

Tekiah!

The Magazine of South London Synagogue

September 20th 2019


New Year Edition 2019/5780



Contents

Geoffrey Harris, Chair SSL	2
Announce/Notices	3
US 150 not out	4
Jane Harris	6
Reverend Stewart Myers	7
Michael Glicksman	7
Board of Deputies	8
President of US	9
Chief Rabbi	10
Gail Pearce on Jews Money, Myth	12
Wine in Israel	14
Who is a Carer?	15
In memory of Sidney Nathan	16
Rabbi Philip Ginsbury	20
The Weekday Minyan: a history	22
Tony Jaffé: Obituary	26
New Year Greetings	27
Services for the High Festivals	Back

The 2019 Rosh Hashanah Message from our Chair, Geoffrey Harris.



Dear Congregant.

I **viewed** previous Rosh Hashanah messages, the recurring theme was very familiar. This year, let the traditional themes and Shofar help us reflect on our shortcomings, but more importantly help us focus on resolutions for the year ahead. In Shul, let us share the stability and peace, away from the chaos of climate change and the many issues producing uncertainty on the world stage.

During the year several members, who I refer to as the backbone of our community, will leave before the Yom Tovim. In particular Michael Glicksman, our warden, who is moving to Stanmore. He has followed the example of his family and worked tirelessly for the community. Michael's involvement every Friday evening, Shabbat and Festival has placed him in a league of his own. He has represented South London AJEX carrying the standard on parade at the Cenotaph, has been involved with the CST and security and arranged supplies for the kidushim, all done with a sincere commitment to our community. I am sure you would wish to join me in thanking him for his dedication and wish him well for the future. We will miss his special sense of humour.

Allow me, whilst on the subject of Honorary Officers, to thank Lynne Kuzuk, our Financial Representative, for efficiently handling our accounts and sorting all the administrative problems. Her patience is often tried, especially by me!

This year we have a new editorial team. I am grateful to them for undertaking production of this magazine which is read and shared both near and far. I am grateful to Reverend Myers and Lorraine for keeping our communal family together, welcoming visitors and being an integral part of our community. Security remains a priority. We maintain contact with the CST, our security company and the local police who patrol daily. This year we will again conduct an emergency evacuation to ensure that regular worshipers are acquainted with procedures.

In May, at the AGM, Jeffery Galvan, who keeps us compliant on building and safety issues, was elected as a Warden. I am grateful that he agreed to return; we also welcome Tony Goldman to the Management Council (previously known as The Board of Management), he too knows a great deal about our community and Jewish ritual. Also at the AGM Brian Mantell retired having managed our security over many years; we thank him for his meticulous involvement.

Anti-Semitism continues to be an open sore. The former Chief Rabbi, Lord Sacks, in a recent speech in the House of Lords, stated that there are anti-Semites who don't even think of themselves as anti-Semites. Fortunately our collective voice has been heard. Today, news bulletins openly discuss attitudes of politicians to minorities.

On your behalf I wish our Emeritus Rabbi Philip Ginsbury, who continues his fortnightly Shiur, Rabbi & Susan Lester, Rabbi Grunewald & Shevi and their families a very happy New Year.

Please visit our website professionally maintained and regularly refreshed by Gail Pearce, any comments or contributions would be appreciated. I am grateful to Rabbi Lester for his weekly posting from Israel, and to all those who have supported the Thursday minyan.

Your Honorary Officers need volunteers to help with the many different tasks; if we ask, please step forward; there are others in the community who need our help. Let us pray that peace may be restored to our world. On behalf of my colleagues, I wish you all a very happy and healthy New Year.

L'shanah tovah tikatevu.
Geoffrey Harris
Chairman

Announcements and Notices

In Memorium

The following members
have died in the past year:

Rachel Garfield	Aubrey Green
Irving Tyndall	Philip Rose
Sandra Cowan	Jonathan Berk
Sidney Nathan	Sheila Sommers
Estelle Spencer	Tony Jaffe

Times of Services

Thursday Mornings	7.40 am
Rosh Chodesh	7.30 am
Shabbat and Yom Tov:	9.30 am

Mincha in Winter after Shabbat Kiddush
Kabbalat Shabat services Friday evening
Contact Office for the time

The Minyan is a vital part of our Services.
Please help support it whenever you can

Consecration of Memorial Stones in the coming months:

2019			
Rachel Garfield	Sept 1 st	12.30pm	Bushey
Irving Tyndall	Sept 1 st	2.30pm	W.Abbey
Estella Spencer	Sept 1 st	4.30pm	Bushey
2020			
Sidney Nathan	Jan 19 th	12.00pm	Bushey
Aubrey Green	Jan 19 th	12.30pm	Bushey

Security Notices

Please ensure that our building's entry doors are kept locked or at least on the latch.

Please be ready to state your name to the security officers at the gate who will have with them lists of members' names.

On leaving or entering the Synagogue please do not congregate in the area in front of the building

Please report any suspicious behaviour to an Honorary Officer, and any overt aggression by calling 999.

It is advisable not to wear a kippa outside the synagogue for the time being.

Make sure you keep getting your Yahrzeit Notices

United Synagogue will be helping us notify congregants of Yahrzeit dates. But their system needs the English date and time of death. Included with this Tekiah! is a form to tell the Shul Office of those to be mentioned in the Yiskor Service on Yom Kippur. To make sure you receive Yahrzeit notices please fill this in and include the English date and time of death and we will forward this to the United Synagogue

Contact Details

Synagogue Office: 020 8677 0234

Email: office@southlondonsynagogue.org.uk

Web: <http://www.southlondonsynagogue.org.uk>

Email the Office to get our weekly information emails on weekly Sedra, future events, news of the community

This edition of the magazine has been produced by Gail Pearce and Tony Goldman assisted by Geoffrey Harris and David Lass
The views expressed in the articles are those of the author, and not necessarily of the publication

Chatanim for 2019-2020:

Jeffrey Galvan (Torah)
and Stephen Rothman (Bereishit)

150 not out

The US was formed in 1870 by an Act of Parliament. Three major Ashkenazi synagogues in the City of London (The Great, The Hambro', and The New), and two branch synagogues (the Central and Bayswater) united. The Jewish United Synagogues Act of 1870 was the result. The US is still the only Jewish religious body established by an act of secular legislature.

The organisation grew rapidly, expanding to the suburbs as communities moved. The appointment of Rabbi J H Hertz as Chief Rabbi in 1913, and the outbreak of the First World War, produced both support and opposition for the emerging Zionist movement. Chaplaincy for the Armed Forces largely came from the Ministers of the United Synagogue.

The development of suburbia led to the growth of important communities, and membership of the US was perceived as a step in the acculturation of those whose

parents and grandparents had been part of the great immigration from Russia.

The Second World War saw evacuation from London and produced small wartime communities. Many ministers served as chaplains, and their place was taken temporarily by those who had escaped from Europe.

In rapid post-war expansion 40 new congregations joined the United Synagogue in the 25 years from 1945.

In rapid post-war expansion 40 new congregations joined the United Synagogue in the 25 years

When J H Hertz died in 1946 he was succeeded by Rabbi Israel Brodie, only the second Chief Rabbi to have been born in England. Educated at Oxford, he acted as a chaplain in both World Wars, He was succeeded in due course by Rabbi Immanuel Jakobovits and then Rabbi Jonathan Sacks, who have raised the status of the Chief Rabbinate within British society and have made it into one of the Great Offices of State.

Today the United Synagogue remains one of the most influential religious bodies. Its structure has enabled new congregations to grow and old congregations to downsize



gently with their assets used to support other communities.

The Chief Rabbinate, today headed by Chief Rabbi Ephraim Mirvis, developed from the rabbinate of the Great Synagogue has proved a unifying force, restraining internal argument and break up. The London Beth Din and its attendant Kashrut division has an international reach.

The Burial Society has established standards of dignity and care at the most vulnerable stage of life. The Singer's Prayer book (today in its most recent green-coloured edition) settled customs of prayer and the dignity of tefillot (services). Improvements in the status and conditions of the Rabbinate have spread to other Jewish communities that look to the US for a lead in so many different fields.

