

THE GGS JOURNAL

September
2013
Ellul 5773

News and Views from Golders Green Synagogue

Issue 3



The renovated interior of the
Synagogue, August 2013

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Cover photo by David Vaughan: the new Parochet and Ner Tamid, August 2013

100 YEARS OF GGS



Nearly 100 years ago to the very day (depending on exactly when you are reading this), the first Rosh Hashanah services were held in Golders Green. It was 1913, and the opening of the Golders Green underground station as the terminus of the Northern line six years earlier had driven the first migration of Jews from central and eastern London.

According to research carried out by Lynne Fertleman, and the book, *The Story of Golders Green* (by Clive Smith and John Hall), those first services were held in the hall of the Middlesex Auto-car Company in West Heath Drive. Two years later, meetings were held by the organisers to consider establishing a more formal congregation. By 1916, Reverend Isaac Livingstone had been appointed, and in 1919, the Dunstan Road site was acquired, although the building was not completed until some years later.

Across the vista of nearly 100 years, it is intriguing to wonder what motivated the founders of our community, and what challenges they faced along the way. While the world was a very different place, not least because of the Great War, it is likely that they had similar communal concerns as we do today – the need for affordable housing, good education and a strong Jewish environment in which to raise their children.

Quoted in *The Story of Golders Green*, Rev. Livingstone recalled that shortly after his appointment, he went from door to door in search of potential congregants to help bolster the nascent community: "I got hold of a directory, picked out the Jewish-sounding names and knocked on their doors. I had some terrible disappointments, and I may have missed some Jewish Browns or Smiths."

Decades later, in 1975, Rev. Livingstone's successor, Rabbi Dr Eugene Newman, spoke of the challenges of retaining young families in Golders Green: "One of the big problems in this area is the lack of purpose-built flats. Many of the couples who have moved away have said they would prefer to remain here, but have found it impossible to find suitable homes."

In 2013, there is no doubt that similar issues continue to drive our community. Local residents have been inundated with flyers to gauge interest in a local Jewish school over the past two years, while efforts are also being made to extend the eruv, which could attract more Jewish families to affordable housing in the area.

The results are astounding. As the new school continues to thrive at the back of the site and the interior of the synagogue transforms, our membership is growing and the demographic of members is changing. Our youngest members can now barely get a seat at the Shabbat morning toddlers' service unless they arrive in good time. As parents of young children, our attitude to the community has completely changed since we first got married, and we now have no doubt that Golders Green Synagogue offers a positive future, both for us and our children.

When the GGS Journal was launched a year ago, the aim was to provide a forum for members to look back on the past and look forward to the future. Perhaps more than the previous two, this issue brings those two components together in equal measure. A number of features focus on the school, the redevelopment and our collective vision for the future, while others look back at some fascinating times in our history, as well as paying tribute to truly dedicated and inspirational members of our community sadly no longer with us. I hope you enjoy reading it.

Shana Tova u'Metuka.

Joel Clark

JOEL CLARK
EDITOR, THE GGS JOURNAL

A VISION FOR THE FUTURE

After 10 years in the community, Rabbi Dr Harvey Belovski looks back on the transformational changes at Golders Green Synagogue over the past year, and sets out priorities for further development

It is hard to believe that 10 years have passed since Vicki and I moved to Golders Green. It is a privilege to lead our wonderful community, and a blessing to continue working in partnership with a remarkable group of lay leaders and visionaries.

It has been a period of extraordinary personal growth and development for Vicki, our children, and me, for which we will always be grateful. I would also like to put on record my thanks to the lay leaders and members of the community for their unstinting support during and subsequent to the 2012 chief rabbi selection process, which proved a challenging time for me and my family.

This is also an occasion to emphasise that my primary commitment is, of course, Golders Green Synagogue. I am fortunate to occupy a number of public positions beyond our community, but my top priority is always the Shul, especially pressing pastoral responsibilities. A number of the roles I occupy are light on time commitment, yet high in profile; as well as being worthwhile, I hope that they lend prestige to our community.

Community reborn

The past year, inarguably the most transformational of the ten that Vicki and I have been at Dunstan Road, is a good lens through which to view the current position and needs of the community. The building has been reborn (by the time you read this, the vast bulk of internal construction and renovation will be completed) and it is beautiful, successfully synthesising the majesty of the original building

with a modern, intimate feel.

Rimon Jewish Primary School is flourishing, with the first phase of its brand-new building almost ready to open. And in response, our young membership is growing, creating a delightful Shabbat morning problem – where to safely store all the baby buggies. We have a wide range of educational programmes, some new, some long-standing. And I feel energised by these changes, almost as if I am serving in a new Shul.

But while things are clearly going well, this is an important opportunity to consider who we are, what we want and how we can better serve our members and potential members.

First, we must constantly endeavour to be friendly to all. Anecdotal evidence suggests that we are viewed as a welcoming community, but I know for sure that people slip through the net. We must constantly be alert to the presence of strangers, members who haven't been in a while, those who might need an invitation, and newbies who aren't familiar with the service. The mark of a community is how well we deal with those who don't quite fit, not how comfortable we make those who are obviously members of the club. We should formalise a rota of 'spotters' to ensure that everyone feels noticed and welcomed.

Second, we must strive to be as inclusive as we can. Walking a narrow line can be hard, and it isn't possible to be all things to all



Rabbi Dr Harvey Belovski

Photo by Hayley Lehman

people. Yet a core aspect of our mission at Dunstan Road is to do our best to create authentic and meaningful spiritual, and worthwhile communal, experiences for as wide a range of needs as we can. Alone among the communities in Golders Green, we pride ourselves on trying to provide for the religious needs of every member of the Jewish community irrespective of knowledge or level of observance. This creates an obligation to listen to the needs of those who feel disenfranchised and, where possible, respond to them.

It is especially important for us to remain sensitive to gender issues. Over the past years we have introduced women's hakafot on Simchat Torah, and women offering divrey Torah during services. We have hosted many prominent female lecturers and developed a state-of-the-art Shavuot programme, taught

entirely by women educators. I have been happy to endorse a by-women-for-women megillah reading; in our refurbished Shul, we have side-by-side seating and we will shortly introduce other innovations to increase women's participation in Shul.

Third, we need to be a community that is attractive to all ages. Our outstanding welfare department is the envy of other communities, but there is always a great need for volunteers to ensure that it can run effectively. We have hosted a few events for young professionals, with some success and I hope that

I am happy to encourage new social and cultural activities to complement the existing ones and plan to revisit introductory level educational programmes after Sukkot.

Eruv extension

We are also alert to the lack of affordable housing, particularly within the local eruv, which is a major deterrent to young families who would like to relocate to our area. To this end, we are working urgently on an eruv extension to include the area around the Cricklewood side of The Vale and

IF WE REMAIN TRUE TO OUR CORE MISSION, WE WILL GROW INTO A CENTRE OF JEWISH EXCELLENCE FOR OUR COMMUNITY AND BEYOND

we will shortly start to run more events for young families. On that theme, we need to develop an effective Shul-School tie-in, not just to cultivate our membership, but also to ensure that parents of young children see the two as natural partners. We have great children's programmes and a good youth provision, and both of these will need to expand in size and resources in the reasonably near future.

Fourth, to fulfil our core 'outward-facing' role as the modern, inclusive Shul in Golders Green, we must consider whom our provision misses. There is still a residual perception, although less pervasive than previously, that those who are nominally observant may not feel entirely comfortable at Dunstan Road. Our new, attractive building (and, of course, the friendly people within it!) is only one part of a strategy that will dispel this myth.

feel confident that it will draw new young families into our community. Other growing groups in the area include the French, Israelis and members of communities slightly to the right of our own who are attracted by our modern approach. Our planning for the future will need to take them into consideration too. No other community in the area has the breadth, resources and will to draw in people from such a wide range of backgrounds.

I am keen that, once the refurbishments are complete, we should deploy the Shul building as a centre for local faith activities. Over the past few years, I have developed good working relationships with a number of local non-Jewish faith schools, as well as the temple formerly on the corner of Helenslea Avenue and Finchley Road. This year, I was invited to participate in two major interfaith events – one at Westminster Abbey, the other



a debate in the Westminster Faith Debates series – both of which will open new vistas in this area for our community. Due to the relocation of the temple to Kingsbury, I have been able to secure the Shul as the new blood donation centre for the whole area, and once the school building is functioning, I hope to instigate an annual festival to showcase the best aspects of Jewish life to the outside world.

Rabbi Belovski addresses Abigail Manuel and Chaim Burman at their wedding in the newly refurbished Shul

Centre of excellence

In conclusion, we have much to be proud of, yet much still to achieve. We have entered an extremely exciting period of growth and change, both to our physical infrastructure and to our membership. We must meet this by constantly improving and broadening our provision. I am confident that if we remain true to our core mission – developing an inclusive, friendly and spiritual community, which helps and supports people on their Jewish journey, is there for them in good times and bad, and reaches out to share with them the beauty of Jewish life and observance – we will grow into a centre of Jewish excellence for our community and beyond.

