

Our Congregation



News and views from Belsize Square Synagogue

THE RIGHT SORT OF FEAR – OUR HIGH HOLYDAYS THEME

Shalom Chaverim

As the days become shorter, we settle back into our routines. The test now is to infuse into our daily lives a spiritual and moral dimension. So here is a brief summary of the journey we made in our sermons during the High Holydays.

Erev Rosh Hashanah

I welcomed 5776 by introducing the theme of fear, because these are the *Yamim Noraim*, the Days of Fear (or Awe) when we confront our basic fears. But this should be put into perspective. While we have legitimate fears about health, finances, children or politics, when compared to earlier generations we are far better off in life span, health and security. We have the State of Israel and no longer need fear the pogroms and genocide endured by our grandparents and great-grandparents.

First Day Rosh Hashanah

On Rosh Hashanah, I expanded on our legitimate fears – including dentists and heights! – and looked at how our ancestors reacted. They were guided by a biblical fear, the fear of God (*yir'at shamayim* – the fear of heaven) the fear of doing the wrong thing. My examples were the midwives in Exodus, Shiphras and Puah, who defied Pharaoh's orders at risk of death because of *yir'at Elohim*, fear of God, and then the command in Leviticus not to "put a stumbling block in front of the blind nor curse the deaf ... because you shall fear God". No fear of thunderbolts here, just an awareness of doing the right thing.

Second Day Rosh Hashanah

Here I spoke about parents' fears for their children's future. This is the era of the "selfie", of incredible narcissism, cynicism and a jaded attitude towards goodness. We need to ensure that our children do not forget their Jewish heritage and values or lose hope in the vital belief that they can make a difference through fulfilling the mitzvot.

Kol Nidrei

With antisemitism rising, another fear is a repeat of the Shoah. What lessons can we learn? My hypothesis is that, by

dwelling on the means – the depraved torture, terror and murder of six million – we are in danger of forgetting the most important issue, the end. The aim was to annihilate Judaism as well as the Jews. On Kol Nidrei, the holiest night of the Jewish year, we must increase our support for the synagogue and what it represents. Especially in this congregation, we must be more determined than ever to make living Judaism our greatest priority.

Yom Kippur

Here I suggested we have two sides, as shown in the creation stories of Genesis chapters 1 and 2. I was once asked at a Bar Mitzvah whether I really believed that the kind of ethics I had taught mattered because, as the guest said, "That's not my world, Rabbi. My world is about success and achieving".

In Genesis 1 we are told to "conquer the world", using our powers to conquer space, disease, etc. In Genesis 2, we are told we are *nefesh*, soul, and must be joined to another soul to develop and nurture our love for others. Genesis 1 symbolises our power. Genesis 2 is Shabbat, a reflection of the part of us that lives for others. I asked you to be a part of "my world". We are more than figures and achievements, we are also love and soul.

Yizkor

I addressed our concerns as to how to keep our loved ones alive in our minds. To keep their memory fresh by recalling their values and beliefs. Through living by their principles, we continue to be with them. And if we live in such a way, with love and devotion, our children and grandchildren will in turn remember us.

Neilah

I ended by reviewing our journey of fear. Despite terror, economic uncertainty or worry about our loved ones, we need to confront fear in the right spirit – with renewed hope, strength, faith, love of humanity and love of God. We become the "god" we worship. If we are cynical and negative about our power for good, that is the god we create. The God with

whom our ancestors communicated is an optimistic God, believing in the power to make the world better, rather than dimming our vision and reducing our faith, confining us in a world of negativity. Have hope, courage and faith before the gates close!

Thanks

There are so many people to thank for our High Holyday experience but I do thank all our daveners, Torah readers, Haftarah chanters, shofar blowers, the leaders of our Youth Services, the children who led Yom Kippur Minchah, our Succah decorators, the professional and community choirs, our caretakers, crèche workers, security, youth leaders, sound equipment people, wardens, webcasting crew, our music director Ben Wolf and Cantor Paul Heller.

