

CRANBROOK
UNITED SYNAGOGUE

SHALOM from CRANBROOK



Rosh Hashana Edition
No. 5





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ROSH HASHANA 5782

Shalom everyone,

Cranbrook United Synagogue held its Annual General Meeting on 4 May 2021, and we extend a warm welcome to all members of the Executive and Shul Council, who were elected or re-elected. Their names are shown alongside this editorial and we wish them all a hearty Mazel Tov.

I had hoped that by now we would be back in Shul in our “usual” seats, but at the time of writing, matters are still not resolved. However, our Welfare Committee and other Shul Committees have been working hard making plans for the future, and once we have the ‘go ahead’ from the United Synagogue we will begin to get back to normal.

Regardless of Lockdown, the Magazine Committee has also been working hard and we have some excellent articles for you to read. Maurice Conway has provided another excerpt from his war diary. Chaim Levison in Israel, (son of Cyril Levison z”l who was a Warden of Newbury Park/ Redbridge United Synagogue) continues his article about Rav Kook in England, with special reference to The Balfour Declaration.

Yosef Cohen, Joyce Meltzer’s grandson, who studies in Yeshivas Mir Yerushalayim, has sent us an explanation of the importance of the number seven. Howard Goldsmith has written about his time in Israel in the 1950’s; and we have a short resumé on advanced technology being developed in Israel by Technion and others.

I am extremely delighted to welcome two young contributors to our Magazine, Mia Epstein aged seven and Lily Portnoy aged eight - I am sure anyone who reads Lockdown Locks for Charity will be overwhelmed by their thoughtfulness.

At the request of some of our readers who require a challenge, I have included a Crossword Puzzle for you to solve and Hilary Segall has submitted a copy of the “British Citizenship Test” to test your knowledge of the United Kingdom! Answers to both are supplied somewhere in the Magazine [I hope]!

Thanks to all those involved in the production and distribution of this magazine - with a special “thank-you” to all our contributors. Please keep the articles coming - I rely on you!

The Magazine Committee join me in wishing you and your families a Happy, Healthy and Peaceful New Year.

Philippa Stanton
Editor

**CRANBROOK UNITED
SYNAGOGUE**

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“Shalom Magazine” reserves the right to amend any article and the sentiments expressed therein which are not necessarily those of the editorial team

LETTER FROM RABBI DANSKY



Dear friends

After a really difficult period of time in our lives, it seems that the restrictions of the pandemic are finally beginning to lift. The light is finally dawning after the longest night. At the date of writing this letter to you, face masks will become optional, and people will once again be able to visit each other. We will no longer feel as alone as we had in the past. We can share our time with others; we can gain the strength and encouragement that can only be attained by proximity to our loved ones and friends. The simple act of a hug or a held hand can make such a difference.

What this means for our shul is also beyond words. While the synagogue was open for the High Holy days last year, the restrictions meant that people simply couldn't attend services as they had in the past. We haven't been able to celebrate with you, to create the feeling of community with you as we were able to in the past. Now we have an opportunity to come together as a community - to gather together, to sing together, to laugh and to learn together, to enjoy each other's company together.

This pandemic has shown me the importance of community, and how alone we are bereft of each other's strength. As a shul board, we fully intend to take full advantage of the opportunity to be part of something which brings people together. We will be providing various activities for different ages. This doesn't only mean religious programmes - we will be providing many social events in the future, and hope that whoever you are, and whatever religious affiliation you have, that you take the opportunity that we want to offer you. The more you involve yourself in our wonderful community, the more opportunity you will get to truly belong.

So, as you peruse this magazine for Rosh Hashanah, I invite you to think about all the wonderful things that we are so excited to offer you in the future. Please treat this as a personal invitation - I am so excited to see you once again, and can't wait to listen to you, to celebrate with you, to be with you all!

Wishing you the best of New Year's, with only sweetness and happiness in your lives,

Rabbi Steven, Rebbetzin Siobhan, Maya and Talia Dansky

CHAIRMAN'S REPORT



As I write this, we are hopefully coming back to some semblance of normality; it has been a very difficult time for all of us. Despite the difficulties, everyone has rallied round in a fantastic way, from the Executive to the Council members and ex-Board members and the regular members. All have played their part in making sure that our more vulnerable members have been contacted on a regular basis and that their immediate needs have been taken care of. Also, that we have been kept safe within the Covid rules and our general security.

I would like to thank all of you from the bottom of my heart, for your time, your patience and your care; it is times like this when you know what community means. Although it has been a really tough time, I truly believe that we have grown as a community, despite the disruptions and sorrow. I would also like to thank Rabbi Dansky and Reverend Newman, who have unfortunately had to work under a lot of extra pressure with all the lavoyas, stone-settings and shivas and also the restrictions placed on them with the services.

Also grateful thanks to the admin staff, who have kept us going under very difficult circumstances, all the various committees and the magazine team and finally the caretakers, who have kept us all hygienic and safe, to the extent that not one case of Covid has been attributed to the shul.

We now have to organise the return of our members who have been unable to be here. To this end we must still observe some safety rules so that everyone feels comfortable to be in shul. We are also doing our best to encourage members who may not come on a regular basis. We are trying to make the shul friendly and welcoming with a non-judgemental atmosphere and are also hoping to attract new members. We have already started sending out welcome gifts to new members and members with new babies.

Despite all the trials and tribulations, I feel that we have come through stronger and that the future is looking brighter. We now have an elected Executive and new Shul Council with some new and enthusiastic members on the Council. Our main strategy for this year is to engage with our existing younger members and to have a New Membership drive offering a very good deal to unaffiliated people in the community.

We now feel more confident about planning for the Yomim Norayim and beyond. We have engaged a brilliant chazzan for the High Holy Days, who we hope will give the whole community a well-deserved spiritual lift.

We really want you all to get behind us and make this into a shul that we all deserve, by supporting our initiatives, our events and all the shul services.

We are now moving forward with a sense of optimism that has not been felt for quite some time. So with this in mind my family and I wish you all a happy and sweet New Year and well over the Fast.

Mike Callaghan
Chairman

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ROSH HASHANAH MESSAGE PRESIDENT MARIE VAN DER ZYL



This past year has been a difficult one for the Jewish community. Like the rest of the country, we have had to cope with disruption, and for many, the heartbreak of the ongoing pandemic. On top of this we have also had to deal with a frightening upsurge in anti-Jewish racism.

When there is conflict in the Middle East there are usually consequences for Jews in the UK but this year what we experienced was beyond anything I can remember. Antisemitic incidents rose by 500 per cent and none of us will forget the convoy of cars driving through our streets with shouted threats and misogynistic abuse plus other well documented attacks.

This is intolerable and the Board of Deputies acted quickly to ensure that the Government was aware and prepared to take whatever measures were needed. The Jewish community held meetings with Prime Minister Boris Johnson and Home Secretary Priti Patel. I called for the proscription of Hamas in its entirety. We also called for the adoption of the International Holocaust Remembrance Alliance definition of antisemitism by social media companies and their new regulator Ofcom. I am glad to report that the Government has now written to social media companies to request them to adopt the IHRA definition.

While the epidemic has ebbed and flowed we have worked with the Government to share important messages in order to keep everybody safe and we have advised on safe numbers for prayer and religious occasions. We have also had the sad but necessary duty of collating numbers of deaths. Our community has enthusiastically embraced the vaccine which is one of the main reasons why numbers of deaths has been mercifully few in the past few months. Those who know the Board of Deputies will understand we work on a diverse set of issues. It is impossible to list everything in a short message. However, I will give a mention to the Commission on Racial Inclusion which reported this year and which made 119 recommendations, with profound implications for UK Jews. I would also like to thank all the new organisations which have joined this year, making us even more representative of the community.

We will continue to work just as hard on your behalf in the coming year.

Shana Tovah

Marie van der Zyl

MARIEVANDERZYL

President - Board of Deputies of British Jews

INTRODUCTION

Rosh Hashanah and Yom Kippur are known as “Yemei Hadin” - the days of Judgement. According to the Talmud, they are days in which G-d judges the entire world, to ascertain whether each element of it has fulfilled its purpose, and therefore whether it should be allowed to have another year in which to exist.

This evaluation that the Almighty makes is on every living thing, and obviously that includes you and I. In fact both the liturgy and the Talmud point out that we are counted one by one, as a shepherd counts his sheep. This is not a superficial counting of how many of us there are, but an in-depth evaluation of who we are as people. The liturgy actually comments “It is true that you are creator, and you know what drives us, for we are flesh and blood”. This evaluation goes all the way in to our inner essence of who we are as people.

This idea is not one that did not sit comfortably with me. Being judged is never a comfortable experience at the best of times. I remember when I sat at piano Eisteddfod's and played, that being evaluated for every note that was falsely played, or a misplaced rhythm was not something to be relished. It didn't get any easier when I took piano exams at University. My fingers continued to shake slightly, despite my increased practice and experience. The idea that a third party is watching our every move, and waiting to pounce on anything substandard is incredibly stressful and uncomfortable. Whenever we are tested in any way, we are being evaluated, and I have yet to find someone who really enjoyed being tested in such a way.

Why then, should we look forward to the Days of Awe, to days of being judged? We treat Rosh Hashanah as a festival - we wear expensive clothing, and we eat festive and delicious food. We sing joyous songs proclaiming G-d's rulership over us and therefore the rightness of Him judging us, but that judging is not something to which people look forward. Why are we so happy about this approaching festival? Furthermore, we actually go so far as to say that G-d will definitely find us meritorious in judgement. Why should that be? How can we be so confident?

I remember when I was very young going to the doctor, after feeling very unwell. The doctor examined my lungs, and found out that I had bronchitis. He gave me some antibiotics and I began to get better. My visit to the doctor was not frightening.

I wasn't afraid of him, because I knew that he was going to help me to get better. He was investigating my body, not because he wanted to hurt it, but because he wanted to heal it. Yes, the medicines did not taste good, and yes, I was feeling very unwell, but the doctor wasn't the source of my pain - he was actually the source of my feeling better. He had to investigate what was wrong with me, because through that process, he could make me better.

It's the same thing with us over the High Holy days. We enter into the High Holy days because we are going through a spiritual check-up. He is scrutinising our every action and thought, not because he wants to harm us, G-d forbid, but because he wants to help us. Like the doctor, He wants to ascertain what medicine we need, what challenges and benefits we are going to enjoy from the coming year to ensure that we become the people that we were always meant to be.

