



THE ESSENCE OF JUDAISM

Shalom Chaverim,

I have often been asked if Judaism has an essence, a central doctrine that runs through from Orthodox to Liberal? The answer is yes and is spelled out in a text from the Babylonian Talmud: In the hour when a person is brought before the heavenly court for judgment, he is asked:

- Did you conduct your business affairs honestly?
- Did you set aside regular time for Torah study?
- Did you involve yourself in your children's upbringing?
- Did you look forward to the world's redemption?

Note that the first question on "arriving in heaven" is not "Did you believe in God?" or "Did you observe the ritual commandments?" but "Were you honest in your conduct of business?" In other words, the essence of Judaism is behaviouristic and, specifically, the primacy of ethical action. Our Jewish understanding of religion is that without the quest for moral life, a Jew cannot truly be "religious". We are defined not solely by our synagogue attendance or observance of Shabbat or kashrut. Commitment to the core values those rituals represent is indeed important but ultimately they prod us towards a

more sanctified and ethical life. The goal is decency, as I have stressed many times from the bimah, quoting the great psychologist, Dr Viktor Frankl, who taught that the world is divided into just two groups, "decent" and "indecent".

The second question asks about our commitment to Jewish study. Rabbinic wisdom holds that study is critical because it leads us to greater self-awareness and a more moral life. Two recent books well worth reading are Martin Goodman's *A History of Judaism* and Simon Schama's *Belonging*, the second part of his trilogy on the Jewish people. Study, learn, come to our Sunday morning and Monday evening classes and our four-part series in March with St Peter's Church and our Muslim neighbours.

The third question asks whether we have devoted our lives to children, fulfilling our covenantal obligation to pass on our Jewish values and dreams to the next generation. For those unable to have their own children, our tradition teaches that this duty can still be fulfilled by assisting the children of our community and beyond. Plant those seeds in the next generation. A

Jew can never be oblivious to

the need to pay attention to the future.

The fourth question challenges us in an extraordinary way, asking whether we worked and hoped for a better world than today's world. In other words, a Jew is not allowed to stand aloof as the world bleeds. The world is fractured in so many ways and we must ask ourselves what we are doing to improve things. The threat of global terror, global warming, world hunger, crime on our streets, the struggle for Israel to survive, the challenge for freedom (the list goes on), is not "their" struggle, it is "our" struggle.

Rabbi Tarfon, of the 2nd century CE, taught: "It is not your obligation to complete the task of perfecting the world but neither are you free to desist from doing all you can." We are also guided by Rabbi Hillel (1st century BCE), who wrote that the greatest principle of the Torah is "Love your neighbour as yourself" and Moses Maimonides (12th century): "The purpose of the laws of the Torah...is to bring mercy, loving-kindness and peace upon the world."

I wish you all a good start to the new secular year 2018. May it be a time for growth, education, and goodness, the core of our Jewish commitments.

Rabbi Stuart Altshuler

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HOLOCAUST MEMORIAL SHABBAT

Friday 26 January at 6.45pm

A Service to commemorate the anniversary of the end of the Holocaust, to include Mazkir for all those who died *Al Kiddush HaShem*



DATE FOR YOUR DIARY BELSIZE MEMBERS' GROUP EVER-POPULAR SUPPER QUIZ

Please join us with your family and friends on
Sunday 18 February at 7.00pm
Tickets £20 per person

To book a table of 10 or 12 people,
or to be added to a table to get to know people,
please call the Synagogue Office on 020 7794 3949
or Marion Nathan on 020 8361 2443

PURIM AT THE SQUARE

Wednesday 28 February at 5.30pm

Falafel Dinner / Fancy Dress Parade,

Megila Reading / Songs performed by the Youth Choir

Booking is required for catering purposes. Please contact the
Office on 020 7794 3949 or office@synagogue.org.uk





MITZVAH DAY FOR YOUNG AND OLD



In keeping with its theme of *Dor l'Dor*, generation to generation, our successful Mitzvah Day on 19 November focussed on young and old at two venues: Camden's Wellesley Road Care Home, near the Royal Free Hospital, and our synagogue.

The care home had two visiting groups. In the morning, some 15 toddlers, led by Sara and Richard Pollins, delighted the residents with song and play. At tea time an adult scratch choir entertained with old favourites from musicals, as residents sang along.



At the synagogue, Cheder kids led by their head, Jeanie Horowitz, filled goodie baskets and created calendars for older members, made a mural and sent cards to Aleh, which cares for disabled children in Israel. They made cakes and brunch for visitors to the midday concert, which featured our young singers and talented older instrumentalists.

