the congregation towards the end of the service, after the repetition of the Musaf amida.

I was the choirmaster of the voluntary choir at the time, and the chazzan told me what had happened but instructed me to tell no one. After the Selfer had been put back in the Ark before Musaf, Dayan Swift gave an impromptu sermon, during the course of which he cleverly weaved in the theme of a rose being plucked.

Musaf was then read and at the end of the Kaddish that followed, I gestured to my choristers to sit, rather than leading the community into singing Ein Keilokeinu. They were puzzled but sat, as did the somewhat bemused congregation.

Dayan Swift returned to the pulpit and alluded to his earlier remarks about the plucked rose. He told us to brace ourselves for what he was about to say, and then delivered the stunning news which we did with difficulty. The memory of that service was indelibly engraved in the minds of all of us who were there that morning.

I have many fond memories of Dunstan Road Shul, as we fondly called it, from the early to late sixties. My late father Simon Rurka was the financial representative for a number of years, combined with his masterful Shofar blowing, which he executed with perfect pitch.

What I remember most was the warmth and friendship exuded by the congregation at large, the rare occasions when the then aging Rev Raffi Taschlicky would out of nowhere, hit a phenomenal top C, and the beautiful choir during the Yamim Noraim. My very best wishes for your centenary celebrations.

At that time, the Shul was so busy that there were almost no seats available - on the Yamim Noraim every seat would be filled, with some even sitting in the aisles. The gallery was a sight to compare with Ladies’ Day at the Royal Ascot.

I first joined Golders Green Synagogue in 1967, having moved to the area two years before with my late wife Anita, and my daughter Susan. Anita served the Kosher lunches to the Jewish children from Wessex Gardens at Shul during the week.

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BOOK WORMS
EVA BLUMENTHAL

The Dunstan Road Book Circle was established 13 years ago. We started with about a dozen members and although over the years there have been a few changes in membership, we now get about 15 people at our monthly meetings.

Our oldest member taped Aliya at the age of 19 and on her hundredth birthday she was presented with a birthday card from the Queen by the British ambassador in Israel.

We take it in turns to choose the books and host the meetings. Originally we read only books on Jewish subjects or by Jewish authors, but we have widened our scope and there are now no restrictions. We have some very literary members, but most of us just like to read.

Although we are a large group and unlike most other groups, include both men and women, no one is afraid to voice their view. Occasionally we have invited distinguished speakers, who were friends or relatives of members, to talk to us about their work. Amazingly, we have never had any rows and indeed have become close friends.

MY YOUTH IN THE COMMUNITY
PENINA BOWMAN

I have four memories from my childhood at Golders Green.

The Sukkah in the Lebetkin Hall, decorated lavishly with a thick layer of shiny green laurel leaves with a vast array of real fruit hanging far above the heads of us children. We were welcomed and ushered in to “move down the Sukkah” by the tall and imposing Herbert Goldsmith. A kichel and a crisp in a huge crush of people seemed to be a religious requirement of the holiday.

Up to the 1970s, all the Jewish children at Wessex Gardens Primary School were taken to GGS by coach for Kosher dinners. A boy we knew explained that they were called Kosher dinners because you went to get them by coach.

Cheder in the 1970s, three times a week with my teacher Miss Kohn who taught me so well that I still remember her lessons 45 years later. Thank you Miss Kohn.

My sister Judith being in the first Bay Chayil group – the ceremony was held in the Joseph Freedman Hall in 1981.

GROWING UP AT GGS
EMMA MAYS, NETANYA

I remember when my Dad did the choir. When I was little I used to sit downstairs next to him and I remember Mick Stoller, Uncle Sydney Tomance, Laurence Jacobs, Ralph Cohen, Ussy Cowan and Monty Land singing.

I still know all the pieces. We used to have rehearsals in our house before Rosh Hashanah and Dad got cross if they made mistakes. A couple of times I came downstairs and sang the right tune, which made Dad more cross with the choir!

I remember my Bat Mitzvah in the Joseph Freedman Hall. It was great. We had pink and white balloons, strawberries and cream and I gave a speech. I remember on Simchat Torah sometimes naughty boys (I think my brother was one of them) dropped rubber spiders from the choir gallery.

I love living in Israel but I really will always love Golders Green Shul and will never forget all of our lovely friends.

CLOCKWISE FROM TOP LEFT: DUNSTANITES FOOTBALL TEAM WITH RABBI SAM FROMSON; MITZVAH DAY ACTIVITIES, NOVEMBER 2014; PURIM CARNIVAL, MARCH 2015; COOKING FOR THE HOMELESS ON MITZVAH DAY, NOVEMBER 2014

GGG, NOW

MESSAGE FROM CHIEF RABBI EPSRAIM MIRVIS
IN HONOUR OF THE CENTENARY CELEBRATIONS OF GOLDS GREEN SYNAGOGUE

Valerie and I are delighted to extend our very best wishes to the Golders Green Synagogue on the occasion of its centenary celebrations.

It was an honour for me to address the community at the special Shabbat morning service to mark the centenary. There was a wonderful atmosphere in Shul as we celebrated 100 years of community excellence. That the words ‘Golders Green’ have become all but synonymous with the Jewish community in London, makes clear the significant and lasting impact that the Shul has had over the last century.

The first time the number 100 appears in the Torah in its own right is in Bereishit (26:1): “Now Isaac, planting seed in that land, was blessed one hundred times over (Meah she'arim), for the blessing of Hashem was with him.” 100 is therefore associated with eating the blessed fruits of one’s labours, and this is something that the Golders Green community is most certainly doing right now.

Two key factors have contributed to the Golders Green success story. The first is the partnership between religious and lay leaders. Renowned Rabbis who have graced the Shul’s pulpit have worked hand in hand with outstanding community leaders to guarantee the ongoing vitality of the congregation. This is the key to the current success of the community. Rabbi Dr. Harvey and Rebbetzin Vicki Belovski are a most accomplished Rabbinic couple, providing inspirational leadership and guidance. They are working in close partnership with the outstanding lay leadership team, led by Peter Zinkin. With the recent addition of Rabbi Sam and Rebbetzin Hadassah Fromson, the community is blessed to have a formidable leadership line-up.

The second feature of the congregation’s success has been its ability to adapt successfully to changing circumstances. This has found its current expression through the redevelopment of the Synagogue building and the opening of the highly successful Rimon Jewish Primary School. The Golders Green Synagogue site is now a wonderful centre of Jewish religious, educational, social and cultural excellence.