RABBI DR HARVEY BELOVSKI

PARDES HAZAHAV AND

THE GOLDEN MEAN

GGs chairman Benny Chain makes his proposal for a new Hebrew name for the community – Pardes Hazahav – and explains why he believes the Shul should encapsulate the ‘Golden Mean’ middle ground in Judaism

Many Jewish communities and their synagogues are known simply by the name of the place where they are located. Such is the case for Golders Green Synagogue, a name adopted nearly 100 years ago when the first Jews moved into a new suburb rapidly developing at the then terminus of the Northern line, and decided to form a new community.

Many Jewish communities all over the world have also adopted additional Hebrew names, often chosen to reflect their particular character or tradition. What name might we, the members of Golders Green Synagogue, choose, were we to follow this tradition?

I am sure many of our readers, and our Rabbi, will come up with their own suggestions, which I look forward to receiving. Meanwhile I would like to present my own suggestion, and explain why I think this might be appropriate.

The name I propose is Pardes Hazahav, literally translated as “the golden orchard”. This provides us with two obvious, if superficial, links. The “gold” alludes (at least by sound association) to Golder, the eponymous land owner who possibly owned and farmed the land on which our Synagogue now stands, and gave his name to Golders Green. And the “orchard” represents the “Green”, a reminder of the times still just within living memory when Golders Green was indeed a place of fields, orchards and farms.

Hidden meanings

In the Jewish literary realm, both

Pardes and Zahav are words with rich resonances and layers of hidden meanings, some of which reflect precisely the core values our congregation represents.

Pardes, an orchard, conjures up an image of fertility, abundance and natural bounty; products of the successful partnership between man and the natural world.

Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices.
Shir Hashirim 4, 13-14

In the many commandments and regulations concerning the management of orchards in the Mishnah and Gemara, we find a focus on social sensitivity for those in need (the laws of tithing, gleaning, etc), and a hint to the value of sustainable agriculture and care for our natural environment (the laws of the sabbatical year, for example). I hope that our plans to create a new garden for the Synagogue will give concrete expression to the links with the agricultural world, which forms such a large part of the Torah tradition.

The literal image of cultivation, growth and abundance, conjured up by the image of an orchard, is readily transferred by our Rabbis to the realm of intellectual pursuits, education and specifically to the study of the Torah. The four Hebrew letters spelling Pardes – Pei, Reish,



Benny Chain

Dalet and Samech – represent, in Rabbinic thought, four levels of

textual understanding: Pshat, the plain straightforward meaning of the text; Remez, a hint at what lies beneath; Drash, the quest for hidden meaning; and finally Sod, the secret, mystical or esoteric meaning, which can be discovered only by a lifetime of study. The link between physical and intellectual growth symbolised by the word Pardes appropriately expresses our community’s close involvement with the new Jewish primary school, Rimom (whose name actually means pomegranate), which is just beginning to take shape where the Joseph Freedman Hall previously stood.

Benny Chain,
chairman of Golders
Green Synagogue

Zahav, gold, is also a word with a wealth of meanings and connotations. Gold’s most famous quality is its resistance to corrosion or any kind of change. It symbolises, therefore, the permanence of the core beliefs and practices of religious Judaism,

individual’s character and behaviour.

But the principal can easily be extended to communities and their behaviour. In this sense, I believe that the search for the Golden Mean defines precisely the aspirations of our Golders Green community to

GOLD SYMBOLISES THE PERMANENCE OF THE CORE BELIEFS AND PRACTICES OF RELIGIOUS JUDAISM, WHICH FORM THE SHARED FOUNDATIONS OF OUR COMMUNITY

which form the shared foundations of our own community. Gold is also very malleable. It can be formed into objects of great value and beauty, and as the Rabbis frequently remind us, it can equally be transformed to create idols such as the Golden Calf. Its value lies therefore not so much in its intrinsic qualities, as in the way man chooses to use it.

Similarly, I feel, our Synagogue building was allowed to decay for decades, viewed as a white elephant and an insurmountable obstacle to progress, but has now shown itself to have the potential to be transformed into a beautiful and inspirational environment for prayer and communal activity.

Golden Mean

In philosophy, the adjective golden is often used in a quite different context. Maimonides, borrowing from Aristotle (who said: “Virtue is the golden mean between two vices, the one of excess and the other of deficiency”), is often cited as the major Jewish exponent of the doctrine of the “Golden Mean”: the pursuit of the middle way between extremes. In his writings (see, for example, his commentary on Pirkei Avot), he develops this idea principally in the context of an

find that elusive middle way between fanaticism and isolationism on the one hand, and apathy and assimilation on the other.

A member recently sent me an email saying that she was trying her best to persuade her friends to join Golders Green Synagogue, but half the people she approached told her we were much too orthodox for them, while the other half told her we weren’t nearly orthodox enough! This, in my view, is exactly where we should aim to be.

The Golden Mean was never meant to be an easy option. Sometimes it is frustrating that we occasionally struggle for a daily Minyan, when much smaller communities further up Golders Green Road seem to have non-stop Minyanim through the week. Equally, it sometimes feels that it would be so much easier to appeal to the younger generation if we relaxed our insistence on the rule of Halachah.

But I hope our Golders Green community never gives up in its defence of the middle ground, and that our Pardes Hazahav will continue to sustain a Judaism which is true to its traditions but free of obscurantism, prejudice and fanaticism.

BENNY CHAIN

UPDATE FROM RIMON

By David Vaughan, chair of the governing body

A few days after Rosh Hashanah, Rimom Jewish Primary School will welcome its second intake of Reception class pupils. The first year at Rimom has been packed full of adventures. Some of my personal highlights as a parent and governor include the inaugural sports day in Child’s Hill Park and the fantastic Reception graduation day – further details overleaf.

It is a huge credit to the leadership of our headteacher, Dr Dunn, that the school’s 2012 Reception class grew from 12 to 24 pupils over the course of last year. Rimom is quickly developing an outstanding reputation, and this is demonstrated by the fact that we received more than 60 applications for 28 places for our 2013 intake. There is an increase of families with young children relocating to Golders Green because of Rimom, which will hopefully help with the regeneration of the Shul.

In March 2013, I took over from Rachel Clark as chair of governors. Rachel will be assuming a teaching role within the school, starting in September. Rachel was instrumental in making Rimom a reality, and without her, there would be no school. She has lived and breathed Rimom for almost three years, and the school will always be grateful to her for her devotion.

Rimom is very fortunate to have Rabbi Dr Harvey Belovski as its religious Principal. I would like to take this opportunity to thank Rabbi Belovski for his inspirational leadership and guidance throughout the school’s inaugural year. As with any school, challenges do crop up from time to time, and Rabbi Belovski’s guidance has been invaluable. His expert opinion and decisions are always considered, reasoned, practical and relevant.

Rimom has already enjoyed a fruitful relationship with the Shul, and I hope we will be able to cement those links and work in partnership as the school grows. As well as the obvious landlord and tenant relationship, I think there exists a strong synergy between the ethos of Rimom and what the Shul stands for. Rimom is also very grateful to the Shul for accommodating its Year 1 class for the next few weeks while the building works are being completed.

Finally, I would not be able to assume this role without the support of a fantastic group of governors, many of whom work tirelessly and devote many hours of their precious free time on a voluntary basis. I would like to express my personal thanks to Julia Chain. Julia has led on many of the complex occupational, planning and building negotiations with the lay leadership of the United Synagogue and other key agencies, including the Department for Education, and she goes about things in a calm, impressive and selfless manner. Rimom has been very fortunate to have been able to call on Julia’s expertise to lead on such matters.



RIMON'S FIRST RECEPTION

July saw the graduation of Rimon Jewish Primary School's first Reception class. Headteacher Dr Zoe Dunn reports on the successful conclusion of the school year, and the imminent move to the brand new school building

On Friday July 12, Rimon Jewish Primary School celebrated another milestone in its short history – the graduation of our first Reception class, marking the end of the school year.

The graduation was a chance to celebrate the achievements of all the pupils during the school year and to mark the end of the inaugural year at Rimon. The children sang and were each presented with a graduation scroll after hearing about their achievements from the teachers. It was a very special afternoon.

The conclusion of the first year felt rather special in many ways – it has been a year packed full of events, trips, themed days and festivals, with lots of friendships formed and new skills learned. I hope all the children have lots of great memories of their first year at Rimon that they will treasure in the years to come.

race will remain a firm favourite with the staff.

Well done to team Chalav for being the overall winners, and congratulations to team D'vash for being such good sports. Thank you also to all the parents who attended and joined in the races against the staff. The egg-and-spoon relay race proved more challenging with real eggs, but nonetheless the eventual draw was a good result all round.

Another highlight of the summer term was the Great Jewish Bake Off Cake Sale, organised by the Parent-Teacher Association, with cakes kindly supplied by Novellino. Lots of smiling children – and many adults – enjoyed the delicious treats.

Second intake

We are now very much looking forward to welcoming our second intake of pupils in September, as well as several new staff members, including Miss Sarah Campbell,

THE CONCLUSION OF THE FIRST YEAR FELT RATHER SPECIAL IN MANY WAYS - IT HAS BEEN A YEAR PACKED FULL OF EVENTS, TRIPS, THEMED DAYS AND FESTIVALS

Sports day

On Friday July 5, we held our first sports day, which was a roaring success. Every child made a huge effort to participate in all the races and I was really proud of their sense of team spirit as they cheered on their peers. Judging from the levels of excitement, the water race was the most popular with the children, whereas the star jumping baton

our Year One class teacher. The Reception children met Miss Campbell before the end of term and learnt all about what to expect when they start in Year One. They had lots of great questions and seemed to be very excited about the next stage of their schooling.

