

Cranbrook United Synagogue Magazine

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Shalom

Rosh Hashanah Edition

No. 3

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Picture by Isabella Stewart

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Rosh Hashanah 5781

FIRST, I apologise for the delay in sending out the Pesach Edition of Shalom. We were keyed up to stuff envelopes and deliver/post the magazine, but were overtaken by Lockdown. I hope this Rosh Hashanah Edition will reach you in good time.



As we were 'locked out' of the Shul, all proposed in-Shul activities were cancelled, and I am unable to write about them. However, thanks to Rabbi Danksy, our Chairmen, Executives and Shul Administrators, we were kept in touch and a number of 'meetings' were Zoomed! I hope you enjoyed the Quizzes, Lunches and Drinks. We could also 'attend' services and 'make up minyans' on Zoom; as well as Zooming-in to Reverend Gary Newman's son Aaron's wedding to Rachel in August!

Regardless of Lockdown, we have some excellent articles for you to read. Maurice Conway has provided another excerpt from his war diary, and we have a lovely article from Ruth Lyndon on a visit to Barbados. Chaim Levison in Israel, (son of Cyril Levison z"l who was a Warden of Newbury Park/Redbridge United Synagogue) has written a booklet on the Temple Mount in Ivrit, and has given us a shortened version in English for our Magazine. This makes fascinating reading. As a relative new-comer to the Ilford area - I moved here about forty years ago - I was also delighted to read Joe Rose's reminiscences of Ilford Synagogue; and as a regular visitor to Israel since 1968, I found Yaffa Nathan's article extremely interesting.

We have used the winning entry of the Rosh Hashanah Art Competition for children aged 5-14 as our Magazine Cover. Congratulations to Isabella Stewart for her excellent picture.

My thanks to Lorraine Silver, Claire Barzilai and all their volunteers who collect and deliver our shopping. A special thank you to Gillian Newman who delivered my Pesach order and made a special trip to Kosher Kingdom for curd cheese to enable me to make a Cheese Cake for Shavout! Their help in this difficult time is greatly appreciated.

Thanks, also, 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!

On behalf of the Editorial Team, I wish you and your families a Happy, Healthy and Peaceful New Year.

Philippa Stanton
Editor



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This Year Through the Lens of the High Holy Days

Rabbi Steven Dansky



THIS year has been an incredibly hard year for many people around the world. The world has been, and to an extent is, going through a pandemic, the likes which haven't been seen for years and years. People have had to self-isolate; separating families from the comfort of physical contact, creating a sense of isolation and alienation. More than this there is a sense of fear - fear for ourselves, fear for those who have a greater predilection to carrying the virus.

As the spiritual leader of this congregation, I have found this period very challenging. I have officiated at upwards of fifty funerals in the last three months, borne witness to the grief and mourning of people who have loved lost ones. I have attempted to provide comfort just through my voice to people who have not had the simple luxury of a hug from their closest family and friends.

As difficult as this period has been, it has also been a privilege to be allowed into the hearts and minds of those who have suffered bereavements, and I have been enriched by the process. I have seen such incredible acts of selflessness from children for their parents. I have seen the power of love and connection override generational gaps, and the respect and devotion that grandchildren have to their grandparents. The outstanding factor in all of these things is the closeness of family, honour and pride in each other's achievements.

These elements will never die, and have made a deep imprint on a personal level for me.

There are various themes in the Rosh Hashanah Prayers which I think are incredibly apt for the experiences that we have all had. I invite you to read them, think about them, and most importantly, incorporate them into your prayers on the High Holy days.

**"AND THEY SHALL MAKE FOR
OURSELVES ONE GROUP TO SERVE
YOU WITH A PERFECT HEART"**

One of the things that I have missed is our community coming together during the week and on Shabbos. Seeing everyone, being able to connect and talk with people has been something that I have certainly missed, and something which I am sure you have as well.

Being able to come together is more important than just a simple social interaction. When we come together we strengthen each other with our mere presence. From a spiritual perspective we fit into one another like a puzzle - one person's spiritual strength fills in the weaknesses of the others. One person's charitable nature will fill in for others' lack, another's Torah study will compensate for yet another who is not so knowledgeable. In this way, a community becomes defended from all sides because all of its sides are protected by the good deeds of the community as a whole.

The power of being a community can never be forgotten.

“WHO WILL LIVE AND WHO WILL DIE, WHO IN HIS TIME AND WHO NOT IN HIS TIME”

This quote comes from the awesome prayer “Unetaneh Tokef” and is incredibly powerful given this period that we have all gone through. Last year we were blissfully unaware of the coming of this pandemic, and now we are faced with people whom we have lost, either because they were old and unwell, and even those who unfortunately passed before their time, struck down by the virus.

These words remind us that everything is in God’s hands. Our lives, our livelihoods are out of our control. The sense of being out of control is something that we have experienced during this time. We couldn’t visit our friends and family. Some of us couldn’t shop or be independent. Some of us couldn’t even leave our houses. The loss of independence can be completely crippling, and we have now experienced it.

The lesson from these prayers is that perhaps our sense of control that we have is a perception rather than a reality. The Almighty is truly in control, or as the saying goes “man plans and G-d laughs”. The more we are able to develop our faith in G-d, the more we can develop a sense of safety and security. If He is the one who truly protects us and takes care of us, there is nothing to worry about.

“REPENTANCE, PRAYER AND GOOD DEEDS, REMOVE THE EVIL DECREE”

As a continuation on the theme of control, there is a distinct lack of control on what happens in the world. What power can we then exhibit? There is a poem of an unknown monk which I would like to share with you, which goes as follows:

When I was a young man, I wanted to change the world.
I found it was difficult to change the world, so I tried to change my nation.
When I found I couldn’t change the nation, I began to focus on my town. I couldn’t change

the town and as an older man, I tried to change my family.

Now, as an old man, I realize the only thing I can change is myself, and suddenly I realize that if long ago I had changed myself, I could have made an impact on my family. My family and I could have made an impact on our town. Their impact could have changed the nation and I could indeed have changed the world.

The prayers tell us that if we want change in our lives, the only thing that we can change is ourselves. We focus on three elements. The first is repentance, the second prayer, the third charity.

Repentance relates to ourselves and the way we can develop ourselves. It is about forcing ourselves to look at the things that we do that we are not so proud of. It is also about having compassion for ourselves, not beating ourselves up, but deciding that we can be more, that we can be better. It is also a time to give ourselves a pat on the back for the good things that we have done during the year, and realizing that yes, we have achieved.

Prayer relates to our relationship to G-d. Our self-esteem had come in the past from our achievements, and we can certainly take some credit for that. However, as we know, G-d has ultimate control of the world in general and our lives in particular. The sooner we come to terms with this idea, the calmer we will be, the more in control we will feel, because He is taking care of us.

The challenge of prayer is that letting go of that sense of control (as we have seen during this difficult period) is difficult at the best of times. The prayers are there to challenge that sense, and if we allow ourselves to trust in G-d, He will be our guarantor.

Charity: There is a story about Sir Moses Montefiore, who was one of the world’s greatest Jewish philanthropists who lived in the 1800s during the reign of Queen Victoria. He was an incredibly wealthy man, and he went all over the world, using his money to help save those who were less well-off than himself. A whole area in Jerusalem called Yemin Moshe was established through his generosity. He was once asked how much he was worth. He replied that he was worth

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a million pounds which is a lot of money now, but in the 1870's was a massive fortune. Nonetheless, the interviewer who was asking him questions said that he had more than ten million pounds in the bank. How could he say that he was only worth one million pounds if he had so much more in his pocket? Sir Moses replied: I told you what I was worth, not how much I have. I have given one million pounds to charity, and that is my true worth. What I have in the bank is a completely different matter.

What we give to others is our true worth. Our possessions - the things that we own do not define us. The Hebrew word for 'mine' is SHELI - which doesn't mean mine. A literal translation of the word SHELI means 'of me'. This tells us something very crucial. When we give, we recognise on some level that we don't own the money. We might have a relationship to that money it is true, but that money is not something that we own. It has been entrusted to us so that we can do the correct thing with it. We are simply custodians of money.

Furthermore, the act of giving is so powerful, because by giving, we are recreating God's first actions when he created the world. God created the world, not because he was bored and wanted a really creative art project, but because by his very definition. God is a MEITIV - he wants to provide goodness to others. God therefore creates the perfect playground for mankind - a beautiful earth which has mountains, and rivers, rain and plants, and animals. He creates a viable ecosystem which allows mankind to flourish. He gives and gives.

Today is the anniversary of God's first, and most powerful present to mankind - the world. When we give to others, we are giving to other people, and each person is a world in their own right. We are being like God, sustaining a world with our kindness.

"REMEMBER US FOR LIFE"

These words "Remember us for Life" are words which are mentioned in every single, silent prayer of Rosh Hashanah and Yom Kippur, and this year, these words could not have greater pathos.

From a Jewish perspective, life is more than just breathing, eating and watching TV. Life is all about a sense of energy, of purpose. It is about connecting ourselves to the source of all energy in everything that we do. We want to be vital in our connection to others, in our connection to ourselves. The Almighty can provide all of this for us.

May we all merit to live to our utmost potential and have a year of true happiness, health, and may G-d answer all of our prayers and may they be answered for us, our families and the entire world.

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Chairmen's Message

Dear Member,

It is now five months since we started lockdown and we find it has been a most peculiar time, with the wearing of face masks, surgical gloves, constant hand washing and the use of hand sanitizers.

We find it worrying that some people are starting to think that the reduced number of deaths means that things have returned to normal. This is not the case. As there seems to be the possibility of another spike, we must take extreme caution, social distancing at all times and cleaning the places we sit on and touch.

Over these past months there has been a great response from many members who have volunteered to deliver food to members and non-members alike. The Welfare Committee, together with a vast number of volunteers, have made many calls to our elderly and vulnerable members, ensuring they were keeping safe and well and making sure they didn't feel left out of anything the shul was doing.

We say a huge thank you from the bottom of our hearts to all the volunteers. Thank you.

On a brighter note, our morning and evening Prayer Services have restarted, with a good response so far and our first Shabbat Service took place in the shul on August 1, 2020. Members will be socially distanced, meaning, therefore, that the numbers of attendees will be reduced. Don't forget to book into the services in advance to ensure your places.

The toilets in the Ladies Gallery have been totally refurbished and modernised and are looking very nice indeed. We have spent a lot of time making sure that the shul is as Covid 19 safe as is possible. The shul has been deep cleansed, all surfaces are re-cleaned after use, and an anti-viral fogging treatment was carried out on July 29, 2020.

As you can see, we are trying to make the shul as clean and hygienic as we can, but do remember that we are not able to guarantee

that the area is Covid 19 free at any time. We are living in strange times and we hope and pray that this will pass very soon and we can try and return to normal life, albeit a new normal.

Mike and Malcolm, along with the Executive want to say thank you to everybody for all your efforts. May you all have a very safe, healthy and successful New Year and an easy Fast.

May all your prayers for you and your families be answered and to all those members who are not in the best of health, we wish you a Refuah Shlema.

Shana Tova V'Chatima Tova

From the

Warden's Box

Since March, when the Lockdown began and the Shul closed, the Community have been getting used to using Zoom from the comfort of their homes for all the Services, Events and Shiurim.