As the United Synagogue celebrates its 150th anniversary in 2020, we have so much to be proud of: vibrant communities led by dynamic Rabbinic teams and lay leaders, Tribe and Young US providing high quality young people's programmes, support for our Jewish schools, high quality educational publications and hundreds of volunteers supporting vulnerable members and beyond. It is the people both behind the scenes and in the public eye, who have created a vigorous and innovative force raising the standards of Judaism for its members and for the whole community to help ensure that the US continues to be at the forefront of British Jewish Life.

Kol Hakavod!



Jane Harris's View of the Jewish world

First I thought of writing about what has become an obsession with Jewish people - the apparent ever growing threat of antisemitism. Then I changed my mind. I will write about Brexit and what it will mean for Jewish people. It does seem that as a new government takes shape all thought of a negotiated deal seems lost.

UK Israel Trade Deal Israel was one of the first countries to sign the trade and partnership agreement with the UK. This could mean cheaper flights to and from Israel. It might mean cheaper goods from Israel. This is the limit of good news.

Sanctions against Terrorist Organisations before Brexit A number of terrorist organisations, such as *al Aqsa Martyrs' Brigade*, the *Popular Front for the Liberation of Palestine* and the political wing of *Hamas* were all covered by the EU sanctions. Our own government has responded by adding a law, The Counter Terrorism and Border Security Act 2019. Whilst the new law does not list all the organisations, the Board of Deputies have received assurances with the relevant department that our concerns will be taken into account

Kosher Meat All the present legislation remains with the EU. Our colleagues at Shechita UK oversee this type of issue. The UK would no longer be under the aegis of the EU. However most of our supervision takes place within the UK and won't be affected. Whereas anything that comes in from abroad would incur a small levy.

Workforce supply Many of the security guards and care workers that the Jewish Community employs are EU migrants. While those who are already in the UK can

apply for settled status. It might not be easy to attract new helpers, especially when numbers may be restricted.

Populism When we are faced with political chaos the true answer is to watch this space. Ethnic minorities become much more vulnerable.

General economic outlook Economists are divided about the outward look for the real economy and what it will look like. There is bound to be some economic disruption and stockpiling by some people. Charities are likely to feel the pinch; it will be our duty if we are able to pick up the shortfall. Many institutions will feel the fall of the economy. This year we can all do something about it. We can pay the Board's Levy - it's cheap at the price to know there is an organisation at your side when problems occur.

My recipe this year is that of Aunt Bessie's Honey cake. Aunt Bessie, a friend of my mothers'. Made aliyah.

Aunt Bessie's Honey Cake

1. **IL self- raising flour**
2. **Half pound of clear honey**
3. **1 tablespoon of golden syrup**
4. **8 ozs of sugar**
5. **1 egg**
6. **Half a tumbler of oil**
7. **A tumbler of warm water with one teaspoon of baking powder in.**
8. **1 teaspoon of the following mixed spice, ginger, and cinnamon.**
9. **Put mixture in a prepared tin and cook for 2 hours.**

It only remains for me to wish everybody a Happy New Year.

Reverend Myers New Year Message



Rosh Hashanah, Yom Kippur and Sukkot are not far away. These special days in the Hebrew month of Tishri have their own way of being marked by Jewish people all over the world. Many hours are spent in Shul, praying from the Machzor, listening to the Rabbi and Chazan, perhaps longing for a bite of a bagel or a refreshing sip of water.

Rabbi Eliyahu ben Shlomo Zalman (1720-1797) otherwise known as the Vilna Gaon was a Talmudist, Kabbalist and a foremost leader in non-Chassidic Jewry, still influential to this very day. The Gaon was once asked what he considered to be the most difficult mitzvah to keep. He replied that he had examined all the mitzvot in the Torah and in his opinion the most difficult was rejoicing during Sukkot. The Torah, when talking about Sukkot, says the following "You shall rejoice in your festival (Deuteronomy 16 : 14) and later on it says " You shall indeed rejoice" (16:15).

Rabbi Adin Steinsaltz, a contemporary Israeli Torah Scholar, comments that the first quotation is hinting that when showing hospitality to others there should be sufficient food on the table to feed them. Commenting on the word "indeed", Rabbi Steinsaltz remarks that the Torah is saying that our lives should be free of trouble and worry.

The High Holy Days are for us, the time to be serious and thoughtful and reflect on what we have done spiritually for ourselves and others, be they family, friends or community. Sukkot gives us a chance to be hospitable in the temporary premises that we build in our back yard. A Sukkah can be an inspirational location where we can

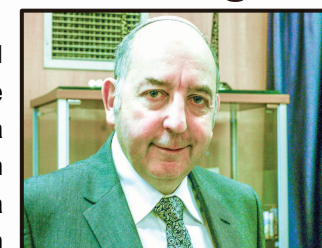
have an experience of stepping back in time and re-enacting life as an Israelite in the Desert.

Lorraine and I are therefore inviting you, our dear congregants and friends, to pay a visit to the Shul Sukkah and enjoy some refreshments with us. This "Sukkah party" will take place on Thursday 17th October from 11.00am—1.00pm. We look forward to meeting and greeting you there.

Wishing you and yours a happy and healthy year and may G-d grant us all his abundant blessings

Michael Is Leaving Us

As many of you now know, I have decided to move to a new home in Stanmore. It was a bitter sweet decision



to leave as this shul has always played an important part of my life. From childhood at Brixton Cheder, to my Barmitzvah and up to my present role as Shul Warden, which I never envisaged

My fondest memories of shul life will always remain with me. My dear mother, Stella, was ever present helping out with the Ladies' Guild, the Thursday club, or more often than not working in the kitchen. My own activities in helping with AJEX, working on shul committees, and livening up shul celebrations such as at Purim or Simchat Torah, helping to transport members or food parcels and helping with Synagogue's social activities.

I will always treasure my experiences of working with Geoffrey Harris, the Honorary Offices and Boards of Management, of listening to the wisdom of Rabbi Ginsbury and all his successors including our current Minister, Reverend Myers and of course our dear community. I have greatly enjoyed the past four years as a Warden of our Synagogue, and I will always remember the people who year in, year out support our services. My heart will always remain in South London as a proud and loyal member of our shul.. I look forward to writing more about my experiences of my shul life in South London in an article next Pesach. Wishing you a Happy and Healthy New Year.



Message from the President of the Board of Deputies

Marie van der Zyl

Last year, my Rosh Hashanah message told of the way the Jewish community came together to proclaim in a

loud and firm voice, “Enough is Enough” on antisemitism in the Labour Party. Since then, the antisemitism crisis has not gone away. However, our campaign against those who pursue this most ancient form of racism has had great successes, notably the suspension of serial offenders including Chris Williamson and Peter Willsman and the expulsion of Jackie Walker. There is understandable anxiety in our community about the way racists within Labour have been emboldened to express their disgraceful views by the indifference, and at times the collusion, of the party’s leadership. However, as I have been saying since I assumed the presidency of this great organisation in 2018, there is another story to be told.

This is the story of a longstanding community that has lived peacefully in the UK for centuries; a community which, since we were allowed back into this country by Oliver Cromwell, has had the freedom to practise our religion and live a truly Jewish life within a respectful society. In return, our community has contributed great things, in the arts, in society, in business and in politics and science. We have produced major figures from Abba Eban to Amy Winehouse, from Isaiah Berlin to Mark Ronson. With the prevailing conditions of freedom and respect our community has flourished over the past centuries, and despite worries over the revival of mainstream antisemitism, most of us lead happy Jewish lives.

However, there is a reason that the Board of Deputies has existed since 1760; that is to protect those hard-won freedoms and to ensure that the Jewish community in all its forms and denominations, continues to flourish. At the Board of Deputies, we are in constant campaign mode, challenging Labour antisemitism through advocacy in the media, and to those in Labour and outside who support us and can make a difference.