The new school building is rapidly developing on the former site of the Joseph Freedman



Hall, and we expect to move in in November. The children donned their hard hats and fluorescent overalls just before the end of term and were very excited to meet the staff from Kier, who explained more about the building project and showed them around the ground floor of the first phase of the build. They also met Kieran, a mascot, and enjoyed having their photo taken with him.

I'd like to take this opportunity to thank the incredible staff team at Rimon, as well as the community and governing body, whose hard work and dedication led to such a successful first year.

DR ZOE DUNN

Clockwise from left: Miss Williams with the children on Graduation day; Sports day in Child's Hill Park; at play at Rimon; visiting the site of the new building; and baking challah

BRINGING NEW LIFE TO AN OLD SPACE

After nearly a year of work on the main building, the latest phase of the redevelopment work completed in mid-July. Joel Clark talks to Michael Gore, the Judaica artist who designed and created the beautiful new Parochet and Ner Tamid

The phased redevelopment of Golders Green Synagogue over the past year has completely transformed what was a tired and dilapidated building into a modern, beautiful and fit-for-purpose community and prayer hall. Starting shortly after the Chaggim last year with the removal of the pews at the back of the hall and the levelling of the floor to create a brand new space for community functions, the latest phase of the redevelopment was completed in mid-July with new paintwork and lighting, just in time for the wedding of Abigail Manuel, which was held in the Shul on July 21.

While further funding is still needed to complete the final phase – the decoration of the high interior ceiling – the bulk of the redevelopment is now complete and gives the community a vastly improved hall, as well as much-needed ancillary facilities, including the kitchen, board room, bride's room and office.

One of the most eye-catching 'finishing touches' of the redevelopment project is the new Parochet (the curtain covering the

synagogues, and the community subsequently commissioned Michael for this important element of the redevelopment.

"Over the course of several trips and much time spent with the Golders Green Synagogue community, I can see why it affected my daughter Rebecca to such a positive degree," says Michael. "It is a warm, inviting and gracious community. I always felt welcome within the congregation and attended services several times over the course of my working on the project, starting with my first visit in December 2012. I love the space and feel of the Sanctuary itself; both grand and intimate at the same time."

Working mainly in Venice and travelling back and forth between London and his home in the US, Michael designed and created two Parochets for the main Aron, as well as a smaller one for Rimon. The three pieces are made from silk velvet, with unique design, colouring and fabrication.

"The theme of the design is a combination of the Seven Species mentioned in the Torah, combined

THE THEME OF THE PAROCHET DESIGN IS A COMBINATION OF THE 7 SPECIES MENTIONED IN THE TORAH, COMBINED WITH THE SYMBOL OF WATER, SO PREVALENT IN OUR RELIGION

Aron Kodesh) and Ner Tamid (eternal flame), both designed and created by American Judaica artist Michael Gore.

Michael came into contact with the community through his daughter, Rebecca, who was hosted by Julia and Benny Chain while living and studying in London last year. During a subsequent work trip to Chicago, Julia visited the Loop Synagogue, one of the city's most prominent and architecturally significant

with the symbol of water, so prevalent in our religion. I had to find extremely competent people to properly connect and sew the multiple pieces of fabric together to achieve the custom nature of this work on such a large scale," Michael explains.

Michael also created side panels of a special transparent fabric as Mechitz pieces for the Bimah, as well as a new set of custom Shulchan covers to match the Parochets.



Finally, he created a unique new Ner Tamid for the Aron, and again, a smaller one for Rimon.

"I envisioned an elegant, graceful shape in Venetian glass that would compliment the Bimah both in colour and scale, bringing a refined, elegant counterpoint to the Parochets and Bimah in general. I blew into the glass hundreds of spiraling bubbles, representing my concept of L'Dor Va'Dor. The bubbles in the Ner Tamid

The newly renovated interior of Golders Green Synagogue and, right, Michael Gore at work on the new Parochet



THE DEDICATION OF THE BRIDE'S ROOM

In memory of Molly Greenby z"l

It is to the bride's room that the bride is escorted by her close female relatives upon arrival at the Synagogue for her marriage. It is also the room to which the married couple are directed following the Chuppah so that they may spend the first brief period of their married life together without interruption, in performance of the mitzvah of Yichud.

It was because we knew of the deep attachment of Molly Greenby to these customs that we, her family, decided to preserve her memory in the rebuilding of the Synagogue by the recent dedication of the new Bride's Room.

Molly was born in Gibraltar and first met Basil, who was in the RAF, at the Jewish Servicemen's Club on her return from Madeira, where she had been evacuated with other members of the community. It was love at first sight and they were married in London in 1946.

Following the birth of their first child, Barbara, they were joined by Molly's widowed mother, Anita Tobelem. They provided a loving home for their children, Barbara, Barry and Valerie, who grew up experiencing both Sephardi and Ashkenazi traditions, including the culinary delights!

Her communal activities were many and included service on the Jewish Welfare Board, Norwood Orphanage, the 35 Group for Soviet Jewry and the Shul Kasher Meals Service. Molly always maintained an optimistic outlook to life and it would have given her considerable pleasure to know that the Bride's Room will contribute to the happiness of newly married couples.

Basil Greenby

GGG TODDLER SERVICE: BOARD ROOM PUT TO NOISY USE

By Jenny Sandler

Since its renovation with wooden floors and skylights, the board room on the upper level of the main building has become a multi-purpose facility in great demand, hosting weekday services, shiurim, and over the next eight weeks, it will also be home to Rimon's Year One class, as they wait to move into their new building.

But by far the noisiest use of the board room occurs on Shabbat morning, when the weekly toddler service takes place. It is testament to the growing popularity of the Shul among young families that numbers have risen exponentially this year, with 20-30 toddlers now regularly packed into the board room.

If you venture beyond the packed buggy park downstairs, you will hear parents and children cooking imaginary chicken soup, loudly singing *Hashem is Here*, lighting wooden Shabbat candles, dancing with cuddly torahs and not-so patiently waiting for a slug of grape juice and a hunk of challah.

It's a pleasure to watch everyone so happy. With child-size chairs, a wooden Shabbat set (matzah balls and potato kugel included), an Aron Kodesh filled with Torahs and new song books so everyone can follow along, it's not surprising that the toddler service has become so popular.

Programming for this age group doesn't end here – we held a very successful Seudah Shlishit in Golders Hill Park in July, and have more events in the pipeline. Being young in Golders Green Synagogue has never been so much fun!

The toddler service takes place every Shabbat and Yom Tov, 11:00 -11:30, in the board room. All are welcome. If you don't know the way, just follow Rabbi Belovski when he surreptitiously slips out during Mussaf.

JEWISH LIFE THRIVES IN ZAPAROTZHYE

Funds raised over the years for Golders Green Synagogue's twin community in the Ukraine have greatly enhanced Jewish life in the town, after centuries of repression. Mike Posen explains how our donations have made a difference

The fall of the Berlin Wall in 1989 and subsequent breakup of the Soviet Union ended decades of communist repression and allowed Jewish communities to emerge again. Of course, the initial communities were very frail and needed a great deal of support, and the United Synagogue encouraged its members to twin with communities in the former Soviet Union.

We were rather late in joining the programme, and the biggest towns such as Minsk, Kiev and Odessa had already made their links. We were left with an unknown town in the Ukraine called Zaparotzhye. It had a population of 800,000, which included about 16,000 Jews with 4,000 more in the surrounding towns.

Zaparotzhye had not had an easy history, dating back to the 17th century. Then, Cossack leader Chelmnicki, a notorious anti-Semite who had his fortress stronghold in Zaparotzhye, murdered tens of thousands of Jews in the Pale of Settlement.

first leaders in Zaparotzhye tended not to stay long, leaving for Israel at the earliest opportunity.

In February 1994, David Reuben and I visited Zaparotzhye, staying in an apartment in the centre of town. We invited people for Shabbat meals, and then went to a concert and party on Purim. But while 800 people came and had a fantastic time, there was no reading of the Megillah, which was symbolic of the lack of any kind of organised religious life in the community.

A year later, the Jewish Agency sent Rabbi Schlessinger and his family from Israel to lead the Zaparotzhye community. He was successful in persuading the local authority to hand back the main Shul to the community, and regular services began. They also obtained their first Sefer Torah, which we helped them to acquire.

Throughout this period, there was an extraordinary rate of Aliyah by young families, with some 1500 leaving each year for Israel. But at the

Mike Posen



social programme, providing their many elderly and poor members with daily meals.

Last year, the community obtained a new purpose-built Shul to replace the structurally damaged building that had been returned to the community. World Jewish Relief has also given great support to Zaparotzhye.

Over the years, funds raised by our community have been used to provide a number of necessities for Jewish life and education, including two Sifrei Torah, a new roof and kitchen for the nursery, sports equipment and a gymnasium for the children's home, and the annual Sedarim, attended by around 2000 people each year. All of us have been proud to see such a vibrant community come into being. Aliyah continues apace, but not at the cost of Jewish life in Zaparotzhye.