Join us each Shabbat and send a wish and prayer for your dear ones. A special prayer for peace for the people and State of Israel. You are constantly in our prayers and thoughts.

B'shalom

Rabbi Altshuler

KRISTALLNACHT SERVICE Friday 6 November at 6.45pm

Our guest speaker for the service will be BEA GREEN, who experienced the horrors of Kristallnacht first hand at the age of 13



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SINGING THROUGH THE HIGH HOLYDAYS

View from the Choir Loft – As seen by our Music Director, Ben Wolf

And so the *chagim* have once more come to end, culminating in singing, dancing, and the consumption of whisky. Although I have been asked to write about the High Holidays (or, as the late Henry Kuttner always put it, the High Holydays:- *It is still styled that way in our official notices – Ed*), I always think of the *chagim* as a complete cycle, particularly as the choir does not relax its efforts until the end of Simchat Torah.

Once the High Holyday liturgy is concluded, there are *hoshanot* to be sung, *hakafot* to be accompanied, and various *chag*-specific melodies to be worked through before we return to normal Shabbat *nusach*. The cycle of *chagim* can be tiring, as the intensity of Yom Kippur leads swiftly into the more mellow week of Succot, and the whole process culminates in the rather wonderful chaos that is Simchat Torah.

The congregation meanwhile waxes and wanes, filling the synagogue on Kol Nidrei but being noticeably diminished on Erev Shemini Atzeret. Here I must admit to a fondness for *erev chagim* services, which are more informal and cosy than the grander occasions of Rosh Hashanah and Yom Kippur. Do come. There are some faces that we see at almost every service and some who appear more rarely. No doubt this will be true next year, too.

The process, of course, begins long before the services take place. In some

ways it begins immediately after the end of the festivals, as we attempt to evaluate any problems that may have occurred. But in practical terms it begins with the booking of singers, the arranging of rehearsals, practice sessions with Cantor Heller and the rehearsals themselves.

The augmented High Holyday choir consists of many of our regular singers, augmented by our "regular irregular" singers (those who have sung for High Holyday and *chagim* services for many years, but who do not regularly sing for Shabbat services) and some new singers who may never have sung in a synagogue before.

Sometimes, Star Trek-like, I seek out new melodies that the congregation has not heard before. This year we had a few of these, as I composed a new *Ashrei* for Selichot, at Cantor Heller's request (*see opposite page*) and introduced a few new melodies into the Musaf service for Yom Kippur.

These included some alternative tunes by Lewandowski (who wrote far more music than we ever perform at Belsize) and some melodies that I would have considered "traditional" when growing up in a synagogue that was not as uniquely devoted to the music of Lewandowski as is Belsize Square. Despite some raised eyebrows and knowing comments, the new melodies were not shouted down. Actually, we

sang one of them last year but people had evidently forgotten.

There were a few further innovations this year, most notably on Yom Kippur, which began earlier and finished later than previously. The earlier start time gave greater flexibility to the day, though it meant that relatively few people heard Isaac Adni's excellent singing for Shacharit. We had a question and answer session in the midst of the day and an expanded Yizkor service, while Cantor Heller and Rabbi Altshuler did their best to stretch the Ne'ilah service to the right length.

My thanks are of course due to them both – to the Rabbi for his continued support of synagogue music and to the Cantor for getting to grips with the challenges of the *Liberale* repertoire and singing so beautifully. Thanks too must go to the young singers who have helped us to continue the traditions of Belsize music – Gil Sherman, Ben Nothman and Isaac Adni, assisted by the more experienced voices of Rob Nothman, Adam Nathan and Josh Kendall – and to Rudy Brass for superb shofar-blowing.

Particular thanks also to Michael Cayton, our wonderful organist, to Juanita Wise, who keeps the choir properly organised, to Alyson Denza for her conducting and organisational skills, and to all of the choir for participating so enthusiastically in our services.