Mazaltov and Hatzlacha Rabba,

Chief Rabbi Ephraim Mirvis
June 2015 • Tammuz 5775
Dayan Ivan Binstock, Rabbi of Golders Green Synagogue between 1983 and 1996, recalls his time in the community.

I am delighted to participate in this special edition of The GGS Journal, in honour of the centenary of Golders Green Synagogue, as the Shul and community occupy a unique place in the affections of our family.

My period as Rabbi, 1980-1996, was framed by Simchat Torah and Rosh Hashanah. Rabbi Sacks, who departed the community in 1982, had left a legacy of a thirst for learning on which I was delighted to build. Our signature programme was our termly Adult Education lecture series. I found in Golders Green Synagogue a combination of loyalty to Minhag Anglia – Anglo-Jewish traditions – as they had always been, together with a willingness to develop and change. Few Shuls I had encountered before or since said, for example, an extra psalm after Maariv when the service was held after nightfall, as was prescribed in the Singer’s Prayer Book!

Nevertheless, there was an openness to new ideas and initiatives. As well as our Education Programme, featuring eight lectures a term, we pioneered ventures such as the Shabbat Kodesh programmes and explanatory services, which are now commonplace in many Synagogues. The insistence on high standards of Synagogue service with a readiness to explore flexibility in areas. Gold and Green!

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SELFLESS SERVANTS

Looking back, Rachie and I think of individuals that had an enormous impact on us and were such selfless servants of the community. To mention just a few of them who now have sadly passed on: the late Gabi Friedman, Aleihem Hashalom. They, together with many others, touched our lives and we feel greatly enriched for having known them.

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GOLDERS GREEN SYNAGOGUE WAS ALWAYS A SHUL THAT SET GOLD STANDARDS IN LITURGY AND LEARNING

of Jewish life and resources and within easy reach of many members of our family.

I quickly established links with Rabbis of neighbouring shuls. I remember with particular affection the fact that I was able to forge a close bond with the Sassover Rebbe, of blessed and sanctified memory, whose community in Helenslea Avenue was one of the nearest to our own.

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Serving the community from 1935 until 1969, Chazan Moshe Taschlicky was a popular and melodious cantor. Jonathan Weissbart reflects on the contribution made by the community’s many chazanim and choristers over the years.

Many members of Golders Green Synagogue will surely remember the melodies and dramatic tenor voice of Chazan Moshe Taschlicky. Also known as Moise or Morris, Taschlicky was born in 1913 in Southern Ukraine. Having moved to Hungary with his family at the age of five, he studied music with his father, who was also a fine tenor.

Propelled onto the stage early in life, he was appointed Chazan in Budapest at the age of 16. After a peripatetic early career, which took him to synagogues, concert halls and opera houses in Berlin, the US, Vienna and Holland, he moved to London in 1935 to take up the vacant post in Dunstan Road, beating 12 other candidates to the position. Over the next 35 years, Taschlicky cemented himself in the London Jewish community and endeared himself greatly to Dunstan Roaders. Throughout his time as Chazan, he was accompanied by one of the finest choristers in the country, whose choristers were professional singers in their own right. Most congregants came to Shul to be entertained rather than to daven, and the Chazan’s melodies and the tune for Musaph Kedusha, good enough to rival the best opera performances of the day.

The central Bimah wasn’t constructed until the 1970s, so the choir sang from high up in the choir gallery. Communication between the Chazan in front of the Ark and the choirmaster up above was made through a complex series of mirrors. By the 1970s, the professional choir had disbanded and was succeeded by a voluntary congregational choir under the direction of Alan Mays. Taschlicky was actually the second Chazan at Dunstan Road. In 1932, Rev Asher Littenberg, whose name appears on the foundation stone in front of the Shul, was invited by Rev. Livingstone to apply for the post in the recently completed Shul building. They had originally worked together in Bradford, and Littenberg had also served as Chazan in Derby and Bayswater Synagogues, as well as being Chazan Sheni at the Great Synagogue in Duke’s Place. Littenberg, as well as being a fine Chazan, was a very devout person.

MUSICAL STYLE

In his heyday, the Shul had three parallel services on the High Holydays. Rev. Livingstone’s successor, Rabbi Dr Eugene Alman, augmented by Lewandowski, Switzer and Dunajewski, as well as other Western and Central European composers. Each Chazan added his own melodies and the tune for ‘Chol Ma’amrim’, which is still used today, was originally introduced by Taschlicky.

After Taschlicky’s retirement in 1970, an 18-year-old Meir Finkelstein now lives in Houston, Texas, serving as Chazan to the largest Conservative congregation in the US, having had a successful career as a Chazan and composer and arranger of both Shul and film music. In between appointments there were other part-time Chazanim, including Rev. Rouven Turner and Peter Cowan. Sadly, the community’s most recent Chazan, Rabbi David Katanka, passed away last year. He possessed a sweet voice and a gentle personality. When Rabbi Katanka retired in the late 1990s, the community was going through difficult times and he was not replaced.

The common thread of the past 50 years of the Shul’s musical journey has been the immense contribution made by Alan Mays as a senior chorister and choirmaster, and latterly a fine baritone Chazan.

Alan updated the melodies of the past Chazanim. Daniel Greenberg, who grew up in the community and attended Alan’s davening classes as a teenager, has also provided a continuing link with the past. He now returns every year to lead services on Rosh Hashanah and Yom Kippur, to great acclaim.

Our community is fortunate to have a truly distinguished musical heritage, which we will surely carry forward into our next century to reach greater spiritual heights.

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Reverend Isaac Livingstone led the growth of the Golders Green Synagogue community for 38 years, seeing it through transformative and challenging times. Joel Clark talks to his younger daughter, Barbara Michaels, about her father’s legacy.

It is the small details of her father’s tenure as long-serving minister of Golders Green Synagogue that Barbara Michaels (nee Livingstone) recalls most vividly.

The canonical robes he wore throughout his ministry, right from the community’s earliest services in Golders Green Parish Church. The physical about-turn he made at her wedding when, having walked her to the chuppah, he then officiated at the ceremony. And a decorative ribbon that was tied around a plant pot at home when her family entertained Chief Rabbi Joseph Hertz for a meal to mark the opening of the Synagogue building in 1922.

These are the hallmarks of a life dedicated to the growth of the community from its very earliest days.

