

Our Congregation



News and views from Belsize Square Synagogue

SETTING OUR GOALS FOR 5777

Shalom Chaverim

This month begins our time for introspection, spiritual, moral and personal. Called *heshbon hanefesh*, or the soul's account, it is considered in Jewish tradition to be the most intensive spiritual self-judgment of the entire year.

The theme of this year's High Holyday sermons and services will be aims, goals and ideals. How does our faith that we are moving towards something *l'eila u'l'eila* (higher and higher), influence who we are?

We, the Jewish people with our Torah, left the world an array of gifts that had never before appeared to humanity: belief in One God (monotheism), belief in revelation (the still, quiet voice that addresses humanity), belief in messianism (the view that history moves toward a peaceful and idyllic future).

That last contribution is known as a linear view, the idea that history and humanity move toward a culmination. The pagan world had a "cyclical" view of history, meaning they believed in the cycle of nature, with nature making our lives spin round like wheels without end or resolution.

Then came the Torah, in which God begins Creation and moves matters forward to the family of nations, moral principles and law in a narrative, Exodus, which sees the beginning of a people's history, a people destined to lead nations to unity and harmony.

We take seriously the words we recite from the prophet Zechariah at the end of every service in the *Aleinu: Bayom*

hahu y'heyeh Adonai echad u'shmo echad, On that day God shall be one and His Name one.

As you see, I am in a frame of mind to look forward and I ask us all to do the same. It takes a lot of hard work but also encourages us to do real *heshbon hanefesh*, constantly examining our souls and destiny. Failure to do so decreases our spirit and diminishes our souls. I would love to hear your passions and thoughts on where our community should be going. Here are some of my ideas:

1) I want to keep investing in the highest goals of our tradition, and central to that aim is education. We will have four Sunday sessions from 12.30- 2.30pm teaching our members to read Hebrew. Our Sunday adult education class from 10.00am-12.30pm will look at Modern Philosophy and the Jewish responses over the last 200 years. This is one of the real highlights of my tenure at this synagogue.

There will also be a joint class with Revd Paul Nicholson of next-door St Peter's Church in an intensive examination of our religious traditions and more Lunch 'n' Learn sessions after Shabbat services.

Our ongoing Monday night Introduction to Judaism, from 7.00-8.15pm, fills the Library with 14 candidates and their partners. But I would like to encourage any of you interested in a full survey of Judaism – its values, theology, holidays, life cycle, history, Bible and literature – to join an enthusiastic and bright class.

2) We need to continue to enliven our services and to think of new possibilities for participation of both young and old.

3) Music: Our ambitious plans continue with our concert on 25 September with my friend, the violin virtuoso Maxim Vengerov, along with my wife, Ella Leya, a recording star in her own right.

4) Youth: Under our new Youth chairman, Simon Cutner, plans are afoot to revitalise our youth groups.

5) Social Justice/Tikkun Olam: With the amazing Eve Hersov, our Community Care Co-Ordinator, spearheading our Bereavement and Compassion Committee, I am hoping to establish a Social Justice Committee to re-ignite a passion for social awareness and *gemilut chasadim*, acts of kindness to others – refugees, the poor and homeless. We need to improve our profile in this area and if someone is keen on this, tell me.

6) Travel: Our trip to Berlin in May was an extraordinary success. We hope to visit Israel next and want to see who is interested in joining us for a 2017 trip. This will not be your normal trip to Israel. We will meet rabbinical, political and archaeological personalities and the human rights right activist, Natan Sharansky.

This is the month of Elul, a time for self-evaluation, for communal evaluation and renewal of our vision for 5777, the new year which comes in next month. I look forward to seeing you in synagogue.

