



Mosaic

Magazine of the
New West End Synagogue

Rosh Hashanah
5772 / 2011





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Message from the Editor

In the Torah Reading of the second day of Rosh Hashanah, we are told that on the morning that Abraham was to embark to Mt. Moriah to sacrifice his son, 'Abraham woke up early in the morning and he saddled his donkey.' (Genesis 22:3). Abraham thought that he was about to kill his son, the progenitor of the Jewish nation. Instead of reluctantly getting ready for this difficult mission, Abraham 'woke up early,' eager to fulfil the will of Hashem.

In addition, 'he saddled his donkey.' Abraham had many servants who would normally involve themselves with preparations for a trip. However, Abraham was so anxious to fulfil Hashem's command, he himself went and saddled his own donkey.

There are always two ways to fulfil a mitzvah. We can do it with mediocrity and a blasé attitude, or we can go beyond the letter of the law and enthusiastically perform the mitzvah. Abraham wanted to fulfil Hashem's command in the best form possible.

In the shema we say 'V'ahavta et Adonye Elohecha, b'chol l'vavecha, u'vechol nafshecha, u'vchol me'odecha', that you should love G-d with all your heart, all your soul and all your resources. If you own something that can be used in your Service of Hashem, it is better that you use it rather than borrow someone else's.

Unlike most other shuls, we have many tallitot and machzorim that can be used during the Services over the Yamim Noraim. However, not only do we not have enough for everyone to borrow one of the Synagogue's, but also you would be doing the mitzvah much better if you use your own.

If anyone has their own machzor or tallit at home, please do bring it in so that the Synagogue ones can be left for those who don't have. If anyone would like to purchase their own, please contact the Office and we will be only too happy to help you out.

Together with my wife Shana, we wish you a Shana Tova U'metukah – a happy, sweet, and peaceful New Year.

Eli Beilan





Jeremy Jacobs, Chief Executive
of the United Synagogue

Why Belong to the United Synagogue?

The chances are that if you're reading this, you're a member of the United Synagogue. You are in good company; there are over 25,000 families who belong to one of the 62 local communities that make up the UK's largest Jewish communal organisation. Despite gloomy predictions about the fate of the Jewish population overall there is every reason to believe that, against that trend, the future holds a growing membership of the US. Why?

At a time when more and more people are not content to take decisions on the basis that 'that's what we've always done' any membership organisation has to be able to articulate what it stands for. In the case of the US I believe that this can be done in a way that resonates strongly with our community: we are an authentic, inclusive and modern community built upon Jewish living, learning and caring.

In a nutshell, we represent thousands of years of authentic tradition, scholarship and practice made available in a modern way to any Jew - no matter what their level of observance. To be sure, we are not merely talking about the routine of shul services (something which for many is one of the least accessible parts of their Judaism). Rather we are talking about the incredible richness that exists within 21st Century Jewish life as part of a vibrant and varied community.

When we talk about 'living, learning and caring' we are talking about the foundation stones of what it is to be a Jew. For example, our Living and Learning programmes, which are just beginning to be felt by our members, are generating hugely positive feedback. Take the Tribe Kosher

Apprentice initiative. This competition, which ran at a number of Jewish primary schools, saw pupils from Year 6 competing to create a new kosher product ideal for the kosher nosh guide. The project was integrated into a number of different classes as the teams came up with ideas for their products and spent time creating and designing the branding, packaging and promotional materials. Once the products were ready and presentations prepared, each school had a final where teams pitched their products in front of a panel of judges with backgrounds in Marketing, Kashrut and working with children. Marks were based on originality, nutritional content, design and marketing of the product, and presentation skills.

The point of this programme was not just about educating them in kosher cooking. And it was not just about asking them to consider whether food is kosher when they go shopping. It was also about enthusing them about the Tribe Programmes, encouraging them to participate in the range of activities that follow on from this in our Shuls through their teenage years, their Israel experiences, their campus activities, and eventually participating in community life through Tribe Community Membership and ultimately full membership and participation in the United Synagogue. This is just one example of how creatively presenting what we stand for powerfully engages our membership. There is so much more we are doing now and planning for the future – across all ages.

With younger people still in mind we have seen a significant growth in the number of

kids registering for our Summer Schemes, our Summer Camps are bulging at the seams, and our first Summer Tour in Israel has been astonishingly successful. This along with the MiniGap programme which we laid on for pre-university students, shows that our presence in Israel is becoming significant.

Outside the confines of youth, this year has seen the development of a growing number of programmes such as The Tishrei and Pesach guides which were widely applauded, the You & US website which has been greatly appreciated and an ever more effective network of US Community Cares activity which represents one of the hidden gems in the whole of the Anglo-Jewish community. With over 1000 volunteers coordinated both centrally and at a local level every single US family should feel proud of belonging to a community where the practical application of the Jewish value of caring for each other is so incredibly strong.

As Chief Executive of the organisation I am not surprisingly passionate about what it stands for. My belief is that the hard work that is being put into developing the US by its professionals and volunteers will bring about a proud, strong and numerous membership well into the future. I and my team look forward to continuing this vital work for British Jewry, ultimately to ensure that we retain our traditions and values, grow in our Jewish lives, and ensure that our grandchildren remain Jewish.

May I wish you all a wonderful, healthy and peaceful New Year.



Social & Personal

We offer a very warm welcome to the following new Members of the Synagogue:

Mr. Leon & Mrs. Emebet Apfel
Mr. Richard & Mrs. Joanna Barnett
Mr. Michael Kaye
Miss Kelly Landesberg
Mrs. Barbara Sieratzki

Mazal Tov to all who were married at the New West End over the last few months:

Miss Karen Katz & Mr. David Alberts
Miss Lauren Freshwater & Mr. Jules Needleman
Miss Nathalie Taube & Mr. Walther Cegarra
Dr. Laoise Davidson & Mr. Jonathan Rosswick
Miss Tanya Marcusfield & Mr. Mathew Cranton
Miss Lori Newman & Mr. Zak Mockton
Miss Judy Bertfield & Mr. Kay Meshkin-Pour
Miss Sandria Walther & Mr. Guy Gross
Miss Amy Witzgenfield & Mr. Benjamin Ross-Field
Miss Lara Sobel & Mr. Daniel Franklyn



Mazal Tov to:

Peter Werth on the occasion of his 65th birthday
Felicity Miller on the occasion of her "taking silk"
Mira Grant, the Cheder head teacher, on the birth of a grandson
Edwina Brown on the birth of a granddaughter, Miriam Yehudit
Caryl and John Harris on the engagement of their daughter Sarah to Spencer Marks.
Jacquie and Stuart Katz on the marriage of their daughter Karen to David Alberts
Nicholas Stone on the occasion of his Bar Mitzvah
Synagogue Administrator Michael Wahnnon, on being named United Synagogue Administrator of the Year
Joe Miller on the occasion of his 80th birthday
Arnold Temple on the occasion of his 90th birthday
Nathan Calton on the occasion of his Bar Mitzvah
The Board of Management along with the members, as well as visitors to the NWE, wish to thank all those who have sponsored Kiddushim over recent months. The Kiddushim provide a time to make new friends and catch up with old ones. We would like to thank you all!

We regret to announce the following deaths:

Mr. Martin Goldstein
Mr. Monty Kolsky
Mr. Julian Levitan
Mrs. Annie Wade

We extend our condolences to:

Miss Frances Jay on the loss of her brother
Mrs. Natalie Levitan on the loss of her husband
Mrs. Natalie Levitan on the loss of her father
Mrs. Judith Paisner on the loss of her father
Mrs. Lily Roth on the loss of her brother
Mr. Clive Russell on the loss of his mother
Mrs. Marcella Spellman on the loss of her brother
May the Almighty comfort you among the other mourners of Zion and Jerusalem

WE WILL REMEMBER THEM

We have introduced the practice of reciting Memorial Prayers to recognise the generosity of those who have left legacies to the Synagogue in their Wills, and who will be permanently acknowledged in our Yizkor Book.

We are extremely grateful to those congregants who have made bequests, which enable us to maintain and preserve our beautiful Synagogue together with its activities.

If you would like to make provision in your Will for the future benefit of the Synagogue please contact the office.



Chief Rabbi's Rosh Hashanah Message 5772

'Penitence, prayer and charity avert the evil degree.' We say those words at one of the climaxes of our worship on Rosh Hashana and Yom Kippur. For centuries our ancestors said those words, knowing what each of them means.

Penitence defines our relationship with ourselves. Prayer is part of our relationship with God. Charity is about our relationship with other people. We still know what it is to be penitent. We fall short, make mistakes, and seek forgiveness. And we know what it is to be charitable. We remain a generous community, giving out of all proportion to our numbers.

But for many, prayer has become difficult. They find it hard to connect to the synagogue service or to the prayers themselves. Too few people nowadays find prayer meaningful, especially on the High Holy Days when the prayers are long and complicated.

That is why, together with a wonderful team, I've undertaken a new project that I hope will make a difference. We've created a new Rosh Hashana machzor. Of course,

in Judaism, the word 'new' is relative. The Hebrew stays the same. But everything else is different: the translation, the introduction, the commentary, and the actual physical appearance of the machzor.