We now have to try and resume our lives. The first Service to be held in the Shul took place on Monday 27th July and it was a very strange experience, having to social distance from everyone and sitting two metres apart. We all wore masks and we were not allowed to sing.

The first Shabbat Service took place on 1st August 2020. There were around forty men and nineteen women and we were able to get a sense of how people were feeling about the Services during these unprecedented times.

The Services over Rosh Hashanah and Yom Kippur will be very different to what we are used to, as we have very limited numbers. Currently we can only accommodate fifty-four men and thirty-one women in the Shul. Details of how the Services will run will be sent out in the near future.

We hope that in time, and after the Yomtovim, we will all be able to get together for a proper L'chayim.

Wishing you all a happy, healthy and safe New Year and well over the Fast.

“Days of Personal Odyssey”



THIS year is unlike any other. Many of us have been shielding for months on end as the Coronavirus pandemic has swept through the world. Without a vaccine or cure available (at the time of writing this), our lives are still affected and we still need to be cautious. In turn, our shul services are still not ‘back to normal’, and the High Holy Days will not look the same as days gone by. Some may choose to stay at home in order to avoid the increased numbers of people coming to services. As I write this, we are still unclear as to the levels of social distancing that will be required, whether singing will be permitted during the services, and if we will be able to sit and congregate together as we have been used to doing. So in this exceptional year, how can we create a meaningful High Holy Day experience for ourselves, perhaps even from within our own homes?

The Chassidic texts tell us that at this time of year, Hashem comes to us like a King who travels through the countryside. Everyone is able to approach him without an appointment - He is accessible to all of us wherever we are. In truth, we can speak to Hashem any time we want, in any language, and from the heart. But at this time of year Hashem, so to speak, comes down from the Heavenly realms and comes to us. This means that, even if we are staying at home, our connection to Hashem and opportunity to speak to Him is just as close as it is for those who are in shul. These festivals, as all Jewish festivals, are enormous opportunities for personal growth. There is almost no limit to what we can achieve on these days. They are days of personal odyssey, and the machzor (prayer books) are maps and guidebooks to help us navigate

the journey and highlight the landmarks. This is a time to think about our lives, challenge ourselves to decide what we want to achieve, and to rethink the decisions we have made and consider the implications of those choices.

Even at home, we can open our machzor and say some of the prayers that are most familiar to us. I know it won’t sound the same without the chazan singing the tunes we have always heard in years gone by, but maybe it will be an even more powerful experience knowing that we have all the time and head-space we need to read the words - in Hebrew or English - at our own pace, and think about their meaning. Why not take some time to think about some of the following questions:

- When do I feel that my life is most meaningful?
- If I could give my children or grandchildren three pieces of advice, what would they be?
- If I knew I couldn’t fail, what would I undertake to accomplish this year?
- What are my three most significant achievements since last Rosh Hashanah?
- What are my three biggest mistakes that I’ve made since last Rosh Hashanah?
- What project or goal, if left undone, will I regret most next Rosh Hashanah?
- If I could change one thing about my spiritual life, what would it be?
- What are the most important relationships in my life?
- Over the past year, have I nurtured or neglected those relationships?
- What can I do to strengthen those relationships in the coming year?

Rosh Hashanah and Yom Kippur are celebrations of human potential. Rosh Hashanah is a time to look at ourselves as growers. No matter our age, as long as we are alive, there is opportunity to grow. This is the head of the year. The sound of the shofar is meant to rouse us and focus our attention on the fact that today is a brand new beginning. Even if we cannot hear the shofar this year, I think that the events of the past months have been a loud enough wake-up call to force us to think about our lives and re-evaluate what is important to us. Self-isolation has shown us who the most important people in our lives are - who we missed the most, who we would give anything to hug, who we choose to share our 'bubble' with. Staying away from shul has made us think about the value of community - the importance of sharing life cycle events with those around us, the support we can show to the most vulnerable in our community, and how it feels to be supported by others who are not obligated to care but who choose to care very deeply for us regardless. Closure of shops has shown us the value we place on money and 'things' - what is essential and what is not, how much we have versus how much we actually need, and the panic that ensues when we fear we will be unable to get hold of the basics. Ultimately, Rosh Hashanah is a time to contemplate the fact that Hashem is King of the world - He is in charge, and whilst we may question what He does and why He does it, we can lean on Him in times of trouble and thank Him for the everyday gifts that we have in our lives.

Yom Kippur is less about thinking and our minds, and more about feeling and our hearts. The most commonly used word for prayer is 'lehitpalel' which is a reflexive verb meaning to judge oneself. From this perspective, our prayers are meant to be a private encounter with ourselves in the presence of Hashem, which can be achieved in our own company at home. Where Rosh Hashanah was a time to think

where we stand on key issues, Yom Kippur is a time to really experience the feelings we have as a result of our life choices. As much as Yom Kippur is the day on which Hashem judges us, through our tefilla / prayer, we can judge ourselves. Keep in mind that we are having a personal encounter with G-d. He knows if we mean what we say or not, so let's not kid ourselves. If we don't mean it, don't commit to it. But if we do, then let's commit all the way. If we have learnt lessons during this pandemic, this is the ideal time to pledge to ourselves how we are going to grow stronger, more connected and change as a result.

I know this may be a challenging period for us, but it is also an opportunity. Whether at home or at shul, we can strip back our High Holy Days experience to its essence and really take the time to put the past year into perspective and commit to creating a much stronger, happier and healthier year ahead.

Shana Tova

Rebbetzen Siobhan Danský

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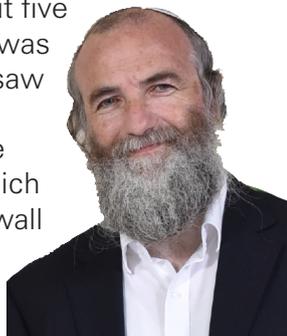
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Har Ha'Bayit- The Temple Mount

ו"ד

WHEN I was about five years old there was a picture that I saw almost every day. It was a huge photograph of the Old City of Jerusalem which had been pasted on the wall of the main hall in Ilford Jewish. While sitting on the floor during school assemblies the thing that struck me most was the beautiful golden dome in the centre of the picture which I thought must be Beit Ha'Mikdash, the Holy Temple. I can't remember now if I knew the Temple had been destroyed and assumed that this was a picture taken about 2,000 years ago or that I thought that the Temple still stood in Jerusalem and was liberated with the Kotel a few years previously. All I know is, that the song we sang in our music lessons, Yerushalayim shel Zahav (Jerusalem of Gold), only added to my theory because if there was something so stunning and golden on the Jerusalem skyline it must be the Temple. It took me a few years to realize my mistake



that the building was, in fact, the Mosque of Omar, also called the Dome of the Rock. Recently I discovered that, at the time, it wasn't even real gold on the dome but rather gold-coloured aluminium. Only in 1994 did King Hussein of Jordan spend out 8 million dollars of his personal

fortune to replace the aluminium that had been there since 1965 with real gold leaf. He had to sell his London mansion (in Bishops Avenue!) nebach, in order to pay for it.

While the liberation of the Kotel, Cave of Machpela in Hebron and Rachel's tomb in Beit Lechem in June 1967 was the cause of great euphoria, the return to the Temple Mount was an anti-climax. Although many Israelis saw it as another tourist attraction and a place for a family snapshot, religious and traditional Jews heeded the warning not to enter the Temple area. In fact all the leading Rabbis of the time issued a strongly worded halachic decision that any Jew who enters Har Ha'Bayit would be transgressing a Torah prohibition. Many of them suggested that the whole Temple Mount should be boarded up with a sign outside saying "No Entry until the coming of the Messiah". What in fact happened next was quite baffling, the Defence Minister, Moshe Dayan gave back the keys of Har Ha'Bayit to the Wakf, which is a Muslim council who are in charge of religious sites. Even though this action was later backed by the Israeli

government, at the time it was Dayan's personal decision. Dayan saw Har Ha'Bayit as being a major headache for the government since many Jews had started talking about re-building the Temple, an act that could bring in its wake the re-establishment of Temple service and all it entails. Furthermore, any damage to the Mosques would not go down well with the hundreds of millions of Muslims around the world. So the Israeli government decided that it would be 'in the national interest' to grant freedom of prayer to all religions which was a good way of side-stepping the Temple issue.

Har Ha'Bayit's halachic status was not a question that many Rabbis had dealt with in the last 2,000 years and like everything in Judaism there are different opinions. The main issue is whether the site retained its Kedusha (level of holiness) after the Temple was destroyed; a point of dispute between the Rambam and the Ra'avad that was never decided upon by the later Rabbis in the codes of law like the Shulchan Aruch. If the site of the Temple is still holy, as the Rambam holds, then any Jew who enters that area today is punishable by a type of death penalty called karet, just like someone who eats on Yom Kippur. The vast majority of later halachic authorities agree with the Rambam (see Mishna Berura 561:5). When referring here to the 'site of the Temple' we mean the Holy of Holies and the Temple courtyard (azara) where 'karet' applies as opposed to the 'rest of Har Ha'Bayit' where a ritually unclean person who enters receives a lesser punishment.

So where exactly is this holy area? The truth is we don't know. Therefore, even if the 'site of the Temple' is only seven percent of the total enwalled area which is called today Haram al-Sharif, since 'karet' is such a serious offence we should distance ourselves from this transgression even when in doubt. The 'rest of Har Ha'Bayit' should also be avoided because simply being there requires exemplary behaviour called 'Morah Mikdash'- literally "Awe of the Temple", in addition to the very careful preparation that one needs to perform before entering and of which, not everyone is aware.

The Temple Mount, called 'Har Ha'Bayit' by the Jews and Haram al-Sharif by the Arabs is an area of approximately 1.4 sq.km surrounded

by an ancient wall and it lies at the very heart of the Arab-Israeli conflict. The site is holy for both religions. For us, this area is the holiest on earth because somewhere within lies the 'Even Ha'Shtiya'- the foundation stone from which G-d created the world. It was on this stone that Adam, Cain and Abel offered sacrifices as did Noah when he came out of the ark. It's the site of the 'binding of Isaac' and where King Solomon built the first Temple and Ezra the second. A part of the surrounding wall on the west, referred to as the Kotel- simply 'The Wall', is the holiest place where Jews can daven today since, according to the midrash, the Divine Presence has never left the Western Wall. For Muslims, the 'Al-Sachra stone', around which the Dome of the Rock is built, is believed to be the place where Mohammed began his 'Night Journey', making it the third holiest Muslim shrine after Mecca and Medina, the Kotel (mockingly called the 'Wailing Wall' by them since it was always a place where the Jews came to mourn for the destroyed Temple) is where Mohammed tied his mule, according to Muslim tradition.