B'shalom always,

Rabbi Altshuler

Selichot Service & Dinner

Saturday 24 September
7.45pm for 8pm

- Havdalah
- Fish & Chip Supper followed by dessert
- Discussion led by Rabbi Altshuler

Followed at 10pm by our traditional musical Selichot Service led by Cantor Paul Heller, together with Ben Wolf and The Belsize Square Synagogue Choir

Price – Adults £12.00, Children £6.00

KEVER AVOT Visiting the Grounds

Edgwarebury Lane
Cemetery
Edgware, HA8 8QP
Sunday 25 September
11.00am

Kever Avot Service at
the Cemetery to
remember family and
friends buried there

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THE CANTORIAL TRADITION

Our Cantor, Paul Heller, returns to his roots

A half-hour train journey west of Vienna brings you to the capital of Lower Austria, Sankt Poelten, and the neighbouring small towns of Boehemkirchen, Neulengbach and Eichgraben.

This is where my paternal family comes from and where my great-grandparents and great-uncles and great-aunts are buried. My great-grandfather used to commute to Vienna to manage his business but on Shabbat he attended St Poelten Synagogue.

The old synagogue, built in 1885, was replaced by a striking architect-designed building, the Neue Synagoge, in 1913. It stood in the Schulpromenade. The street is now named after Karl Renner, Austria's first Chancellor, following the First World War.

This is where I stayed from 26-29 June and conducted a memorial service attended by Rabbi Arie Folger, the recently appointed Chief Rabbi of Vienna. I used a Sefer Torah from Belsize Square. It was an emotional occasion.

In 1938 the synagogue was destroyed by the Nazis and never functioned again. It was restored in 1984 and, four

years later, the Institute for the History of the Jews in Austria was established. It is based in the former Cantor's House and its mission is to counteract anti-Semitic prejudice and false information through academic research, publications, lectures and activities for schools and adult education.

It is also used as a venue for concerts and the Institute's annual summer academy, which is what first brought me here in 2001 to give a concert.



The Ark after the destruction of Kristallnacht

This time I came for an "ancestral reunion" of the original families, arranged by the Institute for the History of Jews in Austria. In total, 89 family members came from Israel, the USA, Mexico, Argentina and the UK for lectures, exhibitions and visits to the city, former family homes and cemeteries.

In the words of the reunion organiser, Dr Wolfgang Gasser: "After the Holocaust, today this is again used not only as a House of Assembly, *Beit Haknesset*, but as a House of Prayer, *Beit Hatefilah*." Dr Gasser was addressing the children, grandchildren and great-grandchildren of the synagogue's original members. Before the 1885 synagogue was built, the community used a room on the premises of the Gasser factory.



The Synagogue at St Poelten

Among those attending were 14 descendants of Cantor Phillip Wolf Rabinowitsch, who served from 1899-1921, not only as a chazan renowned for "an unforgettable voice" but also as shochet, director of the children's choir and religion teacher. He left for the USA in 1921 for the sake of his children's future but died in 1925.

This was a synagogue led by the chazan or cantor, rather than a rabbi. A team of scholars led by Professor Martha Keil has worked with members of his family and other congregants to research the traditions and functions of the cantor in a provincial community.

Seventy five years after the end of the Second World War, we were once more praying together in the same shul our families used to worship in. We could say Kaddish with my dear cousins, Ruth and Ed, in their year of mourning and pray for the souls of all those who had gone to their eternal place of rest.

We plan to return in a few years to produce a Cantorial Concert with the family of former Oberkantor Rabinowitsch, hopefully with the Belsize Choirs and many of you there.



The 89 descendants of the former Jewish community, with the Chief Rabbi of Vienna standing against the wall, far right, and Cantor Heller next to him

BSS IN GOOD FINANCIAL SHAPE

Treasurer's Report from Jimmy Strauss

I am pleased to be able to report that our finances remain healthy with just a 2% drop in our cash reserves. The cash balance has slipped below £1 million. This may still seem to be very healthy but you need to be aware that your Board has a Reserves Policy of maintaining sufficient reserves to finance annual working capital requirements and to enable the Synagogue to meet all its charitable objectives.

For the first time in many years we have managed to achieve an operating surplus, despite the fact that legacies were lower than in 2014. This was achieved not as the result of having a brilliant treasurer but thanks to the hard work of many volunteers as well as the generosity of synagogue members.

The Night of Promises raised over £60,000 net for the Synagogue. The revamped Chanukah Market was not only a great social success but raised over £10,000. Members continue to make donations to mark simchas and to commemorate yahrzeits.