UPLIFTING SELICHOT SERVICE

Report by John Alexander

Selichot services are like the poor relation – rarely paid much attention. This year we changed that, hopefully forever!

It is one of the most beautiful of all our services, being entirely choral. Cantor Heller leads the service, supported by the choir, and together they provide us with a taste of all the major and popular melodies we will hear over the following few weeks. It is sometimes referred to as the Overture to the High Holydays or the Chagim's Greatest Hits!

The few members who historically attended the service, which takes place at 10pm on the Saturday evening a week before Rosh Hashanah and lasts just one hour, would usually have eaten quickly beforehand. This year we laid on

a truly excellent fish and chips supper for them, with all the trimmings, fresh fruit and pastries for dessert, and wines, coffee and tea in the hall at beautifully laid tables.

Thus those attending could enjoy a dinner served to them in the company of fellow Belsize members and not have to rush to get to shul on time. We attracted some new attendees to the service even if they couldn't make the dinner.

Over coffee the Rabbi led a very interesting discussion about Judaism and its relationship to Christianity and Islam, and the meaning of God – hardly a light subject but he made it fun! He managed to get quite a debate going between our normally shy and retiring congregants I can now reliably



Rabbi Altshuler talking to supper guests before the Selichot Service

inform you that the answer to "life, the universe and everything" is not 42!

We had 50 people for dinner and, with some others attending the service only, the numbers attending the actual service this year was good, making for a typically warm, Belsize, uplifting experience for all. We will do the same again next year, so mark your diaries now for Selichot 2016 on Saturday 24 September at 10pm.

A VOCAL ANNIVERSARY



After the solemnity of Rosh Hashanah and Yom Kippur, Succot and its conclusion with Simchat Torah come as a joyful reaction. This year again saw our recent ritual of the fully unrolled scroll surrounding the congregation, as well as several women participating in *hakafot*, carrying the Torah in the circuits.

But this year the service also celebrated the 50th anniversary of soprano Sue Heimann's choir service.

Sue Rosenberg, as she was, started in the Children's Choir under the late Hanny Lichtenstern, whose professional singing career in Germany as Johanna Metzger was cut short by the Nazi regime. Hanny gave her heart and soul to perfecting the choir, which had been started by Charlotte Salzberger, wife of our congregation's first rabbi.

Sue was Hanny's star pupil and the youngest member when she joined the choir aged six. She hung around at the back of the class and choir loft and badgered Hanny until she was allowed to join. Hanny gave her three lessons a week from the age of 10 and she sang everywhere she went.

Hanny's husband, Paul Lichtenstern, also a professional musician, taught her piano up to grade V, when she decided

to concentrate on voice. At school she was only interested in music and sport. At 13, she was promoted to the Adult Choir, 10 years younger than normal, and flitted between both choirs. At 16, she took over from Hanny the rendering of *Zacharti lach*, (*I have memories of you*) the plangent verses from the Prophets, which is such a highlight of the Rosh Hashanah Musaf Service. She also sang it at weddings and at the funerals of Rabbi Jakob Kokotek and Rev Joseph Dollinger.

The Children's Choir, which became the Youth Choir in 1975, when Sue was pregnant with her first child – it didn't seem quite right to call it a children's choir any longer – performed regularly at the old-age homes in Bishop's Avenue (now closed). It was also called upon for the annual memorial service of the Warsaw Ghetto uprising.

When Hanny retired from conducting, handing over the reins to Sue Straus (now Mariner), together, they continued entertaining at the old-age homes, accompanied by Paul Lichtenstern.

As a child, Sue played with the Lichtensterns' son, David. Another childhood friend was Peter Heimann, whose aunt was a close friend of her aunt. Peter had a tenor voice and was also taught by Hanny. Peter's was the first Bar Mitzvah Sue sang at. They married in 1973 and continued singing together while bringing up their two

daughters, Ruthie and Sarah.

Sadly, Peter died in 2008. A concert in celebration of his life, held at Wembley (United) Synagogue, raised funds not only for his family but Belsize Square Synagogue, Laniado Hospital where Peter had been treated when taken ill in Israel, and Chai Cancer Care.