Just like you wouldn't go to anyone if you were unwell, you wouldn't want your soul to be judged by a being who isn't at the top of his game. If a person is going to submit himself or herself to such an evaluation, we need to know that G-d has absolute power, and that He can change our lives for the good. That is exactly the purpose of Rosh Hashanah. G-d presents his pedigree - His absolute kingship over the world, His ability to know everything about us, and His ability to save the Jewish people on a national level, and us on an individual level if only we call out to him. Rosh Hashanah is therefore accepting G-d's professional ability to be the one to help us, like looking at the degrees which are proudly hung on a wall.

It's on Yom Kippur that we start to think. If G-d is the doctor, and I am going to Him - in which ways am I spiritually healthy? In which ways am I spiritually unwell? It is this process that helps us to become spiritually healthy, to be people who have the capacity to have the types of year that we all need, and that we all ultimately deserve if we are our best selves.

I wish you all the best of luck for your appointment with the Almighty this year. He is going to take care of you. All you need to do is listen to his instructions, and take His advice in all things.

I wish you a sweet and good new year.

Rabbi Steven Dansky

VIEW FROM THE BALCONY



Hopefully by the time you read this, Covid-19 restrictions will be a thing of the past and we are able to spend Rosh Hashanah with our families.

I am still hosting our weekly, Thursday Tea & Chat. We have formed a lovely cohesive group of women where we have lively debate and discussion. We never seem to run out of topics to discuss.

I continued to work alongside Rebbetzen Dansky, looking at future programming. Siobhan worked hard to present a wonderful Purim showcase of entertainment which spanned the entire community. She also did a great job in bringing the local shuls together with the Women's Power Hour. All the local Rebbetzins participated and spoke to the women of the community. It was really well received by all who participated. Via Zoom, I have organised an evening of magic entertainment with the talented Sacha Johnstone and a

women's cabaret evening with the sensational Michaela Stern. We also had a wonderful Cheesecake making evening with outstanding Chef, Jonny Mervish.

Recently, Harold Marco and I attended a weekly Zoom bereavement course as a precursor to a support group which will be launched shortly by Rabbi Dansky. Harold and I continue to work together on many different projects.

Last week I attended a training course, via zoom for Women's Officers from JWA (Jewish Women's Aid). Its aim was to educate raise awareness and explore issues relating to domestic and sexual abuse within the Jewish community.

I learnt some really shocking statistics; On average, evidence suggests that women are abused 35 times before they confide in anyone. We also know that it takes Jewish women on average 11.5 years before reaching out for help.

This is around two years after the national average. During lockdown the cases of domestic violence in the Jewish community have increased by 12%. One in four women will experience domestic abuse in her lifetime. It affects all women, regardless of age, education, class, lifestyle or religion; the Jewish community is no different to any other.

That is why I am delighted that JWA is one of our nominated charities for this year's Kol Nidre appeal.

The other two charities are Camp Simcha; a fantastic charity which provides practical, emotional and therapeutic support services to the whole family and Leket who help provide high quality nutritious food to Israelis in need.

Following our AGM in May, we have a new Shul Council with some wonderful women on board. I look forward to seeing some great new initiatives.

Wishing you all Shana Tova Umetukah

Claire Barzilai

Women's Honorary Officer

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WORDS, WORDS WORDS

By Hilary Segal



So here we are - almost, but not quite, back to normal (whatever constitutes normal...?) and we can now get out and about, visit friends, have people round (within the guidelines) and even go out to eat! Who would have thought that such small pleasures would bring us so much joy?

However, one thing that has remained a constant and will continue to do so is the pleasure of books and some of the brilliant television that can be found.

Netflix is a boon and so was the exceptional, utterly wonderful third series of *Shtisel*. I surely don't have to tell you anything about this hit Israeli series that has taken us all by storm and has even proved to be a hit in the wider world.

A compelling tale of family, love and religion in a Charedi household in Jerusalem has kept us hooked until the last episode. Yes, we know it's fiction but... it's all-encompassing and will keep you on the edge of your seat, with a box of tissues, right until the end. The other Israeli series which we saw was *Mossad 101*, again another fictional story but great TV with some superb acting; which brings me to some of the actors, who appear in the different programmes and who are so talented. Israeli drama is pretty good and can hold its own on the international stage. The last Israeli series we saw on Netflix was *BlackSpace* – a rather dark police drama about a high-school massacre with an “unorthodox” policeman (his methods, not his religious bias). Which brings me to the other Netflix mini-series *Unorthodox*. This was a drama of just 4 episodes about a young Orthodox woman, who flees her arranged marriage in Brooklyn and starts a new life abroad, where her past catches up with her. Beautifully acted if not sometimes a little far-fetched but still packing an emotional punch. Have the tissues handy again!

We're great fans of the World Drama series on Walther, (All 4). I know that subtitles are a no-go for a lot of people but we have seen some terrific dramas – all I can say is that our knowledge of Czech, Polish, Ukrainian, Icelandic and anything else you care to name has improved no end.

Well, like Ruth Lyndon, I, too, have enjoyed the many books that I have read over the last few months.

I am a fan of *Elizabeth Jane Howard*, who wrote many novels, most notably the Cazalet Chronicles, with great wit and acerbity. The last three I read, in no particular

order were *The Beautiful Visit*, *Love All* and *The Long View*. The last, *The Long View*, is simply a look at a failing marriage in the 50s (possibly hers!) and is viewed from the end to the beginning. Clever in concept, there were times like Ruth when I shouted out loud to tell the main player to “get a grip”; it obviously didn't work but it made me feel better! I preferred *Love All* to *The Beautiful Visit* but would highly recommend her work.

Now Ruth mentioned a book set in the 17th century and rightly says that a lot of historical novels feature the Tudors. *Tidelands* by Philippa Gregory is a clever novel about a “wise woman” in the Tidelands (marshes) of Sussex and her love affair with a Catholic “priest”; accused of witchcraft we learn about the English Civil war and life lived in the shadows of fear and religious persecution. The sequel: *Dark Tides*, has yet to be read.

We, too, are fans of Ben MacIntyre and have read a few of his novels, *Agent Sonya*, *A Spy among Friends* and *Operation Mincemeat*. The second novel is the very chilling, but utterly absorbing story of Kim Philby and the Cambridge Four (actually five in the end) and how Philby managed to stay at the very heart of the Intelligence Services and pass secrets to the Russians for very many years.

Tracey Chevalier is another author who deserves a mention. Her famous *The Girl with a Pearl Earring* was adapted into the excellent film with Colin Firth and Scarlett Johansson. The other two that I read were *A Single Thread* and *Remarkable Creatures*, the latter being made into the film *Ammonite* with Kate Winslet and Saoirse Ronan. This is the story of two very different women in the 19th century, who spend their days searching for fossils on the Jurassic coast near Lyme Regis. It focusses on their discoveries, especially by the young, uneducated Mary Anning and their quest to be recognised for their discoveries in what was a male-dominated world. Her other novel, *A Single Thread* is an utterly exquisite novel that follows the life of a spinster in her 30s between the wars. Her fiancée was killed in the Great War; she leaves her home and family and moves to Winchester. Here she meets people through her volunteering at the cathedral as a broderer. These are the women who embroider the altar cloths, hassocks (church kneelers) and other accoutrements; the descriptions of the embroidery and their work is beautiful – you certainly feel part of the novel. I won't say anymore as I don't want to spoil it.

Well, as we move forward to the autumn who knows what new variants will spring up, so a few books and brilliant television to keep you going through the winter months.

In the paraphrased, immortal words of Tess Daley and Claudia Winkleman: keep reading/watching!

A GRAIN OF SAND

By Howard Goldsmith

1939 Jinny and Lew Marks brought Roma my future wife to Beaminster Gardens. 2021 we are now living in Berkeley Avenue Clayhall within half a mile of where she grew up. In the interim, I have lived in Israel twice. Once for 40 years with Roma, Amelia and Susan our daughters. The girls were educated there and like me served in the IDF.

It is the first period 1952 when I was in Israel alone that is interesting. That began when I was a lad in Hove Sussex. Evacuated there I joined Habonim a Zionist Socialist youth organisation. I became convinced as a youngster the future of Jewry was Israel. At the age of seventeen and a half I abandoned my parents and bourgeoisie society and joined some 30 other like minded youth and moved to and lived in the communal housing of the farm at Hurst Grange Reading. It was an agricultural training farm to prepare us to live in a Kibbutz in Israel. There we should learn to work and have no income from the work that we did; the proceeds would go into a communal kitty. Additionally, we had no parents to guide or control us, and all decisions were made by the group's General Assembly meetings. Another unusual concept [for the 1950s] was the equality of women. They should be freed of the traditional role of 'Baalabuster,' of house keepers and should be able to go out to work like the boys. In theory it should have worked with only a few persons catering and tending to the Grange while the girls could do a day's work in agriculture.

All of us new to agriculture; we spent two or three years working as labourers in surrounding farms in preparation



for our 'Aliya'. We, came from all over the United Kingdom. How we lived during that year and what became of us is a fascinating tale. We were a microcosm of British Jewry.

There were 30 of us at Hurst and four of us who were due to

enter the Army as National Servicemen were selected to continue our agricultural training in Holland. Others had completed their National Service. The only Londoner of the 4 was Gerry Pitch from Stamford Hill. We went to Hilversum where Dutch Habonim had their training farm [Hachshara]. I was lucky being placed with Caterpillar Tractors in Amsterdam. I commuted there daily and went out with a fitter to do repairs on the farms, training for the time we would have our own kibbutz and would repair our own vehicles.

At the end of the 1951 we left Holland and joined the group travelling to Marseilles. There we boarded the good ship 'Artza'. Arriving in Haifa port we were

dismayed to find ourselves, one by one doused in D.D.T. It took a full 10 mins to clean ourselves and much longer to calm down at the indignity we had suffered. We were unlike other immigrants we were not carrying lice or bugs. We were British!!

We were taken by bus up into the hills of the Carmel Mountain range to an area known as Harei Menashe, [the hills of Menashe: one of the 12 tribes]. We arrived there in the middle of the night, the 30 of us to join the several hundred chaverim of the Kibbutz, their children and their parents. They had come from Germany just before the WWII. Our intention was to train there for one year and then set up our own kibbutz.

The variety and admixture of intellects, intentions, and aspirations that we held was enormous, as the year progressed, they became more visible. It was an amazing year. 6 of the by now 50 chaverim decided to or were obliged by family matters to leave Israel forthwith. If one takes into account the diversity of the personae it was little wonder inconsistencies in the ideology appeared.