We think this is a first in Anglo-Jewish history. The siddur - familiarly known as 'the Singer's' - has always been produced by Chief Rabbis, but not the machzor, "the Routledge". We felt the time had come for this to change. Prayer has to speak to us if it is to speak to God. We have to be able to understand it if we are to put into it our heart and soul.

In the translation, we've tried to bring out the poetry and power of the prayers. In the introduction, we explain the meaning and history of Rosh Hashana. In the commentary, we've provided not just explanation but also reflection on what these holy days mean for our lives. Eventually we hope to bring out machzorim for the other festivals as well.

Prayer matters. It's our conversation with God. Imagine having a relationship with your spouse, your child or your parent,

in which you never speak to them. It can't be done. A relationship without words is almost a contradiction in terms. So it is with God.

When we converse with God - when we pray - we enter into a relationship with the Force that moves the universe, the Voice that spoke to our ancestors, the Power that shaped our history as a people, the Presence that still listens to our hopes and fears, giving us the courage to aspire and the strength to carry on.

Prayer makes a difference. It's our way of giving thanks for the good in our lives and of enlisting God's help as we wrestle with the bad. It's our regular reminder of the world beyond the self, of the ideals and aspirations of our people. When we pray we speak with the words of our ancestors, joining the great choral symphony of the Jewish people throughout the ages and the continents. True prayer, said from the heart, has the undiminished power to make us feel that 'Though I walk through the valley of the shadow of death I will fear no evil for You are with me.'

May we, this year, pray from the heart. May our prayers be answered, and may it be for you, your families, and the Jewish people, a good and sweet New Year.

Bebirkat ketivah vechatimah torah

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Rabbi Shisler's Rosh Hashanah Message 5772

Imagine that you have been asked to lead the services on Yom Kippur in a very large Synagogue. When you arrive at the Shul on Kol Nidre night, you're filled with apprehension as you consider the enormity of the task ahead of you.

First of all you have to be sure that you are in the right frame of mind. In a short while you're going to be standing before Gd, and a large congregation praying that they, and all of Israel, be granted a healthy, happy and peaceful year ahead. You know only too well that you are not really worthy to be undertaking this job, but you have been asked to do it, and you're going to do it to the best of your ability.

Your next concern is that you will be able to sing well. You've been practising for many months, perhaps been taking voice production lessons, and since no opera singer is ever called upon to sing for the length of time that a Chazan does on Yom Kippur, you're particularly worried that your voice will hold out. The chances are that you think that you've got a cold coming on (every great Chazan has a cold on Yom Kippur!)

Your next worry is that you'll remember the myriad of melodies and chants that go into a traditional Yom Kippur service. Since you want your singing to come from the heart, you won't want to pray off a sheet of music, so you will have devoted countless hours to trying to absorb all these tunes.

Another great worry is that you will pronounce all the words accurately. Since you believe that you are literally praying for the lives of your congregants, you will want to be sure that you don't mispronounce a word and so give a completely different meaning to that which you're supposed to say.

I have been conducting services over the High Holidays for almost 50 years, and each year, as I stand on the Bimah, whether it's to Daven Shacharit or Musaf, many of these thoughts go through my mind.

Speaking as a Rabbi who is charged with the task of trying to inspire the congregation with his words, I can tell you that you would have many of the same concerns as those I've just mentioned if you knew that you were going to stand in front of the community and speak to them.

Every Rabbi hopes that he may say something to create a spark in perhaps even one person in the congregation that will encourage that individual to raise his/her standard of observance. And it's the eternal hope that this might happen that encourages the Rabbi to try to pull out all the stops at a time when there is a large congregation in the Shul.

I suspect that most of the people sitting in Shul never give a moment's thought to the amount of preparation and the emotional input that the officiants put into them.

I can assure you that both are enormous. Rabbis don't pull sermons out of the air any more than Chazanim don't invent the melodies as they are going along.

It is a privilege to be called upon to lead the service on behalf of other people, as well as an enormous responsibility, and few officiants I have ever met have taken this responsibility lightly. But the reality is that a Rabbi or a Chazan cannot hope to be able to create an atmosphere that's conducive to prayer and genuine contemplation unless the congregation is receptive and willing to participate. This is unquestionably a partnership since one party needs the other for inspiration.

Let us therefore make a sincere effort to join in the service as much as we can. If you do not understand the Hebrew, or if you find it difficult to keep up with the pace of the service, then look over at the English translation and read that. We believe that Gd understands every language and will respond to us, no matter how we say the words - but as long as we are sincere. As the Rabbis say: Rachamana Liba Ba'ei - The All-Merciful One wants heartfelt sincerity.

I hope you will gain much inspiration from the services in our Shul over the High Holydays and, through your sincere efforts to participate, make your contribution towards creating an atmosphere that will inspire us all.

Anne and I wish you all a wonderful healthy and happy New Year.

Rabbi Geoffrey Shisler
Rosh Hashanah 5772



Chairman's Letter

August 2011 / Av 5771

Dear Members of the New West End Community,

Earlier this month, my wife and I drove out to Hampshire to buy a puppy. The kids were very excited about this, particularly our nine-year-old Alex who had read three-dozen books about the care and training of puppies. We had made a selection from the breeder's recent litter before leaving for holiday, and the little fella was now eleven weeks old and ready to bring home to join our family. The kids settled on 'Hobbes' as a name, taken from the popular comic strip Calvin and Hobbes, but I suspect Felicity and I secretly enjoy the reference to the English political philosopher as well.

The arrival of Hobbes (a Cavalier King Charles Spaniel, for any of you still reading) has transformed our lives. There is now quite an intimidating array of doggie equipment scattered around our house: cage, bedding, water and food bowls, and chew toys of all shapes and sizes. The daily schedule has been calibrated to the millisecond to ensure Hobbes gets plenty of exercise, rest periods, chew time and, of course, trips to the garden to 'do his business.' I cannot recall our routines with Josh, Ben or Alex being so demanding!

On the whole, though, there is a new vibrancy in our home. Watching my children with their new puppy brings a smile to my face and makes the disruption to our established routine entirely worthwhile. I have little doubt that the time will arrive very soon where none of us can remember a time without Hobbes.

What does any of this have to do with the synagogue and the coming Yomim Noraim? Perhaps nothing.

As I reflect on the past year and consider what lies ahead during the next few years,

however, I was struck by the effect change has on us. Most people, I would expect, are suspicious of change and do what they can to stick to their established routines. There is great comfort in the familiar.

But there is always change. At our recent Annual General Meeting, the Community elected me and the other members of the Executive, to remain in our positions. And for the most part the members of the Board of Management remain the same, though I must pause here to thank for their service to the Community Sandra Blackman, Rachel Cohen, Harvey Katz, Stephen Levinson, Jonathan Paisner and Valerie Richman who have left the Board. And we welcome Danielle Lux-Day who joins the Board. These changes will leave some gaps to fill, but will also present new perspectives.

Over the past year our Community has enjoyed the steady routine of Shabbatot, yomim tovim, smachot and social events that provide the pulse of our Jewish life. It is reassuring as I look back at the list: the prize-giving at our joint cheder with Holland Park, a collaboration now entering its fifth year; the cookery demonstration with Denise Phillips arranged by our Rebbetzin Anne Shisler and the Guild (what could be more familiar to a Jew than food!), the Tikkun Leil Shavuot led by our Rabbi Geoffrey Shisler, the summer BBQ where our dependable South African contingent showed us all what a real brai is like, and the many bar and bat mitzvahs, weddings, anniversaries and other smachot and events we are fortunate to host for our members and visitors and their families and friends.

But there is always change. And no change is more positive than having a new person come to the shul. The effect of having a new face in the synagogue is quite remarkable. It begins with a

few whispers, 'Who is that sitting in Joe Blogg's father's seat over there?' Eli, our shamash, will be dispatched to perform further reconnaissance and one of our dedicated Wardens may bestow an aliyah on the unsuspecting newcomer during which further probing may occur.

Nothing can compare, however, to what happens at kiddush during which a visitor is descended upon by any number of people to extend a welcome and continue the cross-examination. Often there is at least one game of Jewish Geography: 'Oh, you are from Bournemouth? Do you know Martin Wafflestein? He is my wife's cousin and he ran a shop in Bournemouth? Don't know him? Oh well, no matter. Here, have a fish ball and some whisky.'

New people who come to services and events at the New West End Synagogue generate a very special sort of energy. And if we are fortunate to have them become regulars or join us as members, it changes subtly our established routines. It might be as small a change as someone sitting

in a new seat. Or a new person might sponsor a kiddush or help Toni Nagel and her team try something different during a children's service. Whenever new people join our Community they learn about the powerful and long-standing traditions of the New West End, and we learn from them about how things may be done a bit differently. Both the Community and the new member are changed by this, and, in my view, both for the better.

As we prepare for the High Holy Days and contemplate the coming new year, we will see a great deal that is reassuringly familiar to us: Rabbi and Anne Shisler will continue to anchor our Community, Chazan Lawson's voice will continue to sound out from the bimah to inspire us and a New West End Choir will provide the musical foundation for our services.