Sue worked in a special needs school with autistic and Down's Syndrome children, which she loved. She then worked for 10 years at the charity, Chai Cancer Care, in Hendon. She says: "I am thrilled that I now do 'granny duty' for my gorgeous granddaughters, Sasha and Olivia, who both have lovely voices, like my daughters."

She is also thrilled to be able to sing still with both the Community Choir and the Professional Choir. "I thank them both for all the support they give me," she says. "Long may it last!"

We wish Sue many more tuneful years. You can hear her on 13 November, when she will sing in the choir at the newly designated Henry Kuttner z"l Choir Shabbat (*details below*).

Henry, who died in March 2014, aged 84, conducted the choir for 15 years, following in his father's footsteps. He then spent 15 years preserving and computerising our liturgical music. The service recognises his contribution to the community.

The Annual Henry Kuttner Choir Shabbat

Friday 13 November at 6.45pm

Following our first "Thank You To The Choir" service in October last year, which was overshadowed by Henry Kuttner's death only a few months earlier, this service will in future bear his name in acknowledgement of his legacy in preserving our Synagogue's musical heritage. Join us as we pay tribute to our Professional Choir under Ben Wolf for their outstanding contribution to the beauty of our services and enjoyment of our congregation.

NEW ASHREI COMPOSITION

A Thank You From Cantor Paul Heller

As explained in Ben Wolf's article, our Selichot Service featured a new musical composition for the opening psalm of the service (actually, a slight mixture of psalms). It is familiar to us as Ashrei and is found on page 2 of our Rosh Hashanah machzor.

Cantor Heller writes: I want to add a note of thanks to Ben for his composition of Ashrei, which I "commissioned". As background to this, I should explain that there are numerous YouTube clips of Selichot sung by famous cantors, such as Naftali Herstik of Jerusalem's Great Synagogue (1988)

and more recently his successor, Chaim Adler (2009) and the chazan of New York's Park East Synagogue, Yitzchak Meir Helfgot (2012), to name but a few.

The reason for the abundance of Selichot recordings is that this service does not take place on a festival day or Shabbat, so is not subject to the restrictions which apply to those days. The result is an outpouring of inspirational recordings, which energise other cantors.

As we have our own Choral Service and no special composition for Ashrei, I

asked Ben Wolf if he could compose one. He did an excellent job, as you can hear on my webpage: <http://www.cantorheller.com/music/Selichot2015.mp4>. I want to thank him not only for his musical offering but for all the assistance, patience and time he has given me since my arrival in London.

I would also like to take this opportunity to thank the Belsize choirs for their extraordinary backing and performance during the High Holydays. May your voices be heard by the Almighty and grow from strength to strength!





"REASONABLY HEALTHY"

Hon Treasurer's report from Jimmy Strauss

I am pleased to be able to say that we remain in a reasonably healthy position. We have a cash balance of approximately £1.1 million but the bad news is that we are still running at an annual deficit, before legacies and interest received, of £55,000.

Belsize Square Synagogue is a people's business and subscriptions have never covered salaries, never mind overheads. There was a cost-cutting exercise a few years ago when we managed to reduce the annual deficit from an unsustainable level of approximately £200,000 to the current level.

The only way to balance the books (if that is our aim) is to increase income or reduce expenditure. I do not believe that we can increase income by substantially raising membership fees. The result of

such a price hike would be loss of members or an increase in requests for subsidised fees, or both.

The only way to increase our income is either by attracting more members – and we can all do more in this regard – or by attracting more voluntary donations. We already have a Patron's Scheme whereby a dozen families have committed to contributing a minimum of £3,000 per annum to our community. I would very much like to increase the uptake to 20 by the end of this calendar year.

I am also keen to encourage smaller donations to mark life cycle events, whether joyous or sad. We used to have a tradition of donating when commemorating a Yahrzeit. This is still done by a small handful but has largely fallen by the wayside. Please revive the

practice and make a donation when you next receive a notification.