**VOCATION**

The younger daughter of Rev Isaac ‘Dick’ Livingstone, Barbara was born in Golders Green in 1917. Now 97, she recently moved back to the area and is living in sheltered accommodation in East Finchley.

It has been 36 years since her father’s death, but she still recalls him very clearly, and the selfless dedication with which he served the community.

“This was a calling for him rather than a job – he looked on his ministry as a real vocation. He wasn’t academically brilliant, but he loved being minister, particularly the communal and social side of it. He was a people’s minister, which was what the community needed in those early days,” says Barbara.

**EARLY YEARS**

The community had already been established when the Livingstones arrived in London, but it was still tiny, having been led through its first year by Rev Nathan Levine, who had been appointed on a temporary basis. In the early months, Rev Livingstone and his wife went out and knocked on doors in the area wherever they saw mezuzahs, as they sought to grow the community.

During his 38-year tenure in the pulpit, from 1916 to 1954, Rev Livingstone presided over a period of dramatic transformation for the community, with its membership growing exponentially, the landmark opening of the Synagogue building and the proliferation of social, educational and welfare programmes.

“As a child, it was exciting to be in the midst of a flourishing community, and with the extension of the underground to Edgware, more and more Jewish families were moving out of the East End. At one time there were as many as five simchas every Shabbat, and the Shul would be packed. Services were always conducted with great dignity, and there were overflow services on High Holydays,” says Barbara.

**EVER-PRESENT**

At home, Barbara and Nancie lived a calm life and benefited from a father whose work meant he was always present during their childhood. As the minister’s daughters, they naturally had to behave themselves, and Barbara remembers helping to decorate the communal sukkah and prepare kiddushim as a child.

“We saw a great deal of my father because he lived at home and worked from home. He was a lovely man – one of the eminent Anglo-Jewish ministers of his time, who were very well respected and conducted their ministries with a similar outlook. He was very tolerant of everybody and particularly keen to build links with other faiths,” says Barbara.

But life wasn’t easy for the family. Rev Livingstone’s low salary brought with it financial struggles, particularly in the early years when they were raising two young children. The outbreak of the Second World War in 1939 heralded a time of unrest for Jewish communities across Europe, but it also had a big impact on the Golders Greens.

Having rented a small terraced house in Golders Green for most of Barbara’s childhood, the family had bought a house on Woodstock Road just before the war. In 1941, nine houses on that road were decimated by a landmine, including that of the Livingstones.

While the residents had fortunately been evacuated in time and nobody was hurt, the family lost everything. For three months in 1941, Barbara and Nancie stayed with their mother at the home of friends in Welwyn Garden City. Their father remained in Golders Green to continue his job, visiting the family once a week, until the government eventually requisitioned a flat, allowing them to move back to the community.

“That was a dreadful time,” recalls Barbara. “Life was certainly a struggle for my parents. He had no perks at all, and while he was looked after and well respected by the community, he always had to finance his professional and personal expenses with a very low salary.”

**MARRIAGE**

In 1948, Barbara married Isaac ‘Dick’ Michaels, a pharmacist who had heard her give a talk about Jewish family life to the London Jewish Graduate Association. At a time of severe post-war austerity and rationing, 1948 wasn’t an easy time to hold a wedding, but rather than send out invitations, the Livingstones placed a notice in the Jewish Chronicle so as not to offend anyone. Both the Shul hall and the Joseph Freedman hall, where a tea was held after the Chuppah, were packed for the occasion. Barbara and Dick spent the first two years of their married life at home with her parents and then, after a year in Stanmore, they bought a pharmacy in Ealing, where they lived for 50 years, becoming very active members of Ealing Synagogue. Initially trained as a teacher, Barbara had gained a degree in psychology and worked as an educational psychologist. Her sister Nancie stayed in Golders Green until her death in 2001, and her husband, Seymour Craig, was a warder at the Shul for many years. As some current members of the community will recall, Rev Livingstone himself remained in Golders Green after his retirement in 1954, attending services throughout the tenure of his successor, Rabbi Eugene Newman.

He died in 1979 at the age of 94, two years before his wife. I think it probably would have been wiser to move elsewhere after he retired, but they didn’t want to and it seemed to work quite well most of the time. He preached on his 90th birthday and remained a well-respected emeritus minister right up until his death,” says Barbara.

This was a calling for him rather than a job – he looked on his ministry as a real vocation and loved the social side of it.
STRENGTH TO STRENGTH

Ruth and Moshe Cohn were active members of GGS for nearly three decades, prior to making Aliya in 1997. They recall the stalwarts who made the community tick during those years.

When we were asked to write this article our first reaction was that we're the newcomers – why not ask the revered figures who we recall as the stalwarts of the Shul? Like Maisie Wray (the Queen of the kitchen sink), the powerful Harry Ward, elegant Fay May, or tall Herbert Goldsmith pouring drinks for the Kiddushim. It came as a shock to realise that while their wonderful example lives on, we are now the ‘older’ generation.

We began our association with Golders Green Synagogue when we moved to Helenslea Avenue in 1968, a few months after our wedding. Rabbi Newman was the Rabbi at that time. On the Yamim Noraim, there were three services; the main one in the Shul, a second in the Joseph Freedman Hall run by emeritus minister Reverend Isaac Livingstone, and a third in the Lebetkin Hall run by Reverend Joe Ward, elegant Fay Mays, or tall Herbert Goldsmith (who ran the kitchen sink), the powerful Harry Ward, or the reliable ovens, co-ordinated by Jackie Crossley, with a great speaker and a tzedaka box at every meeting.

There was an active Parents Association and Cheder. Brian Beckerman set up the Mishlach Manot distribution, which the dressed-up children delivered to the housebound of the community, creating friendships across the generations.

LEARNING

Jonathan Sacks introduced the Tuesday evening learning sessions; a choice of lectures, a teash/supper break to socialise, and another choice of lectures to finish off the evening. We enjoyed weekends away at Yakar in Stanmore and Annan Court – quite a different experience being away with our Shul friends.

a Rosh Chodesh ladies group. We also started special breakfasts on Purim, Yom Ha’atzmaut and Yom Yerushalayim.

We remember the children’s services. Led by Robert Lipman and followed by Mike Posen, featuring ‘Super Isha’ and ‘Whitestone Pond’. On the Yamim Noraim children packed the hall – parents also enjoyed the short, well-planned abbreviated services.