Although many Jews, including some Rabbis, believe that the Al-Sachra and the Even Ha'Shtiya is one and the same stone there is no real evidence of this. The Holy of Holies, the most important part of the Temple, housing the Holy Ark which contained the two tablets of the Ten Commandments, was built on the Even Ha'Shtiya but when the second Temple was destroyed by the Romans around 1,950 years ago everything was razed to the ground leaving us absolutely no clue as to where it had been. Sixty years later the Roman Emperor Hadrian built a temple to the god Jupiter on the site; however no archaeological evidence of such a structure ever being built exists, since the Muslims do not permit any excavations on the Temple Mount. In the year 691 the Muslim Caliph Abd al-Malik built an octagonal building topped by a dome around the Al-Sachra stone on the Temple mount. At the time the Muslims believed that this was the site of the holiest place in the Jewish Temple which stood there previously (a fact they emphatically deny today!) so they had 'gently' convinced a few local Jews to show them exactly where it was. However, no Jew had set foot on the Temple mount for over 620 years and even if there was some sort of tradition amongst them regarding the position

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of the Even Ha'Shtiya there was a fat chance that they were going to let any Muslim know, so it seems they led Abd al-Malik up the garden path!

An Israeli architect called Tuvia Sagiv published an article in a Torah journal a number of years ago claiming that both the mosques on Har Ha'Bayit, the Dome of the Rock and Al-Aksa, were built on the ruins of the Roman temple. This was quite common in ancient times because if there were sound foundations then why waste time and energy destroying them, just build on

top. It explains the Dome of the Rock's octagonal structure, a shape that had not been used prior to that for the construction of a mosque. The octagonal Dome of the Rock is in the north, and in the south the rectangular Al-Aksa mosque. There were excavations at Baalbek in Lebanon where the ruins of a

Roman temple of Jupiter from the same period were found. There's a hexagonal structure in the north (these temples were either hexagons or octagons) and a rectangular structure in the south, in between is an open courtyard which contains the main feature of this pagan rite, the statue of Hadrian riding his horse.

Sagiv suggests that when the Romans built their pagan temple of Jupiter sixty years after they destroyed our second Holy Temple they placed the main feature, Hadrian's statue, on the place where the Holy of Holies had been, meaning that the Even Ha'Shtiya is not under the Dome of the Rock but rather, somewhere between the two mosques opposite the Kotel. Sagiv's opinion has no halachic implication, i.e. we would not be able to rely on his findings in order to determine where our Temples stood in order to enter there today but it's an



interesting theory nevertheless.

As already mentioned the Temple Mount was conquered by the IDF in the Six Day War. One of the yeshiva students turned paratrooper who fought in Jerusalem has since devoted his life to the subject of the Temple. Now he is the Rabbi who heads the famous Temple Institute, which he founded over 40 years ago, in the Jewish Quarter. In one of his many books and articles he recounts the day in June 1967 when his platoon entered the Temple Mount:

"The paratroop brigade broke through to Jerusalem and surrounded the Old City

suffering many casualties. On the second day of the war after a heavy bombardment, when ten of my friends were killed, I found myself running with my fellow paratroopers towards Har Ha'Bayit....Two soldiers from our group captured the Dome of the Rock...I saw the commanders assembled at the entrance....I thought I would see soldiers coming out carrying the vessels of the Temple. In my mind's eye I saw the priests kindling the Menorah just like in the days of the Hasmoneans...But it didn't happen. We descended from the Temple Mount to the Kotel. Rabbi Goren made the 'shehecheyanu' blessing and blew the shofar. Then we thought now is surely the time for Mashiach to appear! Is there any point in waiting any longer? Has there ever been a greater moment for the Jewish nation?!"

Continued on next page

The Rabbi goes on to relate the great disappointment he felt that no-one thought of capitalising on that victorious moment to start building the third Temple.

A few years ago, a survey showed that 64% of Jewish Israelis were in favour of rebuilding the Temple in Jerusalem. That's a truly amazing result considering that only around 30% of Jews in Israel are religious. However, as is quite common with surveys, it seems that the people who answered the question didn't really understand the full implication of such a decision. Apart from removing the Mosques, which have been on Har Ha'Bayit for the last 1,300 years, and replacing them with the third Temple, a return to 'Temple Service' involves some very strict procedures of ritual purification and, of course, the offering of sacrifices. Animal sacrifice is not foreign to Judaism; we read about it in the Torah, it's just something that we're not used to. Maimonides also realized this and wrote in his Guide for the Perplexed 850 years ago, that when the Temple is rebuilt there will be no animal sacrifices. All the other authorities disagree with this opinion. Furthermore, the Rambam (Maimonides) seems to contradict himself because in his book Mishneh Torah, sacrifices are described in great detail, meaning that we need to know these laws in order to put them into practice. This latter opinion is the more plausible since Mishneh Torah is a halachic book as opposed to the Guide for the Perplexed which is more philosophical. Even though we believe that G-d created everything in the world in order to assist mankind to serve Him, as explained by Rabbi Moshe Chaim Luzatto in his famous Mesilat Yesharim (Path of the Just pg. 27), and it should be obvious to us, that if we are permitted to slaughter animals for our material needs then how much more so for our spiritual needs. The fact is, because we live in a society where a sizeable minority object to the slaughter of animals for human consumption we can't even begin to contemplate the offering of animal sacrifices. In other words because of this and other issues we have not yet reached the spiritual level of the third Temple. Obviously, there are many more reasons, for example, how to make the clothes of the Kohanim, however, it's impossible in the scope of this article to go into every detail.

Today there are many religious Jews in Israel, including some Rabbis who regularly go up to Har Ha'Bayit. I would like to draw your attention to the fact that not every Rabbi is qualified to make a halachic decision on every subject, especially those which concern the Temple and it should be noted that these Rabbis are not truly on the same level as those who prohibit entering the mount, even if they think they are! Every year the numbers increase and according to police figures in the last year around 35,000 religious Jews removed their shoes at the Mugrahbi gate and entered the Temple Mount. However, a few metres after their entry they could have been stepping on the Holy of Holies, a prohibition punishable by 'karet'. So why do they do it? What's their issue? While there's no denying that they are motivated by a strong yearning for the Temple to be re-built and long for the possibility to pray at this holy site (something that the Wakf forbids on the Temple Mount for non-Muslims) they are mainly driven by a political motive. They ask in all sincerity - How can we leave the Temple Mount in Arab hands after returning there after almost 2,000 years? In essence they're right, but as one of their rabbinical opponents put it, the Temple Mount is a very delicate issue and their actions are like someone who has a foreign body in his eye and tries to remove it with a pair of pliers!

What we have to do is sit back and think. If Har Ha'Bayit has been under Jewish sovereignty for over 53 years and we still haven't rebuilt the Temple it's because that is Hashem's will. As mentioned above, we have not yet reached the spiritual level of the Temple and if there is a feeling of disappointment amongst us, it's not because we haven't built the Temple but rather because we haven't yet 'built' the people, Am Yisrael, to be ready for the Temple.

In loving memory of my father Cyril Levison and brother Stuart Levison

Chaim Levison Jerusalem.

(The above article is based on an 85-page pamphlet in Hebrew that I recently published on the subject of the prohibition of entering Har Ha'Bayit. Anyone who is interested can receive the digital version by sending an email to: stamclev@gmail.com)

Pastoral Minister

By Linda and Philippa Stanton

WE believe Redbridge United Synagogue was one of the first synagogues to have our own Pastoral Minister, and we know how lucky we are!

Following the merger of Redbridge United with Ilford Synagogue, Reverend Gary Newman, previously Minister of Newbury Park Synagogue, continued his role as Pastoral Minister with Cranbrook United Synagogue.

Reverend Gary Newman, our Pastoral Minister, is also the head of our Welfare Department and takes his job very seriously. We know that from experience. In December 2019 our brother, Michael, who lived in the Manchester area, was taken seriously ill and was hospitalised for nearly six months. When the time came for him to leave hospital, we were unsure what to do. It was just before Passover and we would have liked to bring him down to the London area, but he was not fit enough to be moved.

We approached Reverend Newman and told him of our brother's illness. Reverend Newman arranged to call on us to discuss the problem. He knew our brother well, as Michael always stayed with us over Passover, Rosh Hashanah and Yom Kippur, and had been a regular attendee at Newbury Park Synagogue for many years.

At our meeting, Reverend Newman immediately telephoned Heathlands in Manchester (a strictly Kosher Home with all the facilities our brother needed) and helped us to arrange for Michael to go there for Passover for Respite Care, and to stay on for a time until he was much better. The care Michael received from the Home was excellent and we were extremely happy for him to be there. He was also happy with the ambience and enjoyed the Passover celebration and various discussions he had with the Rabbi.

We had hoped to move Michael to the London area when he was fit enough to travel, but unfortunately this did not happen. He returned to hospital on two separate occasions, the last visit proved fatal following a massive heart attack, which occurred just after Rosh Hashanah.

As you can imagine this all came as a great shock to us and we were uncertain how to proceed. Naturally, we wished our brother to be buried at Bushey Cemetery along with our

family and Reverend Newman liaised with the Rabbi at Heathlands to ensure this happened. Arrangements were made to acquire the necessary documentation on our behalf, and it was a relief not to have to visit Manchester to collect this.

Reverend Newman gave us a great deal of help and saw us through this difficult time. He arranged the funeral, explained what we needed to do and answered our many questions. He also arranged the Shiva and for Kaddish to be said as there was now no man in our immediate family.

We had heard from other shul members how grateful they were for all the help Reverend Newman gave in times of distress, and we are certainly in a position to agree whole-heartedly with their comments.

We really feel that more synagogues could benefit from the appointment of a Pastoral Minister to assist in these matters.

Rosh Hashanah Art Competition

We are delighted to announce that our exciting Art Competition themed on Rosh Hashanah, for children between the ages of 5 and 14 years was won by Isobella Stewart. Her winning entry is shown on the front cover of this Magazine.

There are three runners up, Evie Nathan, Rebecca Abrahams and Yossi Nochi, whose entries are shown below.

Many thanks to all the contestants for their excellent entries, and a special Mazeltov to the winner and runners up.



Evie Nathan (9)



Rebecca Abrahams (12)



Yoav Nochi (13)

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Supporting children back to school and beyond

Lock-down has meant that many children will be returning to school in September after a five-and-a-half month break. While many parents will be breathing a sigh of relief, many others may be worrying about how their child will resettle into the school environment after a long absence from formal education and their peers.

Norwood is one charity that recognises the issues parents and their children are facing at this time and has been looking at ways to support them in making the transition from being at home to going back to school that little bit easier.

At the start of the lock-down, the charity created a Norwood Children and Families Facebook group, on www.facebook.com/norwooduk/, to support children and parents – and this continues to offer advice on everything from nurturing children's mental health to managing parental and child anxiety about returning to school, as well as on more general issues such as children's behaviour and sibling dynamics. A programme has also been developed to help parents support their children to move from nursery school to reception, replacing the support they might, in ordinary times, have received from existing childcare or nursery routines.

If parents have concerns about their child's development or learning, Norwood has a team of experts on hand to provide the necessary support. These occupational therapists, speech and language therapists, specialist teachers, and educational psychologist work in over 40 schools, and in Norwood's family centres in Hendon and Hackney.

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For more information about Norwood, or to make a donation, please visit [norwood.org.uk](https://www.norwood.org.uk).