Three were to become professors two remained in Israel. Three, including myself became London cab drivers, one of whom then became a lecturer in Aberdeen university, one wrote for a taxi magazine. I wrote in the Guardian Newspaper.

Part of our crowd were three kinder transport holocaust survivors. Trudie who was Viennese married Avigdor a chaver meshek [Kibbutz member] they remained there for a while before moving to Beersheba, where he worked as an agricultural advisor. Tommy a Czechoslovakian became an expert on limnology fresh water bodies; unfortunately, he recently died while visiting the Galapagos Islands. His forte was obviously the Sea of Galilee, the Kinneret. Lotte from Danzig married Barry Nathan from Angel Lane Stratford. They eventually lived in Ceylon [Sri Lanka] and Chicago before retiring in Haifa. Francis Van Emden represented the shipping line Zim in Hong Kong before returning to Haifa, Milton Taylor became a professor of Biology at Indiana University. There are many others who need to be mentioned.

Me, I just downsized and am to be found living with wife Roma in Barkingside. Our 2 Israeli educated daughters live in South Woodford.

My book of that year is about to be published.



FROM THE WELFARE MINISTER

By Reverend Gary Newman

The past year has been rather challenging to say the least but our Welfare Committee under the direction of Mervyn Lyndon continues to blossom with the outstanding work done by our committee and all our volunteers.

Members are called on a regular basis by the Welfare Committee who tend to the needs of those who are vulnerable, including people who are unwell, bereaved and lonely; I would like to take this opportunity of thanking all our volunteers for their outstanding and dedicated work.

We have been busy with Welfare. Tuesday afternoons “Tea and Chat” are very successful and we hope to arrange informal gatherings in the shul hall, provided that the government guidelines allow.

Once again I must thank my wife, Gillian, who also volunteers to help those who are less fortunate, and is the most wonderful help to me as Welfare Minister.

I would also like to thank Harold Marco for his help in connection with bereavement and the organisation of stone settings that take place which, during this terrible pandemic, have been very, very challenging. We take this opportunity of wishing Harold a complete refua shelema.

Gillian and I together with our children and grandchildren would like to take this opportunity of wishing the entire community a very healthy, happy and prosperous New Year and well over the fast.

NEW ARK CURTAIN

This beautiful curtain for the Ark in Cranbrook Synagogue has been donated jointly by Elizabeth Levison in loving memory of her husband Cyril Levison, a Warden of both Newbury Park and Redbridge Synagogues, and her eldest son Stuart Edwin Levison who passed away a short time after his dearest Father.

It has also been donated in loving memory of Johnny and Helen Lyndon, by their children Mervyn, Jocelyn and Allison. Johnny was one of the founding members of the Clayhall Kehilla and was supported in everything he did by his dear wife Helen.

The curtain depicts The Tree of Life and is a fitting memorial donated by two families who hope to see Cranbrook Synagogue grow from strength to strength.



NORWOOD WITH YOU EVERY STEP OF THE WAY

At Norwood, we enable and empower vulnerable people facing challenges to lead fulfilling and active lives, taking their rightful place as valued members of society. With Norwood by their side, everyone can do just that, because we believe in taking on life together. For people of all ages with learning difficulties or autism and children and families facing challenges, we're with them from birth and throughout their lives - every step of the way.

Available support options may seem limited and the future bleak for a young child - and their family - facing a diagnosis. Families often feel they are left to navigate their options unaided. Norwood provides support for the whole family, from play therapy for the child facing challenges, to parenting support groups and Norwood's Siblings Group to enable children to share their experiences of living with a sibling facing challenges.

School-aged children can face a whole range of challenges. Norwood's children and family services centre - Kennedy Leigh - provides holistic support for children and the whole family unit, both on a one-on-one and group basis, to support the individual's needs and those of their family, developing those essential interpersonal relationships with staff, other service users and the wider community. For some children in mainstream schools whose parents may have concerns about their development but no access to appropriate support streams, Norwood developed a programme of advice clinics. The sessions with either a Specialist Teacher, Occupational Therapist or Speech & Language Therapist make support more accessible for parents in need, whilst demystifying the world of educational/occupational support and signposting options for appropriate longer-term needs.

Young people with disabilities can struggle to understand what their future may look like as they move towards adulthood and this can be overwhelming and stressful. That's why Norwood supports people as they move towards independence, as well as giving parents the practical and emotional help that they need at this moment in life.

Norwood's Residential and Supporting Living Services provide quality care in a safe, secure and warm home environment to allow the adults we support to live their best lives. The Confino family know that their brother and uncle Moshe is cared for by Norwood like family. Supporting Moshe to live a fulfilling life is a collaborative process, and his family are grateful to Norwood for involving them in Moshe's care and daily life.

We believe in empowering people to make choices in life in a safe and supportive environment, providing the right support at the right time to make sure that each life is a life well lived. We enable adults and children facing challenges in their lives to take the next step in their lives with confidence. But we can only do it with our community behind us. Your contribution is integral to helping us to support individuals to build fulfilling and meaningful lives.

Thank you.

NORWOOD
Taking on life together

GROWING WITH NORWOOD

With Norwood by your side, everyone can live a fulfilled life. We're here to support the most vulnerable people in our community – and their families – from birth and throughout their lives. **Norwood offers a wide range of expert support and services,** ensuring that we are with you every step of the way.



For more information or to make a donation visit norwood.org.uk or call **020 8420 6970**



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WELFARE COMMITTEE REPORT



To say that the last 12 months have been a challenge would be an understatement; however with the help of our brilliant volunteers it has been a challenge that I hope the Welfare Committee has emerged from with some credit.

Firstly in summarising what we have achieved since the Pesach edition of the magazine I am pleased to

report the following:-

- Our army of volunteers have continued to make regular telephone calls to the majority of our members aged 70+. Iris, with help from Estelle in the office, is responsible for co-ordinating our volunteer callers and all are thanked for their efforts in this regard.
- Throughout the pandemic a small number of volunteers have continued to carry out weekly shopping for some of our most vulnerable members.
- Chessed Pesach Food boxes were distributed to some of our members in accordance with guidelines issued by Chessed - namely those in financially difficult circumstances, or elderly and unwell members who needed help with shopping. A special mention here to Geoff Faber, who as ever was available to collect the parcels from Wembley and also help with the delivery.
- At Shavuot Claire organised the distribution of cheese cake to young families and members in the 30 - 40 age group and my thanks go to Claire and those who helped with delivery.
- On a weekly basis we have continued to distribute Chessed essential food parcels to some of our most elderly and/or vulnerable members upon discharge from hospital or a bereavement, and from late January we have also been able to distribute some frozen soup and/or meals.

A few months back when I prepared my report for the Synagogue's AGM I was hopeful that when considering my article for the Rosh Hashanah edition of the magazine, lockdown would have ended and life would slowly be returning to normal post-Covid.

Regretfully this has not been the case, and whilst Baruch Hashem normality will have returned by the time you are reading this article, this sadly was not so at the time this article was drafted.

This has made the planning of future welfare activities somewhat difficult as certain assumptions have had to be made which may or may not reflect actual events. However I am pleased to advise on the following:-

- Hopefully a Welfare afternoon tea would have taken place in the Mark Lewis Hall and we are considering similar events will be taking place at more regular intervals, rather than the annual tea that took place prior to the pandemic.
- Cranbrook will have participated in Chessed's Summer Food Bank Collection programme - a chance for our members to donate to Chessed non-perishable foods that make up the Essential Food Parcels.
- We intend to commence focused Coffee and Chat groups aimed at members with cancer and/or heart conditions in the near future. It is possible that by the time you read this article a date would have been set for the pilot event which we hope will take place shortly after the Yom Tovim.
- We plan to distribute honey cake and kiddush wine to those members of the community who sadly have lost a loved one in the past 12 months.

As a committee we are always open to suggestions as to how we can "fine tune" the activities and events we organise. Accordingly if you have any ideas in this connection please email me at: mlyndonwelfare@cranbrooksynagogue.org.uk

Finally my thanks to all, and not just the committee members, who have helped in one way or the other in providing Welfare support over the past months - whether it be by making telephone calls, shopping, volunteer driver/distributor of food parcels and/or cheese cake at Shavuot etc.

Once again to all of these unsung heroes a hearty Shechoach and thank you - your continuing efforts will help our community go from strength to strength.

On behalf of the committee I would take this opportunity of wishing you all a healthy, happy and sweet New Year and well over the Fast.

Mervyn Lyndon
Chair of the Welfare Committee

HISTORY IN THE MAKING



The following is a further excerpt from the diary of Maurice Conway, who was a crew member on a bomber during the Second World War.

420 Squadron (RCAF), Tholthorpe, Yorks - Raids 24 and 25

How did you spend your 20th birthday?

August 12

Woken this morning 0430 hours. It will be another daylight raid. Had breakfast at 6.30 - hard to swallow. Briefing 7.30 am.

Later

Have found a quiet corner in the mess to jot this down. Have noted the date August 12th - the glorious 12th. Only our aircraft was the grouse and the German 88mm guns the 12 bore.

It was a long flight 5 hours 50min.

Took off eventually 10.57 hours - the target was deep into France - it was called Forest-De-Montrichard - it is or was a fuel and ammunition dump.

Fighter escort - Spits and Mustangs. It was an all Canadian raid - 95 Halifax's - 16 Lancasters. The weather is great - very hot. Not at our bombing height 25,000 ft. Flak was heavy took many hits - nobody hurt. Got attacked by F.W190 but Mustangs shot him down. Flak very heavy over target - Had a good run in - dropped our load - the Target was ablaze.

Was completely destroyed.

Good run back home. Was freezing ; 40°.

Will try to have an early night. Going to close now.

My friend and fellow Air Gunner has just told me our skipper is out front - wants to see us.

A quick note before going to briefing. The skipper told us we are going on another raid tonight. "Two" Raids in one day.

Briefing 8.45 p.m. (20.45 hrs).

Aug 13th - today is my Birthday - I'm, 20.

My best present is my life - I'll remember this as long as I live (with G-d's blessing).

Last night the 12th - we took off again about 23.00 hrs. The target was the "Falaise Cross Roads". The German armour is choked up there.

Dunkirk in reverse. No heating - my electric suit has failed again - so what's new!!

Crossed into France - was intent in searching for night fighter when the intercom burst into life with all the crew singing "Happy Birthday to You Moe". At the same time the Jerry guns opened up on us and we were surrounded by searchlights - "What a Reception". "Blow Hard" called my skipper - which I did and all the lights

vanished - we just altered course!!
What a way to spend a Birthday!!