We were overwhelmed by the activities of the 35s (the campaign to help Soviet Jewry). Zena Clayton, Sylvia Wallace and Barbara Oberman – members of Golders Green, together with their friends, were inspirational as they successfully tackled the might of the former Soviet Union.

What an amazing mix of congregants made up Golders Green Synagogue in those days – everyone was accepted, and the Shul was an integral part of our lives. We were all family. We left the Shul when we made Aliya in 1997, but we can see from a distance that it has grown from strength to strength. Ken Yirbu! 😊

What an amazing mix of congregants made up Golders Green Synagogue. In those days, everyone was accepted, and the Shul was an integral part of our lives.

WHAT AN AMAZING MIX OF CONGREGANTS MADE UP GOLDERS GREEN SYNAGOGUE IN THOSE DAYS. EVERYONE WAS ACCEPTED, AND THE SHUL WAS AN INTEGRAL PART OF OUR LIVES.

RUTH AND MOSHE COHN

The Tikvun Leil Shavuot began in 1979, with three attendees!

As the Sacks era came to an end, the Binstock era began. The Alexanders hosted Wednesday evening Shurim on the Sedra, initially with Rabbi Binstock and later with Rabbi Katanika. There was a Rosh Chodesh ladies group. We also started special breakfasts on Purim, Yom Ha’atzmaut and Yom Yerushalayim.

We remember the children’s services. Led by Robert Lipman and followed by Mike Posen, featuring ‘Super Isha’ and ‘Whitestone Pond’. On the Yamim Noraim children packed the hall – parents also enjoyed the short, well-planned abbreviated services.

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RUTH & MOSHE COHN

SOMETIMES APPLE & HONEY JUST ISN’T ENOUGH…

And that’s why Norwood Drugline can be a family’s lifeline.

Addiction is rife within the Jewish community but, thanks to Norwood Drugline, vulnerable children and their families are gaining vital support to cope with the devastating effects of drug and alcohol addiction.

Through our Norwood Drugline service, we provide:

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• addiction education sessions and programmes designed to meet the individual needs of schools
• specially designed community awareness workshops that aim to further knowledge, understanding and awareness about substance misuse and related addictions.

Norwood Drugline is just one part of our Children and Family Services, which work with over 4,000 children and families every month to get them through tough times. They may be dealing with family breakdown, struggling with a child with additional needs or desperately trying to improve family relationships.

Whatever a family’s situation, Norwood is here to help those who turn to us for support and anyone else who needs us now or in the future. Although we may not be able to solve every family’s problems, we can help many of them through our personalised services.

Norwood is playing its part. Now we’re counting on you to play yours. Rosh Hashanah should be a time for renewing hope and happiness, so please give a gift to ensure that every family can enjoy a sweeter new year.

To make a donation, please donate securely online at norwood.org.uk/appeal or call us on 020 8420 6970. If you, or someone you know, could benefit from Norwood Drugline, please call 020 8809 8809.

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Writing the history of a community is a journey in itself. It is a re-living, albeit at a distance of some years, of the triumphs and struggles of a community.

When I started researching the history of Golders Green Synagogue, one question was dominant in my mind: why begin a congregation in the midst of the Great War? I soon discovered that the congregation's history is bound up with the history of Golders Green itself, and the rapid expansion from open green fields to densely populated urban development. Who moved into the area and why? I soon discovered that this was an up-and-coming middle class area, and those Jews who moved here were coming, not primarily from the East End as one might have expected, but from around Cricklewood and Kilburn. Golders Green was becoming a very fashionable place to live.

My research threw up something else unexpected as well. The religious life of Golders Green Synagogue was formally established in 1915 and the nascent congregation of only 20 members rented St Alban's Hall, which belonged to the local Anglican Church. The hall had only been built in 1908. The local vicar, Rev. Herbert Trundle, was himself in the throws of establishing a new congregation and trying to raise funds to build a church.

And so I learned from its current vicar, Rev. Rex Morton, that St Alban's Church was not actually finished until 1937 – at least 15 years after Golders Green Synagogue was consecrated. In the early decades of these two communities, until Rev. Trundle's death in 1937, Rev. Isaac Livingstone, the first minister of Golders Green Synagogue, and Rev. Trundle had a close working relationship of cooperation and respect – all this in the days before the new wave of Jewish-Christian dialogue.

Golders Green Synagogue rented St Alban's Hall from 1915 until 1922, not an insignificant timespan in the congregation's history. Rev. Morton also enlightened me as to how these congregations co-existed. The Christians worshipped in St Alban's Hall on Sundays and their festivals, and the Jews on Friday nights, Saturday mornings and all their festivals. The church was 'High Church' and this would have necessitated moving, or covering up, all Christian symbols and artifacts for a Jewish service. I was shown a rare photograph of the hall from this period.

Of surprise, too, was to learn why it took so long to actually build the Synagogue on Dunstan Road. This was the midst of the Great War and the government was using the plot as an allotment to 'feed the nation'. These gems in the Synagogue's history are fascinating and underpin just how interesting local history can be.

The task of writing this history was made simpler by the fact that the Synagogue has kept a substantial archive that includes thousands of papers and correspondence since its foundation in 1915. The first Minute Book survives from July 1915, and all subsequent Minute Books until the 1990s, when records became computerised. The congregation holds all marriage registers, dating back to the first wedding solemnized in 1919, and also bar mitzvah and bat mitzvah records. This archive tells a very important history, without which, and with the passing of eyewitnesses to its early years, it would not have been possible for me to reconstruct. Whilst the community, quite rightly, serves the present needs of the congregation and looks to the future, the preservation of these records is absolutely vital. They are, quite simply, irreplaceable and some thought should go into deciding where best to deposit them for posterity.

What I have enjoyed, too, about writing this history is the amazing collection of photographs that I have been able to gather from disparate sources. There will be more than 200 black & white photographs in the book, which tell a pictorial story of this, the first purpose-built Synagogue to be erected in Golders Green. The book will take the reader on a full and fascinating 100-year journey from 1915 to 2015.
RIMON MOVES ONWARDS AND UPWARDS

As Rimon’s fourth intake of pupils starts this month, the school is delighted to also welcome a new headteacher, and it is grateful for the community’s ongoing support, writes chair of governors David Vaughan.

This has been an exciting and action-packed year at Rimon, as our first cohort of pupils reached the end of Key Stage 1 and prepared to enter Year 3 (Key Stage 2) in the new academic year. Although only three years have passed since our first class of pupils began their journey at Rimon in 2012, the school is barely recognisable, with a rapidly growing community of pupils, parents, and staff, and a state-of-the-art building, into which we are now well settled.