Costs were higher than previous years as they include expenses associated with holding the Night of Promises event as well as authorised expenditure in regard to developing plans to refurbish this hall and build on the land

currently occupied by the Scout Hut. We have also benefitted from having control of our own space at the cemetery in Edgwarebury Lane. Members who join over the age of 55, and there have been several recently, pay a premium to join our burial scheme. In 2015, we raised just over £60,000 from payments in respect of the cemetery in addition to the burial fees included in our annual membership charges.

The Finance Committee has been tasked with reviewing the pricing policy at Edgwarebury Lane and seeing if there are possibilities of increasing revenues. We continue to wrestle with this complex issue but hope to return to the Board with some proposals in the not too distant future.

I should also thank the Association of Jewish Refugees for their continued funding of our Community Care Co-ordinator. This support is greatly appreciated and put to very good use.

It was with some degree of reluctance that your Board ratified the proposed budget for 2016, which included a deficit approaching £80,000. They challenged the Finance Committee and me to find ways of increasing income without necessarily cutting our costs. I am pleased to be able to report that we

have made a successful start to this financial year.

The Community has responded positively to the request for funds to bridge the gap. So far we have received just under £10,000 with the addition of £2,500 in Gift Aid. We have also been fortunate to receive a legacy of £50,000.

The Patrons Scheme is another regular source of additional revenue and supplements our income by just under £40,000 per annum. The scheme is designed to enable us to improve our financial planning and reduce the funding gap. The scheme works by encouraging those members, who are in a position to help, to commit to donating a minimum of £3,000 per annum for a period of at least three years. If you haven't been approached and feel that you are able to help, then please call me at your convenience.

Finally, I should like to mark the fact that David Rothenberg is not only stepping down from the Board but will also be relinquishing his duties on the Finance Committee. David has devoted significant time and energy to Belsize Square Synagogue, especially when he was our Honorary Treasurer, and we should be grateful for his efforts on behalf of us all.

VENGEROV RETURNS TO BELSIZE SQUARE

Gala Concert 25 September to establish the Belsize-Vengerov Foundation

The latest exciting development in our Synagogue's musical history is about to unfold with a fabulous concert by one of the world's leading violinists, aimed at supporting and encouraging talented young musicians and also those who may wish to resume their careers.

Thanks to a combination of our Rabbi's musical love and friends, and our Music Committee's energetic programmers, violinist Maxim Vengerov will give a fund-raising concert at our synagogue

on Sunday 25 September at 6pm. The evening will include the premiere of a piece specially composed for him by Ella Leya Altshuler. Other composers are likely to include Prokofiev, Franck, Shostakovich, Rachmaninov, and Povelotsky.

Both Rabbi Stuart Altshuler and Maxim Vengerov passionately believe that teaching and encouraging young talent should not be held back by lack of means. Vengerov is also a strong believer in competition as a platform to support and launch young artists' international careers.

Philip Keller, chairman of the Music Committee, said: "The help given may be through financial assistance, the opportunity to perform at Belsize Square or mentoring by Maxim or his friends. I am sure you agree that this is a great fit with our own tradition of

music making and helping others with a similar passion."



Tickets are £30 and £60, with student rates also available. Premium tickets at £250 will include a special post-performance reception. Money raised will be divided evenly between the new project and the Synagogue.

For further enquiries or to book tickets, email enquiries@musicatbelsize.com, contact the Synagogue Office, or buy your tickets via the synagogue website.

DATES FOR YOUR DIARY

Friday 11 and Saturday 12 November
Shabbat UK

Sunday 13 November
Belsize Supper Quiz

Saturday 3 and Sunday 4 December
Chanukah Market





Pulpit Swap: REVD PAUL NICHOLSON ON REVELATION

Keeping a Balance



the account in the First Book of Kings of the contest between Elijah and the prophets of Baal, in which each prepared a bull for sacrifice. Even the extreme self-mutilation and the ravings of the prophets of Baal are of no effect and their sacrifice refuses to be burnt. But the Lord answers the prayer of Elijah with fire, which consumes not only the bull but also the water which Elijah had instructed the people to pour over everything.