But there will be change. Perhaps you may see a new person in the seat next to you. Or there may be something new in the service or a subtle change to tradition. And, as we come across new faces and

new traditions, whether during the Yomim Noraim or during the coming year, we will be energised by each encounter.

When it happens to me, I know I will recall the lesson Hobbes is teaching me and my family that as disruptive as it may be to have a change to our routine, it has ultimately brought us all closer together.

It only remains for me to offer to each of you, on behalf of the Honorary Officers and the entire Board of Management, and from me and my family, sincere wishes for a peaceful, healthy and happy New Year.

Frank L Miller
Chairman of the Board of Management

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For weeks leading up to the event, we had nothing but rain and so it was a great relief that the day itself was the hottest of the year.

Many thanks to all those who were involved either beforehand or on the day itself— Rabbi and Anne Shisler, Rachel and Henry Magrill, Trevor Toubé, Jonathan Robinson, Bobby Silver, and of course Mike Talalay on security detail. Needless to say, we would have had nothing to eat had it not been for our schvitzing chefs Jeff Hammerschlag, Michael Margolis and Eric Shapshak.



“Over sixty people came on the day, and not one of them left hungry!”

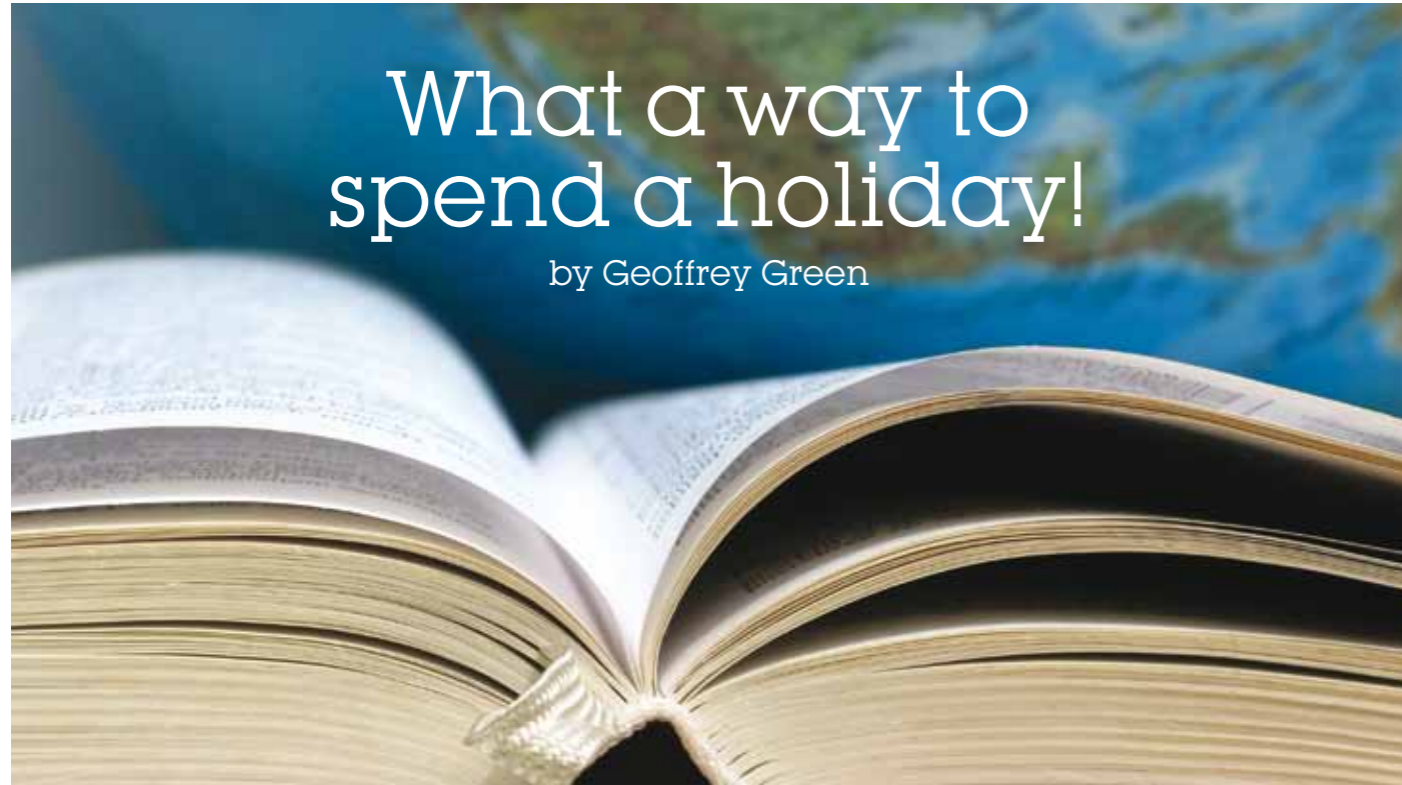


The Functions committee held their famous Summer Barbecue on June 26th



What a way to spend a holiday!

by Geoffrey Green



Prior to technological advancement, with the gradual erosion of the middleman, it was well known that the antiquarian and second hand book trade of Britain, Canada and USA 'crossed the pond' on buying expeditions. Our daughter Laura Davis worked extremely hard in the Ealing shop making it possible for Valerie and me to go on our American holiday. And so in mid-June 1988 we took the first of many visits which continued until the year 2000.

Obviously space does not permit me to recount all our experiences, but I wanted to write about one particular year's journey. In 1995 because of Valerie not being well we had to cancel an early booking to travel by air, but it would be easier for us to go by sea both ways from Southampton to New York. However, the only dates available clashed with the High Holidays. Although we did not like the thought of being away from home, it could be an experience not to be missed. On Wednesday 6 September, Valerie and I boarded the Queen Elizabeth 2 in Southampton, and were shown to our cabin far forward down on Deck five. A welcome change to the hassle endured at London Airport, particularly as Valerie was now using a hand wheel-chair. Four days out, the weather deteriorated, with the ship pitching in a rough sea. That evening, with Valerie as comfortable as possible, we

tried to sleep noticing the ship had slowed. Hearing the water-tight doors closing I got hold of the life-jackets. Then, a huge bump the ship dipped by the bows and slowly righted herself. At 4.10am, on the Monday, off Newfoundland a 95 foot wave from Hurricane Luis went over the ship's bridge with a deluge of water. 'Geoffrey, are you going for breakfast? The restaurant was empty, eat as much as you like' I only just made it back to the cabin.

Entering New York was a sight not to be missed – boats out to greet us and helicopters over-head. On our foremast, the Red Duster, the colloquial name for the Red Ensign, was proudly flying. If that wave had hit us broadside on – well - does not bear thinking about. Captain Warwick and his crew (plus the famous Clyde shipbuilders John Brown and Company responsible for this sturdy ship) had seen us through an horrendous experience. There was a message from Ship's Office 'Due to delayed arrival in New York, Cunard offers passengers an extra night on board at no charge – your Avis Car Rental now set for pick up 10pm Wednesday, Hotel arrival now set for 13 September. Duly picked up the car and motored about 200 miles to Sturbridge Massachusetts. The QE2 sailed for Boston to carry out minor repairs, in time to sail for home on 8 October

We attended the Sturbridge and Concord Book Fairs on successive days, hectic particularly when having to load purchases in heavy rain. Valerie, with my assistance, packed the books for sending back to our shop. Used cardboard boxes free from supermarkets averaging 10 books at a time wrapped by newspaper, brown paper and string ready for taking to the Post Office. I had prior planned another Book Fair in Portland Maine enabling time for a detour first to Montpelier Vermont with Valerie learning some useful cooking tips at The New England Culinary Institute College. Going through the outstanding scenery of the White Mountains, calling at Book Shops, looking for the Stars and Stripes flown at the tiniest of Post Offices in remote parts, and of course the laundrette.

After booking-in late morning into our Portland Hotel, I said to Valerie 'Good! just enough time to have a look at some book shops - No, Geoffrey not another one give it a break- OK we will go to Jo-Ann Fabrics' I was asking for trouble, Valerie came out 3 hours later – rows and rows of best American cottons, not only reasonably priced, but being foreigners no sales tax, and the US\$ was in our favour. Ended up with about 15 lengths, so much so I had to buy another case – no weight to worry about as we were travelling by sea. 'Well sweetheart bang goes my profit this trip'



"Although we did not like the thought of being away from home, it could be an experience not to be missed."



"Well sweetheart bang goes my profit this trip."



What a change it was to smarten ourselves up to attend the Rosh Hashanah Service at the Orthodox Shaarey Tphiloh Synagogue in Portland, Maine. Built in a semi-circle, front two-thirds for men, rear one-third for the ladies on a raised platform with a rail. We arrived for the commencement of Shacharit at 8am; I still remember the sermon "Confidence in Oneself" being the theme.

On our way south we called on Douglas Harding in Wells where he had converted an old rail road station into a book shop, with his daughter Cheryl. 'It is seven years since we were here, is your Dad in?' 'He will shortly from a book buying trip – Here he is. Dad why the devil did you get a copy of this we already have five in store?' Valerie and I gave each other a smile – just what Laura would have said.