In addition, we have a number of fundraising events that help reduce the deficit. I am grateful for all the effort that goes in to making these events so successful.

The only way to reduce expenditure is by reducing staff. In my opinion, this is not an option. Salaries are reviewed on an annual basis, as is our team's performance, and we believe we have an appropriate number of employees and the right cost base.

Whilst on this subject, I would like to thank the Association of Jewish Refugees for their continued support of our Community Care Worker. Their financial contribution is much appreciated and not taken for granted.

YOUTH SERVICES

Report from Leah Hurst

Over Rosh Hashanah and Yom Kippur children of all ages helped make our Youth Services a great success. From the youngest participants opening the Ark and dressing the Torah scrolls to the post-Bar Mitzvah children leyning and reading the Haftorah, all the participants were excellent. Special thanks also to the three older "children" who gave excellent addresses.

Rehearsals started in June to ensure the younger children were familiar with their roles and what was expected of

them. Thanks go to Joe Hacker and Adam Hirschovits for their amazing wardening and also to Joe for working with so many of them. As ever, the Youth Choir was fantastic following the many rehearsals over the summer term, and a big thank you to the wonderful Alyson Denza, its director and conductor, organist Ian Shaw, and the many soloists of all ages.

These services are a fantastic part of the High Holydays but they could not be achieved without a tremendous amount of work behind the scenes. Thanks to Ellie Tausz, Karen Sanders and Joe for all the rehearsing they do with the children as well as being there on the

day to ensure everything runs smoothly, and to Alasdair Nisbet for training our young shofar blowers. Thanks also to Cantor Heller for selecting everyone involved in the Torah-reading programme, and to Stephen Wiener as master of the sound system.

But as ever the biggest thanks must go to Dilys Tausz (Ellie's mother), who puts in the most amazing amount of work, from writing to all the children asking them to participate, running the rehearsals, producing the programme, being there on the *bimah* on the day – and then writing to thank each child individually after the services. She really does an incredible job.

THE YOUTH MIFGASH

We enjoyed the company of 12 children from ages four to 12 at our post-Minchah Mifgash in the hall.

We played a card game similar to "Truth and Dare" on topics related to the High Holydays, including the melodies. We also held an informal discussion about the way we behaved last year and our ideals for the coming year, as well as announcing our new programme of activities. These include bowling, a disco and talent show.

We were delighted to be told later by a parent that, thanks to our "dare" cards, she received a big hug and Shanah Tovah wishes from her child. This makes it so worthwhile!

Yohel & Michelle Heller

THIS GREEN AND PLEASANT SUCCAH

We were indeed lucky with the weather this year. The sun shone, kiddush could take place in the succah without discomfort, and the rain held off until the day it was prayed for (admittedly not for this vicinity).

We are also fortunate in our source of greenery. For the last six years or so, our member Michael Chester has driven a van-load of eucalyptus, conifer and laurel, which he cuts down from his garden in Bovingdon, near Hemel Hempstead.

The result is an attractive and generously covered succah, greatly appreciated by the congregation, including many of the younger members, pictured here. Thank you, Michael. And don't forget his wife, Susan, who makes the cups of tea. It's thirsty work, chopping down trees.



JEWS IN FLORENCE

by Ruth Rothenberg, photos by David Rothenberg

If you want to see a handsome Moorish-style synagogue among a plethora of Renaissance art, go to Florence. Boasting an organ and beautifully carved ladies gallery – empty in winter because of the cost of heating – it is a magnificent example of the confidence of Jewish communities across Europe in the last quarter of the 19th century.

But this is only a small and comparatively recent part of Italian Jewry's long and continuous history. Following the end of the western Roman empire and the upheavals of the new tribal immigrants, Italy became divided into a series of city states, most of which found themselves at odds with papal territories, because of the Pope's demand for extra-territorial authority.