Found our target ahead of us - No opposition.
Dropped our load on the inferno below.
Quiet run home - dogged tired - had no sleep for 24 hours - 2 raids in one day.
Flight time 4hrs 25m. no aircraft lost t.g.

Maurice Conway

Zoom Details:
<https://us02.web.zoom.us/j/82236346944>
 Meeting ID: 822 3634 6944
 Password: 660879

BOOK REVIEWS

By Ruth Lyndon

Here are a few more books that I have read in the last few months that I liked enough to recommend. As you can see I'm quite an eclectic reader so I am sure you will find at least one book to try. Happy reading!

Ben Macintyre - The Spy and the Traitor

This is not the usual sort of book I read, it's a true life story of a man working for the KGB who in the 1980s decides to turn against what he sees as terrible injustices in the Soviet system and offers his services as a spy for the British. It is his life story (as at 2018, he was still alive, albeit living under an assumed identity in England), told after his eventual defection to Britain after fifteen years of relaying incredible amounts of information to MI6. It is written almost as a spy novel and although you are given a tremendous amount of information about the workings of the international spy services networks, it is not at all "dry".

Owen Sheers - Resistance

This is one of these "What if" books. The scene is mid-1940s, Britain has signed a peace treaty with Germany on condition of being allowed autonomous government. Obviously, this isn't adhered to and the Germans really have the final say in everything that goes on. It's mainly set in Wales, where a resistance cell operates even when a German force is sent there to ensure the population's 'co-operation'. Although it is a chilling reminder of how lucky we are, especially as Jews, to live in a free state now, it's a love story with hope at its core.

Andrew Taylor - The Last Protector

The latest instalment in a spy/murder series set in Restoration England. Poor James Marwood doesn't really want to work as a spy for the Monarchy but he has no option as he is the son of a known Parliamentarian and the threat of exposure is held over his head to ensure his compliance. Having said that, he is quite good at it - usually getting his man, or woman, and earning his Majesty's approval. Each of the books can be read as a stand-alone novel, though there is a thread that runs through it and the previous relationships between the characters are explained quite naturally. It makes a change for a historical novel to be set in that time period as so many seem to be set in Tudor times but the paranoia of the times comes through very well.

Domenica de Rosa - Villa Serena

This is an easy reading book if you are a fan of chick flick style of writing. I liked it because it was an uncomplicated sort of a book, which in the middle of the last lockdown, was exactly what I needed. It's set in Tuscany, about a young English family who are living in a villa and their relationships with the locals. It's funny at times and the characters are well observed and written. There were times when I wanted to shake one of the characters and tell her to wake up and look around her but you still wanted everything to come out all right and, of course, in the end it did. A good relaxing book!

Gill Hornby - Miss Austen

For someone like Jane Austen who was known to be a prolific letter writer, there has always been a mystery about what happened to all her correspondence. This book, part fiction and part drawing on what has been historically proven, tries to go some way to explain why we don't know what she wrote. Her sister Cassandra appointed herself guardian of her sister's reputation and towards the end of her life decided to search out and destroy any letters which showed Jane off in a bad light. The fact that Jane was always thought to be such a good person goes some way to prove she was mainly successful but, luckily for 'Janeites', as devotees of Austen are called, other members of the family and friends handed down their correspondence through generations. The book is written from Cassandra's viewpoint, partly in flashback, and we see what her life was like in the 1790s and the later 1840s. It's a page turner because you want to find out whether she finds the letters and destroys them before other relatives find them and maybe show Jane for the not quite so perfect person that was more real.

Rosemary Sutcliffe - The Eagle of the Ninth

While I was in WH Smiths, I saw an omnibus collection of the Eagle books by Rosemary Sutcliffe in a clearance bin costing a couple of pounds. I remember reading these books and adoring them when I was in my early teens so I wondered if I would still find them good. And I did! They were written in the mid 1950's but the style of writing is not at all dated. She was a wonderful storyteller, giving you a real feel for Roman life in Britain with believable characters, a wonderful atmospheric idea of how the native peoples of Britain felt about their invaders and with heroes and adventures enough to keep you reading. It might have been written for older children but there is certainly enough to keep adults enthralled.

THE SKY'S THE LIMIT?

By Linda Stanton

It has taken a pandemic to show that today Israel is one of the world's technological power-houses, the premier start-up nation. In a hundred years, Israel has developed from a backward desert land producing Jaffa oranges to a modern scientific state. It now has the greatest concentration of high-tech companies outside Silicon Valley (USA). Remember Israel was the first country to vaccinate all its population against the Covid virus - even before the United Kingdom.

Technion is the Institute of Technology in Israel which has earned a global reputation for pioneering work in the new technology. As Israel's centre for high-tech education and research, the Technion is central to Israel's economic progress.

One of the first things the Israelis had to do was to turn their desert land green. Pioneers cleared Israel of swamps and started to irrigate it. Even before the establishment of the modern state in 1948, the Jewish National Fund (JNF) planted millions of trees to settle the soil. They also built an infrastructure of dams to conserve the water supply. More recently, Israel has built desalination plants and developed a method of drip irrigation.

Israel has also developed medical research, including new methods to treat cancer. At present these drugs are sold world-wide. Technion has pioneered a technology enabling drug delivery to target diseased tissues using particles of gold and light. The British National Health Service buys a large percentage of its drugs from Israel.

Another recent innovation is the provision of small (nano) satellites which provide a cheaper means of global communication. As these are developed they will enable us to calculate the location of planes, ships and people throughout the world. These satellites can be used for search and rescue and environmental monitoring.

Israel has also launched a rocket into space. In 2019 Israel sent a rocket to the moon. We await further developments.

Israel has been recognised for its innovation and has produced several Nobel Prize winners, at least four of them from Technion. We wish them well in their endeavours.



*Please consider leaving
a legacy to the Technion*

Almost every day, 18 academic departments, 60 research centres and 1,700 scientists and PhD students work full time on cutting edge science developments to make our world a better place.

4 of Israel's 5 academic Nobel Prize winners, studied at the Technion and more than 70% of Israel high-tech companies were set up by and are run by Technion graduates.

Your legacy can help ensure we can be there today, tomorrow and for many years to come, but all research and development rely entirely on donations.

Without YOU, we cannot support our researchers and they wouldn't be able to make breakthrough discoveries.

SCIENCE SAVES LIVES

Please contact in confidence,
the CEO of Technion UK, Alan Auz:
0207 495 6834
CEO@Technionuk.org



RAV KOOK IN ENGLAND 1916-1919

Part II: The Balfour Declaration



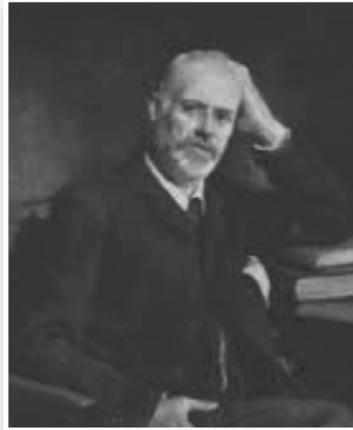
When we hear about religious Jews who oppose the State of Israel the first thing that comes to mind is the handful of 'ultra-orthodox' Jews who join pro-Palestinian demonstrations outside the Israeli embassy in London (even on Shabbat!) as we saw a few months ago during the latest Gaza conflict. Their actions are neither ortho-

dox nor Jewish, - since people who condone the indiscriminate firing of rockets at Israeli civilians (their fellow Jews!) are far from the teachings of the Torah, even if they consider the secular Jewish state a tragedy. In England just over a hundred years ago the 'religious' Jews who opposed the Balfour Declaration which eventually led to founding of the State of Israel were from the other end of the Jewish spectrum, they were Liberal and assimilated Jews.

In the first article about the three short years Rabbi Avraham Yitzchak Ha'Kohen Kook spent in England we discussed his relationship with Chief Rabbi Hertz. In this sequel we will focus on Rav Kook's objection to those Jews who tried to thwart the issuing of the Balfour Declaration thought by him to be an act of treason! The debate centered on the question: are Jews just a religion or are they also a nation?

There is a very basic answer to this question. In the Bible we read about the Exodus of the Israelites from Egypt in order to receive the Torah from G-d on Mount Sinai. But the story doesn't end there. Even though the Israelites had everything they needed in the wilderness - they had the Torah, a Tabernacle for serving G-d, the Clouds of Glory to show them the way and destroy their enemies, food (manna) and water on tap - it still wasn't enough, G-d wanted to bring them into the Promised Land. Conclusion: Jews are a nation, not just a religion!

The Balfour Declaration of November 1917 (which was in fact a letter written by the Foreign Secretary Arthur Balfour to Lord Rothschild) stating that the British Government "viewed with favour the establishment in Palestine of a national home for the Jewish people" was not born in a day. It had been preceded by intense activity and agitation from the beginning of WWI. During the years 1916-17 there was almost feverish Zionist activity in government circles, in the media and amongst the Jewish population. However, not all British Jews agreed that the Jewish people needed a 'national home' in fact, some vehemently opposed the very idea.



Claude Montefiore

In 1917 some very prominent aristocrats founded the anti-Zionist 'League of British Jews' whose main objectives were to uphold "the status of British Jews holding the Jewish religion" and to "resist the allegation that Jews represent a separate nationality". There were only 18 members in the 'League' but they were extremely influential because they came from the highly acculturated

upper strata of British Jewry. Most of these men also belonged to the Conjoint Foreign Committee which had been established in 1878 by British Jews to 'represent Jewish interests in international politics'. It was this organization, led by Claude Montefiore, that came out in a letter to the Times of May 17 1917, with their manifesto repudiating Zionism and all national aspirations of the Jewish people. Claude Montefiore, a great-nephew of Sir Moses, a scholar of the Bible (Old and New Testament!) and rabbinic literature was a founder of Liberal Judaism. He opposed the Balfour Declaration on the ground that it purported to deal with the Jewish people as a political nation which requires a homeland of its own, instead of as a religious group that is not rooted to any particular spot and that is at home everywhere. Montefiore and his colleagues were thus dubbed 'religious Jews' since they considered Judaism only as a religion.

Upon hearing of the letter in the Times, Rav Kook wrote a vitriolic circular letter of denunciation and protest which he entitled: "A Manifesto concerning the Act of National Treachery". This letter was read publicly during the Shabbat morning services in all East End synagogues. Rav Kook wrote: "We protest publicly against those who would tear the Jewish soul apart, against those who wish to shatter the wonderful wholeness of Jews and Judaism. A bitter mockery in this dispute, as to whether our national or religious assets constitutes the content of our life. The wholeness of "You are One and Your Name is One, and who is like Your people Israel, one nation in the earth" (Shabbat Mincha service) cannot be separated or broken up...