But the Ukraine and Zaparotzhye are not easy places to live. It is in many respects a very corrupt wider society, and those who are successful want to get out. The new Shul was donated by three members who successfully handed over the deeds for the building on the eve of their escape from the Ukraine, while the rest of their property was confiscated by the State. Those who remain are often poor and elderly, and the continuation of a successful community will continue to rely on external support.

Rabbi Ehrentau addresses the community at a seder during Chol Hamoad

ALL OF US HAVE BEEN PROUD TO SEE SUCH A VIBRANT COMMUNITY COME INTO BEING

During World War II, the Germans occupied the city, and there is a mass grave of 1,000 Jewish victims in the woods just outside the town. The site was left unmarked until 12 years ago when the local civic authorities were persuaded to create a memorial to the victims, inscribed in both Hebrew and Ukrainian.

Under the Communist regime, organised Jewish life was impossible. All four synagogues were taken over by the state, and the main synagogue was used first as a sports hall and later as a medical centre. There were neither religious services nor any Jewish education.

It was by no means easy to make contact with the newly emerging community in the early 1990s. The

same time, ever more Jews emerged, having hidden their Jewish identity for most of their lives.

After two years, Rabbi Schlessinger went back to Israel. To fill the gap, Rabbi Ehrentau, a Lubavitch Rabbi then working in Dnipropetrovsk, came to lead the Yamim Nora'im services.

Instead of following his plans to go back to Israel, Rabbi Ehrentau has stayed in Zaparotzhye for the past 15 years. He and his wife, Dinah, have transformed the community. Rabbi Ehrentau established a daily minyan, followed by breakfast, a second Jewish school, with the best academic standards in town, and a large nursery school. They have also created a Jewish children's home and have massively expanded the

MIKE POSEN

CHIEF RABBI'S ROSH HASHANAH MESSAGE

In his first Rosh Hashanah message, Chief Rabbi Ephraim Mirvis considers the meaning of the three different words used to define the synagogue

In Jewish tradition, the names we give to places and concepts invariably capture the essence of what they represent. Our central congregational location for prayer is no exception. Located at the heart of our communities, it has three well-known names: beit tefillah, beit kneset and shul.

Firstly, beit tefillah, or 'house of prayer'. This title was given by God to the Temple in Jerusalem and continues to be a most apposite term to this day. It expresses the building's core purpose of providing a place through which we connect with our Creator and experience His presence in a spiritually rewarding way. Through our synagogues facing Jerusalem, we also recognise the centrality of Israel in our lives.

Another name is beit kneset, or 'house of gathering'. In vogue since ancient times, beit kneset adds a significant dimension to the role of our synagogues. Indeed, the Greek word synagogue similarly means 'house of gathering'. The connotation is clear: our synagogues, especially in the Diaspora, are the central focal

encounters of this nature that weave the social fabric of our communities.

The colloquial name for our synagogues – shul – is taken from the German word meaning 'school'. Historically, the local school was housed within the synagogue building. In this spirit, many shuls today have a kindergarten and run a cheder for children on their premises.

The word 'shul' adds a further dimension to our communal vision. Formal and informal education, for members of all ages and all backgrounds, must be at the heart of our shared communal experiences. In seeking to guarantee the on-going vitality of our congregations, we recognise that an in-depth awareness of our rich heritage will pave the way for a meaningful and fulfilling Jewish life in the future.

It is my hope and prayer that all our community centres live up to the three names we give them, becoming outstanding houses of prayer, houses of gathering and shuls rolled into one. Providing a combined location for communal spirituality, a meeting place for



am looking forward to a close association with your community and others throughout the UK and Commonwealth. We are blessed to have such outstanding rabbis and lay leaders and, together with them, I will be seeking to further enrich community life.

Valerie and I extend to you all our very best wishes for a happy, healthy, peaceful and fulfilling New Year. I look forward to working together with you to develop and grow our local congregations and our wonderful British and Commonwealth Jewish communities for the benefit of us all and all of Am Yisrael.

Shana tova.

CHIEF RABBI EPHRAIM MIRVIS

Rabbi Mirvis is the new Chief Rabbi of the United Hebrew Congregations of the Commonwealth

IT IS MY HOPE AND PRAYER THAT ALL OUR COMMUNITY CENTRES LIVE UP TO THE THREE NAMES WE GIVE THEM

points for Jewish social and cultural interaction for individuals of all ages and groups of all types. Not only do we enjoy an encounter with God within its walls; we also engage socially with friends and acquaintances. The weekly kiddush epitomises the beit kneset, providing an opportunity for us to connect with others in a warm and welcoming atmosphere. It is

communal interaction and a home for communal learning will ensure we have vibrant and dynamic centres of Jewish activity. Building on the successes of the past, we will transform our synagogues into powerhouses of Jewish religious, social, cultural and educational activity.

I feel very privileged to have been selected to be your Chief Rabbi and I

OUR MAN IN THE LORDS

Lord Monroe Palmer of Childs Hill updates the community on recent debates in the House of Lords

Members of both Houses of Parliament have been getting a bad press recently – this is due to the actions of a minority and perhaps I can provide a more accurate view of the activities in the House of Lords.

I was appointed two-and-a-half years ago and in that time have spoken about 130 times in the Chamber. I have also been there to vote on contentious issues. As a working peer, I attend on four and sometimes five days per week, sometimes sitting until very late at night.

Once a year I dress up in red robes for the state opening of Parliament, a truly magnificent occasion. Some wives of peers, including Susette, sit in the Chamber in long evening dresses, with or without tiaras, at 11am!

I speak up for Israel and Jewish community issues at every opportunity, but this is not and cannot be my only interest in the House. I was flattered when a few months ago the deputy prime minister appointed me Liberal Democrat parliamentary co-chair for defence, which makes me co-chair of the party parliamentary committee for foreign, international development and defence matters.

In simple terms, I am the Party's backbench spokesman on defence. This has meant asking numerous

questions of the Minister, taking part in defence debates, speaking on ministerial statements, and having private early morning briefings at the Ministry of Defence.

ONCE A YEAR I DRESS UP IN RED ROBES FOR THE STATE OPENING OF PARLIAMENT, A TRULY MAGNIFICENT OCCASION

Because of my experience on Barnet Council, I also speak regularly on local government issues. In recent months, I have been part of a team taking the Audit and Accountability Bill through the House of Lords. This is

definitely work for me as I am probably the only peer who is currently chairman of a council audit committee. Important as it is, it is hardly work which will be reported outside of local government and accountancy circles.

I still retain a strong interest in housing and spoke in the recent debate on housing needs, which is a very worrying area of inequality, with a lack of affordable housing both to buy and to rent.

One of the bonuses of being in The Lords is being able to assist Liberal Democrat Friends of Israel and the Christian Friends of Israel. I was also delighted to be one of the two guest speakers at this year's Yoni Jesner awards, which aim to encourage volunteering particularly among younger members of the community, and I was impressed by the varied work they did.

Here in Barnet, I had a private meeting with the Police Borough Commander about a number of issues, including the targeting of Jewish households by burglars, which he assured me were being taken seriously.

I cannot write this article without referring to the Marriage (Same Sex Couples) Bill. Opinions get very heated both inside and outside Parliament. The Commons passed the bill with a large majority. It then came to the Lords. At the second reading, which is when speeches are made, there were 92 speakers. The majority in favour of not rejecting the bill was very substantial. At the time of writing, we are in the Committee stage when amendments are proposed and sometimes moved



after debate. I imagine that in the end the Lords will accept, perhaps with minor amendment, the view of The Commons.

I would like to reassure members of our Shul who might believe that the Bill is going to force religious bodies to conduct same-sex marriages contrary to their religious principles. No one who doesn't want to officiate or host a same-sex marriage can be compelled to do so.

Two eminent QCs gave oral evidence on this subject to the House of Commons Public Bill Committee. One said: "There is no realistic possibility whatever that any court, domestic or European, would compel a church or other religious body to conduct a same sex marriage ceremony contrary to the doctrines of that religious faith. The reason is very simple: under this bill, a same-sex couple will be able to enter into a civil marriage. Their only reason for wanting a religious ceremony would be to gain a religious benefit. All, and I mean all, case law confirms that courts will leave religious bodies to decide on the allocation of religious benefits."

My days in the Lords are varied and interesting. Hansard records all that I say and is available at www.parliament.uk.

Monroe and Susette at the state opening of Parliament

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GHOSTS IN THE PULPIT

The retirement in 1954 of Reverend Isaac Livingstone from the pulpit at Golders Green Synagogue prompted a fierce and competitive battle of succession, with several false starts and dramatic withdrawals. Maurice Samuelson recounts the details

Amid the amazing transformation of our synagogue, it is reassuring that its most beautiful physical features are largely unchanged – particularly the imposing pulpit, the oak panelled Ark, the stained glass windows and the many memorials that adorn its vestibule. The pulpit, carved from Sienna marble, has historic as well as aesthetic significance, thanks to the generations of eminent rabbis and ministers who have used it on Shabbat, festivals and other special occasions, either as regular officiants or as guest speakers.