Well, the Christian story of Pentecost seems to be in that same glorious technicolour tradition! But there is a parallel account in the Gospel of John, in which the risen Jesus commissions his chosen disciples as Apostles and gives them the Holy Spirit there and then. In this account, the reception of the Spirit happens in private and Jesus simply breathes on them, saying, "Receive the Holy Spirit".

Technicolour Version

I am grateful for this separate account. I don't believe it's necessary to ask which of the two stories of the giving of the Spirit is the "right" one, or which is true. It seems to me that both arise out of a sense of the Holy Spirit as a living reality which was energising and inspiring the Apostles of the early church.

But when Christians sometimes dwell only on the "technicolour" version, saying that we in the Church should all be similarly "filled with the Spirit", I feel that at the Feast of Pentecost I'm expected to exude a dynamism and joy, which is not really me, and to go around with a seraphic smile.

The other, rather more low-key, version in John has sometimes been described as "Pentecost for introverts", and how glad I am of that! It's a necessary balance to me in coming towards a more rounded understanding of the role of the Holy Spirit in my walk with God.

I venture to say to you that the balancing role of those two scriptural accounts is a kind of symbol of the balance between different kinds of Revelation that needs to be struck in both our faiths. We each have our Scriptures and these can be regarded as unchanging and eternally relevant. After all, we can argue, particularly of the Torah given at Sinai, that it is quite literally "set in stone". We need to study

them – as you will do in this festival – and not deny ourselves familiarity with them.

Jesus himself is heard to say in the Gospel of Matthew that he came to fulfil and not change the law, and that not a jot would be taken away from it. But even within the Hebrew Scriptures, alongside the Law, the prophets often step in to counter wrong emphasis and stress the underlying social concern that should inform the Law's interpretation.

Unfolding Tradition

In Christian Catholic and Anglican theology, centuries of commentary and reflection have countered a tendency to be legalistic and purely literal in the interpretation of Scripture, appealing to unfolding tradition, inspired by the Spirit, as authoritative and complementary to the written word.

Jewish rabbinic tradition continues to enrich the teaching and the study of your faith (and sometimes mine as well!). All our Scriptures bear witness to natural Revelation – through which the Almighty has revealed His glory in creation all around us, in the beauty of the world and in the wonder of the gift of human life and human relationships.

But they also lead us to believe that He has specifically called us into worshipping communities like this one (and my own), dedicated to hear and respond to His voice in other ways. It's important, in the words of the prophet Amos, to "walk humbly before our God" – to listen and pray, and not just follow what's in front of our noses.

After the weeks of Christmas, we have the season of Epiphany, which encourages us to look to our own special epiphanies – the glimpses we have of God's truth and purposes for our own lives. I don't believe this is a fanciful exercise but a way of putting ourselves into our sacred Scriptures and reflecting upon them.

Because whether we are extrovert or introvert, divine Revelation is there for us, not just "then" but "now" as well, and can prevent our personal faith from being merely static and allow it to expand and grow.

Revd Nicholson spoke in our Synagogue on 11 June.

Revelation could not be a better topic for reflection on this day. It's been all around us in this service, as the scrolls have been unfurled.

How timely it is, also, that you are about to enter the holiday of Shavuot, when you remember the giving of the Torah at Mount Sinai. The Greek name for this festival, Pentecost, has particular resonances with Christian understanding of Revelation. Indeed Pentecost has itself become the name of a Christian festival, previously known in this country as Whit Sunday, which follows the weeks of Eastertide.

For in the second chapter of the Acts of the Apostles we read that it was during Pentecost, when many Jews of different nations and cultures were making pilgrimage to Jerusalem, that the Apostles, whilst waiting and praying for the special "baptism" that Jesus had promised them after his resurrection, received the gift of the Holy Spirit.

Divided Tongues

The description of this reception is quite sensational, reflecting some of the associations of both the Hebrew and Greek words for the Spirit of the Lord. Acts states that the Spirit descended on the Apostles with a "sound like the rush of a violent wind" and with "divided tongues, as of fire", causing them each to speak in different languages – enabling each of the pilgrims to hear communication in their native tongues.