Of course, Labour’s antisemitism problem is not the

only problem with which we are grappling. Brexit is an issue of enormous national significance, and it will impact on British Jews. We have been working with the Government to ensure that Jewish interests are safeguarded in all circumstances.

The Board of Deputies played a prominent role in campaigning for the terrorist group Hizballah to be banned in its entirety. The Government listened and responded last autumn by ending the artificial distinction between Hizballah’s political and military wings. We continue to confront and challenge divisive and unhelpful boycotts of Israel. Through our Invest in Peace projects, where we bring Israelis and Palestinians to speak to interfaith audiences, we show that there are better ways to address and resolve differences over the conflict.

We made a significant intervention into the Government’s legislation on organ donation. As we moved from an opt-in to an opt-out system, we acted to ensure that Jews of all denominations were protected. We also obtained compromises from the Department for Education on relationships and sex education that will allow all parts of our community to teach according to their ethos.

We work to educate non-Jewish children and adults throughout the UK on the Jewish way of life. One way we do this is through our mobile exhibition, the Jewish Living Experience which is visited by thousands of children and adults. We ensure high standard of religious education in schools through our Pikuach inspection service – ‘the Jewish Ofsted’ which is accredited by the Department for Education.

Through Milah UK, for which the Board of Deputies provides the secretariat, we campaign for the right of every Jewish boy to be circumcised according to Jewish law. Our contribution to UK Jewish life is crucial. We will continue to represent you in the coming year to ensure we continue to live freely and safely as Jews as we have done here for centuries.

Marie van der Zyl, President.

May this Rosh Hashanah bring you, your families and all of Am Yisrael health, strength and peace.

Michael Goldstein, President of the United Synagogue

Rosh Hashanah Message



Suppose you lived in 1885 and were approached by an aspiring entrepreneur who had developed the world’s most efficient horse carriage. Would you have invested?

It would have been wise not to, since one year later, another inventor, Karl Benz would patent what is now considered the first automobile. Innovations can be revolutionary in nature: the automobile, the phonograph, the internet.

Others are evolutionary: better engines for cars, better sound systems for the phonograph and the World Wide Web for the internet.

I was reminded of this as we approach 2020 and preparing celebrate the 150th anniversary of the United Synagogue with open top bus tours, a gala dinner and a series of heritage talks and walks.

A decade before Karl Benz, another innovation took place that was no less revolutionary for Jewish communal life.

In 1870 five Ashkenazi shuls in London decided that they were stronger together. The Great, The Hambro, The New, Central and Bayswater all joined forces to become the United Synagogue. Instead of duplicating resources, they worked together for the good of the community.

Since then, the United Synagogue has evolved further. Further communities have joined, including a growing number of regional communities and new Jewish areas. Recent innovations include the creation of a Women’s Officer to ensure our communities are inclusive and welcoming. ShabbatUK provides a focal point for communities to engage members across the spectrum.

There is much to celebrate as we approach our 150th birthday. 1,167 new members joined last year. We established a multi academy trust to support Jewish schools. More than 700 young people took part in a Tribe residential programme. We launched two volunteer-run asylum seeker drop-in centres in Hendon and Woodford Forest United Synagogues. A National Lottery Heritage Fund grant will transform Willesden cemetery into a heritage and educational site.

But it is time for us to evolve again to address the challenges we face. How can we ensure our children and grandchildren have the same love of yiddishkeit that we do? What can we do to support people with disabilities and non-traditional families? How can we attract young people and young married couples to our communities?

Change is not easy. We will support our communities, lay leaders, Rabbis and Rebbetzins to come up with ideas to do just that. Innovation applies to us as individuals, too. At Rosh Hashanah we consider the evolution of our own Jewish development. How can we take one step forward on our Jewish journey?

Might we attend one of our wonderful community services, learn Hebrew or volunteer to help people in need? The Talmud teaches “שדמה תיבל רשפא יא” – “It’s not possible for there to be a House of Study without innovation” (Chagiga 3a). 1,500 years later, this message remains as urgent as ever.

Shana tova.

Michael Goldstein President, United Synagogue



Rosh Hashanah Message September 2019/5780 From the Chief Rabbi Ephraim Mirvis

סולש היתוביתנ לכו סענ יכרד היכרד

“The Torah’s ways are pleasant and all its paths are peace.” (Proverbs 3:17)

It is within our power to break free from the cycle of polarisation. It begins by modelling what Rav Kook, the first Chief Rabbi of the Holy Land, referred to as ‘Ahavat Chinam’ – causeless love: making time to give of ourselves to others with no expectation of reward or reciprocity. Our Sages taught: We become truly wise by learning from every person. We become truly mighty by conquering our own negative inclinations. We become truly honourable by honouring others and we become truly heroic by turning enemies into friends.

A highlight of our Yom Kippur services is the repetitive chanting of the 13 attributes of Hashem’s mercy. The Talmud explains that we do so in order to inspire us to emulate the ways of the Almighty: just as He is merciful, so too should we be merciful; just as He is kind, so too should we be kind. (Shabbat 133b).

Over the High Holy Day period, when we lower our heads for viduy (confession), we will admit to the sins of sneering, impertinence and obduracy; of disrespect, hard-heartedness and insincerity; of deception, tale-bearing and baseless hatred. Are these not among the most transgressed sins of the social media generation? In these times, when decency is no longer the norm and humility is mistaken for weakness, Rosh Hashanah and Yom Kippur inspire us to buck the trend and to change ourselves so deeply that those around us cannot fail to be influenced by it. This is how the seeds for real global change are sown.

Valerie and I extend our heartfelt wishes to you all for a happy, peaceful and fulfilling New Year.

On 23rd June 2019, something extraordinary happened in Turkey; something which provides an insight into how each of us might successfully navigate a society which feels more divided and despondent than it has for many years.

United States and even in Israel. These are times of disharmony, which many of us never believed we would see. Citizens in every country are prompted to make a choice: Will we do the easy thing? Will we sit back and allow ourselves to be swept up by the dangerous currents of hostility to ‘the other’? Or, can we find a port somewhere in the storm where we can remain considered and temperate; where we can be discerning about truth and justice within our fragile world?

“These are times of disharmony, which many of us never believed we would see.”

Increasingly, when faced with a major problem, public figures discover that they find acclaim by apportioning blame. Immediate, oversimplified solutions are promised and their impassioned rhetoric alone can be enough to generate widespread public support. Over time, those holding an opposing view feel compelled to resort to many of the same tactics in order to be heard and society becomes polarised. Those who might be cast as an obstacle to the success of one side or another are scapegoated. Before long, people become defined by their perceived ‘allegiances’ and a destructive culture of demonisation of ‘the other’ sets in.

Today, we call this populism. Its impact is felt across the globe, from here in the UK, right across Europe, the

The signs thus far have been less than encouraging, but earlier this year a Turkish man, Ates Ilyas Bassoy, provided a flicker of light in the darkness. Mr Bassoy had observed how actor, Robert De Niro had publicly insulted President Donald Trump at a high profile awards ceremony the previous year. His expletive-ridden remarks were greeted by a standing ovation, but they also served to motivate and embolden the President’s supporters. Not surprisingly, anger generated yet more anger.

Mr Bassoy concluded that a more effective strategy would be one of what he called ‘radical love’ - to meet aggression with peace, insults with praise and hatred with love. To most, it sounded like a naïve – if

honourable – approach, but he was provided with an opportunity to prove it could work when he became the campaign manager for a virtually unknown district mayor, Ekrem Imamoglu. Mr Imamoglu was to stand for Mayor of Istanbul against the might of President Recep Tayyip Erdogan’s powerful party regime. Bassoy described his campaign strategy as having two simple rules: Ignore Erdogan and love those who love Erdogan.

“...the port in the storm is not in fact beyond our reach, nor is it something that we must wait for others to provide.”

Few people believed that his candidate stood any chance. After all, Istanbul had long been a

stronghold of the ruling AKP party and President Erdogan had a large base of support in the Turkish capital. Astonishingly, on 23rd June this year, against all the odds, Ekrem Imamoglu was elected mayor of Istanbul, striking a blow for civility, selflessness and decency.