Born and Raised in Israel

By Yaffa Nathan



I WAS born in Israel on June 10th 1950 in Belinshon hospital, Petach Tikvah. My parents met in Germany at the end of WW2. My dad was Polish and my mum Czech. My mum's parents and youngest sister were murdered in Auschwitz. My mum, her sister and two brothers met up after surviving the Holocaust and found their way to a community farm organised by a Jewish agency where they were being prepared for Aliya to Eretz Israel. They called it a Kibbutz and were taught Zionism, Hebrew and community living. My dad was one of the leaders. Three other couples wanted to get married and once they found a rabbi all four couples got married on the same day in August 1946. I still have my parents' hand-written Ketubah.

Wanting to fulfil their dream of going to Israel, they boarded the famous Exodus ship, which unfortunately was turned back by the British at Haifa port and after a long struggle they found themselves back in Germany in a displaced people's camp, where my brother Rafi was born in December 1947. They so wanted Rafi to be born in Israel but it was not to be.

They arrived in Israel in July 1948 straight into the War of Independence and after a while were given an apartment in Yafo where other Exodus passengers and their families were housed. The neighbourhood was a stone's throw from the beach and was abandoned by the Arabs when they fled during the war. The characteristics of the houses were very Middle Eastern

with coloured window panes and patterned flooring.

We shared the flat with my paternal grandparents who also survived. It was a very happy home, full of love and laughter despite the terrible times they all had. One of my first memories was lying in a hospital bed with another little boy in the bed immediately next to me. It was the time of the Polio epidemic and as I had a developed high fever the doctors feared the worst. Actually I 'only' had typhoid for which they had treatment. The source of the infection was an open sewer running in the middle of our road where we used to play.

Our playground was the whole neighbourhood and we went outside every afternoon after school. Once the sun was setting you could hear parents shouting their kids' names telling them to come home and I only went home after hearing my mum calling me.

Everyone we knew was of the same social standing, struggling to make ends meet, living in a young country recovering from a war, so growing up I had no idea about rich or poor; we just lived very modestly but never went hungry. I got a new outfit every Rosh Hashanah and Pesach, black patent shoes for Rosh Hashanah and white shoes for Pesach and I was thrilled!

At nursery I recall another early memory. We planted flowers for Tu B'Shvat in long beds

and after a few days the teacher took us all out to tidy and water the flower beds. She gave me a rake and told me to rake. She went off somewhere and when she returned she found that I raked up all the flowers instead of the areas between the beds! I think I remember this as she shouted at me and I had never gotten into trouble before.

Living by the beach was wonderful in the summer. Often my mum would prepare breakfast and we took it down to the beach. Such a treat! The sand along the coast in Israel is so soft and gold and like all children we spent hours there (and got burnt very often with no knowledge of the damage).

Winter was another story. The walls used to get very damp and the windows let in a terrible draught. My parents felt it was bad for our health so my father was looking to move us. By then my grandmother had passed away and my grandfather moved to live on Kibbutz Tel Yitschak with his daughter and family.

New neighbourhoods were being built all over the country and in 1957 we moved to Ramat-Gan. When we moved in we were still not connected to the electricity and the road was sand. Opposite us were only orange groves. I went to a new primary school called Pardes meaning Grove. I always walked to school by myself as all kids did and we never went straight home on the way back. School finished at 12.30 and me and my friend took our time meandering and picking fruit from the overhanging branches of people's gardens. I became best friends with two girls with whom I never lost touch until today, Varda and Dina. My Bat Mitzvah was celebrated with my class friends and I was very happy that they all put their money together to buy me the present: a large ball! I was so happy.

Going on to Secondary school meant walking for twenty minutes to the bus stop and on to school. Our curriculum included as standard Tanach (the full bible) and Talmud as well as the Holocaust when age appropriate. Most kids belonged to one of three youth movements: Scouts (both boys and girls and was call Ha Tsofim), Hanoar Haoved, affiliated to the Labour movements, and Ha Shomer Ha Tsair, affiliated to the communist movement. I spent time with both the Scouts and Hanoar

but would never consider Ha Shomer. I was never a devoted member really and I and my two best friends preferred, as we got older, to join my brother and his friends, who were 2-3 years older than us, and go to parties and discos and listen to 'foreign' music such as the Beatles and Elvis. This was frowned upon by my school friends and I remember once walking down the road with Varda, wearing a new three-quarter length coat and boots and feeling like the cat's whiskers, when a group of girls from the Hashomer whom we knew stopped us and told us we should be ashamed of ourselves dressed like this. The notion of being an Israeli meant for many to dress like Kibbutzniks and wearing a Kova Tembel hat.

1967 and just before my 17th birthday we had the Six Day War. My brother was in the army and just finished basic training. We had no communications with him throughout those few days and we were anxious. A few days after the end of the war there was a ring at the door. My dad opened the door to find Rafi standing there with a big smile. We all screamed 'Rafi, Rafi' and all the neighbours came running from all directions thinking we got news of his death only to find us dancing with joy and my father offered a Le'chaim to everyone.

At school we were finishing our exams and looking forward to the summer holidays. The government had decided that all schools would continue to operate for another two weeks so the kids were not around when the country settled down after the war and all the new territories acquired were still dangerous. Our year group protested and said that we too wanted to help the war efforts so it was decided to send us to kibbutzim to help as most of their men were still not released from the army.

My class went to kibbutz Beit Nir in southern Israel near Kiryat Gat. We spent the two weeks there picking apricots. A group of volunteers from England were there too and I noticed a good-looking young English boy, who kept looking at me. We communicated in my broken English but we managed to get on "very" well. This handsome man's name was Malcolm Nathan, today my husband of almost fifty-one years and the current co-chairman of our shul.

Continued on next page

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Malcolm went back home as he had promised his mother he would do so no matter what, but he returned to Israel as he promised me he would, to the amazement of my friends, who kept telling me to forget him. We got engaged in 1968 and married in 1969. The wedding was a wonderful occasion and many guests arrived from England.

We left for England immediately after the wedding with the aim of living with Malcolm's parents, getting jobs and saving money to buy a flat in Israel. We decided to turn this trip into our honeymoon, booked to sail to Venice on a Zim Line passenger ship called Zion. My whole family, including uncles and aunts escorted us to the port in Haifa to see us off. This trip was my first 'abroad' and very exciting. We continued our journey to London by train and ferry via Switzerland and France.

After two years we fulfilled our dream, bought a flat in Rishon Le Zion and returned to Israel in September 1971. I fondly remember the time in London where I was made very welcome by Malcolm's family and my work experience was wonderful too. In

1972 our son Ayal was born and we settled to our life in Israel. The Yom Kippur war was a very difficult time for all in Israel which we will never forget.

On coming to London for our nephew's Bar Mitzvah in March 1974 Malcolm was approached by a distant member of the family and was offered a fantastic job that he felt he could not refuse and after weeks of deliberating and discussing this offer we agreed that we should go back to England. I was by then pregnant again and I was determined to have the baby in Israel, so Malcolm went ahead and three months after Amir was born I joined him (he did come to Israel to see his second son).

So since October 1974 I have been living here. The fantastic job ended up to be not so fantastic but we remained and made our life here in Ilford with wonderful new friends and family as well as a community. Our hearts will always be in Israel too and we hope to continue to go there as often as we did up to now.

Yaffa Nathan

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Thoughts about Doreen Cohen

by *Kenneth Black.*

MANY years ago, Ilford AJEX held a Chanukah children's party. As usual with children, they were running around fairly wildly. Suddenly a young lady went on the stage, clapped her hands together, said "NOW CHILDREN" in her special voice, and there was instant silence. Rev. Black turned to Harry Goldner and said "We need her for Cheder."

Doreen Cohen, who was already a full-time teacher, quickly became the head of the Infant Cheder, meeting at Gearies School, and Deputy Head of the whole of the huge Ilford Synagogue Cheder.



She had taught at Robert Montefiore School and then joined Stepney Jewish. She was already living with her husband, Henry, and her two daughters, Suzanne and Leonie, in Ilford, and naturally transferred with Stepney Jewish when it became Ilford Jewish Primary School, becoming head of the IJP Infants' Department. When the Deputy Head, Harry Balkin, became head, Doreen became the school's Deputy Head.

At the same time, Doreen was leading the Ilford Shul's Under Eights' Shabbat Services, attracting quite a number of parents as well as the children.

She played a part in the 35s group, who at the time were knitting warm clothes for the Russian Refusniks.

She and Henry were founder members of the Friends of the Jerusalem Botanical Gardens.

She held regular Plant Sales at her home in Glenwood Gardens to raise funds. If you visit Jerusalem, you can see a bench in Henry's name, and there is also technical equipment given by the Cohen family.

After "retiring" Doreen would guide children of other religious denomination around the Shul, and received the M.B.E. from the Queen for her services to Interfaith and Education services.

For the last six of her 92 years, she lived at Jewish Care's Rosetrees home in Friern Barnet and often told me how lucky she was to be there. She was near her daughters and was once again able to go to Shul each Shabbat and Yom Tov.

She leaves behind her family, colleagues, friends and countless pupils who each have their own memories of Doreen Cohen.

Typical of Doreen, right up to the end, at the completion of our regular phones calls, Doreen would say, "If there's anything I can do to help you and Lilian (or sometimes the Shul) please let me know".

NB: This also appears in Cranbrook News and Essex Jewish News.

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Jews in Paradise?

By Ruth Lyndon

IF YOU are lucky enough to be able to visit Barbados, there are many things you can choose to do. Lie on the beaches, walk round the pretty markets, even visit the cricket stadium. But a must is a visit to the Nidhe Israel Synagogue in Bridgetown. Within the synagogue complex is the building itself, the cemetery with graves dating back to 1658, a mikveh which was actually only discovered in 2008 and a very interesting and modern museum (air conditioned, thankfully). Although today there are only between 80-100 Jews on the island, (unless there's a cruise ship in port), at its height in the 1700's there were 800 Jews and two synagogues, the Nidhe Israel in Bridgetown and a smaller one in the north in Speightstown which, unfortunately, no longer exists.

So how and why did so many Jews decide to live on Barbados? Although today the community is a mainly Ashkenazi community, it has only been so since the 1930's. Before that it had a Sephardi background and a history that started in Recife in Brazil. After



the expulsion of the Jews from Spain and Portugal in the 1490's, many fled to Holland and the Low Countries and there they were able to practise their religion either secretly or even openly. With the opening up of trade routes to the New World some brave individuals decided to go to these far-off places to trade and settle there.

Unfortunately, the coastal areas of South America had been colonised by the Spanish and Portuguese and, although for a short time Jews were able to live there, eventually they were ordered to leave. Some went back to Europe but many went to those islands of the Caribbean not ruled by these countries. The first Jews arrived on Barbados in 1628, a year after the British colonised it and in 1655 Oliver Cromwell issued a pass to a Dr Abraham de Mercado to go to Barbados to practise his profession, allowing Jews from England also to settle there. In fact one of the reasons why Barbados became one of the premier exporters of sugar was the invention by Dr Mercado's son, David Raphael de Mercado, who invented a new type of windmill for crushing the cane which made it quicker and cheaper to produce.

However in 1688 the Jews of Barbados were banned from all forms of trade, forbidden from purchasing slaves and forced into living in a Jewish Ghetto in Bridgetown, though the community continued to grow and became financially successful. These laws were all removed by 1802 and in 1831 they were granted permanent and practical freedom in both political and civil matters. In fact, this was a year before it was given to Jews in the UK.