I was struck just this last week when at one of our midweek services we read

Pulpit Swap: RABBI STUART ALTSHULER ON REVELATION

What happened after Sinai?

All three monotheistic faiths, starting with Judaism, start from the proposition of Revelation, that God spoke and delivered a revealed word, through a text. The question is, how much of the Revelation is human, what is the divine interaction? Are there flaws in the written text and what about other later Revelations such as the Bahai faith and Mormonism. And is God's Revelation of the text enough?

In Judaism's view, the seminal moment came some 3,500 years ago with the giving of the Ten Commandments at Sinai. But how true is this, how historic, how accurate? There is a powerful memory of an event but was it only thunder and imagination?

There is no doubt that this was a revolution in thinking, attributing power and nature to God in the context of morality, putting right above might. A band of former slaves in the Sinai desert envisioned an invisible God who created everything, nature and humanity, under universal law and monotheism. This is a vision of linear history, of power subject to law, and an overriding morality. Murder is just wrong.

Sources and Streams

But already there was a need for interpretation, as the later Rabbis saw. There is nothing simple about a literal reading of Scripture. The Oral Law given, according to the Rabbis, at the same time as the Ten Commandments and the Written Law, ensured the progressive partnership of interpretation. It was not put in writing till the 2nd century CE as the Mishnah.

Judaism is a conversation between the

generations: Torah, Prophets, Writings (the rest of the books in our Bible), Mishnah, Midrash, Gemara (all forming the Talmud), the human linked with the divine. This is a precursor to our modern understanding of Scripture, looking at the sources and streams that form the Bible through the prism of documentary hypothesis.

Elijah asked: Where is God? In the earthquake? In fire? The answer is none of these but in the still quiet voice, the voice that speaks to me as it did to the Rabbis, the voice that speaks to the doctor, the nurse, the musician, the artist, the writer, the soldier, the fire-fighter, parents and everyday people like ourselves.

Human and Divine

So has Revelation come to an end as the Orthodox stream of Judaism, with its literal understanding of the rabbinic theology, believes – though it does allow for some flexibility? The medieval Kabbalists thought not. For them there was a third Revelation at Sinai – Jewish mysticism. But what does all this mean? For Judaism there is an ongoing Revelation to discover God's will and word.

To quote Elliot Dorff: "First, since the Torah is a combination of divine inspiration and human articulation, we must distinguish the divine and human elements in the tradition and change the latter when circumstances require it. Second, divine inspiration did not happen once and for all at Sinai. The Torah is the document on which Judaism is based, and it therefore has special importance for us; but divine inspiration continues on in the form of new interpretations of the Torah in each generation."

But how can human beings change Revelation?

According to Rabbi Ben Zion Bokser: "There is no contradiction between the discovery of a historical dimension in the sacred texts of Scripture and the belief that they are disclosures of God's revelation. The human and the divine commingle in all of life."

Then there is the question of how this affects us all. Does God reveal Himself, communicate His will to us? The answer is that He does. People who have brought new visions of truth or



beauty to the world receive their ideas from a Power beyond ourselves. As Rabbi Max Routtenberg put it:

"For those who regard God, as I do, as the sum total of those forces in the universe which make for goodness, for truth, and for beauty, any and every manifestation of these qualities is a revelation of God."

What about Revelation in other religions? Judaism has from the start acknowledged the existence of truth and Revelation, prophets and saints, among all human beings. Jewish Revelation has influenced Christian and Muslim Revelation. I cannot believe that the pattern of life Jews have contributed to the world is simply the product of human minds.

Mystery of Life

So share, pray, be inspired, act. Understand our Scripture for its eternal truths. Learn from each other and feel the word of God in our midst. As Rabbi Abraham Joshua Heschel, the Polish-born philosopher and professor of mysticism at New York's Jewish Theological Seminary, stressed, religion is about wonder and amazement, never taking things for granted, discerning a pattern in events and looking beyond our particular belief systems.