The lesson of this most unlikely political earthquake is that the port in the storm is not in fact beyond our reach, nor is it something that we must wait for others to provide. On the contrary, the answer is and has always been right under our noses. Our societies can take a lesson from our Torah tradition:

Review

Jews Money, Myth

The Jewish Museum, Camden, by Gail Pearce

until October 17th 2019



I found this to be a sobering and disturbing exhibition. Yes, there were artefacts of extreme beauty and significance, but also a great many images and objects revealing the longevity and intensity of anti-Semitism. Some of the (to me) more acceptable pieces were historical. The



'The New and Fashionable Game of the Jew,' 1807

familiarity of the form meant the message became more acceptable, and the beauty of Rembrandt's Judas Returning the Thirty Pieces of Silver allowed me to be soothed by the idea of historical context.

The stereotypes shown as prints from the 18th century, paintings and sculptures from the 19th

and 20th were less offensive to me than the montage by Jeremy Deller, who brought together videos, cartoons and news clips revealing how insidiously and how deeply the Jew trope is entrenched in 21st century culture. The soundtrack for this piece haunted the entire exhibition so that Donald Trump being offensive under cover of humour, followed me as I looked at the rest of the work. A typical example shows a game based on a medieval gambling game. (See picture)

This children's dice game was popular. The winner was the one who rolled the highest numbers and collected the most tokens. A stereotypical Jewish banker in the centre sits hoarding money, an example of how widespread associations of Jews and money had become in polite society. The American composer Stephen Sondheim, who owns a copy, described it as the game that 'taught kids to be antisemitic'.

Jews, Money, Myth is a major exhibition exploring the role of money in Jewish life. Discover the ideas, myths and stereotypes that link Jews and money over the course of 2000 years. Until 17th October 2019. If this exhibition begins to depress you, you can also go to [Great British Jews: A Celebration](#), on until 10 November 2019.

Michael's Miscellanea

I was having dinner with chess champion Gary Kasparov. It took him two hours to pass the salt.

I tried to park in Cadbury's car park but it was choc-a-bloc...

Aged in Israel,

winemaking, especially in Israel,

by Glen Brasse

In the second paragraph of the Shema we are told that, provided we heed Hashem's laws, he will assure our supply of grain, oil and, last but not least, wine. But we are told by the highest medical authorities that wine not only does us no good, it is positively bad for us. In any quantity! Yet it is divinely approved.

Evidently the doctors have missed the point. When we say Kiddush we feel a spiritual joy. When we drink wine we savour a myriad of subtle flavours. When we talk about wine, we travel the world. In this most mystical of all liquids dwells the fermentation of a multitude of cultures, histories and religions. The rites and rituals of wine drinking are as enjoyable as the drink itself. Holding it up to the light, swirling the glass, sniffing the aroma... aah!!

Little wonder then that Israel has a long history of wine making. The first recorded viticulturist was Noah, although it is said he enjoyed his own product a little too much for his own good. The grape was adumbrated as one of the seven blessed fruits of the promised land (Deut 8:8). Israel's topography, climate and position made it an ideal vineyard. It was midway on the trading route between Egypt and Mesopotamia, and wine flowed from there in both directions. The Romans exported the wine of Judea to Rome. The most sought after vintages were dated with the Jewish winemakers' names inscribed on the amphora.

Under Islamic rule wine making was forbidden. Fortunately grapes were allowed, albeit for eating. Wine making revived under the Crusaders, but was then suppressed again until the liberalising of the Ottoman empire in the 19th century.

Unfortunately the wine making revival in Israel in

the late 19th Century did much to blemish its reputation. This was largely due to the concentration of production for liturgical purposes. The wine, with a heavy sugar content, was made to last a long time after the bottle was opened. Although some may have enjoyed it, it was not produced for pleasure. Mikveh Israel, the first Jewish agricultural college, offered training in viticulture in 1870. Baron Edmond de Rothschild, who owned the distinguished Chateau Lafitte-Rothschild, planted French grape varieties in Carmel. In 1882 the Carmel Winery opened. David Ben-Gurion worked there in his youth.

Israel viniculture underwent a revolution in the late 1960s. Carmel Winery began production of a dry white wine. By 1980 wine producers from France, California and Australia were participating in Israeli wine production. Now there are some wonderful estates – Margalit, the Golan Heights Winery and Domaine du Castel have all won international awards.

There are five wine growing regions. The Galilee includes the Golan Heights. In winter the Golan often has snow. Skiers on Mount Hermon can enjoy a view of vineyards far below. The cold limits the wine growing season, but the height and terrain are ideal for Chardonnay, Sauvignon Blanc and Muscato. Golan wine cannot be marketed as "Made in Israel". The Swedes tried to get around this by labelling it as "Made in Israeli Occupied Syria", but this produced a backlash. Now it is labelled as wine of "other origins". It is however stamped as koshered by Rabbi Oyerbach of Tiberias!

The Judean Hills surrounding Jerusalem are a prolific area for grapes - many of which are of old Arab varieties. Between Jerusalem and the sea lays the Samson region - where French varieties -

Continued Page 16

nightingale hammerson

WHO IS A CARER?

Many carers, including quite probably some who are reading this now, don't even realise they are carers, especially those who are caring for a close relative such as a husband or wife. So, what defines being a carer? A carer is anyone who cares, unpaid, for someone e.g. a family member, friend or neighbour, who owing to illness, disability, frailty, a mental health problem or an addiction cannot cope without support. The vast army of around 6.5 million unpaid carers across the UK, according to Carers UK, save the economy an incredible £132 billion a year.

Quite often carers tend to neglect their own health and wellbeing, as they are so busy looking after someone else and often lose their own social life on account of the impact of their caring role. Many carers also find it difficult to hold down a job due to the demands of caring.

The Jewish Care Family Carers Team offers emotional and practical support for people who

are caring for a relative or friend through one-to-one meetings, support groups or conversations on the telephone or by email. They also support people whose relatives are moving into residential care.

If you are a carer, or know someone who is, here are some tips that may sound obvious, but it's surprising how many carers simply forget to look after themselves as they always put the needs of the person they care for first:

Always let your GP or health professional know you are a carer. If you're looking after someone, look after yourself too. You matter just as much as the person you are caring for.

Look after your health and make sure you have regular check-ups from your doctor. If you have a symptom you're concerned about, get it checked quickly. Don't leave it to get worse.

Look after yourself emotionally; caring is hard and many carers become depressed or anxious. Speak to a carers' support service, other carers,

JEWISH CARE

Chardonnay, Cabernet Sauvignon, Merlot and Sauvignon Blanc all flourish. Around Hebron and Bethlehem grapes are grown with evocative names -the Hevroni, Dabouki, Marawi, Havabi and Sharwishi. The Sharon plain, and northward to Haifa, is a huge wine area, low lying and very Mediterranean in character. The Negev too produces wine, where local irrigation techniques have made the hardy vine flourish under the hot sun.

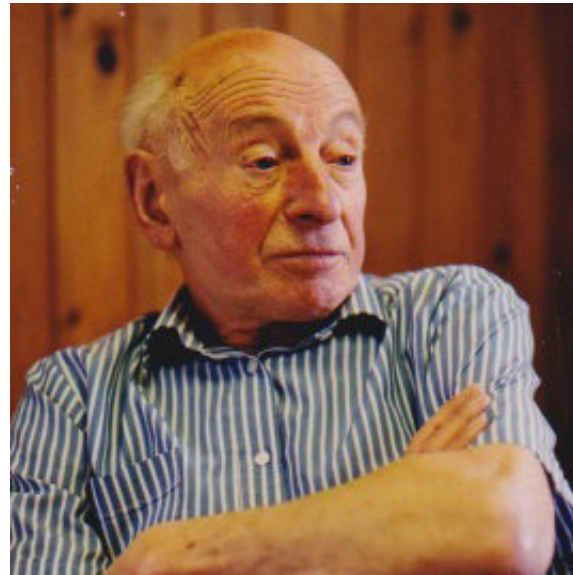
In the 2012 edition of Rogov's Wine Guide, are listed 2500 different wines from 150 Israeli wineries. In the same year the Golan Heights winery - my personal favourite - won the Wine Star award. The Galil winery has twice won the Citadelles du Vin completion. Hugh Johnson rated Domaine du Castel winery 4 stars. Its Grand Vin was one of Mr Johnson's 200 favourite wines.