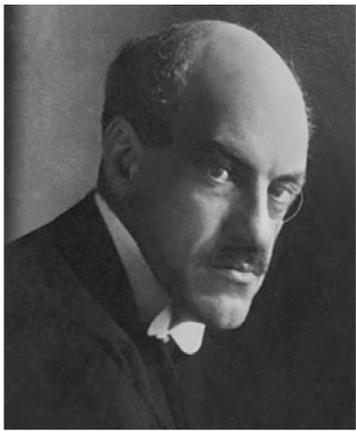
We demand full restitution for that which has been robbed from us. The crime which cries unto heaven must be completely corrected. Our precious, holy land, full of wonder and splendour; our pride, our human rights and human dignity; our national and individual rights in all countries must

be returned to us completely, without compromises, without hypocrisy - entirely, in all completeness...

We are duty bound to explain to embattled humanity, its obligations toward us. We gave much to humanity. In the ethics of mankind, we have inspired the power of life; our spiritual heritage pulsates in the inward substance of all cultured religions. We have saved and do now save all humanity from the dark slavishness of paganism, on the one hand, and from the lifeless, weak-kneed, anemic God-forgetfulness, on the other. Our wondrous history, suffused with the Divine Spirit, is and will always be the foundation for the purest spirit of humanity, the seed for the development of all human nobility.

The peoples have paid us back very beautifully: by robbing us of our land, exiling us from it and burning our Holy Temple; with massacres, with pogroms, with the fires of the auto de fa, with yellow badges, with shouts in the streets...

Now as we stand at the end of the war... is it not our duty in this awesome, wonderful and holy hour to inform all humanity, especially the fighting cultured nations, that the crime of crimes will be hanging over their heads, if they will not cleanse themselves from the robbery and the butchery they have perpetrated against us, that they will themselves even more miserable than the misery that they will inflict upon us?... But, if on the contrary, the results of the war will also bring about, together with the other requirements of righteousness, our return and rehabilitation; if the nations of the world will atone for the horrible crime and will help us to organize ourselves fully on our land and will aid us to establish our own government, making it possible for us to rejuvenate and make fruitful our ancient ways of life - our calm original, secular and holy, material and spiritual, brave and peaceful ways of life-then, the mark of eternal shame will be removed from the society of mankind..."



Edwin Montagu

Zionist lobbying by Chaim Weitzman and Nachum Sokolow had been fruitful in government circles but in December 1916 when Asquith was replaced by Lloyd George as Prime Minister the only Jew in the cabinet, the Home Secretary Herbert Samuel, resigned. Samuel, later to become the first High Commissioner for Palestine, was a moderate Zionist and his resignation was a major blow to Weitz-

man. Furthermore, the next cabinet included a Jewish Minister Edwin Montagu who was strongly opposed to Zionism described by him as 'a mischievous political creed'. Montagu, the Secretary of State for India, was an assimilated Jew who had also signed the letter to the Times. In the cabinet discussions he managed to modify the Balfour Declaration which he considered anti-Semitic. In one of his memos to the cabinet he wrote:

"...I assume that it means that Mahommedans [Muslims] and Christians are to make way for the Jews and that the Jews

should be put in all positions of preference and should be peculiarly associated with Palestine in the same way that England is with the English or France with the French, that Turks and other Mahommedans in Palestine will be regarded as foreigners, just in the same way as Jews will hereafter be treated as foreigners in every country but Palestine. Perhaps also citizenship must be granted only as a result of a religious test."

The Balfour Declaration was issued on November 2, 1917 without regard to the views of the assimilated Anglo-Jewish gentry. On November 9 Rav Kook wrote a warm and effusive letter of congratulation to Lord Rothschild to whom the Declaration had been addressed. At the large gathering on December 2 at the London Opera House (Covent Garden) to celebrate the historic event Rav Kook also spoke. Beginning with a few sentences in English he said:

"I did not come to thank the English people for the declaration it gave to us; I came rather to congratulate it, with the blessing of *mazal tov* on its great merit in being the one nation to grant us the declaration. The purpose of the existence of the whole world is the Torah and he who attaches himself to the Torah is joined unto the eternity of God... It is the unique pride and glory of your nation then to lend aid and support to the people of the Torah... On this do I congratulate the people of England-on their being counted among the supporters of the people of the Torah."



Rav Kook (London 1919)

Inspired by these political events Rav Kook's mind now turned to the task, rather the problem, of mobilizing Orthodox Jewry for the great challenge the Declaration presented to the Jewish people. The practical, political concerns, were, he believed, in good hands but what about the mind and soul of the people? The Aguda and its adherents were not interested. Its leaders were anti-Zionist and anti-nationalist to a man

(or almost), and went as far as presenting to the British government a memorandum protesting the Balfour Declaration. This provoked the anger of Rav Kook which he expressed in, for him, unusually scathing terms. During his last 15 months in England Rav Kook tried to set up a new religious-Zionist organization, somewhere in between the Mizrachi and the Aguda, called *Degel Yerushalayim*. Initially, there was a good deal of support. A rabbinical conference was convened, public meetings were held, local societies were set up and propaganda literature was printed but in the end opposition and indifference prevailed. From the time of the Balfour Declaration Rav Kook's mind was already back in his beloved *Eretz Yisrael*. In 1919 a specially formed committee of Jerusalem rabbis elected him Chief Rabbi of the Holy City and two years later he was appointed the first Chief Rabbi of the Holy Land.

Chaim Levison, Jerusalem7

NEW SYNAGOGUE FOR BABI YAR

By Philippa and Linda Stanton

We read in the press recently that Ukrainian officials have opened a synagogue at Babi Yar near Kiev - a place where the Nazis murdered nearly 34,000 Jews in World War Two. The synagogue is part of a new memorial being developed in the area.

Ukraine's Chief Rabbi Moshe Reuven Azman spoke at the synagogue's inauguration, which was attended by Prime Minister Denys Shmygal.

The building is 36ft high with a metal frame and is made of Ukrainian oak more than a century old, to reconnect with the old Jewish traditions of the area. The synagogue's ceiling has a painted map of the night sky, with stars positioned as they were on 29-30 September 1941, when more than half of Kiev's remaining Jews were massacred. The painted constellations on the ceiling also echo the artwork of synagogues destroyed by the Nazis.

Near the new synagogue stands a large Menorah monument, erected in the 1990s when independent Ukraine decided to commemorate the Jewish victims.



In November 1996, we were with a group of people who paid a visit to the Ukraine arranged by the Joint Israel Appeal (now the UJIA - United Jewish Israel Appeal). We were met off the plane by Joseph Traupiansky, the Chief

Emissary in the Ukraine at that time, who guided us through Ukrainian Passport Control and Customs - not an easy task - and accompanied us on our tour, providing us with information about what was happening in the Jewish Community in the Ukraine. Joseph was born in 1931 in Lithuania, lost all his family of twenty-seven people due to the war and the Holocaust and grew up in an orphanage. He had been working extremely hard saving Jewish Lives in the Former Soviet Union.

At the time of our visit, life was very hard and there were many shortages and deprivations. Kiev is only 100 miles from Chernobyl and therefore it is not a healthy place to live. Due to the unstable situation, two armed guards joined us on our tour bus during our visit.

Even though the Ukraine is covered with Jewish blood from many massacres and pogroms, before 1917 Kiev

was a town pulsating with Jewish life and culture. Then the Communists took over and isolated the Jewish Communities who were not allowed to follow their religion or to leave the Soviet Union. The State also confiscated many Synagogues, Jewish schools and community buildings. A spiritual genocide was thus attempted. Kiev fell to the Germans on September 21, 1941 and the Holocaust began with the Final Solution, which aimed at the physical genocide of the Jews by deportations and massacres.

One such massacre was at Babi Yar, a ravine on the outskirts of Kiev. On 29 September 1941, Kol Nidre, the Jews were ordered to congregate on pain of death at the corner of Memnikovskaya and Dukhtorovskaya Streets. They were told that they would be moved by train to another place, to labour camps where they could work. They were told to take warm clothing, portable valuables, and were divided into two groups - men, and women and children. They were separately marched towards the railway station. Everyone thought they were going to labour camps - even some of their gentile friends though this - until they reached the road leading to the station. The Jews were herded into a closed area bounded by barbed wire. Hundreds of Germans helped by the Ukrainian militia blocked off the way back. The Jews were taken to a ravine just past the railway station, relieved of all their valuables and clothing, and shot by the Nazis - their naked bodies piled into the ravine, men, women and children alike. Heaps of earth were thrown over the bodies, burying both dead and wounded.

According to German records, 33,771 Jews were killed that night. This site was used for massacres during the German occupation, and it is estimated that 195,000 people were killed there.



In May 1943, with a Russian advance imminent, the Germans brought 300 Russian prisoners, chained and shackled, to dig up the buried bodies and burn them. A few prisoners escaped and told the tale. Our Guide told us that this was one of six hundred massacres which took place in the Ukraine during the Nazi occupation. Subsequently the Soviet Authorities denied that any Jews were killed at Babi Yar. Until very recently there was no memorial on this site.

On our visit to Babi Yar, a mild day in November, we felt a chill as we approached the memorial set up a few years ago, after many protests by the Jewish Communities of the World. We looked at the memorial, a stone menorah set on stone steps. One of our group read a poem, and Rabbi Ephraim Mirvis (now our Chief Rabbi) gave a very moving talk. Rabbi Irving Fine then recited a Memorial Prayer and we all said Kaddish for the thousands of Jews who were murdered here at Babi Yar. We laid a wreath on the steps of the memorial, and then each individual lit a memorial candle and laid a stone on the steps of the memorial.

We moved to the edge of the ravine - the ravine into which thousands of murdered Jews had been thrown - our grandparents, uncles, aunts - our people. The sun glistened through the tall trees that had grown there, hiding the Nazi's slaughter. But it was not hidden from us, we could feel the chill in the air as we looked down into the "grave". The secretary of the Babi Yar Memorial Fund, Klara Vinocur, told us of the Babi Yar Massacre, how the Jews had been tricked, how they had been murdered, how a few Jews had escaped and lived to tell the tale after the end of the war, and how, when the war was ending, the Nazis had forced some Jews to dig up the bodies of those massacred and burn them, so that no-one should know about it. But we know about it. World Jewry knows what had happened at Babi Yar. We will never forget.