The pulpit's first full-time occupant, Reverend Isaac Livingstone, graced it for a near biblical span of 40 years. Among his distinguished successors were Chief Rabbi Lord Sacks, Dayan Swift, Dayan Binstock, and Rabbi Dr Harvey Belovski, now into his 11th year in the community.

The most intense rivalry for the pulpit arose after the 1954 retirement of Rev. Livingstone. The eventual announcement of his succession by 40 year-old Rabbi Eugene Newman, then minister in Portsmouth, gave no hint of the arguments and controversy that led up to it. Documents I have seen

happy career as minister in Zurich. But he also developed close family ties with Dunstan Road after his son Michael Posen became – and still is – one of our most active members.

Meanwhile, Rabbi Louis Jacobs withdrew his candidacy early in the selection process as it clashed with his successful bid for the simultaneous vacancy at the New West End Synagogue. This, of course, was some time before he was forced out of the United Synagogue amid controversy over his famous book, *We Have Reason to Believe*. Rabbi Casper also withdrew abruptly, having refused to fill in the detailed application form. A wartime senior chaplain to the Jewish Brigade, decorated for his activities in North Africa, he eventually became chief rabbi of South Africa and dean of students at the Hebrew University, Jerusalem.

Both Jacobs and Casper were British-born – the former a Mancunian, the latter a Londoner. But candidates' origins did not affect the final appointment. Six applicants were of continental birth, and Rabbi Newman himself was from Czechoslovakia. More relevant were the internal politics of Golders Green



Reverend Isaac Livingstone, the first occupant of the GGS pulpit

office, Dr Joseph was rejected by the members' general meeting.

The US re-advertised the post in the Jewish Chronicle, and Rabbi Newman was subsequently nominated from the same short list. He went on to occupy the pulpit for the next 23 years until his death, aged 63, in January 1977. During his ministry the main physical change in the shul was the addition of a large central bimah, designed by his architect son, Winston Newman.

One alleged reason for the dramatic rejection of Dr Joseph was disquiet over the fact that he was a brother-in-law of Bruno Marmorstein, one of the Shul's three honorary officers. Another reason is that when serving as a wartime Jewish army chaplain, he had failed to win the confidence of his soldiers, including some influential ex-servicemen at Golders Green.

Despite his humiliating rejection, he nevertheless stayed in the ministry at Hackney and was eventually put in charge of Christian-Jewish relations in the cabinet of Chief Rabbi Jakobovits. But he never captured the pulpit in Dunstan Road where, 60 years later, eminent preachers and teachers continue to inspire and perspire.

MAURICE SAMUELSON

GENERATIONS OF EMINENT RABBIS AND MINISTERS HAVE GRACED THE GGS PULPIT

recently reveal that no fewer than 15 ministers threw their kippot into the ring to mount the Livingstone pulpit. Several aspirants, most in their late 30s or early 40s, offered a wealth of talent and experience.

They included Rabbi Dr Louis Jacobs, Rabbi Bernard Casper, Rabbi Felix Carlebach, Rabbi Dr S. Lehrman, and Rabbi Cyril Shine. Another distinguished early applicant was German-educated Rabbi Dr Jacob Posen. Then Minister of Nottingham and a Judaica lecturer at Nottingham University, he later enjoyed a long and

Synagogue, whose board of management initially offered the appointment to Rev. Dr Barnett Joseph, minister at Hackney. He was chosen from a final list of three, which also included Rabbi Newman and Rabbi Isaac Chait, then minister in Sheffield. All had given guest sermons from the pulpit.

The board's choice of Dr Joseph was immediately reported to his own synagogue and remained subject only to ratification by Golders Green's ordinary members. However, to the shock of the United Synagogue head

ARE JEWISH MUSEUMS GOOD FOR JEWS?

A safe space for Jews to visit and discover relics from their past, or an education tool for those non-Jews unaware of Jewish traditions? Sally Berkovic, chief executive of the Rothschild Foundation (Hanadiv) Europe, considers the purpose of Jewish museums

I have schlepped my children to museums across London in the ambitious hope of helping them understand other cultures because, attending Jewish schools and living in the heart of Golders Green, there was little chance they were going to meet people of other cultures or witness first-hand the customs of others in their real homes.

I have also dragged them to family events at the Jewish Museum in London to create Rosh Hashanah cards, sample Hamantaschen before Purim and build miniature Sukkot out of icecream sticks. All this to supplement their Jewish education and reinforce their identity, for that is how I understood the purpose of a Jewish museum – a place, most definitely created by the Jews, for the Jews and about the Jews. A safe Jewish space.

I visit many European cities, and in most of them you can find the requisite Jewish museum, which is a major attraction for the non-Jewish public. In Amsterdam, Paris, Budapest, Berlin, Rome, Athens, Vienna and Prague, figures suggest that the overwhelming majority of visitors are not Jewish, and further, each of these museums have

example, a Jewish museum embedded within its own local Jewish community is different to a Jewish museum that exists in a vacuum, devoid of a community, deracinated of a Jewish presence.

At the Berlin Jewish Museum, a recent exhibit, *The Whole Truth – What You've Always Wanted to Know About Jews*, confronts various questions about Judaism and being Jewish: the FAQs, the difficult questions, the funny questions, the clever questions, and the questions that really have no answer.

Apparently, one of the most asked questions is whether there are still Jews in Germany – clearly, the assumption is that there are no more left. And the truth is, until 25 years ago, there were only a handful of Jews scattered throughout the country and it would not have been an unreasonable question. But with the influx of 200,000 Jews from the Former Soviet Union since 1989, the question now belies a total ignorance of their existence and of the challenges faced by this immigrant minority.

Thanks to many organisations there are now Jewish schools in Germany, communal rabbis are in place



the ongoing dispute between past and future”.

From my experience, I believe there are three drivers for supporting Jewish museums. Firstly, as the guardians of important Judaica collections, Jewish museums have a duty to ensure that proper inventories, provenance research, adequate storage and display facilities are in place to manage and exhibit the collections.

Secondly, Jewish museums, especially those in multi-cultural Europe, have an important socio-political role to play in exploring the tensions between universalism and particularism. To what extent can other communities learn to reflect on their own experiences of immigration, acculturation and assimilation from the Jewish experience?

Finally, Jewish museums involved in their own local Jewish communities are potential avenues for identity building, particularly where the formal structures within the community are rigid, paternalistic and impervious to new ideas of educational innovation. With creative and varied use of museum space to nurture community engagement and Jewish education, museums could be the harbingers of new and creative expressions of Jewish life throughout Europe.

Jewish Museum
in Berlin
© Jüdisches
Museum Berlin

WHAT ARE JEWISH MUSEUMS FOR? ARE THEY JUST A HOLDING PLACE FOR RELICS OF THE PAST?

extensive educational programmes for non-Jewish school children. Jewish visitors, alas, tend to be tourists.

So what are Jewish museums for? Are they just a holding place for relics of the past? An aide memoire for visitors of a vibrant, complex, strange people that used to dwell amongst them?

In my role as director of a philanthropic foundation committed to Jewish culture, I have been thinking extensively about the role of Jewish museums in Europe – how, for

throughout the country supporting small scattered communities, kosher food is available, and all of this is complemented by a vibrant Israeli cultural scene in Berlin.

One museum expert, Felicitas Heimann-Jelinek, has suggested that today's Jewish museum is, or should be, “a memorial space that, through its holdings, both preserves and activates memory; an institution that educates by means of stimulating or even disconcerting its viewers, and a witness for the prosecution in

SALLY BERKOVIC

FROM FLORIDA KEYS TO CAPE COD

In April 2013, the Clark family hit the road, travelling 3400 miles up the East Coast of the US. Rachel and Joel recount some of their adventures on the road – and the many playgrounds they found not far away from it

The romantic ideal of the great American road trip conjures up a wide variety of images, but none of them would typically include the family of four attached to numerous cases, car seats and double buggy stacked on a buckling airport trolley that rocked up at Terminal 5 the day after Pesach.

Over the course of 54 days, we drove from Miami to Boston, via Disney World, Savannah, Atlanta, the beautiful Blue Ridge Mountains, Baltimore, New York and Cape Cod. With our two children, two car seats, trusty travel cot, endless sticker books, story tapes and boxes of raisins, we weren't travelling light, but we were travelling.

Fleeing our jobs and renting out our home for two precious months before the endless cycle of school terms begins, we chronicled our adventures on a blog, entitled '54 things to do before you grow up'. From meeting the Disney princesses and Winnie the Pooh to crossing the Appalachian trail

had otherwise.

A highlight was the Isabella Freedman Jewish Retreat Centre in the Connecticut Berkshires, where we spent Shavuot and the following Shabbat, during which Jewish environmental group Hazon hosted its spring food conference. Isabella Freedman is a really unique and inspiring place in the Jewish world, both physically and spiritually. It turned out to be a hugely enriching experience not just for us, but also for Annie and Jonah who enjoyed unprecedented freedom to play and explore.

Situated in beautiful surroundings, with freshwater lakes and continual birdsong in the trees, Isabella Freedman has a fully functioning permaculture farm, replete with chickens, goats and fresh produce, much of which goes straight to feed the guests in the dining room. One of



Joel and Rachel Clark

lives in the big cities to come and work the land as their ancestors did years ago.