Jewish people visit Israel through family connections, out of curiosity about their Jewish roots, or for sun and the sites ; but why not also to discover its wines? Israeli enotourism is on the rise- why not help it along.

L'Chaim!

Message to the former Editor

You may have notice a crucial change in this year's Tekiah!. The Editor of this magazine has changed. David Worth has moved on to pastures new, and Gail and Tony have valiantly attempted to fill his shoes. David you are greatly missed! We would like to thank you for all the efforts you have put into to creating our Shul magazines and hope that this publication at least follows in your footsteps.



I am so very sad about my Father's death but I would like to try to uplift us all with some words of comfort in celebrating a life which spanned some 98 3/4yr and straddled two turbulent centuries: Let me at the outset reassure you that he was not afraid of dying; we had candid conversations about the fullness and span of his life and the inevitability of death

I am consoled that he has been ready to meet his maker for some years. I have also been overwhelmed by the images and the wonderful comments about him particularly on social media: he truly made a difference to many people over his long and eventful life. He touched family, friends and acquaintances with love, wise counsel, kindness and generosity. He was the Patriarch of his extended family; the cry would go up 'Let's ask Uncle Sid' in response to any problem!

Sidney Nathan was also the soldier, Sergeant Nathan, the business man, Mr Sidren and in the Synagogue as *Shimon ben Natan HaLevi* my Father, Husband to his beloved wife Rene, Grandfather to Jonathan, Benjamin and Hannah, Saba-Sid to his great-grandchildren, Brother, Uncle and Cousin to the Family he adored. According to tradition, I am not the only mourner; there are two other Aveilot who can't be here today:

In memory of Sidney Nathan

by Dr. Lawrence Nathan

my dear Mother Rene who is too frail to travel and Sidney's amazing sister Auntie Mimi who flew in from Chicago last weekend just to see him again.

Dad was in remarkable form for the family party we held at Nightingale last Sunday; sadly his health declined on the very next day and he died last Wednesday. Mimi you are the last of the seven siblings; you are very much in our thoughts.

Sidney and his brothers and sisters lived through extraordinary times. His parents were immigrants who came to England in the late nineteenth century from the Schlutsk region of the Pale of Settlement in modern Belarus.. He was the much anticipated first son born into a large loving hard-working Jewish family living on Angel Lane in Stratford.

The structure of family life was turned upside-down by the untimely tragic death of their Mother. the inspirational Matriarch of the Family. when Sidney was only 14years old. As a result, his secondary education at West Ham Grammar was curtailed and he began work in his mid-teens for Stones and Company, electrical retailers. By the time the Second World War was declared Sidney was their youngest store manager. He was fiercely



The Legion D'Honneur awarded to Sidney Nathan for his wartime exploits

intelligent and innately curious and one can only speculate what else he might have achieved had these early years not been disrupted by the loss of his dear Mother and his six years of service in khaki fighting for King and Country.

The seven brothers and sisters were welded by an incredibly powerful bond of love and loyalty. They had taken such great exception to the hasty remarriage of their widowed father Harry that by the time Sidney was conscripted into the armed forces aged 19 in 1939, the brothers and sisters were living communally in a flat on Balham High Street provided by 'Old Man Stone' Sidney's employer; whose single serendipitous generous gesture firmly established many of the Nathans as South Londoners!

Though he originally wanted to become an RAF pilot, his excellent mathematical skills were recognised by the Army. (he would later take an 'A' Level in Pure Maths for fun at night-school in his forties) consequently joining the Surveyor Corps of the Royal Artillery. He became expert in the geometry and trigonometry of gunnery, working on British heavy weaponry in arsenals all over the UK but on D-Day +1, Sergeant



Sidney Nathan and his son Lawrence

Nathan and his platoon landed with Canadian Forces on Juno Beach in Normandy. During the battles for France and the Low Countries he led his platoon flash-spotting enemy artillery batteries shinning up vulnerably placed church steeples and water towers to direct neutralising Allied fire onto the Wehrmacht armoured positions.

These were truly remarkable times and despite the chaos of battle, he would bump into family members who were also waging war; he met his brother Alfie Nathan who would later be one of the British liberators of Bergen-Belsen and who would make Aliyah to establish Kibbutz Kfar Hanassi in the Galil; he was driving a Sherman tank at the Normandy beach-head.

Sid Nathan and Sid Goorwich first-cousins met up to celebrate Passover at an Allied forces communal Seder in occupied Hannover; *Ma Nishtanah* this night was different however because of a fight that broke out between the cousins; we will never know why maybe too much Kiddush wine!

He led his unit south on a mission to find his brother-in-law. Private Dave Solomon. who had been attacking the

Sergeant Sidney Nathan

Reich's understated soft underbelly with the Eighth Army; apocryphally, it was in Bad Gastein that Sidney found Dave styling fellow soldiers' hair.

The Ministry of Defence have recently made an application on Sergeant Nathan's behalf for a posthumous 'Chevalier de Legion d' Honneur' conferred by France for deeds of valour. He ended the war running NAAFI services in occupied Hannover providing board and lodging for demobbed British soldiers on their journey back to peace-time Blighty.

After demobilisation he married his wartime sweetheart the beautiful Rene Epstein in 1947 and in 1948 invested the proceeds of his army back-pay into an electrical retailing business in Streatham. Romantic to the core, he named the shop 'Sidren Electrics'...Sidney...Rene...compris? and ever after he was known on the High Street as Mr Sidren!

He wouldn't have understood modern concepts of work/life balance as he toiled long hours to establish Sidren Electrics but on Sundays we three would drive in the shop's Morris Minor van to Uncle Alec's Windsor Hall Hotel in Cliftonville for

Part of a letter from
the French
Ambassador
notifying Mr Nation
of his appointment
as Chevalier in the
Order of Légion d'
Honneur

Dear Mr Nathan,

I have the pleasure of informing you that the President of the Republic has appointed you to the rank of *Chevalier* in the *Ordre national de la Légion d'Honneur* by decree of 7 February 2019.

I offer you my warmest congratulations on this high honour, which recognizes your military engagement and steadfast involvement in the Liberation of France during the Second World War.

As we contemplate this Europe of peace, we must never forget the heroes like you who came from Britain and the Commonwealth to begin the liberation of Europe by liberating France. We owe our freedom and security to your dedication, because you were ready to risk your life.

I am happy to enclose your insignia and once again extend to you my heartfelt congratulations.

Auntie Cissie's finest hemische food and for the bracing sea air of estuarial Kent's Riviera!

I can still recall my Parents' distress when my sister, Rochelle, became seriously ill in her infancy and their continuing concerns about her poor health in later years. They never fully recovered from her premature death aged 35 years. Dad will be buried next to her grave.

Shimon ben Natan HaLevi: that was his Hebrew name in the Synagogue, a place that was so important to him. It was the setting where we prayed together on Shabatot and Chagi. He was a stalwart of the Streatham community making the daily minyan for Shacharit for many years. It became a family joke that on the odd morning that he didn't make it, Rabbi Ginsbury would phone requesting his presence to make up the minyan. He respected the Kehilla and always turned up. He recognised the importance of Mitzvot and he really did visit the sick, attend the bride, support the bereaved, make the synagogue on time and gave Tzedakah, generously and without publicity; Maimonides would have been impressed!

He spent his last eight years at Nightingale

House where he was much loved by the Nightingale community. His courtesy, kindness and patience made him extremely popular amongst both residents and care staff. The carers on Sherman had never known a resident to request daily cold showers which he took until his decline eight weeks ago but those who knew him well weren't really surprised.