But that was the year that disaster struck in the shape of a hurricane which destroyed the synagogue, among many other buildings on the island. However, within two years it was rebuilt. It measured 2,000 sq. feet and could hold 300 people. Unfortunately, not only did the hurricane destroy the buildings, it also destroyed the sugar cane plantations and Barbados began to decline as a sugar producer. Although they had a beautiful new synagogue many Jews began to leave and migrated to the UK and the USA, until by the early 20th century there were only two practising members of the Jewish community left. They managed to maintain the building and the cemetery until 1929 when the building was sold and consequently used as commercial offices and a law library.

In 1931 a Polish Jew called Moshe Altman was on a business trip to Venezuela when his ship docked at Barbados. He was so taken with the island that he decided to bring over his immediate family and encouraged other Jews to come also. He had decided that Poland was not a place where he wanted to stay and he was fascinated when found out about the Jewish history here. Also important was the fact that living here meant he could get a British passport! By 1941 there were 40 families here and they continued to grow. They couldn't use the old synagogue because, by now, it was being used as a warehouse so they prayed elsewhere.

Then in 1979, the decision was made to demolish the building to use the site for the development of a new Supreme Court. Members of the Jewish community convinced the Government to protect the building and the site and in 1983 the Government acquired the site as a site of historical interest, so halting plans for demolition.

In 1986 the Synagogue Restoration Project was initiated. Funds were raised both locally and internationally. The original design of the early synagogue was recreated through the use of old photographs and the original plans from the 1823 construction. When the synagogue closed in 1929 many of the artefacts were sent to the Spanish-Portuguese Synagogue in London for safe keeping but unfortunately these couldn't be returned. However they did send one of the Sifrei Torah. Another one came from the store of Sifrei

Torah rescued from synagogues destroyed in the Holocaust. The original brass chandeliers were traced to a museum in Delaware but again they wouldn't return them although copies were allowed to be made. The original mahogany Ten Commandments, which had hung over the Ark, were returned after they were traced to the Barbadian Governor's Residence where they were being displayed over the swimming pool! They made a plea to the Barbadian public for any artefacts that may have been sold to the general public and were amazed at the response from the islanders. Other furniture, like the Ark and the Readers desk were again copied from original photos. In 1987 the Synagogue was rededicated and the cemetery was restored soon afterwards. Restoring the overgrown cemetery was a challenge. Someone, listening to bad advice, took on the task and in the process moved some of the tombstones, losing track of their original locations and causing serious chaos. Then in the 1990's an archaeologist specialising in restoring gravestones volunteered and guided by archived burial records, spent three years determining their original locations and repairing them.

In 2008 excavations had begun to search for the Rabbi's house which, according to documents and a local historian, should have been in the synagogue grounds. However, much to the surprise of the Jewish



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community, whilst digging, two steps were exposed which led to the subsequent revelation of a mikveh. The steps, which were covered in a combination of marble, granite and slate tiles, led to a spring-fed pool 12 ft. deep by 4 ft. wide. Because of fragments of pipes and earthenware found, it has been dated back to the 17th century. It was suggested that it might have been filled with debris after the 1831 hurricane but it is unknown why it was sealed. The spring still fills the mikveh even in the hottest and driest times of the summer. We dipped our toes in and the water was very cold.

The synagogue itself is beautiful, a Sephardi-style shul for an Ashkenazi community. It has a wooden ladies gallery and wonderful carved Ark doors and magnificent brass chandeliers. The floor is tiled, unlike some of the other Caribbean synagogues which have sand floors. Apparently in the original 1833 synagogue this was because the local churches had tiled floors and the Jews didn't want it to appear that they couldn't afford tiles! When we went in November, it was lovely and airy with a cool breeze blowing through but unfortunately

during the summer it can't be used as the heat becomes too much and the congregation decamps to an air-conditioned building.

If you do decide to visit, there is a wonderful museum, which is very easy to navigate around and has many interesting historical documents and articles and pictures about the community, past and present. You can have a guided tour of the synagogue by one of the members of the community. Unfortunately the community is shrinking as younger members often go off to settle but its history will always be here for anyone to see.



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Lock-down!

By Linda Stanton

AT the time of writing this article, Lock-down had lasted over three months. This has meant that the Government has closed all religious buildings including our synagogue. There are no services or clubs taking place in the shul building and we cannot arrange to see the Rabbi or the Secretary there.

In practice, the religious services and the clubs have been moved to the internet so that the shul staff have much more work to do. It is much more complicated to access the members via the internet than to hold services in the synagogue building.

Added to this, many members are unable to go outside their homes so the shul has to contact them by telephone and help them with shopping, collecting medicines and with other problems. We are a shul of 2,000 members, of whom over 1,000 people

are over retirement age. These members need to be contacted regularly to stop them from feeling isolated. With the virus, more members need help with funerals, bereavement counselling and other help when they are sick. Not all our members have access to the internet or email. Cranbrook United Synagogue has made a great effort to cover all these circumstances and this has put a great strain on Rabbi Dansky, the Welfare Committee and other volunteers.

I cannot understand why our Pastoral Minister, Reverend Gary Newman, has been put on furlough. We need him. If he had been able to work, he would have been helping both Rabbi Dansky and the Welfare Committee with the extra work caused by the pandemic and lockdown. As it is, Rabbi Dansky has had to arrange services on line, sort out burials and funerals and help with bereavement counselling. This has also put a big strain on volunteers and the Welfare Committee, who have risen to the occasion and done a marvellous job.

I should like to thank all members of the Welfare Committee and other volunteers together with the Office Administrators for their dedication in these trying circumstances.

Good Things Come To Those Who Wait

Our sages tell us that the sixth day of Creation, the first Friday of the world, the day on which Adam was created, was Rosh Hashanah. And as we all know, Adam didn't even last one day before eating of the Tree of Knowledge. As the Talmud tells of that fateful first day: "during the first hour his dust was gathered... the fifth hour he stood on his feet... the ninth hour he was commanded not to eat from the Tree of Knowledge; the tenth hour he sinned; the eleventh hour he was judged; and the twelfth hour he was banished from the Garden of Eden and went on his way" (Sanhedrin 38b).

There is a Chassidic teaching that if Adam would have kept G-d's command and refrained from drinking the wine of the Tree

of Knowledge (Our sages tell us it was a grapevine), he would only have had to wait until the onset of Shabbat, whereupon G-d would have commanded him to partake of the wine – to use it to recite the Friday night Kiddush, to declare the holiness of the Shabbat.

Let us see from here how much can be gained when we approach a situation with patience and insight, instead of with haste and carelessness. In the words of the proverb, Good Things Come To Those Who Wait.

Yosef Cohen

Joyce Meltzer's grandson Yosef (Joseph) Cohen is studying in Gateshead Yeshiva. Ed.



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, Tholthorpe Yorks - Raid 4, Essen

“Going to War Backwards”

26/27 April 1944

HAD the day off yesterday - was told to have an early night as most likely would be operative tomorrow night. Must jot a few lines down before going to briefing. We are “Flying” tonight.

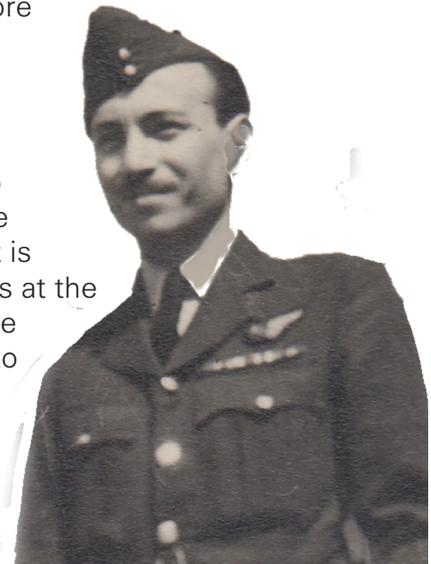
Went out to our aircraft this morning “Lucky” Keith Mosher A/G and I did our inspection of the guns and turrets, all in good working

order, guns loaded, plenty of ammunition. Our names are on the Battle Order. Having an early meal before briefing.

It is now 0600 hours. There is enough light to be able to write clearly. For that is how my mind is at the moment. I have not been able to sleep since we returned in the early hours, our Target was ESSEN. The name alone sends shivers

down my spine. “Essen” in the Ruhr Valley, the most feared place in Germany except Berlin. It’s called “The Happy Valley”. I call it “The Valley of Death”. I can now appreciate how they felt in “The Charge of the Light Brigade”.

The briefing was as usual; when the curtain was drawn back, the name Essen was being gasped, followed by a ‘God Almighty’ and some more profane words. It seemed that no-one could guess to which area we were going. Usually we could tell by the fuel and bomb load. I’m sure a few faces turned a shade paler than pale. I felt sick in my stomach, but said nothing.



ROSH HASHANAH —Tishri 5781/September 2020

The actual Target is the Krupps Arms Factories.

The weather was not to be on our side. Cloud would break up as we entered Germany. Then it would be clear skies over the target, and fighters. How right they were. My own Gunnery Briefing was very explicit: clear skies means fighters, keep extra vigilance, as if I wouldn't.

The C.O. finished the briefing with a pep talk (All right for him, he is not going.)

"Sheffield" [Disciplinary Camp for Naughty Aircrew] lurked in the background for naughty crews. There was a strange hush over the room.

From there we went to get dressed; there was not a lot of time left till take off.

We did not have fighter escort, it meant fighting our way to Essen and having to absorb all the fighters and flak could throw us. With all the kit we have to put on it takes us Gunners the longest to get dressed.

Shortly the Crew Bus had us out to the aircraft. The ground crew as faithful as ever fuss around us and the aircraft.

Shortly after a ritual wee on the tail wheel, we were racing down the runway and getting airborne (7 bodies in a tin tube).

I say my little prayer.

Flight across the North Sea was smooth, we start climbing to 22,000 ft. Test fire our guns, all working ok.

Could not get warm. Soon crossed the Dutch Coast, got a good greeting of flak, no hits. Saw no fighters yet, or any other aircraft. The navigator informs us Essen is getting closer. Watch out for the target indicators. It was then I saw a sight I hope not to see again. The sky was clear, but a belt of searchlights all around us as far as the eye could see.

The flak opened up on us, it was very heavy. We were taking hits. The port wing tip had been hit. The Skipper informs us "That's Essen". "My God", I thought, "have we got to

fly through that." I'm sure I was at the time more scared of the searchlights than the guns.

Next what I thought was a fiery comet was in fact a Lancaster with his starboard wing ablaze. We were at 23,000 ft, he was on the same course as us, slightly higher. I watched him for a few moments then they erupted in a ball of fire. No parachutes!!

The flak got heavier but we evade it and the searchlights.

Turning on to a new course, the bomb doors opened. The Bomb Aimer directed the pilot on to course for the target. We made a good run, down went our 13,000 lbs of H.E. into the inferno below. The aircraft jumped 50 ft after the bombs left as if pleased as we were to get rid of its load. The photo was taken and we turned away.

From the target area, the navigator gave the skipper the course and we turned for home. We climbed up to 25,000 ft to get away from the flak and searchlights. Saw a J.U.88 night fighter below us. He did not see us and we left each other alone.

Have got a great crew, we all work together as a well-oiled machine.