A major achievement this year was the recruitment of our incoming Headteacher, Ms Sara Keen. Ms Keen, formerly founding Headteacher at Beit Shvidler Primary School (Edgware), brings a wealth of experience and a remarkable reputation to Rimon.

Having originally qualified and practised as a speech and language therapist, working with children with special educational needs, Ms Keen brings many years of experience in teaching both secular and Jewish Studies across age groups, and has a strong background in curriculum development.

We are delighted to welcome Ms Keen to Rimon and wish her every success as she embarks on the new role and leads the school on the next stage of its exciting journey.

FUNDRAISING DINNER

In June, Rimon hosted its first fundraising dinner, with legal journalist Joshua Rozenberg as our guest speaker. The event exceeded all expectations, raising £48,000 to fund a number of key projects identified prior to the event. Plans are already well underway for a complete revamp of the front playground and back quadrant area; a project that will bring both educational and recreational value to the children.

It was a particular pleasure to host the dinner in the Shul hall, and to welcome many members of the community to celebrate Rimon’s achievements over the past three years. The hall looked spectacular and created just the kind of unique and intimate atmosphere that reflects the school’s values.

We are, as ever, extraordinarily grateful for the ongoing support of Golders Green Synagogue, and in this centenary year, we look forward to many more shared successes in the future, as our Shul and school communities continue to thrive.

WE ARE, AS EVER, GRATITUDE FOR THE SUPPORT OF GGS AND LOOK FORWARD TO MANY MORE SHARED SUCCESSES IN THE FUTURE.
THE SIMCHAH OF TORAH

On Simchat Torah, it is customary to nominate a Chatan Torah and a Chatan Bereshit, with whom the community celebrates. Avraham Shapir explores the origins of the tradition.

The terms Chatan Torah and Chatan Bereshit are not mentioned in the Torah, the Talmud, or by the Rishonim (early commentators of the Talmud). In fact, even the term Simchat Torah is not mentioned in these early sources.

But we do find a reference to celebrating the completion of the reading of the Torah in the Talmud: in the tractate Shabbat 118b, we read that Abaye, the head of the yeshiva, made a feast for all the students when they finished studying.

Only in the late Middle Ages do we come across the term Chatan Torah. Harav David Ben Joseph Ben David, one of the most important Spanish commentators on customs and prayers discusses this in his book Abudarham (1340), which became a reference work for generations to come.

He tells us: “This day is called Simchat Torah because we finish reading the Torah and it is appropriate to celebrate this event”. He also writes: “In some communities it is the custom that the one who finishes the reading of the Torah and the one who commences the reading of the Torah should give a drink to all their friends and relatives”. Abudarham does not mention explicitly the terms Chatan Torah or Chatan Beresfit, so we can only presume that this custom was not yet prevalent in Spain.

VILNA GAON

The Vilna Gaon explained this case beautifully. It is written “sisu vayisem ha’em ve’sasim betzemam” – “celebrate and rejoice in the rejoicing of the Torah”. Why are both expressions of simchah mentioned? What is the difference between the two? The answer is that the term simchah denotes a state of happiness that stems from achieving something new. The term sisu denotes the rejoicing of something that has already been achieved. For example, we say in our prayers every Shabbat: “somechim veketzetam veasim bevov’am”, which means that they rejoice (somechim) at the beginning of their journey and celebrate (sasim) at the end of their journey.

So the word sasim relates to the beginning of the journey, to the Chatan Bereshit, and asim at the end of the journey, to Chatan Torah. This is what Simchat Torah is all about. This explains what happens later on when we start to read the beginning of the Torah. When the reader reaches the end of each day of creation, the congregation chants aloud the same words. We don’t do this at any other time, not even on Shabbat Bereshit. The reason we started to read Bereshit as soon as we finished the last sentence of the Torah is in case the accusor who sits next to God will whisper in his ears and say: “You see my Lord, your favourite children have just finished reading the Torah and they have already had enough of it!”

We start Bereshit and we don’t just read it as we read every Shabbat, when the reader chants and we fulfill the mitzvah by merely listening. On this occasion we are happy to reaffirm to the Almighty that we are ‘believers and sons of believers’, and acclaim with enthusiasm that God is the sole creator of the Universe. So we state vekol kallah – the sound of celebration, the sound of rejoicing, the sound of the bridegroom and the sound of the bride are ringing in our ears. Chatan, bridegroom, is the epitome of simchah and we can now see the significance of the Chatanim and their role in Simchat Torah.

And who can express this simchah better than the bridegroom on his wedding day? The words: “kol sasson, vekol simchah, kol chatan

CHATAN, BRIDEGROOM, IS THE EPITOME OF SIMCHAH AND HIGHLIGHTS THE SIGNIFICANCE OF THE CHATANIM ON SIMCHAT TORAH

The terms Chatan Torah and Chatan Bereshit are not mentioned in the Torah, the Talmud, or by the Rishonim (early commentators of the Talmud). In fact, even the term Simchat Torah is not mentioned in these early sources.

On Simchat Torah, it is customary to nominate a Chatan Torah and a Chatan Bereshit, with whom the community celebrates. Avraham Shapir explores the origins of the tradition.
Having recently completed a year of saying Kaddish for his late father, Jonathan Weissbart reflects on Jewish mourning customs, and how they brought him closer to the community.

My father, a refugee from pre-war Germany, passed away in July 2014 at the age of 89, having lived an active life. After the flurry of activity surrounding the burial and Shiva, I was faced with the prospect of a long year saying Kaddish three times a day. I have always been a regular at Shul, but this level of commitment was in a completely different league. And this was where my journey began.

I felt I’d be more comfortable going to the same place regularly to daven, rather than hopping between communities. So, having considered the options, I saw Golders Green Synagogue as the obvious choice. I wasn’t a member at that point, but we live very close by and I immediately decided to join. If I was going to spend the next 11 months there, every morning and evening, it was my moral duty to be a fully paid-up member.

It is a long-established practice that a male mourner, provided he has the ability, should lead weekday services for 11 months after the death of a parent. A mourner for a parent in the Shloshim (the first 30 days after the death) takes precedence in leading the service over a mourner who has passed this stage. If a member has a Yahrzeit for a parent, then the preference moves over. But if there is more than one mourner in a similar situation, what is the ‘tie-breaker’? It can get interesting! As with many Jewish traditions, our mourning customs can sometimes feel restrictive, but just as I’d found Shiva to be hugely cathartic and moving, I slowly found that the need to stand aside for someone else to daven was also beneficial. It helped me to empathise with another person who was coming to remember a long-departed parent.