Well before the benefits of a healthy lifestyle had been identified, he had figured out his own; the epiphany seems to have occurred in the mid-50's and included overnight smoking cessation, long distance walking twirling a walking stick, regular dips in the Tooting Lido, the virtual exclusion of meat from his diet (though he loved fish) and it seemed the wearing of imprudently light clothing in the most intemperate of weathers. May I thank the Sherman team for their loving care of my Dad during his time at Nightingale.

He breathed life into me. By his deeds, he set me an almost unattainable example of the best of human conduct that I've been struggling and often failing to follow these 68 years But on reflection who of us could? Words cannot express how much I will miss him. May his memory be for a blessing



Looking Backwards and Forwards

by Rabbi Philip Ginsbury

I was aware that South London was regarded as a wilderness as far as the Jewish community was concerned. Kosher milk had to be obtained from a depot, 15 minutes drive away. There was no mikveh, and little chance of Jewish study partners (later both deficiencies were put right). But the Jews of South London seemed straightforward and honest people, perhaps lacking the ostentation of some of their North London co-religionists, more modest, or as Chaim Bermant put it, more reason to be modest!

Early on I met the respected Dr Grunpeter, the last minister of the Borough Synagogue, who also worked at the Chief Rabbi's Office. He asked me how I liked my position and I replied, "I find them very nice people". "Yes", he replied in Teutonic tones, "They're fine if you don't become like them." I understood and took note.

Moving on now from Streatham to Brixton, 7 years later, I sometimes wondered just how much religious influence I had wielded, when my 3 children grew up and took positions - as rabbi, lawyer and pharmacist-in North West London. I began to receive frequent messages from earlier Bar Mitzvah boys and Bat Chayil girls -inevitably warm and friendly. In most cases they had become more observant than their parents, without the disapproval of the latter.

When I moved to Brixton, I rejoiced at the cache of sermons now available for repitition. My first Shabbat there, a young lady who had specially walked the three

and a half miles from her home in Streatham quizzed me: "Didn't you once give that sermon in Streatham?" I never repeated that faux pas!

The most promising sign in Streatham lay in a group of youngsters who visited me every Shabbat afternoon. I was able to demonstrate that the so-called restrictions of Shabbat really contributed to its peace and beauty. One of this group later married a Rabbi - another I met at a weekday Mincha service in Golders Green - he had missed his usual one in Highbury. (He held a Ph-d degree!)

For the adults, we later founded a South London Mizrahi Society, which marked and celebrated occasions like Purim, Yom Ha-atzmaut, Yom Yerushalayim. The late Dr Isadore Crown was the Chairman and his sense of humour and friendliness were beguiling.

A visit of the Chief Rabbi to South London was proposed, and representatives of all the communities got together to discuss important matters like the wording of the invitation. A well-meaning gentleman intervened: "I don't know what all the fuss is about!" Put down "The Chief Rabbi has generously CONDESCENDED to visit South London!!!"

Then came our turn: Chief Rabbi Israel and Mrs Brodie were to visit Streatham for Shabbat! I overheard a member of the Hebrew Classes say: "I hope enough people come, and don't let Rabbi Ginsbury down!" They

did and they didn't! It was a splendid occasion, marked by the genuine friendliness of Chief Rabbi Brodie, who after all was a Newcastle lad!

Surrounding communities included Catford, Richmond, Sutton (which I later called the "Garden Suburb of Streatham" and Bolingbroke (South -West London). After a visit to Gateshead, I was fixed up with a study-partner, Rabbi Davidson, who had relatives there in high places! We became firm friends. Kingston was further afield, but when Rabbi Zvi Lieberman became its Rabbi, we joined up. Leaving at an outstanding pace, we actually completed Maimonides entire Mishna Torah together. Later Rabbi Nisan Dubov started a Chabad House in Wimbledon and a Mikveh at last became a reality on his site.

The story of the amalgamation of Streatham and Brixton communities followed a pattern visible in other such attempts. First mooted in 1965, it took over twenty years to complete. This followed the Brixton Riots, after which the beautiful Synagogue in Effra Road became unreachable for many. Over the years, our Jewish population diminished by about fifty per cent, and the United Synagogue wondered whether we were still viable!

Amalgamation was opposed mainly by Streatham members, who feared they would be swallowed up in the ensuing political turmoil. At one meeting about whether the Hebrew classes of both communities were prepared to be joined up, the Chairman of the London Board did not help matters by provoking an objector by exclaiming "No, let him say his rubbish!" Eventually a new community was formed: the 'South London Synagogue', which exists till the present day! One of its greatest achievements is the continuous Talmud Shiur. whose 60th anniversary was marked by a message from the Queen!

The impact of Rabbi Dubov's Chabad House on South London should not be underestimated. Recently refurbished, the Mikvah is run voluntarily by his wife, and their delightful children, who have emulated their parents devotion to the Jewish community in other places.

The survival of the South London Jewish community has been P.G. due to a remarkable combination of lay and religious leadership. Geoffrey Harris, Chairman, is the heir to some five generations of devotion to the Jewish community. The present religious leader, Stewart Myers, keeps the flag flying, while during many years of service I maintained a good relationship with all my lay leaders.

In one case I found it prudent to press my requests especially if famine was involved, while the President was enjoying a smoked salmon bagel at the Shabbat kiddush!

As many have found, in Synagogue a Jew occasionally quarrels with another Jew. But on holidays when he unexpectedly meets a co-religionist, it's his greatest joy! Countless members have told me of the beautiful Synagogues they have found abroad, and visited on holiday. "Why don't you visit your own for a change?!"

One of my most moving experiences has been a visit to the Beit Hatefusot Museum of the Diaspora in Tel Aviv. Among the exhibits are over twenty musical versions of Adon Olom, and an eighteenth century German succah in its entirety with original decorations. True Jewish beauty.

As I was leaving, I noticed that the sun was starting to set and I had not yet said Mincha. I was in Israel, which way would I face? Then I noticed a young lady praying discretely. I thought if I turned in her direction, I'm sure I wouldn't be wrong. Then suddenly the thought struck me: Judaism is not meant to be a museum piece, something to enjoy historically, Judaism is alive and for now as we are living it.

It helped me answer a member who had 'lost his faith' because of the Holocaust. The Holocaust historian, Emil Fackenheim, put it this way: "Why award Hitler a posthumous victory?"

We survived then - we survive now - in Israel and beyond. Though threatened daily with extinction - antisemitism is still rife. With due modesty if I have helped to prevent South London from being a museum piece, then I am truly grateful. May future generations continue the never completed work.

The Weekday Minyan at South London Synagogue: from around the Nineties to the Present

by Tony Goldman with additional material from Sid Corbman

The weekday minyan is not something that is widely talked about or for many people thought about, until a loved one dies and we need somewhere to say kaddish. I started going to the minyan in the Autumn of 1993. When my mother died in Leeds, I sat shivah and returned to London, but I needed somewhere to continue with my prayers. The United Synagogue said that there was a shul in Leigham Court Road, which wasn't so far away. I turned up on that Monday evening for Mincha and Maariv and began the long association which has continued to this day.

What struck me about those early services was the friendliness of the community and the welcome I got. Within a few days Jack Goldstein had offered to pick me up from outside my flat in Weir Road and take me to the shul and back: an arrangement that lasted for years until Jack himself was no longer well enough to attend. Attending daily prayers at South London in those days meant coming every weekday morning from Sunday to Friday, every evening from Monday to Thursday and of course Friday evening and Saturday for Shabbat. What today might be thought of as onerous, was just a natural event in those days done by a regular group of members.