Short stay at The Carver Inn Plymouth Massachusetts including visiting Bob Glick at his shop at Hyannis Cape Cod with whom we had already conducted business. It was now pitch black, the first time I had driven at night without any street lighting, great relief in reaching the Sagamore Bridge. Next day left for Warwick Rhode Island, via the main Post Office at Providence. Stayed at the comfortable Hotel Radisson, not far from the Temple Am David Synagogue on Gardiner Street. We attended Sabbath service at the historic Touro Synagogue, Newport, Rhode Island. The traditional Sephardic custom was strange, however when calling me to the Reading of the Law the Ashkenazic rendering did not present a problem, as they always had visitors. There was a conducted tour of the architecture and history Sunday morning.

Very much like our own Bevis Marks, but in a more colonial yet Georgian style, dedicated in 1763. A trap door exists under the bimah leading down to the cellar and street. Legend has recounted many of its' uses including smuggling. I could not resist asking 'When the chazzan gets more operatic extending the service, with the congregation getting restless is the beadle instructed to open the trap door from underneath the chazzan?'

We spent time in Rhode Island like any tourist, and back in Warwick a few book shops and now time for Valerie to get the special travelling hat box she made to prepare for Kol Nidre.

The Temple Am David Synagogue was made up from a number of small Jewish congregations, adapting to changed circumstances by coming together, resulting in what we know as orthodox, reform, liberal and progressive – each occupying their own section. Services conducted in part Hebrew and part English, Valerie and I sitting together. Rather strange to us, but everyone most welcoming. After the service 'Are you from England, where are you staying, will we see you tomorrow?' We arrived in time for Yom Kippur at 7.30am, word having circulated who we were 'Have you come to visit your old colonies – sorry no prayer for the Queen' all part of the friendly banter. They called me to the Reading of the Law, duly reciting the blessing, prior told it was their custom to read the portion in English – I think they only wanted to hear my accent! Many



handshakes as I returned to my seat. At 2.15pm there was a break for an hour during which Valerie and I went to the library, sitting with a small group of men. Would you believe it one was reading The Wall Street Journal! Reuben, one of the Board Members asked me what business I was in. 'Second hand books', 'So you are in the schluck business.' I replied, 'schluck, that is Irish Yiddish, someone or something that upsets you', 'Jews in Ireland – You're kidding!' Reuben continued 'By the way Geoffrey none of this stupidity breaking the fast in a Hotel room – you and Valerie will come back to my house where you can meet our young people.'

Next we drove to our Hotel in New Jersey, following the Long Island Sound, Connecticut. Next day by bus into New York, crowded because of the visit of Pope John Paul. After seeing the Empire State Building and Macy's, I wanted to get to a Book Shop. On the bus a lady overheard me asking the driver. 'I know it, I am a Book Seller' – two stops on – 'Thanks do they sell Naval Books?', 'No – are you Green's of Ealing London?' Turned out to

be Marcia Shapiro with whom I had, some years previously, transacted business. That evening my cousin Ruth, her husband Jeff and small son Ethan stayed at our hotel overnight. Next day Ruth came as my passenger to give directions, Valerie followed with Jeff in his car. At the toll I tried to throw the money into the tub, but missed. 'Well says Ruth to me afterwards it is the first time I have seen that happen and it just had to be my meshugana book selling cousin'. I drove myself across New York from their house in Brooklyn to New Jersey in the dark, I will never know how!

Next day they came to see us off at Pier 92. Passing the World Trade Centre and Long Island waterfront was spectacular at night, so I watched until our Pilot was dropped. We had the same cabin, this time the voyage was uneventful. There was our car for us on the Southampton docks. 'You drive Val, don't forget, the left side'



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100 Hatton Garden
EC1N 8NX

Imaginary Travels

The chronicles of the New West End Book Club

Michael Talalay

The past year has seen the book club travel a great distance in both time and space. It's been a real trip – from 11th century France to 21st century Tokyo. Along the way, we promenaded with the flaneurs in fin de siecle Paris, partied around the Ringstrasse with the Jewish aristocracy of interwar Vienna, and passed the Sabbath with Mickey in the wilds of New England.

We endured several years *Alone in Berlin* (by Hans Fallada) living in constant dread that the Gestapo would discover our little campaign against the evils and distortions of the Nazi era. In the end, our attempts came to nothing; but our failure was redeemed by the very efforts that we made.

We laughed and cried with Barney's *Version* (Mordecai Richler) of his life and lusts and loves, from the crazy Clara (his first wife and eventual feminist lesbian icon), through the un-named second Mrs Panofsky (she who must be avoided) to the sainted Miriam (the mother of his three children). In arguably one of the funniest books ever written, Richler uses his literary talents to skewer much of modern political correctness. Barney is one of the monsters (but a lovable one) of literature – an individual compared to whom Superman would be a wimp. But ultimately a tragic figure – as the novel chronicles his descent into the prison of Alzheimer's. Perhaps the real lesson of the book is don't go swimming when there are forest fires around. Another monster is Mickey Sabbath the eponymous hero (is that the word?) of Sabbath's Theatre (Philip Roth back in Portnoy mode - monkeying around again). Enough said.

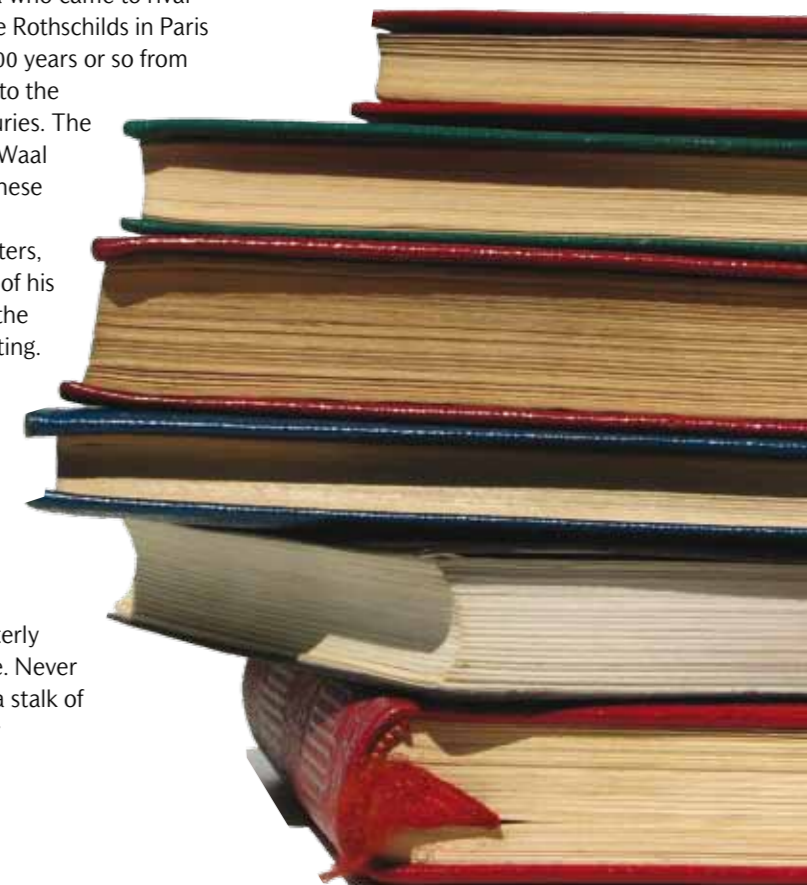
If Miriam is Richler's heroine, then Joheved, the eldest of Rashi's Daughters (by Maggie Anton) is another leading lady – this time in Troyes in 11th century France. Not a compelling read, but an interesting concept – one of the great sages educating his daughters in the Torah.

Being Jewish may or may not have been a major issue in Rashi's day, but being Finkler promises to be a critical Question in Howard Jacobson's latest work. What does it mean to be a Jew? What does it mean to be a Jew in contemporary Britain? Three friends – two Jewish and one not, two English and one not – search for the answers, in what they say and do, in what they don't say and don't do, and in what they can't say and can't do. Sex, death, love and food. Jacobson covers the gamut, with perhaps less humour and more venom than in his earlier novels.

On a very different note, we were enthralled by the wanderings of a little Japanese netsuke (pronounced net-ski), a beautiful ivory Hare with Amber Eyes. It's the story of the Ephrussi family, grain traders from Odessa who came to rival (and marry with) the Rothschilds in Paris and Vienna in the 100 years or so from the mid-nineteenth to the mid-twentieth centuries. The author, Edmund de Waal (grandson of a Viennese Ephrussi), is one of Britain's leading potters, and the minimalism of his work is reflected in the directness of his writing. The style is simple (deceptively so) and unadorned – unliterary one might say (decide for yourself whether this is praise or criticism) – but makes for an utterly compelling narrative. Never again will you view a stalk of asparagus as merely a vegetable.

The journey wasn't all prosaic. One evening, we waxed poetic – and everyone brought something to read out loud. Again, we travelled far in both time and space – from historic Israel and the book of Revelations (as given voice by Bob Dylan), from David and Bathsheba (in the words of another great Jewish poet – Leonard Cohen), through Yiddish poetry out of the shtetl (and New York – which I guess one can view as the ultimate Jewish village), to some contemporary verses.