By the end of the trip, having stayed in 13 different places along our 54-day odyssey, it was time to it was time to blog the 54th thing to do before we all (supposedly) grew up. Quite simply, we decided it was to take some time out and go on a journey.

Our journey took us to some beautiful and amazing places and we feel privileged to have had the opportunity to take the time out with our young children. Ever since we had the idea – after a perpetually wet summer in 2012 when a week's holiday in the Isle of Wight seemed to come and go all too fast – there were many reasons why it might not have happened. Not least, we sometimes shared the view of friends who thought travelling with toddlers could turn out to be a huge mistake.

But while it was unlike any kind of travel we'd ever done previously, we had a truly wonderful time and are incredibly grateful that we were able to make it happen. And that all four of us managed to return in, more or less, four pieces.

Joel, Annie, Jonah and Rachel in their road trip t-shirts at the top of Stone Mountain in Georgia

OUR JOURNEY TOOK US TO SOME BEAUTIFUL AND AMAZING PLACES AND WE FEEL PRIVILEGED TO HAVE HAD THE OPPORTUNITY TO TAKE THE TIME OUT WITH OUR YOUNG CHILDREN

or whale watching in the North Atlantic, many of the 54 things we found were as much for our own enjoyment as they were for that of Annie, then nearly four, and Jonah, 19 months.

But some of the most enjoyable parts of the trip were the quieter moments – an afternoon in the playground; a family barbecue; or jumping around in a service station car park before getting back in the car. Yes, these things could probably all have been done in Golders Green, but the trip afforded us the opportunity to take time out as a family that we might never have

the unforgettable highlights of our stay was waking early on our final morning to grab a coffee and taking it straight to the goats for a shot of fresh milk – the true cappuccino!

Isabella Freedman was also remarkable for the rich variety of people we met from all walks of Jewish life – young or old, religious, secular or somewhere in between, all seemingly benefitting from their time there in ways both very different and very much the same. From wonderfully calm and wise elderly people who find spiritual solace in the beautiful, peaceful surroundings, to young people who have given up their

JOEL CLARK

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JOE FRIEDMAN, 1941 - 2013

Brian Beckman and Rabbi Belovski pay tribute to Joe Friedman, a ‘chaver’ of Golders Green Synagogue, who passed away on May 18

Joe Friedman was for many years the friendly, welcoming face of Golders Green Synagogue, and the epitome of dedicated service to the community. Born in Budapest in 1941, he survived the war – hidden with his family in a safe house. In 1951, his family left for Israel. When they moved to the East End of London in 1961, Joe remained to complete his service with the Israeli army telecommunications corps (1959 – 1962), supporting himself by working part-time in a bakery, which he eventually took over and ran until he rejoined his family in 1963.

His subsequent career was nothing if not versatile. After a spell in the furniture trade, he founded his own leather goods business, which expanded nationwide with about a dozen retail outlets. In the 1990s he became involved in property rental and development, which occupied him for most of the rest of his life.

He met Yaffa, his future wife, at Heathrow airport in 1970 where she and some friends were temporarily stranded. With his usual good nature, he offered them a place to stay. They married two years later and moved to Dunstan Road – almost opposite the Shul – in 1975.

Joe’s proximity to the Shul, and the flexibility his business afforded him, gave him the opportunity to establish close ties with the community and to devote time to its needs. He served on its Board of Management and for a time as warden, but whether in or out of office, his efforts on behalf of the Shul were unstinting and he made a major contribution to its reputation as a warm and caring community, which eventually led to the conferment on him of the honorary title of “Chaver” in 2005.

Joe was always ready to welcome strangers and had a smile and a kind word for everyone, young and old, particularly those on the fringes of the community. He undertook innumerable acts of charity, often anonymously. A fount of good deeds,



he regularly visited the sick and attended funerals and Shivas. His and Yaffa’s home was always open: they could always be relied upon if hospitality was needed. For many years, the Shul’s Tikkun Leil Shavuot took place there.

Joe was totally committed to the daily running of the Shul and did an enormous amount to enable it to operate smoothly. He would lead services and lein, almost without notice. And he attended to the minutiae: putting out books for services, preparing the Sifrei Torah and writing out Yahrzeit notices (often hand delivering them).

If a job had to be done, Joe would do it. Many times, this would be well beyond the call of duty. His experience in property enabled him to attend to the fabric of the building: he thought nothing of clambering onto the roof to investigate some problem. On one occasion, he physically tackled a suspicious visitor on the Bimah. On another, he averted a disaster by putting out a fire caused by a defective electrical circuit.

He was a humble, generous, kind-hearted and righteous man. The large crowds at Dunstan Road before he was taken to Israel for burial, and subsequently at the funeral in Bet Shemesh, testified to the great affection in which he was held and the tremendous gap the community feels at his passing.

He died of cancer, aged 71, survived by his wife, Yaffa, and his children, Gabriel, Dana, Annette and Benjamin.

BRIAN BECKMAN

THE WARRIOR IN OUR MIDST

An extract from the hesped delivered by Rabbi Belovski at Joe Friedman’s funeral on May 19

Few rabbis or communities are privileged to have a Joe Friedman in their midst. It has been my tremendous blessing over the past 10 years, and the great good fortune of our community for many more, to have had Joe among us.

Joe was the kind of ba’al ha-bayit with unswerving communal and personal loyalty, a man who gave everything of himself with no desire for any recognition; all he wanted in return was that his beloved community should thrive and be successful.

In 2005, I took the unusual step of reviving an ancient, yet dormant, tradition – the awarding of a ‘chaver’ title, of course, to Joe. This turned him into a ‘companion’ of the community, a status he richly deserved. The decoration took Joe and Yaffa by surprise; we gathered on a Shabbat morning on some pretext and I presented him with the award. There was, of course, no other way to do this, as had he been asked in advance, he would never have accepted.

In every respect, Joe was a giber – a warrior; how remarkable that he left this world on the Shabbat on which we read the Haftorah from Shoftim 13 about the birth of the original warrior – Samson. At the time of the ‘chaver’ presentation, I described the award to Yaffa as a kind of knighthood for Joe, a knighthood for a giber, a man who might be described elsewhere as a ‘knight of faith’. Joe was a giber for his family; a giber for his Yiddishkeit, a giber for his friends, a giber for his rabbi and a giber for his community.

On the day that my family and I arrived in this community in 2003, we moved into a house in Woodstock Road. I recall that there was an old-fashioned single-legged telephone table in the hall, which I was unable to remove from the wall where I wanted to erect a bookcase. A man called Joe Friedman, whom I hardly knew, had mentioned that if I needed anything, I should give him a call, so I did. Within five minutes, he was round at the house, holding a crowbar, with which he first ripped the table from the wall and then completely demolished it. My wife reminded me that his pockets were also stuffed with sweets for our children.

A few years later, I was in the process of buying a family car, something I’d mentioned to Joe. He was absolutely insistent that he accompanied me, as he was sure that I would get ripped off if I went on my own. He test-drove the car, negotiated a good deal with the garage and for a few days, even covered a considerable shortfall.

And who could forget Joe’s appearance on Yom Kippur? On several occasions, my wife remarked that with his white tallit and kittel complementing his white hair and shining face, Joe looked like an angel. Whether leading the davening, reading Maftir Yonah or concentrating on his own tefillah, he presented a memorable and inspirational vision.

I conclude with the words of a congregant: “Please let Joe’s family know how fond all people were of him, and quite literally, how loved he was by all who met him. He was truly a most wonderful and charming man. His passing is a terrible loss to the community.”

May Joe’s memory be a blessing.

ADRIAN JACOBS, 1945 - 2013

Rabbi Belovski pays tribute to Adrian Jacobs, former financial representative and active member of the community for many years, who passed away on June 18

Adrian Jacobs was a warm, cultured and multifaceted man, a much-loved paterfamilias, as well as an important and integral part of the Dunstan Road community. I got to know Adrian, a long-standing member of the community, in the months after Vicki and I arrived in Golders Green. As he was saying kaddish for his late mother, I saw him regularly at Shul, and we got talking.

He told me about his family, his East London background (he knew the Ilford Federation Shul, of which I was formerly rabbi) and literary interests, and we shared some awful jokes. We started to invite him to our home, where he became a frequent and well-liked visitor, especially at Yom Tov. He came to us for the first Seder eight times in all; sadly, by this year he was too unwell to join us and we missed his enthusiastic, yet self-effacing, manner and his willingness to sing and dance until 3am.

As Adrian became more involved in the life of

the community, he felt motivated to study Torah. Initially, he responded to a sermon in which I encouraged people to attend a beginners’ course, but this was insufficient for him. A life-long learner, voracious reader and curious intellectual, he was keen to try something more challenging, so he joined my Monday gemara shiur and soon became a stalwart, only missing a class reluctantly and often juggling school parents’ evenings to be there.

He described the shiur as ‘the best hour of the week’ and spent time out of class to discuss the material with other members. A man of integrity and responsibility, Adrian also decided that he must contribute to the development and management of the community he loved. So despite having little background in the field, he agreed to become the financial representative of the community, a role he carried out meticulously and with great devotion during a time of transition in the community.