We threw white carnations into the ravine to show our people that they were not forgotten, and would never be forgotten. With tears in our eyes, we sang the Hatikvah, and left this quiet, terrible place.

It is time that a suitable memorial is set up to ensure that our relations were not forgotten.

Meet New & Old Friends
over a cup of tea or coffee
*Here there are no strangers,
 only friends you've met or yet to meet*

BROOK
Guys' & Gals' Club

at **CRANBROOK UNITED SYNAGOGUE**

Open to all in the Community
Open Every Monday
(Yomtovim excluded)
Starts at 10.30 am until 3.00 pm

Admission is £4.00 which includes
Tea or Coffee with biscuits when you arrive
plus a bowl of soup and a roll at lunch time

There are different types of Games such as
Dominos, Cards, Draughts, Table Tennis etc.
or just chat with old and new friends

Drop in after you have done your shopping
You don't have to stay all the time

ALL THE SEVENS

By Yosef Cohen



We've arrived at Tishrei again, the seventh month (Jewish months are counted from Nissan). It's called Yerach HaEitanim – The Month of Might – because it keeps us all busy with seven major mitzvot – Shofar, Fasting, Sukkah and the Four Species. And this year is extra special because we're entering the seventh year – the year of Shemittah. Just as every seventh day we rest on Shabbos, remembering G-d's completion of Creation on the seventh day, every seventh year we give the Land of Israel to rest.

What's the significance of all these groups of seven? What sets seven apart from other numbers?

The number seven is based on seven Middot, traits, that make up a righteous person. They correspond to the seven Ushpizin, Guests of Sukkos, and we'll go through them one by one.

1. Chesed/Kindness – Avraham Avinu

This is unconditional love and kindness to others. As we find by Avraham, he was happy to sit outside in the scorching desert sun, looking out for passers-by to invite into his tent.

2. Gevurah/Strength – Yitzchak Avinu

This is to rise above a person's own desires to fulfil the will of G-d. Just as Yitzchak willingly agreed to be slaughtered at the Akeidah at G-d's command, so great was his self-discipline.

3. Tiferet/Splendour – Yaakov Avinu

This is the trait of truth. It includes the studying of Torah, which is the ultimate truth in the world. Yaakov was called an "Ish tam yoshev ohalim" – A perfect man, who sat in the study halls. It's called Splendour because through the study of Torah the splendour of G-d is revealed.

4. Netzach/Overcoming – Moshe Rabbenu

This is to stand steadfast no matter what obstacles stand in one's way when serving G-d. Just like Moshe wasn't fazed by Pharaoh's power, and just like he didn't give up leading the Jewish people even when they rebelled.

5. Hod/Beauty – Aharon HaKohen

This is an internal goodness, a caring for others that stems straight from the heart. Like Aharon, who'd go to any lengths to bring peace between conflicting parties and restore harmony between man and his fellow.

6. Yesod/Foundation – Yosef HaTzaddik

This is purity of the mind and soul. To not be led astray by the temptations of the world. Just as Yosef refused to listen to the wife of Potiphar as she tried to seduce him. It's called Foundation because just as a building cannot stand without a foundation, so too a righteous person cannot stand without this trait.

7. Malchut/Kingship – David HaMelech

This is to recognize G-d's absolute kingship over all of creation, and also to spread this recognition to others. Just as David compiled the Tehilim, prayers of love and closeness to G-d. In Tehilim we can see how throughout all situations in David's life, he felt G-d's constant presence and guiding hand.

Although all seven are vital building blocks to Tzidkut, righteousness, Malchut, the seventh Middah takes a special place amongst them. That's because it's really a combination of the other six – it's a reflection of all the previous traits. That's the reason all sevens stand out, whether in days, months or years. And that's why the final Tikkun of the world will be by Mashiach ben David – because his Middah is the most complete.

Note: Yosef Cohen is Joyce Meltzer's grandson. He studies in Yeshivas Mir Yerushalayim. Ed

BLACK LIVES MATTER

By Philip Shamplina

Black Lives do matter as far as the Karnofsky family, a Jewish family from New Orleans were concerned. A boy, the grandson of slaves, was born in an area known as “Back of Town”. Abandoned by his father soon after his birth, he never had a role model, which in one way, did him a great favour.

With no form of income, his mother took up the oldest profession in the world – she became a prostitute and he and his sister went to live with their grandmother. To earn money he sang on the street corners of New Orleans with three other children in the same predicament that he knew, in the neighbourhood he was growing up. People threw coins into a hat, the proceeds which they shared at the end of the day. It became profitable and they met up every day on a regular basis.

The Karnofskys who had emigrated from Lithuania to the USA, had rachmones, pity, on the now seven year old boy and took him into their home. Initially they gave him odd jobs to do and at the same time looked after him, and more importantly, fed him and gave him shelter and somewhere to sleep. This was in an ante-room at the back of the room, in today’s terms an ‘en suite’. For the first time in his short life he was treated with love and kindness.

When he went to bed Mrs Karnofsky tucked him in and encouraged him to say his prayers, she recited the Shema, which he repeated with her. Before kissing him goodnight she sang him a Russian lullaby and he would join in.

As time went on he became like an adopted son and learned to sing other popular Russian and Jewish songs. It was the custom in Jewish families in those days, to learn to play an instrument like the violin, which was very popular and in time they bought him a set of drums which he took to immediately. They were very proud of his musical talent, they kvelled – oy. More about that later.

Later, when he became a professional musician and composer, one could recognize in his compositions the Jewish melodies which you can hear when the Chazan (cantor) sings during the services in the synagogue.

The Karnofsky’s took him into their home and lives; this black boy, wrote a book about the Jewish family who had adopted him in 1907, and out of respect, and in their memory he wore a Star of David; from that family he had learned with determination, how to get on in life.

This he certainly did, this little boy from “Back of Town”, New Orleans, was Louis “Satchmo” Armstrong, who spoke fluent

Yiddish.

Kvelling is a word I mentioned earlier on, it’s a Yiddish word that means proud. The family who adopted him were certainly proud of him. When a Jewish family are really happy and proud of a younger person in the family who have achieved success in whatever field they have chosen, the parents and especially the grandparents kvell, kiss and cuddle the youngster and at the same time, pinch their cheeks and this is what Mrs Karnofsky did to young Louis all the time.

The Yiddish word for Big Cheeks, and he certainly grew big cheeks from all the kvelling, “Satchmo”, is a nickname that Mrs Karnofsky used when speaking so proudly about him to whoever she came across in the street or where she shopped.

Now the whole world knows who Satchmo is – what a wonderful story, as in the world of the Karnofsky’s, Black Lives do matter, as all lives matter, don’t they? “What a Wonderful World”, oy, kvell, kvell.

It could really be.

Only if everybody learnt the word, Respect, and what it means. Black people say “Yo”. Jewish people say “Oy”. Are we all so different?



Ladies Tea & Chat

CRANBROOK UNITED SYNAGOGUE

Thursday 3.30pm

<https://tinyurl.com/y7w2mtdv>
Meeting ID 827 7190 6005 Passcode 702

KOL NIDRE APPEAL

Every year on Kol Nidre an appeal is made by the Rabbi on behalf of the charities chosen by the synagogue council.

This year the charities which Cranbrook United will be supporting are **Camp Simcha, Jewish Women's Aid (JWA) and Leket Israel.**

Leket Israel, the National Food Bank, is the leading food rescue organization in Israel. Leket Israel's sole focus is rescuing healthy, surplus food and delivering it to those in need through partner non-profit organizations.

In Israel, as in all developed countries, there is a tremendous abundance of food. But the dark side of this abundance is that far more food that can ever be eaten is grown, brought to market, purchased and served. Millions of tons of healthy, fresh food are wasted or destroyed because of excess quantity, minor imperfections, or financial cost.

The food rescued by Leket Israel is distributed to 330 non-profit organizations, including homeless shelters, soup kitchens, elderly centres, battered women's centres, community help organizations, and schools for at-risk youth. These non-profit partners serve the food to approximately 246,000 Israelis in need every week, regardless of age, gender, religion, or ethnic background.

Camp Simcha:

Making a difference for seriously ill children:

Any form of serious illness that represents a threat to life. These include cancer, genetic conditions, heart problems, complex surgery, uncontrolled epilepsy or muscular dystrophy.

Life-changing conditions:

Any form of serious illness or condition that has a significant impact on quality of life for the child and family. This includes serious muscular and skeletal conditions, neurofibromatosis, Type I Diabetes, severe Crohn's disease and colitis.

Mental Health conditions:

Camp Simcha's pilot Mental Health project was launched in February 2020 after nine months of consultation and advice from experts in the field. The project's pilot will support a number of families who have a child with a serious mental health condition, one which has led to an extended period of school absence or hospitalisation. Camp Simcha will be working with its partners in Mental Healthcare pastoral support services in the Jewish community, so there will be no duplication of services.

Special care babies:

Babies who are born very prematurely or with a serious illness and need extra care.

Philip Powell, one of our members, writes: Camp Simcha has been an immense support in helping my daughter, son-in-law and family in their journey dealing with Sophia's epilepsy. They have provided a range of services to support the whole family, including a dedicated family liaison officer, a "big sister" for Sophia's eldest sibling, Chloe, meals delivered to both home and hospital when Sophia is hospitalized and in addition there are family days out, a ladies "spa day" for respite, therapy dog sessions for Sophia and virtual services during lockdown and so much more.

Camp Simcha adds the personal touch and they go above and beyond in everything they do.

JWA (Jewish Women's Aid):

Jewish Women's Aid is the only specialist organisation in the UK supporting Jewish women and children affected by domestic abuse & sexual violence.

No Jewish woman should have to face this alone. JWA are here to help.

The JWA provides help and support, amongst others, against Domestic Violence and Abuse, Sexual Violence and Sexual Harassment at work. Practical and emotional support is offered to women suffering Domestic Abuse, with a free, confidential and anonymous helpline. They also offer therapy for children ages 4-18, who have lived in the shadow of domestic abuse.

Support is also available to those who suffer sexual violence, which encompasses rape, sexual abuse, child sexual abuse, FGM and prostitution and trafficking.

These are three very worthy causes that deserve to be supported. Please give what you can to make a difference to someone's life.

Thank you.

A SECOND CHANCE

By Philippa Stanton

Unfortunately I was unable to zoom in to the “Around the World Series” when Rabbi Yonatan Goldschmidt gave his talk on the Paradesi Synagogue at Cochin, so I was delighted when I was able to pick up the talk on the following day.