It's been a fascinating literary voyage, and I know that we never would have had the experience of reading and discussing these novels and poems without the book club. Don't be left behind this coming year. Join us for another exciting excursion.



European Maccabiah Games Vienna 2011

By Angela Sky

On Tuesday 5th July, we started a very emotional and exciting journey...

Jon and I drove Zac, dressed in his team GB kit, to Gatwick airport where we left him with the rest of the British squad for the European Maccabiah Games. He barely glanced backwards, as we left, to drive round to Heathrow to catch our flight. We were off to Vienna for the European Maccabiah Games. It was the bar mitzvah of the Games, but the first time it was to be held in a country previously occupied by the Nazis and one that still has a reputation for being somewhat anti-Semitic. Many people had asked 'Why is it being held in Austria?' My answer was 'So that we can show Austria that Hitler did not achieve his aims.'

Our son Zac was given the huge honour of captaining the U16 team GB football team, so we were bursting with pride when he led the team out for their first match against Germany. It was a very odd experience watching the match, with the German supporters shouting 'Deutschland, Deutschland!' They were German Jews, proud of being German! It was a tough match, but the Brits won 2-0 and were off to a great start.

Oddly, the Opening Ceremony was after their first match. It was held in Rathausplatz – the square outside the town hall. As the two thousand athletes marched

round the square, it was hard to contain our emotion. This was the same square where Hitler had given one of his famous speeches 70 years ago. Various Austrian dignitaries spoke, including the Austrian President. He acknowledged their terrible past and welcomed us all. The highlight of the ceremony for me was the enthusiastic singing of the Hatikvah by Jews from 37 different countries while the Israeli flag was raised.

The next day, Jon and I had some free non-football time. We went off with a couple of other families to the Jewish quarter, based around Judenplatz – a very small square in the North East of the town. The Holocaust memorial had stone library books as walls, to signify all the Jewish books that had been burnt. We went into the small Jewish museum. There was a special Maccabiah exhibition. We read sadly about the Austrian Jewish female swimmer who was stripped of all her medals and records, but also of the amazing sporting achievements of the Austrian Jews. As we left the square, an art exhibition caught my eye. We wandered into the gallery to see the most haunting paintings I have ever seen. They were painted by Adolf Frankel who had survived Auschwitz and his son was talking about the paintings. They were a bit Picasso-like, but full of horrific images which his son explained, were with him forever. He just painted what he remembered and saw in his nightmares. That evening, it was then off to match



number 2 against the host nation at 6pm. It was going to be tough, but team GB won 2-1. The matches were held at the Hakoah sports centre which was rebuilt completely after the war. Although, there are only 7500 Jews in Vienna, this centre has been built for a larger community. The facilities were amazing, a gym, tennis courts, pool, study rooms etc. We went for a rest straight after the game as we had to be up early the next morning for match number three against Spain. The boys won 8-0. At the end of the match, the boys were ecstatic as this result meant they had qualified for the final.

Shabbat was fairly quiet. The synagogue was open by arrangement only due to security we were told. Sunday saw the final group match. We thought the boys might take their foot off the pedal, but certainly not. They beat Denmark 6-0. Monday was a rest day. The team were taken on a tour of Vienna. They did receive some anti-Semitic abuse in Judenplatz, but stood firm and faced off the perpetrators.

The parents, grandparents, and siblings were becoming extremely excited at the prospect of the final on Tuesday. We went off to the final, feeling nervous but expectant. We knew they would at least get a silver medal. We all dressed up in Union Jack hats and cheered the teams out, waved our pom-poms as they took to the field. I have never felt as proud as when I saw Zac at the front of the line, leading

the team out. The game itself was fantastic, with the boys playing like they thought they were Barcelona in full flow. As the final whistle blew, the realisation set in that our boys had beaten Germany 2-0 and were Champions of Europe. The unadulterated joy of the supporters, players, management team and medics as they celebrated together will live with me forever. The team lifted Zac onto their shoulders and sang and danced for ages.

The medal ceremony was brilliant, watching the boys smartly dressed in their team GB tracksuits, collect their gold medals and sing the national anthem. All the hard work had been worth it. All that remained was the closing ceremony – held outside of the town. It was a huge Israeli style party, singing dancing and food! Over the last 8 days a fantastic sports tournament had been played, but more importantly, six thousand Jews from around Europe and the US, had met, sang, danced and prayed in a country where this was not possible a short time ago. It made me even more proud to be Jewish.



New West End to Manhattan

by Howard Morris

‘There is a ‘left field’, I’ve seen it, and I think things, well, balls, baseballs to be precise, come out of it, but whether they are more unexpected than balls coming out of the right field I couldn’t say.’



I’ve also seen a player getting to first base, sliding in a cloud of chalk dust and sand, and bases being touched. To be honest I haven’t found baseball riveting. Like cricket one has to grow up with the game to appreciate its subtleties; what happens when nothing is happening seems to be more important than what’s happening when something is happening, again, just like cricket.

So, first impressions of our lives in New York; and it connects with baseball. I was taken to a baseball game, the New York Yankees versus the Seattle Mariners, to see my response. My hosts wanted me to like the game and this points to one of the characteristics of America, or, rather, Americans, they want to be liked. Unlike the French who couldn’t care less (or the Israelis for that matter) whether they are liked or not or the Russians who want to be feared (don’t read on if you object to gross generalisations), Americans want to be liked. And like an awkward teenager whose size makes it unavoidably clumsy in small spaces, they are well aware of how sometimes America gets it wrong and how their nation is roundly criticised for its foreign policy, but they still want to be liked and are puzzled why not everyone wants to be like America. And that’s a natural reaction to the fact that exactly the same nationalities who are marching, and burning the Stars and Stripes and calling for the death of the Great Satan are driving cabs here, selling Halal food on very street corner and will do almost anything for a Green card. I’m careful about how I do this “responding” to the Americans with whom I live and work. Careful because the most I can say of my knowledge of

“Unlike the French who couldn’t care less (or the Israelis for that matter) whether they are liked or not or the Russians who want to be feared (don’t read on if you object to gross generalisations), Americans want to be liked.”

this great nation is that there are gaps in my ignorance but they want my views on everything; their politics, their manners, naturally the Royals, their food, everything. I’m also careful about what I say because I am convinced that when I speak or, worse, smile they really are checking to see if the trope is true, do the English have bad teeth?

It’s easy to live in New York. Let me qualify that, and it’s the same pretty much everywhere, one needs a good job, but with a good job and a tolerance for noise

and crowds, it’s easy to live in New York. New York, or rather Manhattan, where we live, offers everything the urban person needs. And it’s so very easy to be Jewish. There are plenty of Kosher shops, plenty of kosher restaurants, shuls aplenty of every imaginable order of orthodoxy, reform, progression, regression, some are so archly reformed it’s almost impossible to know what religion they follow and very easy to be Jewish because some of them seem to permit a sort of self-conversion. But being Jewish here is easy not just because of the convenience of shopping and places to daven but because it’s wholly unexceptional. Wear a kippah, don’t wear a kippah - the one thing that doesn’t figure in deciding is whether it presents a challenge to the people around one or will trigger hostility. The other day I saw a police officer, a cop, slightly disheveled, that’s not unusual, they don’t pay attention to dress like the Brigade of Guards, plus it’s so hot and they carry so much clobber on their belts apart from their guns, and he was a bit saggy round the mid-section, again not uncommon (and I sympathize). Anyway, he was sorting out some sort of roadside controversy. He was wearing a kippah.

At the annual Israel Day parade down Fifth Avenue Jewish police officers marched, Jewish fire fighters marched, Jewish veterans marched (many drove). All the youth groups marched and even the yeshiva bochorim were doing a type of march albeit with their limbs atrophied from not being used while they study hour after hour and day after day, they struggled to stay in the centre of the street let alone keep in step. I admit the pipe and the brass bands and the baton twirling

companies were imported from other communities but everyone was pleased to be with the Jews and with Israel for the day. In particular the politicians all lined up waving and campaigning. There were a few demonstrators outside the Plaza Hotel near the park, many of them the awful Neturei Karta, but massively out numbered by the pro-Israel crowds that lined the street for a couple of miles.

The attitude to Israel is so different. Dr Emanuel Ottolenghi, who you will remember spoke at the NWES, made this

point and in our short time in the US (or that unique part of the US, New York) I see its truth. Europe or certainly the left in Europe see Israel and the Israelis as a foreign implant in the Middle East, a last throw of the colonial dice, the establishment of colony of Jews among native peoples. While they may not all be anti-Israel the starting point is that there is no getting away from the fact that Israel’s creation was an act of imperialism and is thus tainted by that. The American view is dramatically different. Israel and the Jewish people have much in common with the American settlers who sought independence and won it in war. A little people, fighting against the odds, to be free in their own land.

We have found a place to live, a 42nd storey penthouse. The Empire State Building is a handful of streets away and it dominates the view north from our bedroom while to the south the vista is of Chelsea and the downtown area. We have found a shul on 16th Street that seems to suit, the rabbi having been brought up in the community. Of course it isn’t the same as Bayswater and we miss the NWES and all our friends a great deal. We intend to be back for the Chagim and look forward to seeing you all then.