In a traditional community like ours, it is the mourners and the Yahrzeits that bring the community closer together. A Shiva is an opportunity to pay one’s respects to a departed friend or relative, and by coming to weekday services for nearly a year, I have come into daily contact with a cross-section of the community and started to build friendships.

MINYAN MILES
There have also been interesting occasions when I had to find a Minyan elsewhere. I led the davening on easyJet flights to Israel, at Ben Gurion Airport, at the Kotel, for a group of right-wing Rabbis in a Jerusalem hotel and, for Mincha during the whole winter, in a small Yemenite Minyan in Hatton Garden. A number of women have come to say Kaddish too. Indeed one winter morning, an American lady arrived at Dunstan Road and proceeded to don Tallit and Tefillin, thankfully in the ladies’ section! An unidentified (and I imagine silently horrified) black-hatted and bearded man who also came that day was never seen again.

As unfortunate and upsetting as it is to lose a parent, it was a privilege to see my father live to a ripe old age, and I was pleased to pay back at least a little of the time and effort that he put into my upbringing. The Jewish way of mourning reaps dividends in ways that it is impossible to imagine until you are in that situation yourself. I may have lost a parent, but I found many new friends in this community as part of my daily Kaddish quest. Above all, I really have to thank my wife Annabel for covering for me at all times so that I could be at Shul.

My mourning period is now over, but I would like to think that my journey has made me appreciate other people’s experiences, and how these experiences can shape the life of a community. I hope I can repay some of the kindness in the future, if only by being the tenth man when needed.

Journey to Community

My Journey has made me appreciate other people’s experiences, and how they shape the life of a community.

How does Chai care?

“How does Chai care?“From the outside, you would never imagine the goodness and beauty of a pomegranate’s glistening fruit. Until we needed Chai, we couldn’t appreciate the immense impact of its care and support, which strengthens and nourishes us the whole year round.”

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THE WEISSBART FAMILY

Saul Weissbart 21 (left) with his children David, Yvette and Jonathan at the Brit of Jonathan’s son Asher, July 2009

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Saul Weissbart Z”L

(Left) with his children David, Yvette and Jonathan at the Brit of Jonathan’s son Asher, July 2009

MINYAN MILES

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How does Chai care?“From the outside, you would never imagine the goodness and beauty of a pomegranate’s glistening fruit. Until we needed Chai, we couldn’t appreciate the immense impact of its care and support, which strengthens and nourishes us the whole year round.”

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Rosh Hashanah and Centenary greetings from the members of Golders Green Synagogue

SHANA TOVA

U’METUKA

Berkovic/Fishburn
A Shana Tova to everyone in the community from Sally Berkovic, Jonathan, Avigayil, Eli and Yonina Fishburn

Bowman
Simon and Penina Bowman wish a Happy and Sweet New Year to all our dear friends and family in Dunstan Road Shul

Chain
Looking forward to the next 100 years – Julia and Benny Chain and family

Clark
Shana tova from Alfred, Jonah, Annie, Joel and Rachel Clark

Cohen
Wishing everyone at Dunstan Road Shul a very happy and healthy 5776. From Simon, Sharon, Avital, Sara, Itsy, Eli and Yishai Cohen

Davis
Happy Birthday GGS! And thank you for the warm welcome. Alana, Josh and Harlan Doctor

Freiberger
Wishing everyone a happy, healthy and prosperous New Year. Gillian, Malcolm and Jessica Freiberger and all the family

Freiberger
L’Shana Tova u’Metuka from Eve, Phil, Avi and Ben, Yossi, Alon and Tamar

Goodman
We are delighted to be involved and associated with Golders Green Shul, and wish it every success for the future. Best Wishes from Sara, Philip, Jon, Yoram and Shai Goldtham, 4th and 5th generation of Dunstan Roaders

Hart/Rahmzadeh
Wishing everyone a very healthy and happy New Year, as well over the last. Joanne, Daniel, Sienna and Olivia Hart Rahmzadeh

Habib
Greetings to all members of our wonderful community for Rosh Hashana and for the next 100 years

Hochhauser
Wishing everyone Shana Tova. With best wishes from Jo, Daniel, Dana, David and Rachel Hochhauser

Irwin
With best wishes for a happy, healthy and sweet new year. Tom, Rebecca, Boaz and Eliza Irwin

Kaufman
Shana tova from Corrine, Jeremy, Hannah, SAM and Emma Kaufman

Kaufman/Ginsburg
Wishing the whole community Shana Tov u’Metuka from Dina, Rob, Avi, Eli and Aaron Ginsburg

Kelly
Mazal Tov to St Dunstan’s – here’s to the next 100 years! Love from the Kelly family

Lewis
Wishing everyone a healthy, happy, peaceful and successful New Year. Yvonne and Jeffery Lewis

Malinsky
As the New Year starts, may you discover a new sense of purpose, and may you have the courage to keep your resolutions. Yarona and Jeffery Lewis

Morland
Wishing all of Dunstan Road L’Shana Tova um’tuka. From the Morlands

Paul
Rachel and Geoffrey Paul wish you a year of health, happiness and satisfaction and contentment in everything to which you set your hands

Palmers
Best wishes for a very Happy, Healthy and Prosperous New Year from Susette and Monroe Palmer and family

Sandler
Shana tova and happy one hundred years! Jenny, Jon, Theo, Amelie and Olivia Sandler

Shaw
Shana tova to everyone at London’s premier kehilla from Fabia and Stephen and all the Shaw.