From the very start it was clear that Rabbi Ginsbury was at the centre of all religious activity in the shul. At the time I thought that minyanim just happened every day, I did not know of the work that the Rabbi put in to ensure that we had at least ten men at each service. This work increased in intensity as the years rolled by and our community diminished. I don't think anyone except the Rabbi had any idea of how much effort was needed in keeping minyanim running. In those early years getting people to attend the daily services was more straightforward. We usually had a fair number of willing participants, though at times the Rabbi would still have to contact people to ensure the minyan continued. The decline in our membership meant that increasingly, Rabbi Ginsbury had to spend more time every day ensuring that we had at least ten at our services.

When I started I slowly became aware of the people who regularly made up our minyan. First among them was Cyril Shine, the Warden who in those days was the chief facilitator of the Shul. If something needed to happen, then it was quite likely that Cyril would be behind it. For me he set the template for all the wardens that followed him. He was a cheerful friendly man who organised events, and was constantly encouraging people to get involved. I am sure that Cyril made the burden of running the minyan less onerous for Rabbi Ginsbury. He was one of the first people to welcome you and bring you into the Minyan system. The fact that he was also managing South Lodge, the Jewish residential home across the site, meant that he always had a group of people who could form the basis of both religious and secular activities in the Shul.

I have already mentioned the way Jack Goldstein brought me to the services but I was not the only one. He also regularly collected Lou Margo and others. Jack was an extremely erudite member of our community, both about our religion and its practices. It was clear from talking to him that the centre of his life was his dear wife Lily, and his son Malcolm who in those days was still a student. With him in those early years was Henry Silver, who lived with his wife in the South Lodge flats. He was a man with a profound knowledge of our religion and a regular participant in the daily services, in later years his problems with emphysema curtailed his attendance: he used an oxygen cylinder in his flat to help him breathe. One of his nephews sometimes acted as Chazan at our Saturday morning services.

Another regular attending our services was Sid Corbman, who must hold the record for the longest attendance continuing even up to the present. He happily runs things in an unobtrusive way. The slight American accent, makes it clear that he originates from across the Atlantic. Another regular attendee was Sid Nathan. Every day he would walk down the length of Leigham Court Road, a very long road to the shul, and then walk uphill all the way to return home. An affable person, he managed to combine

Then and Now

Minyan in September 1989



Left To Right: Back Row- Sid Corbman, Cyril Shine, Jack House and Monty Cohen

Front Row- Mr Ernest Brower, Dr Crown, Arthur Donby, Rabbi Dubov, Jack Goldstein, Rabbi Ginsbury

Minyan On 29th August 2019



Left to Right Back Row: Tony Goldman, Justin Kulawy, Sid Corbman, Terry Curtis, Joe Bartick

Front Row: Jeff Charles, Ian Schlazer, Rev, Stewart Myers, Stanley Davies, Stephen Rothman

running an electrical store in Streatham Hill, with regular attendance at our services. Also present at many services was Rabbi Nisan Dubov. A brilliant speaker, and a great organiser who was busy establishing Chabad House in Wimbledon, yet still made time for our services in shul. He had a large family whose boys would at times help us to make the minyan. Another regular was Jack House, who continued to be active in his later years despite suffering from Parkinson's disease. It would be invidious to omit the continual work Alf Malnick, who besides being Warden of the Synagogue, was a regular at both morning and evening services. Also supporting the daily minyan were Lou Margo, Arthur Dombey and Barry Kulawy who all came to weekday services until ill health intervened.

Our minyan was never short of doctors. Isadore Crown, was a GP who was a regular. A pleasant man, active in helping to run the Shul, despite running a surgery in Peckham, where he was so highly regarded that they eventually named it the Isadore Crown Medical Centre. He made an aliyah in his nineties, it must be fairly rare for a person to emigrate so late in their lives. Another regular who was also a GP, was Dr Stanley Allen who came every Wednesday morning and Dr Emmanuel Ferris was also a regular on Thursdays when his surgery commitments permitted.

As the years wore on we faced greater challenges in maintaining weekday services. We were asked by Rabbi Dubov to help support an initiative to hold a regular morning service on Tuesdays at Chabad House in Wimbledon. So we moved our Tuesday morning service there. This lasted for some time, until Rabbi Dubov felt he could no longer maintain the service. We had already lost some members who were unwilling to make the journey to Wimbledon on a Tuesday morning, so when the services there ended, we were unable to start them again at Leigham Court Road. We were also finding it difficult to maintain the evening services, though when my father, Harold, died in 2004 we just about managed to hold services morning and evening where I could say kaddish, we were getting to the end of our daily prayers. For some years we continued running services on Monday and Thursday mornings, so layering could take place, but the evening services and those on other weekdays gradually fell by the wayside.

In 2005 Rabbi Ginsbury announced that he would retire as the Synagogue's minister in 2006, and that he would start the process by divesting himself of some of his functions. In particular he decided that though he would continue to attend and lead services, which he did until the autumn of 2018, he would no longer arrange for them to happen. It was then that I took over running them with a group of regular members. We continued with services on Monday and Thursday mornings, until one of our number, Bernie Englander, a regular attender for many years retired from work and thus ceased to drive to South London and no longer came to us. A number of others also fell away at this time, and as both the Monday and Thursday services were failing to get regular minyanim, we decided to consolidate on just Thursday mornings and forgo Mondays. That is where we are today.

It would be lax not to mention the people who currently keep the Thursday minyan going. They include Joe and Anton Bartick, who though not actually members play a fuller role in our affairs than quite a few of our congregation. Terry Curtis has been attending our services for a long time, Justin Kulawy, son of Barry and Toni, regularly motorcycles to be with us, Yehudah Cohen has been coming for many years, stood in for our Ministers in times of crisis, and helps to prepare the breakfasts. Stanley Davis has been coming regularly since the 1990s and Stephen Rothman and Jeffrey Charles are both people who started more recently but whose continued support is vital to our success.

A main change a couple of years ago was the arrival of Reverend Stewart Myers as our Minister. He decided that attendance at the Thursday morning services was a centre of his work at the Shul, and with his regular appearance made the task of getting a minyan considerably easier. We now have a regular minyan on a Thursdays, the times when we fail to hit the mark are relatively rare, and his teaching and good humour added to the service's success. Last Autumn, Rabbi Ginsbury decided to move from his house in Downton Avenue to a flat in Stamford Hill, ending an association that began in the 1950s. We can never make up for this loss, but under the Reverend Myers we keep the Thursday minyan flag flying. Of course anyone who would like to join us on Thursdays usually at 7.40 am would be most welcome. It is a club without a membership fee and even includes a salmon breakfast after the service.



Elizabethan Security

SPECIALISING IN SECURITY SERVICES FOR:

<p>KEYHOLDING ALARMED RESPONSE</p> 	<p>SECURITY OFFICERS AND RECEPTIONISTS</p> 
<p>MOBILE PATROLS</p> 	<p>CCTV MONITORING</p> 

24/7 CONTROL CENTRE TEL: 0207 738 6222

Email: info@elizabethansecurity.org.uk



Obituary: Anthony (Tony) Harry Jaffé 10.7.1924-21.3.2019

Dad loved life and lived his to the full. He was extrovert, incorrigible, outrageous, eccentric, generous, caring and sensitive. To some he was Marmite, but above all he was memorable.

In 1933 at the age of nine, Dad joined the choir at Brixton Synagogue never missing a single choir service until the outbreak of WWII. He progressed from treble soloist to choirmaster with his magical resounding bass voice. It was a joy to listen to him sing, especially on high holy days when the resonance of his solo voice punctuated the service. Studying to be a doctor at Kings College London, Dad's career was thwarted when he contracted pleurisy, and spent two years in sanatorium on the south coast.

After 47 years, in 2001, Dad retired from his newsagent's, "Tony's Corner Shop" in Camberwell. He developed close relationships with his customers, based more on the warmth of human friendship rather than any commercial interest. Regulars became friends in whose lives he showed a keen interest. He was an important daily point of contact for people living alone in the area. He is still mentioned on Camberwell social media websites.

Dad was involved in volunteering for more than 60 years and he welcomed retirement as an opportunity to increase this commitment. For over 11 years he operated the trolley twice weekly for patients unable to visit the shop at King's College Hospital, visiting every hospital bed imparting humour, joy, and sensitivity, despite hospitalising his trolley partner by running over



hospital regulations, he was forced to retire from this immensely fulfilling role.