Gaby continues working in her business and has some plans for growth associated with the US. She also spends a good chunk of each week on her work chairing the United Synagogue’s Chesed Bursary Fund, her fundraising for Richard House Children’s Hospice and her role as a member of the board of the ZF.

We have found where the New York Arsenal Supporters Club meets, in a bar called ‘the Blind Pig’. Its walls are covered in Arsenal memorabilia and they watch every Arsenal game. So for one of those Sunday lunchtime kick-offs we shall be drinking cold American beer at 7 am in New York and singing ‘Stand Up If You Hate Tottenham’. As Gaby said, a tear curling down her cheek, “It doesn’t get better than that”.



Yom Tov Guide

Rosh Hashannah

Wed night, 28th Sep

Light the Yom Tov candles before 6.35pm and recite the following two blessings: 'Barooch atah Adonye Eloheינו melech ha'olam, asher kiddshanoo b'mitzvotav v'tzivanu l'hadlik neir shel Yom Tov.'

'Barooch atah Adonye Eloheינו melech ha'olam she'hecheyanoo, vekiyemanoo, vehigianoo lazman hazeh.'

Prior to lighting the candles, it is important to light a twenty-five hour candle e.g. a Yahrzeit candle, so that one can transfer the flame from the twenty-five hour candle to a new candle in order to light the Yom Tov candles on the second night of Yom Tov

Services in the Synagogue commence at 6.30pm

Following services, and your return home, make Yom Tov Kiddush, then wash hands ritually and make the blessing over the challah. The challot for Rosh Hashanah are traditionally round and represent continuity and wholeness. After eating some challah, dipped in honey, we take an apple and dip a piece in honey and say the following prior to eating it:

'Barooch atah Adonye Eloheינו melech ha'olam, Borei Peri Haeitz'

After eating it recite the following:

'Yehi ratzon milfanecha Adonye Eloheינו veilohei avoteינו, she'techadesh aleינו Shana Tova oometooko'

'May it be your will O Lord our Gd and Gd of our forefathers that this year will be a happy and sweet year for us.'

Thurs 29th September

Shacharit services begin at 8.00am It is important for every man, woman and child to hear the blowing of the Shofar which commences at approximately 10.00am. It is important to hear the blessings recited by the Ba'al Tekiah (the one who actually blows), and to answer 'Amein' to each of the three blessings. Then, during the course of the morning, we are obliged to hear one hundred blasts of the Shofar.

It is forbidden to talk from the time one hears the first note of the 100, right up until the last one.

In the afternoon of the first day of Rosh Hashanah, we will return to the Synagogue at 4.45pm to walk together towards the Serpentine for the traditional Tashlich Service at 5.15 pm at the Peter Pan Statue. This is performed by reciting several prayers at a source of water. Afterwards, the pockets are symbolically emptied as if a person is shaking off his sins and casting them into the water. As a source for this ceremony the verses in Michah are often quoted:

'He will again have compassion upon us; He will subdue our iniquities; and Thou will cast all our sins into the depth of the sea'

We then return to the Synagogue for Mincha and Ma'ariv at 6.30pm

Thurs night

We usher in the second day of Rosh Hashanah by lighting the Yom Tov candles as soon as possible after 7.30pm. We do this by transferring the flame from the existing flame which was lit before the first night Rosh Hashanah began (see above) and then reciting the two blessings. Since there is a doubt about whether we should recite the She'hecheyanu Beracha on the second night, it is traditional to have on the table a new fruit that one has not eaten yet that year, while one makes the blessings over the candles. Alternatively one can wear a new item of clothing. However, if one does not have a new fruit or a new item of clothing, one still makes both blessings including 'She'hecheyanu'.

Fri 30th September

Shabbat commences and candles should be lit by 6.26pm

Mincha and Kabbalat Shabbat will be read at 6.15pm

Shabbat Shuva Sat 1st October

Shacharit will be at 9.15 am and will be followed by Rabbi Shisler's Shabbat Shuva Lilmod

Mincha will be held 6.15pm and will be followed by Seudah. Ma'ariv will be held when Shabbat ends at 7.25pm

The Fast of Gedaliah Sun 2nd October

The day after Rosh Hashanah is observed as a fast day, in memory of Gedaliah ben Achikam. This year it is observed two days after Rosh Hashanah.

Gedaliah had been appointed Governor of Judea by Nebuchadnezzar, after the destruction of the first Temple in 586 BCE. He had been charged with the responsibility of rebuilding Jewish life among the remnant of the Jews still in the Holy Land.

As a result of internal strife among the people, Gedaliah was assassinated and, many of those Jews who had remained in Judea, fled to Egypt. Since this represented the final stage of the destruction of Jerusalem, it is observed as a fast day, when we recite special Selichot prayers.

The Fast commences at 5.45am will ends at 7.17pm.

Shacharit will be held at 8.30am

Yom Kippur Fri 7th October

Mincha

On Erev Yom Kippur, Friday 7th October, at 1.30pm in the Synagogue, we will conduct the pre-Yom Kippur Mincha (afternoon) service, which includes the first of the ten times that we recite 'Al-cheit' prayer (confession) throughout the day.

A festival meal on Erev Yom Kippur is a mitzvah (obligation) because one thereby reveals joy over the approach of his or her time of forgiveness. This meal is called the 'seudat hamafseket' (meal of cessation). There is no Kiddush prior to this meal, but we do wash our hands ritually, make the 'Hamotzi' (usually over a Challah) and say Grace after Meals...The meal should be concluded well before 6.10pm, allowing enough time to light candles and to get to the Synagogue in time.

The following Berachot are said over the candles:

'Barooch atah Adonye Eloheינו melech ha'olam, asher kiddshanoo b'mitzvotav v'tzivanu l'hadlik neir shel Shabbat v'Yom HaKippoorim.'

'Barooch atah Adonye Eloheינו melech ha'olam she'hecheyanoo, vekiyemanoo, vehigianoo lazman hazeh.'

Wearing Non-leather Shoes

It is forbidden for men, women and children to wear leather shoes on Yom Kippur.

Kol Nidrei

Services in the Synagogue commence at 6.30pm

The Yom Kippur prayers begin with the chanting of Kol Nidrei. We have to commence before sunset since this prayer is a form of the repealing of vows, and we are not permitted to repeal vows on Shabbat or Yom Tov.

Shabbat 8th October

Shacharit commences at 9.30am Yizkor on Yom Kippur Day will be at approximately 1.15pm

If one's parents are still alive, it is permissible, but not essential, to leave the Synagogue during Yizkor. However, it is our custom that we commence with a public Yizkor, which includes Memorial Prayers for the victims of the Holocaust and for Israel's fallen soldiers, for which everyone should remain in the Synagogue. There will then be a short break to allow those who wish to leave to go out before we commence the private Yizkor.

The Fast ends at 7.09pm.

Succot

The Building of the Succah

If you haven't built a Succah before and intend to do so this year, the Rabbi will be very happy to advise on the requirements to ensure that it is Kasher.

It is a Mitzvah to decorate the Succah. If you are able to assist with the Shul's Succah, please contact the Synagogue office for details of when it will be done. Also please let us know if you are able to donate laurel branches, fruit etc.

Dwelling in the Succah

It is a great Mitzvah to eat in the Succah. The congregation is invited to join us for a festive dinner in our Shul Succah following services on Wednesday evening 12th October. Please make reservations at the Synagogue office on 020 7229 2631.

Kindling of the Lights

Lights are kindled on the first Yom Tov night in the Succah (if you have one - or else indoors) and two Berachot are said:

'Barooch atah Adonye Eloheינו melech ha'olam, asher kiddshanoo b'mitzvotav v'tzivanu l'hadlik neir shel Shabbat v' Yom Tov.'

'Barooch atah Adonye Eloheינו melech ha'olam she'hecheyanoo, vekiyemanoo, vehigianoo lazman hazeh.'

Note that the same requirements regarding the 25 hour candle apply as they did for Rosh Hashanah...

Four Species - The Lulav

The four species are taken hold of each of the seven festival days (except Shabbat) and a Berachah is said over them daily.

Anyone who wishes to have a set of lulav and etrog, please contact our Shammash Mr Eli Ballon in the Shul Office. Even if you do not have your own Lulav and Etrog there will be several sets in the Synagogue for your use.

Simchat Torah

Please note that our annual Simchat Torah party will take place this year on Thursday 20th October following the evening service which commences at 7.30 pm. Please bring your children both on the Thursday night and Friday morning for Hakafot - there will also be a special Kiddush after the service on the Friday morning. This year's Chatan Torah will be chorister Stanley Warren, and the Chatan Bereshit will be Jeff Margolis. We wish them both a hearty Mazal Tov.

WHOSE FRONT DOOR IS THIS?



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ב"ה



שנה טובה וחתימה טובה

Wishing Rabbi and Mrs. Shisler, Honorary Officers and the entire Congregation of the New West End Synagogue a happy and healthy New Year.