Woolich
Shana tova and well over the fast to the Golders Green community from Denise, Sara, Anthony, Rebecca and Helena Woolich and Barbara Goldstein
**ANNOUNCEMENTS**

**SEPTMBER 2015**

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**MAZEL TOV TO...**
- Jonathan and Elisa Angel, on the birth of a daughter, Eva
- Sol and Yael Benady, on the birth of a son, Joshua
- Adam and Elissa Benjamin, on the birth of a son, Blake
- Joel and Rachel Clark, on the birth of a son, Alfred
- David and Laurel [El] Cohen, on the birth of a daughter, Ruby
- Shawn and Natalia Cooper, on the birth of a daughter, Emily
- Alex and Joanna Dale, on the birth of a son, Carlton
- James and Gemma Dinnitz, on the birth of a daughter, Shari
- Benny and Elisabetha Monache, on the birth of a daughter, Hannah
- Joseph and Suzanne Tager, on the birth of a daughter, Adi
- Ian and Simone Terrance, on the birth of two grandchildren, Sydney Gold and Alyssa Terrance
- Malcolm and Gillian Freiberger, on the birth of two grandsons, Daniel and Seth
- Norman and Viviane Waidhofer, on the birth of a grandson, Alexander
- Rochel Tiferes Belovsky, on her Bar Mitzvah
- Tami Snyder, on her Bat Mitzvah
- Max Gordon, on his Bar Mitzvah
- Talia Chain and Joshua Charig, on their marriage
- Daniel and Sharen Clyne, on their marriage
- Rachel and Saul Elliot Cohen, on their marriage
- Hannah Naomi Rose and Ezra Cohen, on their marriage
- Melissa Leigh and Noah Nathan, on their marriage
- Eva and Helen Stellman, on the marriage of Robert and Judith
- Rabbi Harvey and Vicki Belovsky, on their Silver Wedding Anniversary
- Philip Goodman, on his 50th birthday
- Hanna Nisse, on her 85th birthday
- Jason Brune Acker Holt, on receiving a CBE
- Richard Verber, on being elected senior vice president of the Board of Deputies

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**DEATHS**
- SENDING CONDOLENCE TO ALL THOSE WHO HAVE LOST A FAMILY MEMBER
  - Martha Beck
  - Morris Beckman
  - Notta Caplan
  - Faye Clapham
  - Joyce Evelyn Cohen
  - Laurel Cohen
  - Anita Daniels
  - Kenny Davidson
  - Elfrida Elish
  - Jack Frankenthal
  - Vivian Freiberger
  - Rita Gelister
  - Sydney Glatsman
  - Raymond Graham
  - Neil Hauser
  - Lawrence Hillman
  - Esther Lister
  - Joan Lewin
  - Clareice Morgan
  - Benny Bertram Oliver
  - Sylvia Richards
  - Muriel Schreiber
  - Daniel Schwarz
  - Zilla Selinger
  - Rita Solomons
  - Albert Weiss
  - Abraham Zwiek

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**MAZEL TOV TO THIS YEAR’S CHATANIM**
- CHATAN TORAH
- CHATAN BERESHT
- CHATAN TORAH

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**ANNOUNCEMENTS**

**WELCOME TO NEW MEMBERS**
- Jonathan and Elisa Angel
- John and Sheryl Baker
- Victoria Baker
- Daniel and Judith Baliti
- Daniel and Zara Bendor
- Adam and Elissa Benjamin
- Benoit and Natalie Broch
- Gabriel Chain
- Joshua Charig
- Daniel and Sharon Clyne
- David Cohen
- Jon and Debra Cohen
- Saul and Rachel Cohen
- Michael and Nicola Coran
- Alex and Joanna Dale
- Joshua and Alana Doctor
- Edward and Philippa Ellis
- Danielle Elkin
- Lior Fegas
- Jonathan Ferguson
- Sam and Hadassah Fromson
- Paul Gilbert
- Emma Glatsman
- Paul Golden
- Richard Grant
- Marietta Kalasz
- Laurence and Susan Kogan
- Daniel Lightman and Felicia Epstein
- Mark Maurice
- Benny and Elisabetha Monache
- Eran Massi and Lilat Pentelka
- Felicia Meyerswitz
- Leo and Natasha Pearlman
- Dany Phillips
- Anthony and Elaine Reiff
- Samantha Rottenberg
- Ian Shefras
- Harvey and Jennifer Shulman
- Warren and Talya Trakman

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**GOLDERS GREEN EVENTS**
- **IT HAS BEEN QUITE AN INaugURAL YEAR FOR GOLDERS GREEN EVENTS. WE THOUGHT WE WOULD TAKE ADVANTAGE OF OUR TALENTED COMMUNITY AND STARTED OFF IN NOVEMBER WITH DANIEL HOCHHAUSER INTERVIEWING JONATHAN BECKMAN ABOUT HIS VERY WELL-RECEIVED BOOK “HOW TO RUIN A QUEEN.” THIS WAS FOLLOWED IN DECEMBER WITH “JEWISH YOU CAN TRUST” – A PANEL DISCUSSION WITH HELEN DAVIS, SIMON HOCHHAUSER, LEONIE LEWIS AND STUART ADAM, UNDER THE CHAIRMANSHIP OF JOEL CLARK. IN MARCH WE DECIDED TO Widen OUR GEOGRAPHICAL SCOPE. CATHARINE TAYLOR FROM THE ROTHSCHILD ARCHIVE AT WADDESDON MANOR GAVE A FASCINATING INSIGHT INTO THE LIVES AND TIMES OF THE ROTHSCHILD FAMILY. BY MAY IT WAS TIME FOR A PENULTIMATELY POPULAR QUIZ EVENING, AND OUR THANKS GO TO THE AMazing BARBARA AND RICHARD VERBER, ASSISTED BY MYRA AND MICHAEL LITMAN, FOR A CHALLENGING AND ENTERTAINING QUIZ. IT CERTAINLY BROUGHT OUT THE COMPETITIVE SPIRIT OF A CAPACITY CROWD. FUNDS RAISED WERE DONATED TO THE INCREASED SECURITY NEEDS OF THE SHUL. WE ARE NOW PLANNING FOR NEXT YEAR, AND WE ARE BECOMING MORE AmbIous, TO THE POINTS OF VENTURING OUT OF THE SHUL HALL AND INTO THE WIDER WORLD. IN OCTOBER, THERE WILL BE AN OUtING TO SEE “BITZ” AT JW3, WITH A RECEPTION AND TALK AFTERWARDS. APART FROM BEING AN EXCELLENT SHOW, “BITZ” ALSO FEATURES LOCAL TALENT: TERRY SAPIEL, EMMA KAUFMAN AND HELENA WOOLICH. BOOK BEFORE IT TRANSFERS TO THE WEST END! IN NOVEMBER WE VISIT SOMERSET HOUSE, WHERE THE BERI UR GALLERY IS CELEBRATING 100 YEARS IN LONDON. A GUIDE WILL TAKE US THROUGH ITS REMARKABLE EXHIBITION, “OUT OF CHAOS.”
- **WIVIENNE LEWIS**

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**DON’T MISS UPCOMING GGE EVENTS**
- • Thursday November 12: Sir Ralph Kohn, knighted for services to music, charity and the pharmaceutical industry, in conversation with Daniel Hochhauser. 8pm, GGS
- • Saturday January 16. Ashley Blaker Ungefiltered – the stand-up show from the only Charedi Jew in British comedy. 8pm, GGS

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**GGS JOURNAL CENTENARY EDITION 1915 - 2015**
- **CENTENARY EDITION 1915 - 2015**
- **GGS JOURNAL**
FORTHCOMING EVENTS

SUNDAY SEPTEMBER 20
Young families: Making Sukkah decorations, 2-4pm, GGS, £3 per child or £10 for family

THURSDAY OCTOBER 1
The Belovskis and Forssmans invite you to a Sukkah party, 8-10pm, at 41 The Ridgeway, NW11 8QP. Light supper and live music all evening.