When he stepped down from this position,

the community conferred on him the honour of Chatan Torah; many of us recall his informative and witty speech about the life of Rashi. And instead of basking in the glory of survival, Adrian volunteered for an even less popular post – chasing up fee-defaulters. He was remarkably successful at this thankless task and the Shul’s improved financial position can, at least in part, be attributed to his prodigious efforts. He often joked that he was the only man next to whom no one would sit in Shul!

Adrian Jacobs was a model congregant, a good listener and a dear friend to me and my family. He is deeply missed by Adrienne, Robyn, Pascal and Pernina, of whom he spoke very often, and also by our entire community, within which he counted many friends. He was a man within whom multiple worlds collided, a model of personal growth and responsibility – a real ‘Heimische Mensch’.

RABBI DR HARVEY BELOVSKI

Thank You Golders Green Synagogue for supporting



food rescue for Israel’s needy this Rosh HaShanah



Planning a trip to Israel for Succot? Join Leket Israel’s Open Family Picking Day! Chol HaMoed, September 22nd. For details danelle@leket.org

www.leket.org

ALDO HABIB, 1929-2013

Eveleen Habib looks back on her 49 years with Aldo Habib z"l, who passed away during Pesach

Aldo became an honorary Ashkenazi by marrying me and by joining Golders Green Synagogue 28 years ago when we moved to the area. He was warmly welcomed into what he called his new 'club'. The community has always shown great warmth and kindness to both of us, which I have so appreciated over the past few months since Aldo sadly passed away.

Not all of you knew him – it was some time since he came to Shul, due to ill health. He was a modest, unassuming man of whom people had only good words to say and, in the same way, he always spoke well of others.

Aldo was born in Tripoli, Libya, in 1929, into a family that had a large and successful business dealing in everything from scrap metal to animal hair for industrial brushes. His father was a lay Judge and a highly respected leader of the Jewish community, which was not always easy, especially after the creation of the State of Israel. He hosted the shlichim who came from Israel in his home and there are photos of Aldo's

was trained with the Dunlop Rubber Company at Fort Dunlop in Birmingham. He then moved to London and bought a property in Holland Park, joined the local Sephardi synagogue, and started a small business.

Following the death of his father in 1962, he had to return to Libya to run the family businesses, together with his cousin who wanted to remain in Libya. On one of his visits to London, we met through mutual friends and within a year I had gone to Libya to meet his family, we were engaged and married. This was quite overwhelming for an unsophisticated 19-year old girl from Edgware. Aldo explained that we would have to live there for a couple of years until he could liquidate as much of his business as possible and eventually settle permanently in London.

By 1967, we had twins, aged two, the Six Day War began and Jews all over the Arab world were in great danger. Despite me thinking we were safe as I was British, I learnt very

ALDO NEVER COMPLAINED. HE WAS ALWAYS GRATEFUL TO LIVE IN A SAFE COUNTRY WHERE HE WAS WELCOME

father stamping passports for Libyan Jews to go to Israel in 1948, both in books on Libyan Jewry, and in Beit Hatfutsot in Tel Aviv.

It was mainly the poorer members of the community who left for Israel, and they went on to make a valuable contribution to their new country. Aldo often said to his father that they should also leave as the days of the Jews were numbered. He spoke to me of the Arab who kicked his donkey, and also recounted horrifying tales of uprisings and attacks on Jews. We can only begin to understand how difficult it was for wealthy Jews with large businesses, and people depending on them for work, to leave this behind.

In 1954, Aldo came to England and

quickly that no one was safe. I watched from the shutters of our home as thousands of Arabs rioted, burning cars and screaming that the Israelis were coming to bomb them. It was really frightening.

After being restricted to our home for 17 days, I left with our children and was helped by the British Consul, while Aldo went into hiding with the rest of his family. Luckily Aldo's family were able to leave shortly after, with nothing except a suitcase. The officials at the airport, who knew him and had always given him great respect as he entered and left the country, lowered their eyes in shame as this highly respected family left the country of their birth; a country to



Eveleen Habib

Aldo and Eveleen, with their younger daughter, Jude

which they had given a great deal.

Aldo went back for a few days in 1971 to help his mother empty her home and send her possessions to Italy where she settled, but they were never compensated for any of their property or assets.

Aldo never complained. He was always grateful to live in a safe country where he was welcome and this was evidenced shortly after 1967 when the Immigration Department of the time approached him to say he should take out British Nationality, as he was not likely to go back to Libya. He never complained about what he lost and was always grateful to be alive, well, happy and with a home and family.

We had 49 happy years together and it was only at the age of 80 that he began to have kidney problems and eventually went on dialysis. He was a wonderful patient, grateful for the fact that he could have life-giving treatment. He always told me that the treatment was not uncomfortable and he coped with all the changes it entailed. Gradually however, other problems showed up and it was evident that he was no longer benefiting. Very sadly he became frailer and passed away peacefully at home, with his family around him, during Pesach. All the family miss him a great deal and we know that his memory will be a blessing.

EVELEEN HABIB



Shaare Zedek uk
for Jerusalem's hospital with a heart



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This year our particular focus is on the youngest and most fragile – tiny premature and high risk babies some weighing as little as a pack of sugar, just 500g (c1lb).

The combination of Shaare Zedek's cutting edge medical skill with the very latest in technology means that not only do these fragile babies survive but they go on to lead healthy and fulfilled lives.

Our special UK project is to purchase vital state-of-the-art incubators for Shaare Zedek's new Neonatal Intensive Care Unit, the largest and most up-to-date in all of Israel. With no government funding for equipment or development your support is essential to purchase this crucial equipment that will give these delicate new babies the very best chance of life.

**For more information,
to make a donation or to
discuss leaving a legacy:**

phone **020 8201 8933**

visit **shaarezedek.org.uk**

email **tina@shaarezedek.org**

Shaare Zedek UK is a registered charity with the registration number 1143272.

UPDATE FROM SHAAARE ZEDEK

Shaare Zedek Medical Centre is Jerusalem's busiest hospital, treating more than 300,000 people a year with the same unparalleled levels of care, compassion and medical excellence regardless of race, religion or financial means. Nowhere is this more true than in Shaare Zedek's maternity unit, which is the busiest in the Western world, with some 21,000 births expected this year.

Although the majority of these births bring undiluted joy, around 1,000 babies each year are either premature or at-risk for other reasons – tiny, fragile new lives, where the birth is greeted with a rush to the Neonatal Intensive Care Unit.

Shaare Zedek UK's special project for the coming year is to purchase vital "Giraffe" incubators that are designed to give these babies the very best chance of survival. The following story is just one of the many families whose fear and worry has been turned into relief and happiness by Shaare Zedek.

"Born at only 27 weeks, Yaffa came into

the world with numerous complex medical problems. In addition to her particularly low birth weight of only 850g, her lungs were severely underdeveloped. It would be many weeks, if not months, before she would be able to breathe without assistance and all her nutrition needed to be provided intravenously into her tiny veins. Due to her delicate condition, she was at particularly high risk of infection and was placed immediately after birth within the protective confines of the Giraffe incubator.

The early days and weeks were particularly worrying as the doctors fought continually to stabilise the baby's condition. But by the time Yaffa reached the point where she would have been at 30 weeks of gestation, her condition began slowly to improve and she started gaining weight more rapidly. Eventually, to the sheer delight of her parents and the medical staff, she was weaned off the respirator and soon after, developed the necessary reflexes to eat on her own. At 35 weeks, she had reached 2.3 kg in weight – still small but a dramatic

improvement. She was then prepared for discharge from the hospital and with careful monitoring and ongoing checkups, her development has continued to progress. Thanks to the fantastic care she received, she is now set to have a largely active and hopefully health-filled life."

Shaare Zedek does not receive any government funding for Giraffe incubators or for any other equipment, which is needed now more than ever as the hospital will soon open its brand new Neonatal Intensive Care Unit (NICU). This new unit will be the largest and most up-to-date NICU in the whole of Israel, capable of providing the very best care for up to 70 of these most vulnerable babies at any one time. The success of such care is even more dependent than many other areas of medicine on the latest technology and the hospital is reliant on support from around the world to purchase this vital equipment.

For more information about Shaare Zedek, please call 020 8201 8933, or email tina@shaarezedek.org.uk

"HELP, I'VE BEEN MADE REDUNDANT ..."

Friday, October 26, 2012 started out like any other day for Steven Davies*. Until his boss called him into his office, told him he was being made redundant and would he please clear his desk and leave straight away. Steven was a senior compliance officer with a leading financial services company, with a wife and two children under six.

Three months down the line and in the depths of despair, a friend suggested he contact Resource, a charity that provides free professional advice, support and training for Jewish people seeking employment. Although he was a bit embarrassed and wasn't sure how they could help him, Steven made the call.

At Resource, Steven was assigned his own dedicated adviser and together, at their initial one-to-one session, they agreed a plan of action to meet his specific needs. He attended a two-day introductory seminar, which covered practical tips on coping with unemployment, preparing an effective CV, interview skills, networking skills and a whole lot more.

Steven said he really needed his CV to stand out and found all the advice from Resource invaluable in helping him achieve a higher 'strike rate' of interviews. Resource's networking team also sprang into action. They were able to set Steven up to meet networked contacts at four companies. As a result, Steven is now successfully settled into a well-paid position, with excellent prospects, at a leading investment company.