With grateful thanks to my friends who sponsored the Kiddush celebrating my 80th birthday.

Joe Miller

Wishing the Rabbi, Chazan,
Wardens, and all the members
a very happy New Year and
well over the Fast

Frank & Pauline, David & Chantal,
Richard & Jo, Jacob, Jimmy,
Pheonix, & Kitty BARNETT



THE GAINSFORD FAMILY

wish
the New West End Congregation
a happy and healthy New Year



שנה טובה

We wish all the
NWES community a sweet &
peaceful New Year

Rabbi & Mrs. SHISLER and family wish the community a
healthy and peaceful New Year.

◆
With best wishes for a happy, healthy and peaceful New Year
and well over the Fast to Rabbi and Anne Shisler and all at the
NWES – **Andrew, Stacey, Elliot and Abigail BERNIE**

◆
All good wishes for a healthy and happy New Year to all our
many friends at the New West End, from
Sherrie and Anthony BODIE

◆
Best wishes for a peaceful, healthy and happy New Year –
Zara BRICKMAN

◆
Shanah Tovah from
Paul FOGELMAN, Mirele, Avigdor and Yael

◆
Perry and Marcia GOODMAN wish Rabbi Geoffrey and Anne
Shisler, Chazan Jeremy Lawson, Shamash Eli and Shana Ballon
and all Members a happy and health New Year.

◆
Valerie and Geoffrey GREEN wish all the community a
happy and healthy New Year.

◆
Wishing Rabbi & Mrs. Shisler, Honorary Officers and the entire
New West End Community a happy and healthy New Year
from the **HAMMERSCHLAG Family**

◆
Best wishes for a happy, healthy and peaceful New Year from
Jane and Cyril HODES

Bobby JAYSON

wishes all his friends a happy and healthy New Year

◆
Chag Sameach Rabbi, Anne, Jeremy and Congregation –
Roy and Barbara LEVIN

◆
With our best wishes for a healthy and happy New Year to all
our Community - **Linda and Martin LEWIN**

◆
Denise and Melvyn LUX
wish all our friends and relatives at the New West End
Synagogue a good New Year and well over the Fast

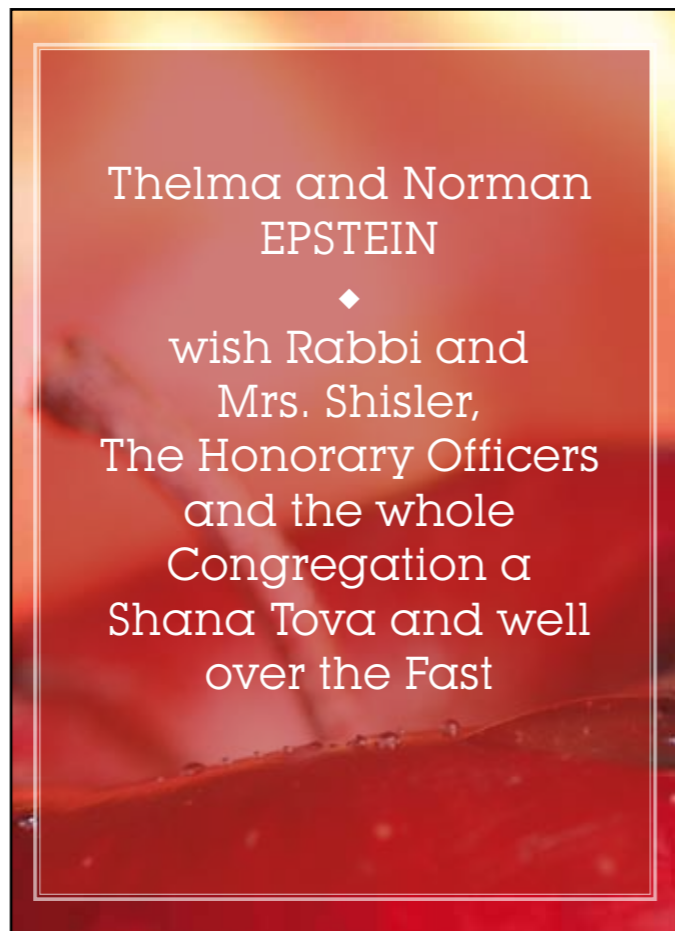
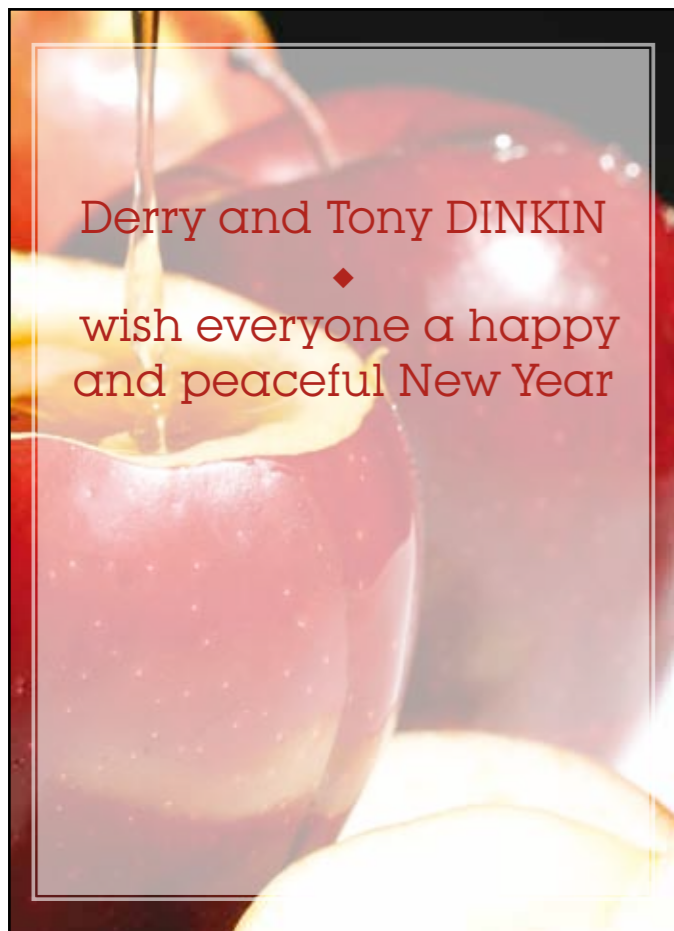
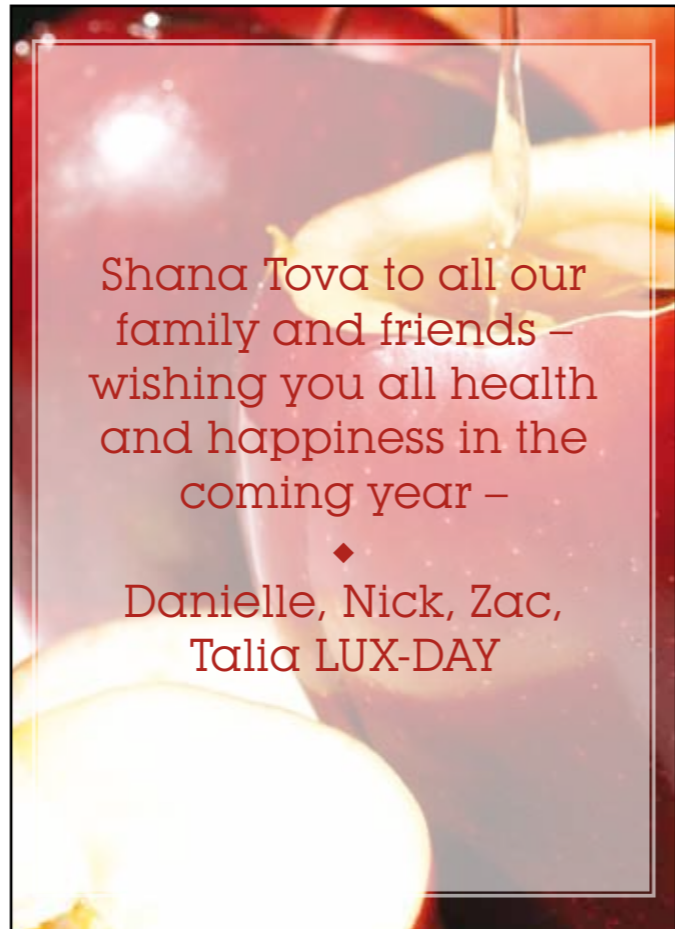
◆
Jeff and Val MARGOLIS wish Rabbi and Anne Shisler and all
congregants a happy New Year and well over the Fast

◆
Maxine & Michael MARGOLIS and Family
wish Rabbi & Mrs. Shisler, the Honorary Officers and the entire
Community a happy and peaceful New Year

◆
Hilde and Jonathan MATHESON wish Rabbi and Mrs. Shisler
and all their friends at NWES a happy and healthy New Year

◆
Lynn & Alan MELTZER wish Rabbi & Mrs. Shisler and
our dear friends a healthy happy New Year

◆
Sandy and David MONTAGUE wish everyone at the New
West End peace, health and happiness in the New Year



שנה טובה

**Victor, Esther,
Rudi & Theo Fieldgrass
and the whole team from
EF Medispa wish relatives,
friends and all members of
the Community a happy,
healthy and prosperous
New Year**





Wishing Rabbi
and Mrs. Shisler
and the entire
community a happy
and healthy 5772 –

◆

David and Emilie
FRANK

To Rabbi and Mrs.
Shisler, the Honorary
Officers and
congregation – best
wishes for the New
Year.