The result was that Jews were welcomed in many northern republics, including Florence. Unlike in England and the German states, this was not because the locals lacked banking skills (Florentine families did their own financial deals, thank you very much) or were involved in distant expensive wars. There were indeed wars but mostly with the next-door hill town.

But because Florence was a trading and manufacturing centre, the influential merchant class was far more liberal and open-minded than insular agricultural communities. If you were intelligent, enterprising and hard-working, there was a place for you.

Jews did tend to stick together on the far side of the Ponte Vecchio from town in the Via di Giudei (today Via dei Ramaglianti). But there was no forced dress distinction and no ghetto until 1570, long after the first ghetto was created in Venice in 1517. And that was only because Duke Cosimo I de Medici, ruler of Florence, was desperate to upgrade his title to grand duke – which could only be done by the Pope.

The Pope insisted on a ghetto and Cosimo finally caved in. There was a ghetto in Florence and Siena, which Florence ruled from 1555, but not in its other possessions of Pisa and Livorno (Leghorn). The ghetto lasted until 1848.

Livorno, which was developed by the Medicis as a seaport for Florence in the mid-16th century, became a haven for Portuguese and Spanish secret Jews (Marranos). They were invited to the city in 1593 and promised protection from the Inquisition. Sir Moses Montefiore



*The Synagogue of Florence
at 4 Via Farini*

was born there in 1784. By 1800 Jews were an eighth of the population.

Meanwhile, Florence's ghetto took up a large area starting from what is now the Piazza della Repubblica and, though architecturally designed, deteriorated over its 278 years as well as doubling in size. It was demolished in 19th-century slum clearance. Today there is no sign of it but it was in the heart of the city.

It was a huge mental leap when the decision was taken in 1872 to buy land to build a grand new synagogue in "a far distant suburb". Those who objected to the 20-minute walk turned to the synagogue provided by the *Mattir Asurim* charity in its building at 4 Via delle Oche (see picture). With merchants and traders coming from all over Europe, the minyan was variable in custom but mainly Italian and Spanish.

The new synagogue, built between 1874 and 1882 at exorbitant cost, thanks to the estate of a childless communal president, housed a flourishing Jewish educational revival under Rabbi Samuel Zvi Margulies, who served from 1899 until his death in 1922. It still runs a Jewish kindergarten. In its heyday the community numbered 2,700. Today there are around 900 individuals.

It is deservedly a national monument with a magnificent collection of Jewish objects (entrance 6.5 euros). Outside, two plaques list the Jews deported in November 1943. Florentines are on one plaque, including those caught outside Florence, non-Florentines are on the other. In total, 311 Jews were deported from Florence. Only six returned.

Under German occupation the shul was used for stabling, garaging and storage. When the Nazis retreated, they left mines all over Florence, including at the synagogue, which suffered severe damage, though now restored.

Another blow occurred in the 1966 flooding of the River Arno. A cupboard containing 120 scrolls was filled with rising flood water. Ninety scrolls were wrecked, as were 15,000 books in the historical library.

Meanwhile, four soldiers stand guard on the street. Our guide said there been two since the 1982 attack on the Rome Synagogue, which killed a boy. Since last January's Muslim attacks in Paris the guard has increased to four or five, backed up by a military vehicle. But don't let this put you off visiting.



This plaque was placed in September 1980 by the Florence Jewish community on a building owned by the charity Mattir Asurim – Who Loosens the Bonds, a phrase taken from the Amidah – which helped get Jews out of debtors prison. The plaque states that from 1882-1962 the house belonged to the brotherhood of Mattir Asurim, which formed two small synagogues (oratories) in it. It also states that a Liberation Service was held there in August 1944. The oratories refer to the problem caused by the new Synagogue. Those who could not or would not walk there could make use of this specially created small synagogue. The other one was for members of the charity.





By the time you come to read this kolumn the swarm of High Holidays should be by passed. You will have already welcomed, atoned, shaken, succosted und simchard. Here in Abernein Mansions everyone with the acception of Mrs Klopstick is exhausted, all though most only watched on Belsize Life. But I am pleased to retort that despite my condition, I was able to several times make youth of the cloakroom tent in Belsize Square.