A champion for donating blood, Dad hung huge advertising banners in his front garden, and our house became known locally as the "House of the Vampires". To Dad's endless pleasure, many knocked on the front door under the misconception they could donate blood in our home. After the death of my Mother to cancer, Dad collected tens of thousands of pounds for Marie Curie Cancer Care. When he could no longer drive and co-ordinate the vast number of collection tins spread across south London, he and our dog, both dressed as daffodils, spent hours outside our house collecting from passers-by. He was a volunteer driver for the Dulwich Helpline, instilling fear in all he drove, as well as supporting numerous other charities.

Some time ago we lost the vibrant man we knew to Alzheimer's, but up to the end he was an absolute gentleman, always thanking his carers and telling them they were lovely. He spent his last eighteen months at Nightingale House, one of the most enjoyable times being Saturday morning service where he would call out 'Bravo' at the end of Adon Olam.

Our family memories of a truly dynamic, unpredictable man, who always left us laughing.

Happy New Year!

Messages from our Community 2019/5780

Cedar, Malcolm and Delia wish the Rabbonim and all the congregation a healthy, happy and peaceful New Year.

Colover, Robert, Daniel, Sarah, Joel, and Poppy Kudelka send greetings for the New Year to all the community

Eagles, Irene, Jacquie and family wish everyone a happy, healthy and peaceful New Year and well over the fast

Corbman, Sidney and Helen wish Revd and Mrs Myers, Rabbi and Mrs Lester and Rabbi Ginsbury, family and friends a happy New Year and well over the Fast.

Galvan, Jeffrey and Malca extend their best wishes to Revd and Mrs Myers, Rabbi Ginsbury, Hon. Officers, relatives and friends for a happy New Year.

Ginsbury, Phillip, Rabbi, sends his most cordial greetings and best wishes to all members of the community for a happy and prosperous New Year and well over the Fast.

Glicksman, Michael wishes Revd and Mrs Myers, Rabbi Ginsbury and Rabbi and Mrs Lester and friends in the community a happy and healthy New Year and well over the Fast.

Goldman, Tony wishes a sweet New Year to our dear clergy, who labour for us throughout the year, their families, the Honorary Officers, the Board of Management and the congregation.

Goldstein, Lily, together with Malcolm, Mary, Carmel and Aaron, send their best wishes for a happy and healthy New Year to everyone in the South London community, and Well Over the Fast.

Grunewald, Rabbi Yaakov and Shevi wish the whole community a very happy and healthy New Year.

Harris, Jane and Geoffrey, together with Andrea, Jeremy, Karen, Sacha and Zara, wish their relatives and friends a peaceful and happy New Year.

Kulawy, Toni, Elaine and Justin wish everyone a happy and healthy and peaceful New Year.

Kuzuk, Lynne wishes everyone a happy, healthy and peaceful New Year

Lass, David and Annie wish 'Shana Tova Ticotevu' and a 'Ketuva V'hatima Tova' to Revd Stewart and Lorraine Myers, Rabbi Ginsbury, the Honorary Officers, the Board of Management and the whole community.

Lester, Rabbi and Rebbetzen send Greetings for a Happy New Year, Shana Tove uMetukah, to Revd and Mrs Myers, Rabbi Ginsbury and all the South London Community.

Mantell, Brian, Janet and David their son, wish the clergy and their families, the Honorary Officers, The Synagogue Council, and the whole community a Happy New Year

Margo, Sheila, Nigel, Katie, Daniel, Alex and families together with Dudley wish all their families, Revd Myers and all congregants and friends a happy and healthy New Year.

Myers, Revd Stewart and Mrs Lorraine Myers wish all members of the South London Synagogue a happy, healthy and fulfilling year.

Plachte, Marjorie with Sharon and Benjamin Mullish wish Rabbi Ginsbury, Revd and Mrs Myers, Rabbi and Rebbetzin Lester, and all members of the community a happy New Year and Well Over the Fast.

Rich, Evelyn, with her children and grandsons, wish all the members of the community a happy and healthy New Year.

The Rothman Family send greetings and best wishes for a Happy New Year to Reverend and Mrs Myers, Honorary Officers and all the Community

Samuels, Sonia together with Suzanne and Eddy Weil and family wish everyone in the community a happy, healthy, and peaceful New Year and well over the Fast

Shine, Laurence and Karen, his daughter, wish Revd and Mrs Myers, Rabbi Ginsbury and Rabbi and Mrs Lester and friends in the community a happy and healthy New Year and well over the Fast.

HIGH HOLY DAYS SERVICES 2019/5780

Rosh Hashanah

Erev Rosh Hashanah Sunday 29th September

Selichot and Morning Service 8.30 am

Yom Tov commences / candle lighting 6.29pm*

Mincha/ Maariv/kiddush 6.29pm

Day 1 Monday 30th September:

Shacharit 9am-including reading of the torah and then

Shofar blowing 10.30am (approx.) followed by Musaf

Candle lighting 7.27pm*

Mincha /Maariv 6.25pm

Day 2 Tuesday 1st October:

Shacharit, Musaf and Mincha services-as first day

Mincha 6.30 pm followed by Q&A's/ Maariv 7.17pm

Yom Tov ends 7.17pm

Fast of Gedaliah Wednesday 2nd October

Fast begins 5.24am and concludes 7.17 pm

Thursday Service 3rd October

Shacharit and breakfast for the weekly minyan

7.30am

Shabbat Shuvah Friday-Saturday 4th-5th October

Friday

Candle lighting 6.17 pm

Mincha and Maariv (Kabbalat Shabbat) 6.17pm

Saturday

Morning Service/ kiddush 9.30 am

Shabbat Concludes 7.16 pm

Yom Kippur

Kol Nidrei/ Maariv Tuesday 8th October

Yom Tov Candle Lighting 6.08pm

Kol Nidrei 6.25 pm prompt!

Yom Kippur Wednesday 9th October

Shacharit begins 9.30am

Reading of the Torah 11.45 am (approx)

Yizkor 12.30 pm(approx) and Musaf

Mincha 4.15pm

Neila 5.45pm

Yom Kippur concludes 7.07 pm

Succot

Erev Succot, Sunday 13th October

Candle lighting for Yom Tov 5.57 pm

Mincha /Maariv 5.57pm

Succot Day 1 Monday 14th October

Shacharit/Kiddush in Sukkah/ 9.30am

Mincha/ Maariv/ Kiddush in Sukkah 6pm

Candle lighting for second day after 6.57pm*

Succot Day 2 Tuesday 15th October

Morning Service/Kiddush in Sukkah 9.30 am

Yom Tov concludes 6.55pm

Shabbat Chol Hamoed

Friday 18th October

Candle lighting 5.46 pm

Mincha and Maariv/Kiddush in Sukkah 5.46pm

Saturday 19th October

Shacharit/Kiddush in the Sukkah 9.30 pm

Shabbat Concludes 6.46 pm

Hoshanah Rabba Sunday 20th October

Shacharit 8.30 am. last day of (lulav, etrog and sukkah)

Erev Shemini Atzeret

Yom Tov candle lighting 5.42pm

Mincha & Maariv 5.42pm

Shemini Atzeret (Yizkor) Monday 21st October

Shacharit/Yizkor/Kiddush 9.30am.

Candle lighting after 6.42pm*

Mincha and **Simchat Torah (Maariv) 6.42pm**

Simchat Torah Tuesday 22nd October

Shacharit/Hakafot/Kiddush 9.30am

Yom Tov concludes 6.40pm

Shabbat Bereishit

Erev Shabbat Bereishit Friday 25th October

Candle lighting 5.32pm

Mincha/Kabbalat Shabbat

Shabbat Bereishit Shabbat 26th October

Shacharit/Kiddush 9.30am

Shabbat ends 6.33pm

* To be lit from an existing light eg a Yahrzeit candle which should be lit before Yom Tov begins