Amazingly we had an uneventful flight back. It seems we had been lucky to have got through and back without a scratch, except for the aircraft - she had a few holes.

My prayers had been answered, somebody up there was watching out for us and at 25,000 we were closer to him than before.

The complete operation had taken 4 hours 50 minutes but it seemed a life time. I have a great crew and a very reliable aircraft, our Halifax III. They can keep their Lancaster's.

Flight time 4 hours 50 minutes. (No in-flight catering.)

Whenever I read Psalm 23 - I'm back over Essen.

Maurice Conway 2001
Copyright C.

The Eleventh Plague

By Hilary Segall



In the Pesach edition of the Shalom magazine I penned a tongue-in-cheek article about panic-buying for Coronavirus; who knew what would engulf us in the following weeks?

Coronavirus – a deadly plague that does not discriminate – young, old, relatively healthy or otherwise – this plague on all our houses has caused destruction, not only in our own community but within the world community; and yes, we are all in this together.

When I penned my Pesach article just over 2,000 had died in Italy; writing this at the beginning of May just over 32,000 have died in the UK alone. I am reminded of watching WW11 veterans, who commented that they could “see” the enemy, either by bombs, or death and capture in the battlefield; this unseen enemy is just that. Whilst we have been enjoying unprecedented wonderful weather for April and now May, which we are told is good because it will kill the virus, what will happen in the winter when the

“colds and coughs” season arrives and this virus is perhaps still around and mutates into something different?

However, here we are and what are we, not only as community, but as members of the general populace doing? Well, by and large, we are heeding the government advice to “Stay home, protect the NHS & save lives”. Sadly, there are some who think this sage advice doesn’t apply to them. I stood in a queue at Iceland, just before lock-down and also in our local pharmacy and was utterly horrified to hear people bashing the government and saying that it’s a war between Trump and China and we’ve got nothing to fear! I wonder what those people are saying now.

As my husband is one of the NHS-deemed clinically vulnerable and I am his designated “shielder” we have spent the last fifty days in lock-down. I go for a walk every morning, relatively early to avoid as many people as possible and Robert has clocked up 140 laps every day of our garden. If nothing else we will be fitter when we come out of lock-down than when we went in! We spend our days taking our exercise, reading the paper and doing the daily puzzles in the Telegraph, reading (or rather ploughing through the last in the Hilary Mantel trilogy about Thomas Cromwell!), baking (only eating one piece a day at 4pm!), Quiz-Zooming with our children once a week and Zooming with our rambling friends and me meeting up with the shul ladies for tea and chat. Playing Scrabble, completing a jig-saw (not me, Robert!) and watching the National Theatre and digital concerts online help to make the days pass by relatively quickly. Phoning friends and family and asking them what is new and getting the same answer from everyone – nothing!

And seeing just how people of all communities have opened their hands to their more vulnerable neighbours and those who are self-isolating. Some of the stories that we are hearing, from Capt. Tom to children who have made signs offering help to elderly neighbours, to the selfless dedication of all our NHS staff: doctors, nurses, ancillary staff, delivery men, postmen, dustmen, those still working on the front line in our food stores and bus and train drivers, we say a heartfelt

“thank you”. To the welfare team at our shul for setting up volunteers to put themselves on the front line by shopping for those stuck at home and for those who are simply phoning people just to say “hello”, we have not forgotten you. But will this change when we are finally released from lock-down? Our streets are much quieter with less cars around and no aeroplanes. People one doesn't know wave from the other side of the road and ask if you are ok and when out

walking most people move out of the way or cross over. Will we be as nice and as caring when this nightmare is behind us? I would like to think so.

In the meantime, I shall continue to exercise, peer out from under my mop of hair (never has a sheitel seemed more attractive!) and pray that soon, very soon, I will be able to hug my kids and Baruch Hashem, hold my new grandchild, expected at the beginning of September, in my arms.



Our Community Minister

UNFORTUNATELY the Coronavirus has caused problems for everyone, and lockdown has meant I have been unable to meet with members to discuss their problems face-to-face, and life has not been the same.

I am sure everyone knows by now that for the last three/four months I have been on furlough, which is something new to me in my forty year-career. It seemed a little strange at first, but I decided not to sit around doing nothing.

I have taken the opportunity to get something positive out of the lockdown by getting used to working with the computer. The most important part of my job as Pastoral Minister is keeping in touch with people and this is the first time during nearly forty years in the Ministry that I have had the opportunity to get used to modern technology. I have perfected my skills and now use the computer to contact people. I also use Facebook and Zoom. I have attended morning and evening services at the shul on Zoom.

I had the opportunity to work on a voluntary basis for Jewish Care, which is an organisation close to my heart. I have been giving concerts and talks, giving support to relatives, staff and to residents all on Zoom, which is

exceptionally useful. I have also led two Friday night Shabbat services for the Vi and John, with two exceptionally outstanding speakers. These were attended on Zoom by quite a number of people. All the residents, family and volunteers attended a Friday night Kabbalat Shabbat service.

This new knowledge will be of great help to me and the shul in the future.

I have also been doing my hospital visitations, which is totally separate from my shul work and something I have done for the NHS for the last 20 years; again, giving support to patients, staff and families in these very strange times in which we are living at the moment.

Whilst I have been away from the shul, I have to thank the Welfare Committee together with all the volunteers for the outstanding work that they have been doing. I would also like to thank the Executive for the continued support they have given me during this time of furlough from the shul. Indeed, I look forward to joining them very shortly.

Gillian and I wish everyone a Happy and Prosperous New Year, free from all trouble and look forward to getting together with members once this situation sorts itself out.

Reverend Gary Newman



THE last few months have not been much fun for the over seventies. Being able to go out daily and doing my own shopping and visiting friends, was suddenly stopped by government decree and I was left relying on our shul community for everything! Also, the fact that I had been going away for Passover meant an immediate about-turn. Instead of being waited on at a kosher hotel, I had to try and get in enough food for Pesach without leaving my flat! Not an ideal situation.

However, it's not the first time I've been in a "danger zone" - but this time it was not of my own choosing! It was forced upon me!

Back in 1991, when I was in my early fifties, Israel was threatened by Saddam Hussein with annihilation. He was sending Scud missiles into Israel and it was rumoured that they might contain deadly viruses.

Being a staunch supporter of Israel and a fund raiser for the JIA (Joint Israel Appeal - now the UJIA - United Jewish Israel Appeal), I was anxious to help out with both money and support. Our small JIA Committee at Newbury Park continued 'knocking on doors' to raise funds for Israel, and when I heard that the JIA intended to take a group to Israel to show solidarity, I immediately decided to join them.

Over 350 of us, including my brother Michael (z'l) and sister Linda, joined the JIA on their Solidarity Mission and on January 31, 1991, we flew to Israel on a special El Al Flight.

On arrival at Ben Gurion Airport, we were issued with gas masks and during the coach trip to Jerusalem, we received a security briefing and explanation of how to put on the gas masks from a member of the Israel Diplomatic Corps. The gas masks were to stay

with us while we were in Israel. We arrived in Jerusalem just as the sirens went off to signify an air raid, and we stepped off the coach into the Jerusalem Hyatt hotel wearing our gas masks and were herded into a safe (sealed) room, where we remained for a short time. We later returned to the hotel desk and checked in! An excellent start to our visit!

Whilst at the hotel, we received a briefing from Benjamin Netanyahu MK, who was then Deputy Foreign Minister, a welcome by Shlomo Hillel, World Chairman of Keren Hayesod and had dinner with Ehud Olmert, who was then Minister of Health.

On the following day we visited an Israeli Air Force Base and received a briefing. Due to the insistence of the USA, Israel had agreed not to retaliate at that time and the airmen who were all on stand-by greatly appreciated our visit, and talked to us extensively over a delicious lunch. We later met the Mayor of Tel Aviv, inspected bomb damage in Tel Aviv and saw the USA's Patriot Missile Batteries (in the distance of course).

Linda and I met the then Chief Rabbi, Lord Jakobovits (z"l), who was also on the Mission, and we spoke about the Russian olim who were coming to Israel. Lord Jakobovits said it was important for the Russians to stay in Israel and he hoped most of them would do so. We also visited Russians who had recently arrived. They were delighted to be in Israel, and were not concerned about the rockets! One fifty-one year old from Moscow told us "People ask how I feel sitting in a sealed room. You know, I lived in a sealed room for fifty years. The whole of the Soviet Union was like one big sealed room".

At 1.45 am on Sunday, February 3, we had a rude awakening. The sirens went off and we were called over the tannoy system. Linda and I woke up, threw on trousers and a sweater over our night attire, grabbed our gas masks and the door key and fled, in our bare feet, to the sealed room that had been assigned to us. We stayed there for about an hour, watching the action on the television and chatting to our colleagues. One of our group was an old man of over eighty, who was staying on in Israel after the Mission left, to visit his children and grandchildren there. He had been having trouble with his gas mask and had told us that he was not going to bother with it as it was

too difficult to put on. Linda told him off - she said he had a duty to his family to wear the gas mask when it was necessary. Fortunately he had listened to her and had carried it with him everywhere. When he reached his sealed room, a friendly Israeli explained how to put it on, and when we next saw him he said it wasn't difficult at all!

During the tour, we met Nahman Shai, the IDF spokesman, whom we had seen on Israeli television, and various other Government officials. We visited the Knesset and had an address by the then Prime Minister, Yitzak Shamir MK. Later we visited an Absorption Centre and lunched with Russian Olim.

Our final call was a Gala Dinner on Sunday evening, where, still clutching our gas masks, we met the Guest of Honour, Mr Chaim Herzog, President of the State of Israel. Among the Guests were Rabbi Jonathan Sacks (Chief Rabbi designate), the Chief Rabbi of South Africa, and a delegation from South Africa. They too had come to Israel to show solidarity with the State of Israel - unlike the Americans, who stayed away!

The Mission was only too short. We handed in our gas masks at the airport, climbed into the plane and flew homewards. It was a exciting trip. We had met a lot of people, many of whom we had seen on previous visits to Israel, and had been thanked over and over again for visiting Israel in its time of trouble. I seem to recall that we packed so much into our trip, that I hardly got any sleep, and had to make up for it when I reached home!

How different from our present situation! I have as much sleep as I like - in fact as I am not going out every day, I find it difficult to know how to fill up my 'spare' time! I have been unable to visit the kosher shops, although I can buy some every-day items and some kosher goods, thanks to being in walking-distance of our local Sainsbury's, who have allocated special times for the over seventies!

As mentioned, Linda and I had intended to spend Pesach in Bournemouth, but of course that was cancelled and we had a very short time in which to arrange to celebrate Passover at home. However, thanks to Claire Barzilai, who helped me order my Passover goods from Kosher Kingdom, and thanks to Gillian

Newman who collected and delivered the order, we managed to celebrate Pesach at home. With the help of the Chabad, from whom we purchased our Seder Plate, we held the Passover service together on both Seder Nights - the first time we have done this on our own! Lorraine Silver has also been a tower of strength - arranging delivery of meat and other necessities, and I would like to thank each of them for their help in this difficult time.

Hopefully, by the time this magazine goes to print, some of our problems will have been solved, and we will be able to go to shul on Shabbat, meet our friends, attend functions and say 'good-bye' to lock-down and the danger zone.