I have to admit that I am a little bit confused over some of our newest customs. At the beginning of Yom Kipper the congregationist next to me said that the Rabbi had not got his kettle with him. Well, I would have sort not on this day. Then out from the blue Mr Joni Alexandria climbs on top of the bima und speaks to the Rabbi, who then goes to where the old kitchen youth to be und came out again dressed in his white ropes. No kettle sank goodness!

Mrs K is concerned that my waste line will expand in the coming months because the weather will keep me indoors. I don't have the hard to tell her that with her skills in the kitchen I have no chance to put on any wait. Aspired by Barry Mary on the television my wife has redoubled her affords at baking. Yesterday she tempted to make a challah. It came out more of a twisted pizza with poppy seed toppings. To bite into it you would need to have iron jaws und a dentist in hand.

She also wants me to take exercise und is trying to pursue me to visit the gymnasion, witch is ridiculous at my time from live. Besides witch I am tomorrow going into hospital for a cardiac defiliation abluion as my hard has been flattering for some time. The doctor told me that there is a won in a hundert chance of a stroke during the preceedings. I really don't want to be stroked again und then find that I have ended up a vegetarian.



**Klopstick's
Kopplaint**

I am now riding after having had the abluion und I am recooperating slowly at home und looking forward to the next big advent what was known as the Chanukah Bazaar since the time in menorial right from our very oranges. I hope that this Chanukahmarkt will not bring with it to Belsize Square gluwein und wurstschen. This would be highly unappropriate.

The doctor has told me to not do any wait lifting, witch puts to an end Mrs K's health und diet pogrom for me. Mrs Blumenkohl from upstairs number 47 has made me several pounds of schicken noodle soup, so I will be well substained while my wife is out for her next sporting advent.

I must sank my friend und removed cousin Heinz Klopstick for stabbing into the britches in the last minute und reading my kolumn in the recording for the hard of seeing, while I was still under the hammer in hospital. I am looking forward to seeing him und many other from my readership mates at the fourth coming Chanukah Bazaar/ Markt. I have already taken the trouble to reserve a piece of fish for the occasion.

In the time being I und Mrs Klopstick wish all of you a safe ride from autumn into winter. Und with this respect we also hope that the Campden Council will provide proper roads for your conveniences. The traffic building along the Finchley Road works with all this exhaust guesses is really bringing polishen into our homes und should be exonerated as soon as possible.

With the best of intentions

Fritz Klopstick

(Our readers wish Fritz a refuah shlemah)

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Puzzle
Company**



BMG Supper and Brain Teaser

Sunday 15 November, 7.30pm

Fun & interactive puzzles for all ages, 14 - 100

Adults (30+) £20 Young adults (17-29) £15 Young teens (16 and under) £10

If you would like to drink wine, please bring a bottle along with you

RSVP: office@synagogue.org.uk



Scripture Readings



Candle Lighting	Date	Sidrah/Festival	Torah		Haftarah	
Friday 6 November Mandy Brass	7 November Cheshvan 25	Chayei Sarah	Genesis	23:1-24:9 25:16-18	I Kings	1:1-31
Friday 13 November Georgia Walsh	14 November Kislev 2	Tol'dot	Genesis	25:19-26:22 28:7-9	Malachi	1:1-2:7
Friday 20 November Daniella Saul	21 November Kislev 9	Vayeitzei	Genesis	28:10-30:13 32:1-3	Hosea	2:13-14:10
Friday 27 November Laura Godfrey	28 November Kislev 16	Vayishlach	Genesis	32:4-33:20 36:40-43	Obadiah	Book

Community News

The copy deadline for the next issue of
Our Congregation is Friday 13 November

BIRTHS

Congratulations and best wishes to:

Julie & Jonathan Livingstone on the birth of their son Victor, a brother for Celeste