◆

Yolande HOPMEIER

Frank, Felicity, Alex,
Ben and Josh MILLER

◆

wish Rabbi and
Mrs. Shisler, Jeremy
Lawson, the Board of
Management and the
whole community a
sweet, healthy and
peaceful New Year

Gaby, Howard, Lucy
and Joshua MORRIS
wish all the NWES
community and their
families a sweet and
happy New Year and
well over the Fast.

Susan & Harvey KATZ

◆

wish Rabbi and
Mrs. Shisler together
with their family and
friends a happy and
healthy New Year and
well over the Fast

Wishing Rabbi and
Mrs. Shisler, Chazan
Jeremy Lawson and
all family and friends
a healthy, happy and
peaceful New Year –

◆

Jacquie and Stuart
KATZ

Wishing the community
a Wonderful, Healthy and
Prosperous New Year –

Adie, Alex and Ryan BEARE



A very happy and peaceful year to all the members and those who help run our wonderful shul –
Haydon NOBLE and Family

Wishing everyone a happy and healthy New Year –
Collette, David, Jordana and Keely PRICE

Happy New Year to all – **Renée and Valerie RICHMAN**

With our best wishes for a happy, healthy and peaceful New Year to Rabbi and Mrs. Shisler, the Community and all our family and friends from **Arnold and Lily ROTH**

Sybil SCHAPIRO wishes everyone a healthy, happy Year.

Anne and Michael SCHEUER wish Rabbi & Mrs. Shisler, the Honorary Officers and the entire Congregation a happy and healthy New Year

Health and Wealth; and may your 5772 be full of zing. Best wishes from **Fariba, Dori & Raphael SCHMETTERLING**

Phyllis SHAPRO and Stuart wish everybody a peaceful and healthy New Year

Eric and Sharon SHAPSHAK wish the whole community a truly happy and peaceful New Year

The SHARRON Family wish all members and friends a very happy, healthy and peaceful New Year

Wishing the entire community a healthy and happy year –
Angela, Jon, Rachel & Zac SKRY

We wish Rabbi & Mrs. Shisler, Chazan Lawson and all Shul officers a happy, healthy and successful New Year –
Hilary and David SLOVIK

Best wishes and Shana Tova to family and friends –
Marcella SPELMAN

Happy New Year to the Community from the **STEINFELD Family.**

Wishing the Community a healthy and peaceful New Year and well over the Fast from **Simon TURNER**

Michael WAHNON wishes everybody peace, health and happiness in the New Year

Eliane and Victor WASSERMAN wish Rabbi Geoffrey & Anne Shisler, the Board of Management and all members of the New West End Synagogue a happy, healthy, peaceful and rewarding New Year

Best wishes for a happy and healthy New Year –
Morris WEINTROUB

שנה טובה

With all best wishes for a healthy, prosperous and happy New Year – The SIMKIN Family

Carol and Laurence LANDO together with Jessica send our best wishes a happy, healthy and peaceful New Year to Rabbi & Mrs. Shisler, Chazan Lawson, Hon. Officers and all the congregation





A Choirmaster's Memories

Elliot Burman

At the end of September, it will be exactly twenty years since I joined the NWES choir, and I thought that it might be interesting to share some memories with you.

That day in September 1991 was Shemini Atzeres and the choir was upstairs in the choir gallery. I joined Paul Lassman, the big bass conductor, three melodies, (Joel Antrich, Laurie Anson and Len Simmons) and one tenor (Eric Sugarman), all of whom have been summoned to sing in the heavenly choir, as the average age of that choir was well over 70. So I sang baritone, and for the first time for many years, the choir had complete harmony in its renderings. The music was nearly all from the 'Blue Book', and the Hallel and Ein Komocha compositions were all familiar. When we came to returning the Seformim to the Ark, we were going to sing the popular Hashiveinu by Lewandowski, the one where Jeremy takes a higher key for the final reprise. I asked 'What about the first part, Shuvoh?' Paul replied that Rabbi Turetsky did not sing that, so I persisted asking if one of the choristers could sing it. Paul looked at me as if I was joking, but I wasn't. I sang the solo line at the beginning, and we performed the whole composition. At the end of the service in the Kiddush, congregants were wondering why the choir sounded better than usual. Well, four lines are better than three!

Paul was a most methodical and precise individual. He had sung at NWES since 1948, back in the days when there was a mixed choir, and had succeeded Mr. Radom as conductor. When we were about to start a piece, he would sound his tuning fork, listen to it, transpose to the note he needed, then work out the starting notes for us, and meticulously give them out. Then, he would go through the whole process again, and there had now been a silence of at least a half a minute before we started. He also conducted very slowly, and various congregants wished that we would go quicker.

Communication was very difficult. There was a buzzer which could be used for weddings, but on a Shabbat, a puffed out Arnold Chazen (z'l) would arrive, and give

us a message from the Rov. Regularly, in Oleinu, Paul would peer down through the narrow gap, rustling two pages of music, and if he received the nod, the whole building would reverberate with the bass solo at the beginning of Al Tiro.

Paul retired after just over a year, and I became choirmaster in January 1993. My first service as conductor was in the Beth Hamedrash, as the boiler had yet again broken down. The long silences before each piece were now a thing of the past, and the tempo increased. The following Rosh Hashannah, I thought we had sung a reasonably good service, until I was rounded upon by David Fisher, who told me in no uncertain terms that the renderings were too slow. So, on the second day, I took everything at breakneck speed, expecting criticism, but the opposite was true!

The attendance downstairs was often sparse, and on more than one occasion, the choir had to go downstairs to make up a minyan. There was one occasion when there were only three of us upstairs on a cold winter's day. They were Micky Masters, Asher Clayton and yours truly. I ordered them to stick faithfully to the melody line, while I sang the harmony. The only three part harmony was for the B'racha after the 'Queen'. Afterwards, in the Kiddush, I was asked where the other choristers were!

When Rabbi Roll became minister, he was most insistent that there should be no repeated words in the Mussaf Amida. Consequently, I spent many hours with Peter Hartman in his front room, re-arranging words and music to avoid repetition. At about this time, we started singing downstairs and after a questionnaire to the members, this became permanent, and we copied Ne'imah in singing between the wardens' box and the pulpit. From most parts of the shul, people told us that the sound was better and choristers were honoured with an occasional mitzvah.

We have been equipped with music stands, and the resources to compile

music files with photocopied manuscripts from the 'Blue Book' and other sources, including most recently, some of Rabbi Geoffrey Shisler's compositions. With Chazan Lawson, we have attempted the more demanding arrangements of Raymond Goldstein, Stephen Glass, and even some of my own, most of which have been faithfully computerised by Gary Fine. We wear dark red kippot, dark red ties (usually), and dark red bow ties for weddings. We even manage white ties for Yom Kippur.

Perhaps our finest service under my baton was when we sang at the 125th anniversary of the NWES in the presence of the Chief Rabbi, and performed the special Ashrei written for him. Coming close to that must be Rabbi Shisler's induction service, a wedding with Dudu Fisher as Chazan, and a Masonic service, with the congregants (and Stanley Warren) all in their regalia.

I feel very proud to have followed in the footsteps of the great D.M. Davis, whose photograph is in the Golda Cohen Room. He served the shul for some fifty years, during which time he was the co-compiler of the 'Blue Book', which still provides much of the basic repertoire of the Anglo-Jewish service. The choir has struggled through difficult times in the past, and the ever present problems of location, finance, a diminishing interest in Chazanut and a lack of boys growing up as regular choristers. Indeed, at the age of 62, I am still the youngest of the regular choir. These factors have taken their toll, and though it may mean the NWES may not itself hire and employ choristers directly to make up a choir, I am confident that the shul's 132 year old choral tradition will continue.

Perhaps more than others, I cannot imagine the services at the NWES without singing and hope I can continue to play my part.

May I, on behalf of the choir, wish you all a Happy and Healthy 5772.

First Aid Volunteers

Lynn Brown

Have you ever wondered how you would cope if someone had a heart attack right in front of you? What would you do? Would you be able to perform CPR / mouth to mouth resuscitation if it was needed?

What you may not know is that within our Shul is a team of trained people who are at the ready should they be required to come to the aid of any casualty. A year ago, a donation of a defibrillator was made by Laurence Lando. This amazing gadget can be used in the event that someone has collapsed and been revived but their heart is not beating in normal rhythm. Our in-house team, which consists of volunteers, has been professionally trained in how resuscitate as well as how to use the defibrillator, should this ever be necessary.

Twice now our volunteers have attended trainings in order to maintain and keep up with the latest knowledge of what to do in such an emergency situation, as well as a more general knowledge of first aid. We all hope that such a situation will never arise, however we are proud that we have such a willing team of helpers.





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