The mystery of life is its grandeur. Be ready to be surprised and find out what inspired our Psalmist and our Scriptures.

Rabbi Altshuler spoke in St Peter's Church on 26 June.

Return of THE PIANIST OF WILLESDEN LANE

**7 September to 16 October
St James Theatre**

12 Palace Street, Victoria, SW1E 5JA
Box Office: 0844 264 2140

The moving story of Austrian Jewish child refugee, Lisa Jura, told by her daughter, Mona Golabek – both concert pianists.

If you missed this production in the spring, take the opportunity to see it now.





Dear Fellow Members

According to Mrs Klopstick, things could be very much worth. She has told me I should try more often to uplift my kolumn und put a happy faze on it und not always go on about what is wrong und bad in the world. The problem for me is that I can't find much to be happy fazed about. Everyday there are one horror storey on top of the other, und nowhere is there a safe heaven anymore.

Here in Abernein Mansions we are consistently on the alert from any danger. Most of the inhabitants here are too week to make an all in attack on an intruder, but Mrs K is still insisting that those who still have their mobile ability should learn the basis from self-offence.

On Monday evening at about seven o'clock when most from us were already in our knighting tyre, there was a terrible scream from Miss Heimalser's flat at number 19. Mrs Klopstick grabbed my best walking stock und ran to her assistant without a second sort for herself. Instead of a terror-wrist from ICES, Mrs Heimalser was found hiding under her bet because a wosp was banging on her window.

The one siliant factor in all this madness is that as I write this words, Israel is out of the news just now. I hope it stays like this. Also the Olympia Games are on us again under the shade of corruption through the abuse of Russian drunks und the moskito carrying this Zehta Jones virus. Of course, this will all be over by the time you read this kolumn.

I have to report that Mrs Klopstick is next to herself with anger that by now there is no senior Olympia witch she could enter. At the moment she is very much concentrated on power sports. Her wait-lifting coach told her that if she wants



to improve her snatch und yerks, she needs to do more pelvic floor exorcises at home. The trouble is that we don't have a pelvic floor, as most of our flat is fully carpet fitted.

I am personally very upset with David Cameron that not one of those on his good buy honours list is Jewish, but even worth is that Jeremy Putin has alleviated this Shaggy Sag Chipathi to the House of Lords. Does she even play cricket? I don't think so! He obviously does because this was given to her in thanks for doing his white washing.

Now we have this nasty business with Sir or not Sir Philip Green, who shows an ugliness for the rest of us who share his face. So far no one has mansioned that he is Jewish, but you can bat your boots they are thinking it. It is a pity that we don't have a communication axe like they do in the cassolic church. This I would willingly throw on him.

Thank goodness that at Belsize Square we don't have anyone from whom to be ashamed. In the contrary, since time in menorial, in our congregation it was not possible to tell who was rich und who was not. Wealthy people gave to the community unanimously so we never new who gave what. I would like to think that the not flouting of money still continues today. When it comes to my funs, Mrs Klopstick is very generous und will give it to almost any course who asks. I have to remind her that I was only a button trader, something that was not ever very lubricative. But I suppose in the end of the day she has her heart in the right part und so for something really worse-while I would be prepared to go into overdrive at the bank.

With the best of intentions

Fritz Klopstick

Volunteer DBS Checks – Please Help Us Cover Our Backs

The synagogue is able to offer members free Disclosure and Barring Service checks for anyone volunteering on behalf of Belsize Square Synagogue. Known as DBS checks, these replace the former CRB (Criminal Records Bureau) checks.

Technically, all our volunteers should have this check completed if they are alone with an older member or child, or if they offer a lift to another member in their car at our suggestion. The check provides you with a document which helps protect you and us, so it is really worthwhile having.

Getting a DBS check is as simple as filling in a form (which we can help you with) and showing us a passport or other identification, such as a driving licence. Please help us and yourselves and avail yourself of this service by phoning Jennifer Saul in the office.

EXAM RESULTS

Mazeltov to all of you who have taken GCSE, AS, A-levels and University Finals this summer. We are always delighted to hear good news so, please, let us know how you've done.