BAR/BAT MITZVAH

Congratulations and best wishes to:

Jake Brass, son of Mandy & Philip, who celebrates his Bar Mitzvah on 7 November

Georgia Walsh, daughter of Nicole & Matthew, who celebrates her Bat Mitzvah on 14 November

Alex Godfrey, son of Laura & Philip, who celebrates his Bar Mitzvah on 28 November

NEW MEMBERS

We extend a cordial welcome to:

Carol Cohen

Phoebe Cohen

Zilda & Michael Collins

Deborah Garvin

Carolyn & Martyn Selman

Jonathan Levy & Gabrielle Rifkind

BIRTHDAYS

Congratulations and best wishes to:

Mr W Howard (96) on 21 November

Mrs A Winter (100) on 23 November

Mr L Weiss (92) on 23 November

Sunday Morning Adult Discussion Group

1 November

9.45-11.00

Great Philosophers and the Jewish Response: Rabbi Altshuler on the political thought of John Locke, Thomas Reid and George Berkeley

11.15-12.30

Andrew White, lawyer and lifelong campaigner for Israel: Israel "in the dock"? Engaging on the issues

8 November

10.00-12.30

(Please note start time) Israeli film: *Room 514*

15 November

9.45-11.00

Great Philosophers and the Jewish Response: Rabbi Altshuler on Voltaire and Leibniz

11.15-12.30

TBC

22 November

9.45-11.00

Outing to British Museum exhibition: Egypt – Faith after the Pharaohs (Meet at Museum)

29 November

9.45-11.00

Great Philosophers and the Jewish Response: Rabbi Altshuler on the Jewish Enlightenment and Moses Mendelssohn

11.15-12.30

Mark Halawa on Grandma Rowaida's Dark Secret: A Kuwaiti Muslim's extraordinary journey to Judaism

REGULAR SERVICES

Friday evenings at 6.45pm & Saturday mornings at 10.00am

Kikar Kids

Saturday 7 November and 5 December at 11.00am

Under-5s Service in the Crèche

5-9 year-olds Service in the Library

11.30am – Kids Kiddush

Often followed by a Pot Luck Lunch

Contact Frank Joseph on 020 7482 2555 to bring a dish

Religion School

Sunday mornings: 9.30am-12.30pm

End of Term: Sunday 13 December

LOCAL LUNCHEON GROUPS

Still running and happy to welcome new members

Please let us know if you plan to attend

The NW3 and Wembley Group

1.00pm on Wednesday 18 November

Giacomo, 428 Finchley Road, NW2 2HY

Please phone Deborah Jay on 020 7435 8835

or Anne Goodwin on 020 8452 3997

The Edgware Group

12.30pm on **TUESDAY** 17 November

Orli Restaurant, 295 Hale Lane, Edgware HA8 7AX

Please phone Inge Strauss on 020 8958 9414

Please note change of day and dates for Edgware Group

BELSIZE BOOK CLUB

Tuesday 17 November at 8.00pm

We will be reading:

Capital by John Lanchester

Call Dorothy White on 020 8445 6388 for information



Course in Jewish Liturgy

Learn to Leyn (chanting) with Cantor Paul Heller
The Ancient Tradition of Reading Scripture

Held on alternate Tuesdays, 8 September – 15 December
From 7pm - 8pm in the Synagogue Library

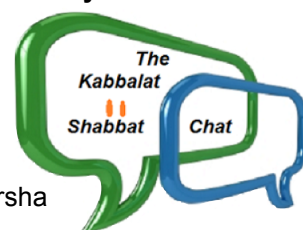
This class is open to anyone interested in learning the unique trope used in the Synagogue on Shabbat.



Belsize Square and Cantor Heller invite you to...

An Erev Shabbat opportunity to learn and share with the future B'nei Mitzvah

Let's Learn: to make Kiddush
to sing Lecha Dodi
the lessons of the Parsha



Now on the second Friday of each month at 5.30pm in the Library

Next session: Friday 13 November

Refreshments will be provided