"It was a really difficult time for me and my family and I had begun to fear for the future," he says. "But the expertise and support I received from Resource proved invaluable. It's an excellent service within the community and we are fortunate to have it."

If you would like further information about Resource, please call 020 8346 4000 or visit www.resourcecentre.org.

*Client's identity has been changed to protect his anonymity.

RESOURCE
The Jewish employment advice centre

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RETHINK REINSPIRE RECREATE RESTART

SHANA TOVA U'METUKA

Rosh Hashanah greetings from the members of Golders Green Synagogue

Anonymous: Our warmest wishes to those members of our community who have lost dear ones in the past year. May the New Year bring you strength and comfort

BOWMAN: SIMON AND PENINA WISH ALL THEIR FAMILY AND FRIENDS A HAPPY AND SWEET NEW YEAR

Chain: Looking forward to a productive, innovative and above all happy and healthy New Year in our wonderful community. Julia and Benny and family

CLARK: JOEL, RACHEL, ANNIE AND JONAH WISH EVERYONE A HAPPY, HEALTHY AND SWEET NEW YEAR

Davies: Shana Tova and best wishes for 5774 – Jonathan Davies

Fishburn: 'May you be inscribed into an antiquarian book'. Shana Tova from Jonathan @ www.fishburnbooks.com. Call 07813 803 889 for advice on clearing out your grandmother's attic

Franks: Wishing everyone a happy and sweet New Year, and the community all the best for the future! Julia, Julian, Ella, Isaac, Gabriel and Michael

FREIBERGER: SHANA TOVA U'METUKA FROM EVE, PHIL, AVI AND BEN, YOSHI, ALON AND TAMAR

Freiberger: Gillian, Malcolm, Josh, Tash, Eitan, Sam, Danielle and Jessica wish everyone a Happy and Healthy New Year

FREIBERGER: WISHING ALL OUR FAMILY AND FRIENDS A VERY GOOD YOM TOV. SUSAN, BRIAN, ANDREW, ANNA AND LEE

Ginsburg: Rob, Dina, Avi, Elisheva and Aaron wish the whole community a happy, healthy and successful year. Shana Tova

Glatman: Sydney and Ruth wish everybody a happy and healthy New Year. We look forward to attending the services in our newly refurbished Shul, which we hope will be an enjoyable and spiritual experience

Goodman: Wishing everybody at Dunstan Road Shana Tova – a year blessed with good health, happiness and all things good. Lots of love, Sara, Philip, Avi, Yoram and Shevi

HOCHHAUSER: WISHING EVERYONE SHANA TOVA. WITH BEST WISHES FROM JO, DANIEL, DINA, DAVID AND RACHEL HOCHHAUSER

Kaufman: Corinne, Jeremy, Hannah and Emma would like to wish the community Shana Tova and well over the fast. Also, we would like to remind Sam that we haven't forgotten him...again!

Kelly: Shana tova to all at St Dunstan's, from Natalie, Johnny, Shevi, Shimon and Michal

LEWIS: CHAG SAMEACH, VIVIENNE AND JEFFERY LEWIS

Malinsky: When we look into our hearts as the New Year starts, may we discover a new sense of possibility, a new belief in the gifts we have to share, and a renewed commitment to our faith and our dreams. Ketiva hatima Tova, Meir and Yaron

Manuel: The Manuel family send best wishes for a Shana Tova veMetuka to Rabbi and Vicki Belovski and all of the Dunstan Road community

Morland: Wishing a peaceful and prosperous New Year to everyone at Golders Green Synagogue from Claire, Paul, Sonia, Juliet and Adam

PALMER: SUSETTE AND MONROE PALMER AND FAMILY WISH EVERYONE A HEALTHY, HAPPY AND PROSPEROUS NEW YEAR

Paul: Rachel and Geoffrey wish the whole Dunstan Road family a year of health, happiness and the achievement of all their goals. Special greetings to our indefatigable rabbi and his family, and the honorary officers, who have taken us into a new era in the congregation's history

Samuelson: New Year greetings to the "New" Golders Green Shul, from Shirley and Maurice

SANDLER: JENNY, JONATHAN AND THEO WISH EVERYONE A HAPPY, HEALTHY AND SWEET NEW YEAR

Shaw: Shana Tova U'Metuka. Wishing a good and sweet year, from family Shaw

Vaughan: Shana Tova - wishing you a happy, and sweet year. Samantha, David, Jemima and Nathaniel

WOOLICH: WISHING ALL THE COMMUNITY A VERY HAPPY AND HEALTHY NEW YEAR FROM SARA, ANTHONY, REBECCA AND HELENA

Zinkin: The Zinkin family wish the whole Golders Green community Shana Tova and well over the fast

Can Josh celebrate your simcha too?

Are you planning a special anniversary celebration?
Or are you approaching a significant birthday?

Josh is one of the many family members we have been able to support since his mother was diagnosed with cancer.

If you are arranging a simcha of any kind, you can help Josh and others to cope with the effects of cancer, by asking your guests to donate to Chai.

Add a worthwhile and meaningful touch to your celebration with the gift of care and support.

To find out more about making your occasion a Chai occasion, please contact Chai on 020 8202 2211.

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142-146 Great North Way,
London NW4 1EH
Tel: 020 8202 2211
info@chaicancer.org

Identity has been changed to protect confidentiality

Chai Lifetime Cancer Care Registered Charity No. 1078156



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together we can cope

ANNOUNCEMENTS

MAZEL TOV TO...

- Ed and Alisa Fleischmann on the birth of a son, Elijah
- Inger and Trevor Fenner, on the birth of a grand-daughter, Eden Mollie, daughter to Atara and Elli
- Jason and Deborah Ibrahim (nee Sopol), on the birth of a daughter, Ashira Chana
- Peretz and Tamar Tabor (nee Citron), on the birth of a daughter, Odelia
- Victoria Gilbert and Dov Staszewski, on their marriage
- Naphtali Torrance and Lisa Ellenbogen, on their marriage
- Abigail Manuel and Chaim Burman, on their marriage
- Benjamin Waidhofer and Louise Beecham, on their marriage
- Sammy Epstein and Nadine Fulda, on their marriage
- Jenny Mays and Uriel Roodyn, on their marriage
- Alisa Franklin and Liev Garcia, on their marriage
- Marganit Rauch and Ephraim Weinberg, on their marriage
- Emma Kaufman, on her Bat Mitzvah
- Monty Brahams, on his 90th Birthday
- Rabbi Dr Norman Solomon, on his 80th Birthday

DEATHS

Sending condolences to all those who have lost a family member

- Cecile Bader
- Miriam Benjamin
- Anita Brahams
- David Clayton
- Joe Friedman
- Aldo Habib
- Adrian Jacobs
- Alfred Malawer
- Yetta Nelson
- Leonard Sinclair
- Pauline Sumeray
- Joyce Werman
- Donald Winstock
- Hessel Nakkar, father of Vivienne Waidhofer
- Anthony Daniels, son of Anita Daniels

WELCOME TO NEW MEMBERS

- Simon and Sharonne Durkin
- Robert and Harriet Hirschfield
- Jonathan Hornig
- Gilad and Deborah Pais
- Colin and Linda Myer
- Adam and Romy Gordon
- Max and Julia Wolman
- Paul Bass
- Avram and Ann Shapir
- Nigel and Ester Nelkon
- Abraham Zwirek
- Fleur Ruda and Richard Laming
- Adam Rattner
- Yaron Lever
- Ruth Hajioff
- Rita Gelipter
- Solomon and Yael Benady
- Haim and Lisa Nuriel
- Maurice and Felicia Asoyag
- Dan and Sarah Berelowitz

MAZEL TOV TO THIS YEAR'S CHATANIM

- Chatan Torah Rabbi Harvey Belovski
- Chatan Bereishit Julian Goodkin
- Eshet Chayil Rachel Clark
- Junior Chatan Louis Myers
- Junior Eshet Chayil Helena Woolich

Golders Green Synagogue

41 Dunstan Road, London
NW11 8AE

Tel: 0208 455 2460

office@ggshul.org.uk

Rabbi Dr Harvey Belovski

0208 458 8824

rabbi@ggshul.org.uk

DATES FOR YOUR DIARY



RABBI HARVEY, VICKI BELOVSKI & CHILDREN
are delighted to invite you to a **Sukkot** party


שמחת בית השואבה
on Monday evening 23rd September 2013,
41 The Ridgeway, NW11 8QP.

Drop in between **8.00 & 10.30 pm.**
Light supper served throughout.
Live music all evening.

All welcome – please bring your kids and friends.
Not essential, but it would be helpful if you could let us know if you are planning to come.

020 8458 8824 / rebbetzin@ggshul.org.uk

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SYNOGOGUE



YOU ARE INVITED TO A CELEBRATORY TEA...

5.30pm on Shemini Atzeret,
Thursday 26th September, Joseph Freedman Hall

In honour of:
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and
The Chatan Bereishit
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Junior Eshet Chayil

Rabbi Harvey Belovski
Julian Goodkin
Rachel Clark
Louis Myers
Helena Woolich

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Shana Tova and best wishes

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