Whether you are still at school, gapping, trekking, starting a career, or going off to University, we wish you good luck for a sparkling future and please do keep in touch!

Scripture Readings

Candle Lighting	Date	Sidrah/Festival	Torah		Haftarah	
Friday 2 September Diane Charles	3 September Av 30	R'eih Rosh Chodesh	Deuteronomy Numbers	11:26-12:28 28:9-15	Isaiah	66:1-24
Friday 9 September Izzy Abrahams	10 September Elul 7	Shof'tim	Deuteronomy	16:18-18:5 21:7-9	Isaiah	51:12-52:12
Friday 16 September Carmel Inwald	17 September Elul 14	Ki Teitzei	Deuteronomy	21:10-23:7 25:17-19	Isaiah	54:1-10
Friday 23 September Manuela Turner	24 September Elul 21	Ki Tavo	Deuteronomy	26:1-27:10 29:6-8	Isaiah	60:1-22

Community News

NEW MEMBERS

We extend a cordial welcome to:

Frank Orman & Laura Bolick with son Oliver
Asher Headley & Michelle Sarsby

BAR/BAT MITZVAH

Congratulations and best wishes to:

Oliver, son of Izzy & Gary Abrahams, who celebrates his Bar Mitzvah on 10 September

Jacob, son of Carmel David Inwald, who celebrates his Bar Mitzvah on 17 September

WEDDING

Congratulations and best wishes to:

Mini Lehmann & Matthew Plaskow, whose wedding took place on 26 June

Anna Usiskin & Jeffrey Vine, whose wedding took place on 26 June

BIRTHDAYS

Congratulations and best wishes to:

Mr J Goldberger (89) on 4 August

Mrs L Weinreb (95) on 3 August

Mr J Epstein (86) on 5 August

Cantor M Stone (85) on 8 August

Mr B Rebuck (88) on 10 August

Mrs S Allan (83) on 10 August

Mr H Gerschel (95) on 18 August

Mr S Kornhauser (83) on 30 August

Mr W Frank, (88) on 6 September

Mrs C Krasner, (86) on 25 September

DEATHS

We regret to announce the passing of:

John Phillip on 15 July

Anthony Smith on 20 July

Irene White on 22 July

Lily Freeman on 31 July

Sunday Morning Adult Discussion Group

Sunday 11th September

10.00 -12.00: Rabbi Altshuler - The Great Philosophers and the Jewish Response - Review of last year's philosophers: Hobbes, Descartes, Pascal, Spinoza, Locke, Berkeley, Voltaire, Leibniz, Montesquieu, Moses Mendelssohn, Hume, Rousseau, Kant, Maimon, Hermann Cohen, Bentham, Hegel
12.00 -12.30: Open discussion forum.

Sunday 18th September

10.00 - 11.15: Rabbi Altshuler - The Great Philosophers and the Jewish Response - Schopenhauer, Mill, Darwin and Kierkegaard (part I)
11.30 - 12.30: Matt Plen, Chief Executive Masorti Judaism.
Topic - Masters dissertation - title TBC.

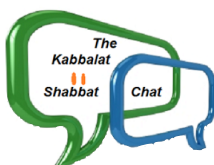
Sunday 25th September - No Adult discussion

CANTOR HELLER'S KABBALAT SHABBAT CHAT

An invitation and opportunity for Bar Mitzvah class pupils to make Kiddush, sing Lecha Dodi and learn the lessons of the Parsha

On the second Friday of the month,
5.30pm in the Library

Next session: 9 September



The copy deadline for the next issue of
Our Congregation is Friday 15 September

REGULAR SERVICES

Friday evenings at 6.45pm & Saturday mornings at 10.00am

Kikar Kids

Saturday 3 September & 1 October 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

Terms Starts: 11 September

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

Giacomo, 428 Finchley Road, NW2 2HY

1.00pm on Wednesdays 14 September and 19 October

Please phone Irene Strauss on 020 7435 3538

The Edgware Group

Edgware & District Reform Synagogue (EDRS)

118 Stonegrove, Edgware HA8 8AB

No lunches in September or October

Please phone Inge Strauss on 020 8958 9414

BOOK CLUB MEETS AGAIN

Wednesday 7 September at 7.30pm

We will discuss *The Dead*, the last short story in James Joyce's *Dubliners*

Venue: Paul Lindsay's home

Contact Paul on 020 7435 5926

or email Dorothy White: dorothywhite99@gmail.com

We hope to be able to see the film of *The Dead*, which Paul is trying to locate. Hence the earlier start time.