MONDAY OCTOBER 2
Shabbat UK. Hosted Friday night dinners, communal lunch, afternoon activities and kids’ Havdallah party - details to follow.

SUNDAY NOVEMBER 23
Mitzvah Day – social activity actions across the community; full details to follow.

MONDAY DECEMBER 7
Details to follow.

Mitzvah Day – social action activities across the community, full details to follow

CENTENARY CELEBRATIONS!

FORTHCOMING EVENTS

SATURDAY FEBRUARY 13
Young families: Seudah Shlishit and havdala, GGS

SUNDAY MARCH 20
Young families: Purim party/carnival.

FROM RABBI SAM AND HADASSAH

The Learn to Lead Programme for Years 7-9 will run from November until April on Sundays once a fortnight. Highlights include Israeli Advocacy, Self Defence: First Aid, Mental Health, Awareness and Hadashah Training. The year will finish with a Shabbaton away!

Dinner and Debate will run for Years 10-13. Motions include “This house believes that religion causes more problems than it’s worth”. This house would allow parents to create designer babies”, and “This house believes Israel should abandon the settlements”.

Our Introduction to Rabbi Sam and Hadassah skills will run, for five weeks from the end of October and a Women’s learning group will run for five weeks starting at the end of January.

Contact Hadassah for more details about all of these programmes.

PRIVATE COUNSELLING PRACTICE IN NORTH WEST LONDON

DR. JUDY LEVER-CHAIN
PSYCHODYNAMIC COUNSELLOR

Many situations can seriously impact our sense of well-being and challenge our ability to cope. Problematic relationships (past and present), work-related stress, trauma and loss are just some of the common triggers for psychological distress.

In a calm, trustworthy environment, I help you to express and explore sensitive issues with a view to gaining a better understanding of yourself and your own patterns of behaviours. I create a reliable, non-judgmental and confidential space in which to work toward life-enhancing changes and personal development.

CONTACT: judy.lever-chain@gmail.com OR CALL: 07942787439

MY WEEK: GOLDFERS GREEN SYNAGOGUE*

SUNDAY
Doors open at 8.15am for Shacharit. No announcements today as Peter is in Vienna. In the old days, Sundays used to mean Hebrew classes – lots of very bored kids sitting in rows wishing they could all go to the park. Now it’s all about the Rabbi’s shiur, which I have heard is very edifying and people actually learn something. Never thought I would remain upright long enough to see the day. And of course bagels – but would people come without them, I ask myself? We mustn’t put it to the test, warns RHB.

MONDAY
Doors open at 7am. No announcements today as Peter is in Melbourne. In the old days, of course, the 3Gs had their superiors in the Joseph Freedman Hall (of blessed memory). They were the ‘young professionals’ of their day, although between you and me, most of them looked the same then as they do now. Anyway, now it’s school dinners at lunchtime and pizza for the youth in the evening. Whatever happened to Monday evening bings? RHB says that was only during the War, which is now over.

TUESDAY
Doors open at 7.15am and we all look at Rob’s new fangled electronic Sedra boards to remind ourselves what day it is. It’s obviously Tuesday morning – no Sefer Torah, that’s how you know. Bit of a fuss after Shacharit today though. The drainage problems all being long fixed, Peter decides to announce it’s Tuesday, just in case. Rob gets very upset – Can’t they all read the boards? he says. No, shouts Peter. I think he’s jet lagged.

WEDNESDAY
Doors open at 7.15am. Big fuss today – apparently Peter promised we could have a full choral service every day for Shacharit! Terry says if we started at 6am, we could be finished by 11am. RHB’s blood pressure literally went through the roof (not sure he’ll even be fit to donate at next week’s session now). Don’t see what all the fuss is about personally. People can always spare a bit of extra time and this community works too hard anyway. I blame the hassidics.

THURSDAY
Doors open at 7am. No announcements today as Peter is in Shanghai. Thursday is Mums and Toddlers club, or Ilana Banana as it’s known locally. The hall echoes to announcements as Peter is in Rio. Shabbat shalom.

FRIDAY
Doors open at 7.15am. No announcements as Peter is in Dubai. Cleaners come in extra early for Shabbat and the Rabbim say they are getting ready for their own Kabbalat Shabbat. Despite the noise, I can only stop nachos at the sight of the lovely new school building. Of course we all miss the JF Hall, particularly the disgusting kitchen and toilets – Sir Transit Gloria, as Lord Sacks would say (whatever that means). Big fuss tonight though, BIG FUSS. Someone who shall be nameless gave the door torah before Maariv and spoke for 5 minutes and 45 SECONDS. Everyone knows the maximum is 5 minutes. The Rabbi was getting very agitated, I’d definitely count him out of the blood donation now. Everyone was 45 seconds late for dinner. Lucky this isn’t Munks!

SHABBAT
Doors open at 9.15am (if the Rabbi has the key), or 9.30am (if anyone else has the key), or 11am if Julian Goodkin has the key). Beautiful service with ladies’ section packed and 30 kids on the bimah for Adon Olam. A far cry from my youth, when ladies knew their place (upstairs) and no man would enter without a tie. Terry apparently very upset though, after he blessed the Queen using his new Trevor McDonald accent – ‘Gollers Green with a hint of Caribbean, and was told off by Peter. Well shikuyach to him, I say. Peter announces that there will be no announcements next week as he is in Rio. Shabbat shalom.

*according to Julia Chain, with abject apologies to Hugo Rifkind

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My Week: Golders Green Synagogue*

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