Philippa Stanton

MEN'S VIRTUAL

HAPPY HOUR

MONDAYS 4-5PM

JOIN US FOR A VIRTUAL DRINK, CHAT & RANT!

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

Women Side By Side



THERE is a saying 'there is strength in numbers' and in our case there probably is. Since March 2020 both of us have been extremely busy with the outbreak of the Covid 19 virus. When the Government said that people aged over seventy had to stay home, we knew that this would have a significant impact, especially with the merger over a year ago, and the shul now having many members aged over seventy. However, we would not be put off by the enormous amount of work that needed to be done. We were helped by Rabbi and Rebbetzin Dansky, Reverend Gary and Mrs. Gillian Newman, board members, wardens, shul administrators and the Welfare Committee. But we knew that we needed more volunteers and as well as a mobile phone volunteers' group being set up, our newsletter also asked for volunteers. All the volunteers would help with shopping for Pesach and calls made to our vulnerable members to make sure they were okay and ask if they needed additional help.

Finally, we managed to enlist over fifty volunteers from our members ranging from their early twenties to over eighty. We cannot thank them enough for their determination and dedication for helping our most vulnerable members. Claire was in charge of sorting out Pesach shopping and Harold Marco, warden and the office administrators also passed

shopping requests to her. The two weeks prior to Pesach were manic for Claire and her team of shoppers and there was a lot of pressure to help as many of our members as possible. Some of our members had booked to go away for Pesach only to be told that their holidays had been cancelled. We had members who were now unprepared for Pesach but Claire reassured them that the team would help them as much as they possibly could. Our volunteers went the extra mile because, not only was it necessary for them to shop locally, but they had to travel to NW London where there were more Pesach products available.

Whilst Claire was organising all the shopping, Iris Taylor, my co-chair of the Welfare Committee and I were sorting out all the telephone calls that needed to be made. Again, this was a huge task but we sorted out fifty-three individual lists so that our volunteers could call our members aged 70-103. Each volunteer had approximately fifteen calls to make which amounted to approximately 775 calls and making contact with around 1000 members. All the information they obtained from our members was given to Iris and me so that we were aware if there were any major issues that needed to be dealt with there and then. The information was also sent to the shul office so all members' records could be updated. At the time of writing, the calls are still being made to those members who still want to keep in contact with us especially those who are still staying at home because they are unable to get out. We have been able to get to know many of our members, young and old, because of the pandemic.

Claire and I would like to thank all the volunteers who have helped us during the pandemic as without you we could not have helped as many members as we did. However, we want our volunteers to keep working with us, especially the younger ones, as you are the future of our shul and our community. May we all go from strength to strength.

Looking back, Claire and I were in contact with one another six days a week which helped both of us enormously. We had each other to talk things through because what we had undertaken with our members was huge. Every week for at least a couple of months, if not more, was very busy; in the early

days we often could not get dressed until lunchtime! Thank goodness for Shabbat so we could recharge our batteries. Whilst the number of members needing shopping has diminished, we are still doing shopping for those members who do not have anyone to help them. To date, we have fulfilled over 150 shopping orders to our members.

Even though the shul has been closed, behind the scenes we have been working tirelessly with the rest of the executive and have held Zoom meetings. Excitingly, Claire and I finally managed to persuade the rest of the executive to refurbish the ladies' upstairs toilets. We must also thank Bernard Berman and Michael Silver for their kind donations towards refurbishing the ladies' upstairs toilets and for their professional expertise in working on this project with us to upgrade the ladies' toilets and bring them into the 21st century. The builders started work on 13th July 2020 and said it would take them two weeks to complete all the works. We know that by the time you read this article the Ladies' toilets will have been completed and we hope, like both of us, you will enjoy the new and modern facilities. Furthermore, we were unhappy that the Ladies' upstairs cloakroom was missing a door, thus creating a lack of privacy, especially for mums who want to breast-feed their babies. We have, therefore, asked for a door to be reinstated which can also be locked.

Claire and I also discussed how we could keep in touch with our Ladies' during lockdown. We decided to have a weekly Tea and Chat Zoom session on a Thursday afternoon and this has proved to be very successful. Whilst I have continued to work alongside Iris with the telephone calls, Claire has been busy with getting the Tea and Chat sessions underway. Claire has worked very hard with designing the posters, learning how to use Zoom and making the afternoons interesting; not just chatting and catching up with one another but having quizzes and guest speakers. However, other ideas are being researched and we hope that you will continue to join us.

Claire and I wish you and your families Shana Tova, well over the Fast and a happier, healthier and peaceful 5781.

Lorraine Silver

Dear Editor,

Anyone can write!

WELL things haven't changed. I have reached 87, am still around and still can't spell but I now have an iPad to help.

I read your article in the Shul magazine and it brought back memories of years ago.

Things are not the same for me. I miss the environment with Newbury Park Shul, since Woolfy died of cancer and I haven't been that well. But thank goodness I have a good family.

Anyway this is not why I have decided after all these years, once again to write to you and the magazine with the help of my iPad .

I want to thank Reverend Gary Newman, who over the years has kept in contact with me, and Jane - part of the welfare team. These phone calls make a lot of difference especially now I can't get out. I would also like to thank the shul for arranging the wonderful box of food for the Passover. Liz Levison told them I would be on my own.

In normal times with the use of Dial a Ride or taxis, I am able to go to the various clubs but my mobility - having bad legs - makes walking difficult. I know I am repeating myself but I do want the people involved making the phone calls and giving of their time, to know we look forward to the calls.

As you know for many years, I was on the various committees so I am aware of the hard work that goes on.

From the person who can't spell I hope that this dreadful virus gets sorted out and we should all be well.

Shirley Greenbaum

Welfare Report

PRIOR to Covid 19, the Welfare Committee had made plans to host a few social events which included our yearly Strawberries and Cream Tea in the home of Reverend and Mrs Gary Newman. However, little did we know what we were going to be faced with in the coming months.

The Covid 19 virus hit our community extremely hard and over the past five months we have been extremely busy looking after our community because of the unexpected pandemic. None of us could have envisaged what we would be faced with. The amount of time that we have had to devote to our members has been astronomical. However, we have been very fortunate in that we have been able to build on our existing Welfare Committee with the help of extra volunteers.

There is never a right time for a pandemic to hit but it could not have been worse as we were approaching Pesach. With the help of our Ministers and all the volunteers, too many to mention, Team Cranbrook was formed. A mobile telephone group of volunteers was set up to help with Pesach shopping and deliveries, co-ordinated by Claire Barzilai, Co-Honorary Women's Officer, who worked tirelessly and our thanks go to Claire for all her hard work. Also, our thanks go to all the volunteers who did Pesach shopping either locally or in North West London. Our shul warden, Harold Marco, had the unenviable task of helping to co-ordinate the many lavoyas. Harold also called our male members who had been bereaved and continued to do so during the Sheloshim (the first 30 days). Harold also liaised with the United Synagogue's Chesed Department (Welfare) for members who ordered Seder boxes and with our volunteer delivery drivers. Thank you Harold for all your hard work during such a difficult time.

Iris Taylor and I set about organising phone calls to all our members aged over 70. This was an enormous task and together with 53 volunteers approximately 775 phone calls were made. Between Iris and myself, all the information has now been recorded in the

Shul's database; hopefully we are up to date with members' details. However, please call the Shul office if you think we do not have details of your next of kin and telephone numbers or indeed any other information you feel should be recorded. Our thanks are also extended to Estelle and Michelle in the shul office for all the help they have given us.

We do not know how long the Covid 19 virus will be around but we will continue to make telephone calls to all our members aged 70 and over, provided they still want to hear from us. Also, for those members who do not have any family or friends, we will try to continue with delivering shopping. There are probably members under the age of 70 who are vulnerable and we have been unable to call them. If you are in this situation, please do not hesitate to contact the shul office and we will call you to see how we can help.

It is with gratitude and pride that Reverend Newman, Iris Taylor (co-chair) and I thank everyone for all the time and extra support they have given willingly to us and to our many vulnerable members. We hope that all our younger volunteers will continue to help us as you are our future.

Reverend Newman, Iris and I wish you Shanah Tovah, well over the Fast and a happier, healthier and a more peaceful 5781

Lorraine Silver

Mazal Tov

Former "Jewish Chronicle" Journalist and film critic Pamela Melnikoff and her husband Dr Edward Harris recently celebrated their Golden Wedding. Pamela is also the author of historical novels for children, prize-winning poetry, a prize-winning play and the librettos of a cantata and an opera.

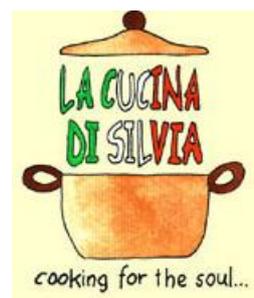
Eddie worked for many years as a GP at the Chadwell Heath Health Centre. The couple live in Clayhall, Ilford and are members of the Cranbrook United Synagogue.

We wish them a hearty Mazal Tov.



Photo by: Jennifer Balcome

**- Torta di miele,
caffè e noci -
(Honey, Coffee and
Walnut Cake)**



Silvia Nacamulli –
Cooking For The Soul
silvia@cookingforthesoul.com
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www.cookingforthesoul.com

Born and bred in Rome, Silvia Nacamulli is an Italian-Jewish cookery expert living in London. She runs *La Cucina di Silvia - Cooking for the Soul*, where she teaches, caters and delivers delicious traditional home-cooking. She regularly contributes recipes to the Jewish Chronicle and she is currently writing her first book, *Jewish Flavours of Italy*.

Prep Time: 15 min Baking Time: 50 min

Ingredients (Serves 8-10): 2 large eggs, 200g caster sugar, 200ml clear honey, 120ml sunflower oil, 120ml espresso/strong coffee, 2 tablespoons rum/cognac/Cointreau, grated zest of 2 oranges, ½ teaspoon cinnamon, pinch of salt, 300g white flour (ideally '00' type), 1 tablespoon baking powder, 300g walnuts roughly chopped.

You will also need a 23cm (10in) round springform tin, greased and lined.

Method

- Preheat the oven to 200°C (180°C fan / 400°F / gas mark 6).
- Beat the eggs with the sugar for a couple of minutes until pale and creamy, either with an electric hand mixer or in a food mixer with the paddle attachment. Then add the honey, oil, coffee, alcohol of your choice, orange zest, cinnamon, and a pinch of salt. Beat well again for another minute.
- Sift the flour and baking powder and add, mixing gently on a low setting, just to combine all the ingredients.
- Finally add the walnuts and gently fold them in.

TIP: Keep a handful of walnuts to spread on top of the cake for decoration just before putting it in the oven.

- Pour the cake mixture into the prepared tin and scatter the reserved walnut pieces on top (if using).
- Bake in the oven for 50–60 minutes until a toothpick/cake tester inserted into the centre comes out dry. Remove the cake from the oven and leave it to cool, in the tin, on a cooling rack for at least 30 minutes – ideally 1 hour – before removing it from the tin.
- Serve it warm or at room temperature. It keeps well, covered, at room temperature for a couple of days.

Reminiscences of Beehive Lane Shul

By Joe Rose

SEEKING another challenge during the lockdown, I saw the request for articles for the shul magazine. After some thought I have decided to share with you some of my memories of the Beehive Lane shul, and in particular the earlier days.