HIGH HOLYDAYS TICKETS & INFORMATION

Members of the congregation will have received in the post a pack with all the information required for our High Holyday Services. This will include tickets for each family member, which are sent out automatically. Application for tickets is now only required for non-members.

The pack also includes application forms for non-member tickets, prayer books and transport requirements/volunteer provision.

The Synagogue Office will be open for the collection of High Holyday Prayer Books and non-member tickets on Sunday 2 October between 10.00-12.00pm.

It will be closed on Monday 3 October and Tuesday 4 October (Rosh Hashanah).

Please contact the Synagogue Office if you would like to discuss any aspect of these arrangements.





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Registered charity No. 1129462 *Full list of charities can be provided on request

Wishing you a happy & healthy, sweet NEW YEAR!



Charity Reg No. 802559

**"I WANT TO BE THE ONE WHO LOOKS AFTER MY WIFE.
BUT I CAN'T DO IT ALL ON MY OWN."**

WILL YOU HELP US CARE FOR MORE PEOPLE LIKE DAVID AND YVONNE THIS ROSH HASHANAH?

Yvonne's 84. She's living with dementia and Parkinson's disease. Her husband David is absolutely determined to care for her in the home they've shared for over 60 years. He can't do it alone.

Every day, our meals on wheels service brings them a hot kosher meal and once a week, Yvonne goes to one of our day centres for people living with dementia.

Jewish Care supports David and Yvonne, but we need your help to keep on giving them all the services they depend on. They're only two of the 10,000 lives we touch every week. More Jewish people are living with dementia or caring for their relatives than ever before.

**Please call 020 8922 2600 or visit
jewishcare.org/donate to make a donation.**

REMEMBER JEWISH CARE

SYNAGOGUE HELP LINES

THE BELSIZE SQUARE SYNAGOGUE

51 Belsize Square, London, NW3 4HX

Tel: 020 7794 3949

Email: office@synagogue.org.uk

SYNAGOGUE OFFICE HOURS

9.00am - 5.30pm

Fridays: 9.00am-2.00pm

CHIEF EXECUTIVE

Lee Taylor - 020 7794 3949

BELSIZE MEMBERS' GROUP

Co-chairs: Marion Nathan - 020 8361 2443

and Dilys Tausz - 020 7435 5996

CHEVRA KADISHA

Chairman: Rabbi Stuart Altshuler

Joint Vice Chairs: Helen Grunberg - 020 8450 8533

Cantor Dr Paul Heller

COMMUNITY CARE CO-ORDINATOR &

BEREAVEMENT SUPPORT SERVICE

Contact Eve Hersov on 020 7435 7129

or email eve@synagogue.org.uk

or call the Synagogue Office for a leaflet

FUNERALS

During Synagogue Office hours phone 020 7794 3949.

Evenings/weekends phone Calo's (Undertakers)

020 8958 2112

JUDAICA SHOP

Open during office hours and on Sunday morning during
term time only

KIDDUSH

Rota enquiries to Jennifer Saul in the Synagogue Office
(not Thursdays or Fridays)

LIBRARY

Open Wednesdays 10am - 12 noon

At other times please check first with the office

CHEDER

Enquiries to the Head, Jeanie Horowitz, in the Synagogue
Office, or email jeanie@synagogue.org.uk

PARENTS' ASSOCIATION

Chairperson: Mandy Brass - 020 8452 6936

YOUTH ACTIVITIES

Email the Youth Worker, Michelle Heller

youth@synagogue.org.uk

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Charity Number 1144866

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The Belsize Square Synagogue