My sister, Linda and I visited the Paradesi Synagogue when we were in India in 1989, and were shown around the Synagogue by one of the congregation, who told us that Cochin was, perhaps, the oldest Jewish Diaspora community.

On arriving at the Synagogue, we were asked to remove our shoes - the first time this has happened to us when visiting a Synagogue - because the floor was made of hand-painted blue willow patterned floor tiles. We were told that these ceramic tiles were brought from Canton, China in the 18th century by Ezekiel Rahabi, a renowned Jewish businessman. Each tile is different from one another in its design and it never fails to capture the admiration of the visitors. The marvellous construction of the synagogue is revealed in all its features including the splendid pillars. We caught a glimpse of the Ladies Gallery from the ground floor.

As Rabbi Goldschmidt also mentioned, we were told that Cochin was the centre of the Spice Trade. It is a beautiful Port and welcomed traders from far and wide. We were made extremely welcome by all religions during our own visit.



Stanley, support group member

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SOCIAL AND PERSONAL

We would like to wish Mazel Tov to all those who have celebrated an Anniversary, Birth, Bar Mitzvah, Bat Mitzvah, Special Birthday or other Simcha.

BIRTHS

Mazel Tov to Ros & Ted Metzger on the birth of a great-grandchild.

Mazel Tov to Liz Levison on the birth in April of her 17th great-grandson, named Yisrael in loving memory of his great-grandfather, Cyril Levison olev ha-sholom.

Mazel Tov to Liz Levison on the birth of her 18th great-grandson and to Lindsey Levison on the birth of a grandson.

Mazel Tov to David and Lauren Krist on the birth of a baby boy, Jonny; to Gary and Allison Krist on the birth of a grandson; to Danielle Krist on the birth of a nephew and to Leonard and Gloria Krist on the birth of a great-grandson.

Mazel Tov to Kelly Faber and James on the birth of a baby girl, Tellisa; and to Susan and Jeff Faber on the birth of a granddaughter.

Mazel Tov to Joyce Meltzer on the birth of a great-granddaughter.

Mazel Tov to Ross & Aimee Segal on the birth of a daughter, Esme Ayda.

Mazel Tov to Mark & Rachel Serkes on the birth of a son, Samuel.

Mazel Tov to Ted Leigh on the birth of a baby great-granddaughter.

BARMITZVAH

Mazel Tov to Zachary Grant on his barmitzvah

Mazel Tov to Samuel Schlazer on his barmitzvah.

Mazel Tov to Kobi Lachs on his barmitzvah.

Mazel Tov to Leo Nathan on his barmitzvah; to Amir and Gia Nathan on their son Leo's barmitzvah, and to Malcolm and Yaffa Nathan on their grandson Leo's barmitzvah.

Mazel Tov to Iris Taylor on the barmitzvah of her grandson Michael and to Daniel & Eleanor Taylor on the barmitzvah of their son, Michael.

Mazel Tov to Joyce Meltzer on her grandson's Barmitzvah.

ENGAGEMENT

Mazel Tov to David & Joyce Halperin on the engagement of their son Michael to Amy Kisener.

Mazel Tov to Lester, Deborah and Josh Harris on Naomi's engagement to Moshe.

MARRIAGE

Mazel Tov to Sandra & Phil Mitchell on the marriage of their daughter and to Rose Mitchell on the marriage of her granddaughter.

Mazel Tov to Elaine and Matthew Noble on the occasion of their son's wedding and to Adam Noble on the occasion of his marriage.

SECOND BARMITZVAH

Philip Cohen on his Second Barmitzvah on 24th July.

WEDDING ANNIVERSARIES

Mazel Tov to David and Virginia Salamon on their 70th Wedding anniversary.

Mazel Tov to Hettie and Maurice Conway on their 73rd Wedding anniversary.

Mazel Tov to Frederick and Sarah Cohen on their 70th Wedding anniversary.

We extend a warm welcome to all new elected members of the Executive and Shul Council. For a full list of Board Members elected at the AGM on 4th May 2021 please see page 1.

Condolences

We offer our condolences to all those who have suffered a bereavement this year.
Our thoughts are with you at this time of sorrow.
To the family of each of the following members:-

Susan Bass
Gladys Berg
Doreen Curtis
Stella Graham
Lorraine Karat
Harold Klein

Morris Koslover
Helen Lazarus
Joseph Mazin
Diana Molava
Ida Pieters
Stanley Russell

Sandra Scott
Stella Shaw
Monty Shoben
Jack Stepanky
Joyce Veronique
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LOCKDOWN LOCKS FOR CHARITY

One of the main industries affected by the Covid-19 lockdowns has been the beauty industry. Hairdressers and salons have been closed for weeks and months on end so when they finally did open, there were lots of overdue hair-cuts. But what can be done with those luscious lockdown locks that have grown over time?

The Little Princess Trust is a charity that provides bespoke real hair wigs for children who have lost their hair due to cancer treatment and other conditions. They currently supply over one hundred wigs a year free of charge. They rely on donations of hair of all types at a minimum of length of 7 inches, and preferably longer, to create their wigs. Each wig also costs approximately £550 to make.

Two of our young members both decided that they wanted to donate their hair to this wonderful charity. Here are their stories:

Mia Epstein, aged 7

Hello everyone. The reason why I chose to cut my hair was because one of my friends cut her hair for charity because her mummy had cancer. I wanted to help people not to get embarrassed when they lose their hair. I loved having my hair long but sometimes the medicine that children take when they have cancer means their hair falls out and I don't want them to feel embarrassed by not having hair. So when my hair was long enough to donate I asked my mum if I could donate my hair and she said yes. I also wanted to raise money so that people could have the wigs made.

On the day I felt a little scared because I was used to having long hair so it would be different. I went to Sixty Six in Barkingside. I had my hair put into a little pony's tail and then they cut where the hairbands were. After that the hairdresser cut my hair to make it all even and I got to choose a bow to put in my hair. I chose a flamingo one that was sparkly. I was able to have 8 inches cut off my hair.

I raised £1,300 for charity. It made me feel so happy like I was going to burst. I can't wait for all the children to have their wigs. I now want to grow my hair long so I can give it away again.



Lily Portnoy, aged 8

During lockdown my hair grew very long, it was almost down to my tuchus! Every time, I brushed my hair it hurt because it would get so tangled and knotty. My mum told me about the charity called The Little Princess Trust that uses hair to make wigs and I wanted to be able to help, especially as I have very long, thick hair. I knew it would be a mitzvah to help people with cancer.

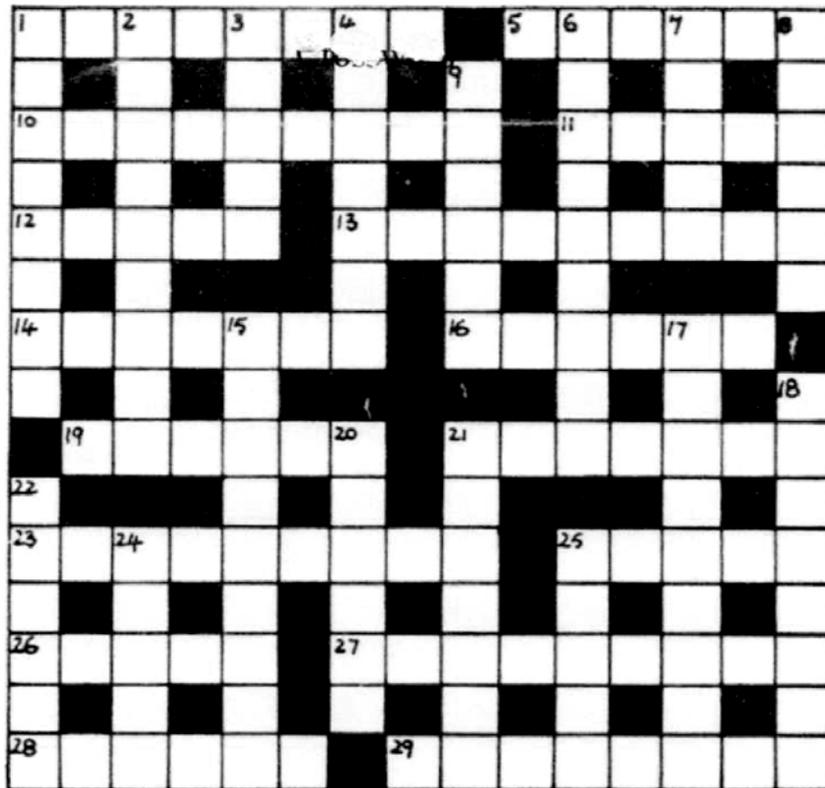
When we went to the hairdresser, I was so excited to get my haircut that I couldn't wait. The lady measured my hair and said that she could get 9 inches but that my own hair would be very short, like a bob. I was nervous because I had never had short hair before. The hairdresser sectioned the hair off and put bands around it, cutting off each section at a time. In all, I donated 6 sections of 9 inch long hair.

In the end, I was really happy with my new hair style and really happy to have helped other children. I told all my friends that they should do it too.

If I ever grew my hair that long again, I would definitely donate it and raise some money towards it too.



CROSSWORD



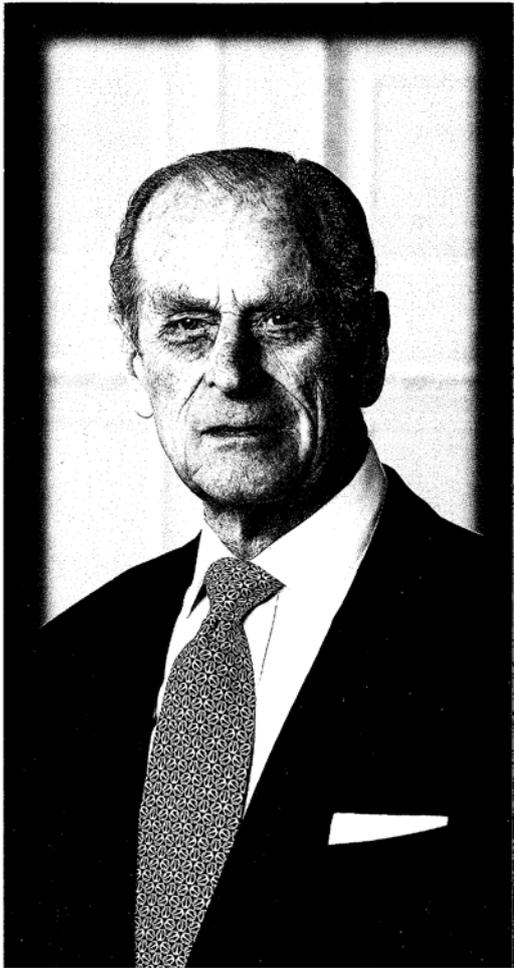
Across

1. Doubt (8)
5. Agreement (6)
10. 10th Tishri (3,6)
11. Birth town (5)
12. Pagan Symbols (5)
13. Stubborn (9)
14. A coiffeur will do! (7)
16. Free (6)
19. Come out (6)
21. Well Known (7)
23. He frightens the birds (9)
25. Calls for icy stones (5)
26. In Short, living abroad! (5)
27. Long distance bus from Ringen Lee (9)
28. With it! (6)
29. Cloudy looking? (4,4)

Down

1. Dawn (8)
2. Conference on special subject (9)
3. Showers (5)
4. Hold Up (7)
6. Tender emotion (9)
7. Ingested (5)
8. Spanish City (5)
9. Laud (6)
15. Change for the better (9)
17. Media attention? (9)
18. Climb up again (8)
20. Infuriate (6)
21. We wish you a happy one! (3,4)
22. Point of view (6)
24. Fruit for 21d (5)
29. It's sweet, deer! (5)

Answers on page 33.