I first became aware of the Beehive Lane shul at a very early age. In those days I lived with my parents and grandparents at 97 Beehive Lane and the shul was located at No. 84 on the opposite corner of Beehive Lane and Clarence Avenue, the site on which the Ilford Federation Synagogue now stands. My first recollection of actually entering the shul building was in 1942 to join the Cheder when I was approaching the age of eight. The shul itself was on the upper floor while the ground floor consisted of a small communal hall, some classrooms, a library and an office.

The minister in those days was Rev. Smerditsky (whom I believe was the first person to occupy this post) and who was also the Secretary. Being wartime many of the members were away, either serving in the armed forces or evacuated to other parts of the country, but the community was nevertheless able to function with a number of activities. Shabbat morning services were held regularly, usually starting at 10 am, and although there were sometimes problems in obtaining a minyan, services were also held regularly on Friday and Saturday evenings. The Cheder, which was held on Sunday mornings and Tuesday evenings, consisted of three classes, with one of the teachers travelling up from Brighton every Sunday morning. There was also a Ladies Guild, and to cater for the youth the Ilford Jewish Youth Club was formed, and later on the 12th Ilford West Wolf Cub Pack. Despite the fact that it was wartime, these are very happy memories.

However, one Sunday night in July 1944 things were to change somewhat. A German V-1 Flying Bomb (otherwise known as a "Doodlebug") landed in one of the back gardens, only a few door away from where we lived. Most of the houses in that

block had to be demolished and rebuilt, and my parents and I moved to Redcliffe Gardens, some 15 minutes' walk away. The shul building was also badly damaged and had to undergo extensive repairs. However, it was possible to continue to hold Shabbat services downstairs, and I recall attending one service when we were crowded into the small library during a particularly cold winter's Shabbat morning.

In 1945 the war was over and members returned. Then came an influx of new members from other areas, and the size of the community increased. In 1947 I celebrated my Barmitzvah from which two particular memories stand out. Firstly, in addition to reading the Haftarah, I leyned the complete sedra of Chaye Sarah, something which I never accomplished again until my second Barmitzvah in 2017 and also the following year. Secondly, I had to learn the notes for the Haftarah twice. I was originally taught the Sephardi notes and I had just about perfected these when my father requested that I had another teacher who could teach me the Ashkenazi version instead!

During this period I progressed from the Wolf Cub Pack to the Boy Scouts Troop and later on I joined the Ilford Jewish Youth Club when I attended some of the summer camps which were organised. At the end of 1948 Rev. Smerditsky and his family emigrated to Australia and a few months later Rev. Bronstein, who had been the Chazan also left for pastures new. They were followed by Rabbi Dr. Rabinowicz who was subsequently followed in the early 1950s by Rev. Black (Minister) and Rev. Skaletzky (Chazan).

During the 1950's, membership increased even further and during the Yamim Noraim it became necessary to hold overflow services in order to accommodate everyone. These were initially held in church halls but later on took place in what was then the Odeon Cinema in Gants Hill. There was also a special service for the youth. Between 1953 and 1955 I had an absence of two years when, in common with many others of my age I had to undergo National Service. Both before and after this absence I also recall being part of a small group who sat together on Shabbat mornings.

In 1959 the Mark Lewis Hall was completed and in 1962 the present shul itself was opened. By then the membership had increased to such a level that for the Yamim Noraim it was decided to continue to hire out the Odeon for the main service while the overflow service was in the shul itself. The membership continued to grow and in the 1970s members who lived further away from the shul decided to form their own communities in Clayhall and Newbury Park respectively. With

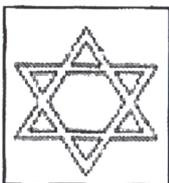
the subsequent migration of several of the Jewish population from Ilford to other areas the membership of the shul declined, and as you know events have now turned full circle. A few years ago Clayhall and Newbury Park merged to become Redbridge United Synagogue, followed by Redbridge merging with Ilford and returning to Beehive Lane to become Cranbrook United Synagogue.

In 1965 Ruth and I were married in the shul and since then we have celebrated several simchas there. These include our daughter Gillian's Batmitzvah (1978), our son Paul's Barmitzvah (1982), my father's second Barmitzvah (1985), Gillian and Michael's wedding (1988) and Paul and Angela's wedding (2009). In addition Ruth and I have celebrated a number of special wedding anniversaries, the latest one being our Emerald just a week or so before the lock-down commenced.

This would not be complete without mention of my father, the late Mick Rosenberg z"l, whom I know many of you remember. Originally a member of what was then the Manor Park Synagogue, he transferred to Beehive Lane in the 1940s where

he served the community for more than forty years in several capacities, including cub master, organising the youth services, chairmanship of the Education and Building Fund Committees and Warden. In the early 1980s he was accorded the honour of being made a Joint President of the Shul. I know that he would have liked me to have taken a more active part in the running of the shul, but apart from attending regularly on a Shabbat and Yom Tov and spending a few years as one of our forty-odd representatives on what was then the District Synagogues Council, my time was otherwise occupied with other interests. However, since my retirement from full time employment in the late 1990s I have been able to contribute a little more to the shul and it has in particular been an honour to have served as a Warden in recent years.

Having been associated with the shul for most of my life it feels like my second home, and, as I am sure is the case with most regular attendees, the current lock-down had created something of a void on Shabbat and Yom Tov. Let us hope that it will not be too long before things return to normal and we can all meet regularly again.



Gary Green

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Terry Lichkin

1948-2020

WE were all deeply shocked and saddened by the loss of Terry. Not only sorely missed by his family but by the bowling community in Redbridge, Wanstead and further afield.

Terry was born in Finchley in 1948, the same year as the State of Israel. Married to Karen in 1970 and lived in Newbury Park, until moving to Barkingside in 2007. He was an accountant for nearly thirty years. Terry got his passion for bowls from his late father George and won his first bowling competition for Cranbrook Park BC in 1999.

I first encountered Terry when I joined Cranbrook Park Bowling Club nearly twenty years ago. He was already an experienced

bowler and had won a number of club competitions as well as helping the Club to win a number of local club competitions. He was always extremely helpful to me, as a novice. I was grateful for his advice in the short time we played together at Cranbrook Park BC. After he left for Wanstead Central Bowling Club, in 2005, he really blossomed. This was the equivalent to joining the “Manchester United” of bowling Clubs! He won many trophies during his time with Central, the highlight being Essex County over-55s title in 2018. As well as winning many Club competitions he represented them in National, County, and of course local competitions. He played for Essex County twenty-one times.

In addition to being an exceptionally good bowler he was also a great clubman serving as Treasurer from 2009 for ten years. In 2020 he was lined up to play in a number of County Competitions when he was taken ill and fought and battled for many weeks against the dreaded Coronavirus.

Bowling was an all-year passion, not as some think, summer only. He played for Ilford BC. and Barking Indoor BC. again winning many County competitions, playing for the County thirty-one times.

Terry joined Maccabi in 2007, the highlight, representing Maccabi GB in Israel in 2009 and again in 2017, the Jewish equivalent of the Olympic Games.

Terry, and his partner Douglas Greenston, won a Bronze medal in the men’s pair’s competition in 2017, the first time GB had won any medal in the competition since 1985 when GB first took part. Terry was really proud of this achievement and was looking forward to going for gold at future Maccabi Games.

Our deepest condolences to wife Karen, daughters Michelle and Rachel, mother Lee, brother Brian, sons-in-law Mario and Peter and grandchildren Ellis and Emily.

Bernard Chaplin
June 2020

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



It is CST's mission to protect our Jewish communities up and down the country. We are committed to you, and ensuring your security, so that Jewish life can continue to exist and thrive in the UK.

The past year has been filled with challenges, both individual and collective. The pandemic has touched all of our lives, some in deeply tragic ways. The ability to physically meet with friends, family and in community – the networks that can make the most difficult and uncertain of times more bearable – has been removed. Where there is crisis, anger and blame follow, often directed at Jewish people. Now that we can gather together once again, CST is here to make sure it happens safe from prejudice and physical harm.

We wish that the security we provide were not necessary, but sadly terrorism, although rare, is a reality that can happen anywhere. Last Yom Kippur, the synagogue in Halle, Germany, was attacked by

a neo-Nazi. Using a homemade gun, he tried and failed to enter the synagogue, but did kill a passer-by and a customer at a nearby kebab shop. It was the cooperation of the congregants and shul staff, simply properly closing the door behind them, that saved the lives of those inside the service.

CST is here to protect you and facilitate the flourishing of Jewish life. This works best when you work with us. Please be mindful of basic security procedures and of our many dedicated volunteers who are devoting their time and efforts to ensure our safety, allowing us to spend the High Holy Days in peace. We wish you a safe, happy New Year, and a meaningful fast.

Please consider volunteering for CST or donating to us. We are a charity and we cannot do our work without your help. In an emergency, call the Police and then call our 24-hour National Emergency Number 0800 032 3263.

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

 National Emergency Number (24-hour) 0800 032 3263
London (Head Office) 020 8457 9999
Manchester (Northern Regional Office) 0161 792 6666



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

Mazel Tov

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.



Mazel Tov to Monty Goldstein on the occasion of his third Barmitzvah on Thursday 16th July 2020

Mazel Tov to Maurice Conway on the occasion of his third Barmitzvah in August 2020

The Two Ships

“Two ships were once seen to be sailing near land. One of them was going forth from the harbour, and the other was coming into the harbour. Everyone was cheering the outgoing ship, and everyone was giving it a hearty send-off. But the incoming ship was scarcely noticed.

“A wise man was looking at the two ships, and he said: ‘Rejoice not over the ship that is setting out to sea, for you know not what destiny awaits it, what storms it may encounter, what dangers it may have to undergo. Rejoice rather over the ship that has reached port safely and brought back all its passengers in peace.’

“It is the way of the world, that when a human being is born, all rejoice; but when he dies, all sorrow. Rather ought the opposite to be the case. No one can tell what troubles await the child on its journey into manhood. But when man has lived and dies in peace, all should rejoice, seeing that he has completed his journey, and is departing this world with the imperishable crown of a good name.”

Joyce Meltzer

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:

Andrew Alicoon
Raymond Allen
Trudie Arrobus
Evelyn Bairfelt
Jack Bajer
Irving Bass
Eva Block
Joseph Bolle
David Bulkan
Doreen Cohen
Michael Cohen
Gloria Crego
Morris Delew
Daphne Friend
Lilian Gale
Montague Garson
Jean Goddard

Peggy Gordon
Zara Gould
Aubrey Graham
Wolf Gutman
Leah Hamilton
Millie Highbloom
Franklin Judt
Vivian Lawson
Phyllis Levy
Terence Lichkin
Anne Lieberman
Lawrence Lipman
Howard Mallach
Frances Mandel
Barbara Michaels
Ida Mizzi
Elsie Moss

Ronald Moss
Rachel Nerden
Marie Obuchowski
Philip Palmer
Hyman Phillips
Ralph Poluck
Jacqueline Port
Sybil Sable
June Segal
Eva Sherman
Kathleen Simmons
Maurice Stanton
Leslie Starr
Anne Thornton
Leila Whyte
Jacob Winton
Gertrude Woolfson