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BRITISH CITIZENSHIP QUIZ

By Hilary Segall

On a lovely summer's afternoon we sat with friends being quizzed! However, not just your usual shul or pub quiz – oh no, this was the British Citizenship Test, otherwise formally known as Life in the UK Test.

Apparently there is a book you can buy to study and a practice question and answer book which will help you. The test is multiple-choice and lasts around 45 mins. To pass the test the candidate must receive a grade of 75% or higher, i.e. at least 18 correct answers out of the 24.

In 2019-20 some 160,124 tests were taken, with 19% failing (30,833 in total). The cost of the test is £50; and the application fee to apply for British Citizenship is £1,330 as of 2020-21.

So Robert and I joined forces and are delighted to say that we are being allowed to remain here! However, some of the questions were decidedly “odd”. Who needs to know the height of the London Eye – will knowing that make you a better citizen?

Anyway, grab a pen and paper and see how you fare!

1: How tall is the London Eye: 282, 373, 443 or 552ft?

2: When did Sake Dearn Mohomet open the first curry house in the UK? Was it: 1780, 1810, 1880 or 1940?

3: What was the last battle between Great Britain and France? Battle of Waterloo, Hastings or Agincourt?

4: During the reign of Charles II, parts of London were destroyed – what was the cause? A war, a flood, a fire or an earthquake?

5: How often are General Elections held in the UK? Every 3, 4, 5 or 10 years?

6: Scotland has its own banknotes which are valid across the UK? True or False?

7: Great Britain refers only to England, Wales and Scotland? True or False?

8: Who was the tribal leader who fought against the Romans? Cleopatra, Claudia, Boudicca or St Augustine?

9: Who was voted the greatest Briton of all time in 2002? Isaac Newton, Winston Churchill, Alexander Fleming or Mo Farah?

10: When did women get the right to vote at the same age as men? 1918, 1928, 1938 or 1948?

11: When were the last Welsh rebellions defeated? 14th, 15th, 16th or 17th century?

12: What is the second biggest country in the UK? Scotland, England, Northern Ireland or Wales?

13: In which year was there a major outbreak of plague in London? 1765, 1565, 1665 or 1465?

14: What does the York Minster have? Stained wood, stained limestone, stained glass or stained bricks?

15: Which was the last successful invasion of Britain? Anglo-Saxon, Norman, Roman or Viking?

16: Which of these is a British Overseas Territory? Ireland, Hawaii, the Falkland Islands or Cyprus?

17: Who is Sir Chris Hoy? A Scottish rower, tennis player, cyclist or runner?

18: What was the purpose of the Emancipation Act? Freedom of religion, freedom of speech, no-one could be held prisoner unlawfully or abolish slavery in the British Empire?

19: Which of these is an Anglo-Saxon poem? Mr. Hyde, Jude the Obscure, Beowulf or Pride and Prejudice?

20: What was shampooing when it was first introduced? The Indian art of head massage, cleaning your hair, the Indian art of washing or washing your head with soap?

21: Where did many of the Vikings settle after they defeated? Dorset, Lancashire, Danelaw or Pale?

22: How many national parks are there in England, Wales and Scotland: 25, 15, 8, or 5?

23: How many ski centres are there in Scotland? 2, 13, 5 or 1?

24: What will happen to any driver, who has either taken more than the acceptable quantity of alcohol or refused to take the test? Taken to his home, given a warning, arrested or asked to provide a medical certificate?

Well, did you pass? Answers on page 33.

SOMETHING SPECIAL FOR SUCCOT

Stuffed Aubergine

by Hilary Segall

Succot is a lovely festival – especially if the weather is good! Succot celebrates the gathering of the harvest, when food was bountiful and carefully stored for the winter months.

I always imagine that the recipes for Succot are ones that are filled to bursting with the good fruits of the earth.

This stuffed aubergine recipe is one adapted from an Evelyn Rose recipe which we eat cold with a hunk of challah to mop up the delicious juices.

For two people the basic recipe calls for 2 plump, glossy aubergines.

Cut off the prickly stalk at the top and slice in half, lengthways, then carefully score around the inside of the flesh, taking care not to cut down into the base of the aubergine. Then scoop out the flesh with a spoon and salt the inside to prevent it oxidising whilst preparing the filling.

Pop this flesh into a processor and give a quick whizz – you don't want it pureed down too much; cut and dice a large onion, with a couple of crushed cloves of garlic and gently fry this over in oil with the aubergine. Cover and let this cook down for around 10 mins until it is tender, then uncover and add around a teaspoon of cinnamon, some sultanas, a couple teaspoons of brown sugar, plus some cumin and coriander and a can of chopped tomatoes. Remove the lid, and let it cook fairly briskly for around 10 mins or so until the mixture is thick but juicy.

Whilst you are letting this mixture cook, prepare and cook some basmati rice; I use around 4ozs for the two of us. There will be some left over as rice swells whilst cooking.

Once everything is cooked add the rice to the mixture, stir well and then fill the aubergine halves with the mixture. You can pile it in but do take care not to let it ooze over the edge.

Then make up some cooking liquid with 4 tbsp olive oil made up to a quarter of a pint with water. Add a teaspoon of salt, 1 teaspoon brown sugar, 2 bay leaves and a clove of garlic peeled and halved.

Put the stuffed aubergines into a dish so that the halves sit comfortably in it and then pour the liquid round them. Cover with foil and cook in a gentle oven (gas mark 3; 325 degrees F; or 160 degrees C) for around an hour and a half. Remove the foil, baste with the juice and cook uncovered for a further 30 mins. Leave to go cold and eat the following day. Just before serving sprinkle some fresh chopped parsley or coriander on the aubergines.

Now you should have some mixture left over – I use this to stuff peppers (I only use red, orange and yellow peppers as I personally find green ones indigestible). You could add some cooked mushrooms to the remaining rice/aubergine mixture and fill the peppers with this. I would cook the peppers in a rich tomato sauce and again eat cold.

Betayavon!

BRITISH CITIZENSHIP QUIZ ANSWERS

- | | | |
|-----------------------|----------------------|----------------------|
| 1. 443 ft. | 9. Winston Churchill | 17. Scottish cyclist |
| 2. 1810 | 10. 1928 | 18. Abolish slavery |
| 3. Battle of Waterloo | 11. 15th century | 19. Beowulf |
| 4. A fire | 12. Scotland | 20. Head massage |
| 5. Every 5 years | 13. 1665 | 21. Danelaw |
| 6. False | 14. Stained glass | 22. 15 |
| 7. True | 15. Norman | 23. 5 |
| 8. Boudicca | 16. Falkland Islands | 24. Arrested |

CROSSWORD QUIZ ANSWERS

Across:

1. Distrust; 5. Assent; 10. Yom Kippur; 11. Natal; 12. Idols; 13. Opined; 14. Haircut; 16. Exempt; 19. Emerge; 21. Notable; 23. Scarecrow; 25. Hails; 26. Expat; 27. Green Line; 28. Trendy; 29. Grey Eyed.

Down:

1. Daylight; 2. Symposium; 3. Rains; 4. Support; 6. Sentiment; 7. Eaten; 8. Toledo; 9. Praise; 15. Corrected; 17. Publicity; 18. Reascend; 20. Enrage; 21. New Year; 22. Aspect; 24. Apple; 25. Honey.

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CST wishes our community a peaceful, healthy & safe New Year



This Rosh Hashanah, we will hope and pray for a better year ahead, one in which we are able to lead our Jewish lives to the full.

The volunteers and staff of CST, Community Security Trust, will do everything that we can to help ensure that antisemitism does not interfere with our Jewish lives. We do this all year, every year. We do it with your help and cooperation. We thank you.

This May, when Israel was at war, many British Jews saw the sad extent to which antisemitism is still a problem. This Jew-hatred changes over time, but it never disappears. It did not end with the Holocaust, nor with the creation of Israel: and this is why CST still does its work, in close partnership with shuls, schools and Jewish organisations throughout the country.

The antisemitism came in many forms. Schoolchildren and university students felt it from those they had thought were their friends. Cars bearing Palestinian flags were aggressively driven through Jewish neighbourhoods, with drivers and passengers shouting abuse at people in the street.

Demonstrations have included Jihadi battle cries against Jews.

In recent months, CST has given numerous reports to the police that have led to arrests and prosecutions for antisemitic behaviour. This was partly due to information reported to us from Jewish members of the public, as well as our own specialist research work. This is the side of CST's protection that goes largely unseen, whereas our physical security is much more obvious.

Both sides of CST's work depend upon you playing your part: the security and the research. So please, keep reporting antisemitism to CST and keep supporting us in our security work. We will continue to always work in partnership with our shuls and communities.

May all of you and your families and friends have a sweet new year.



Mark Gardner, Chief Executive, CST

 www.cst.org.uk  Community Security Trust  @CST_UK

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Community Security Trust is a registered charity in England and Wales (1042391) and Scotland (SC043612)



We go to Chai for the big *

***Care** is at the heart of everything we do.

On a daily basis we are seeing the impact of Covid-19, both physically and emotionally, on so many of our clients.

Thanks to the generosity from the community, our dedicated team is able to provide Chai's Big C of Care through telephone and zoom, bringing much needed specialised support, relief and expertise to all those who turn to us.

For more information please call **0208 202 2211** or our Freephone Helpline on **0808 808 4567** or visit **www.chaicancercare.org**.

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