Other activities covered collections of small toiletries for local shelters for the homeless, teenage clothing for refugees through the Separated Child Foundation, and food to the Camden Food Bank, with kosher food donated through GIFT. A dedicated group continued its annual shelf-cleaning at Keats Community Library since it became volunteer-run in 2012.

Many thanks to co-ordinator Elizabeth Nisbet and her helpers, including Marion Nathan, Dilya Tausz, John Alexander and Francesca Gregoratti.

As Paul Fraylich wrote to our Community Care Co-ordinator, Eve Hersov:

"Can I thank you on behalf of my mother [Charly Fraylich] for the wonderful event you put on today. She enjoyed the whole presentation and has been on the phone since coming home to tell all her friends how much pleasure she had seeing all the synagogue's children performing in such a delightful manner."

Photos, clockwise from bottom left

- Singing their hearts out at Camden's Wellesley Road Care Home, with Ben Wolf at the piano: (from left) Valerie Sussman, Alisa Jaffa, Clive Goldstein, Rebecca Trenner, Mary Schiffer, Helen Kuttner, Stephen Wiener
- Youth Choir with new Director Miles D'Cruz (at right)
- Isaac Adni on piano
- Cheder kids line up to sing



• Cheder head Jeanie Horowitz, Mitzvah Day Co-Ordinator Elizabeth Nisbet and daughter Rebecca

• Belsize Square tiny tot meets appreciative care home resident

• Cheder children make up packages for our elderly members

• It's never too soon to make a tasty cake

• Creating calendars for our older members

• Josh Hurst on clarinet with Rudy Brass on trumpet

Synagogue photos by Gordon Larkin

GERMAN AMBASSADOR SPEAKS AT KRISTALLNACHT SERVICE

Steven Bruck writes: A congregation of around 200 filled our synagogue for a moving Kristallnacht service on Friday 10 November, commemorating the pogrom orchestrated across Germany on 9-10 November 79 years ago.

The choir under its Director, Ben Wolf, and our Chazan, Paul Heller, were superb. The next day's Bat Mitzvah celebrant, Eliza Paling, chanted Kiddush and was joined on the bimah by her family, in a touching reminder of the continuity of Jewish life. Before the conclusion of the service the Ark was opened as our Chazan movingly recited *El Malei Rachamim* and we all joined in the Kaddish. At key points in the service Rabbi Stuart Altshuler recited prayers expressing our collective grief and sense of loss at the ending of six million lives of our Jewish family.

Guests at this impressive service included the German Ambassador, Dr Peter Ammon, with his wife, Marliese, and Counsellor for Cultural Affairs, Mrs Charlotte Schwarzer, together with the Austrian Embassy's Deputy Head of

Mission, Mr Christoph Weidinger. Dr Ammon, who has been in post in 2014, was previously ambassador to the USA and earlier to France. In the 1990s he was speechwriter for the German President Roman Herzog. As our Rabbi noted, he is a longstanding friend of Israel and the Jewish people.

Summarising the Ambassador's speech, given in full below, Dr Ammon stressed the need to remember and learn from our shared history. He spelled out the loss to Germany from its expulsion of so many talented Jews who could have contributed so much.

He emphasised that because of this terrible past, Germany has since been firmly committed to democracy and the rule of law and is a strong friend of Israel. Germany's fight against anti-Semitism wherever and whenever it appears is a cornerstone of its policy. He is so pleased at the trust placed in his country today by many Jewish refugees and their children who are now applying for restoration of the German citizenship of which they were wrongly stripped in the 1930s.



The Ambassador's Address

Thank you, Rabbi Altshuler, dear Stuart, for your warm words of welcome, and the many signs of your friendship towards me. I know what it means to you, your congregation, the Holocaust survivors and their descendants to invite a German, and even more the Ambassador who represents Germany, to a Kristallnacht service.

We Germans cannot expect forgiveness, but we are overwhelmed by your outstretched hand of friendship. We share a common history, which every generation must face again and again, and we share a joint responsibility: making sure that the horrors of the past cannot repeat themselves again.

In our public debate, the crimes committed during those 12 years of Nazi rule are not slipping away slowly

into the fog of history as generations pass, one after another. The 9th November, especially, remains forever tainted with the horrors of the November pogroms of 1938 – leaving us with the question “How could it happen?” and a constant reminder of our responsibility to uphold the principles that over the past 70 years have become the foundations of the Federal Republic of Germany: democracy, respect of human rights and fundamental freedoms, continuous engagement for international peace and understanding.

We will defend our post-war society which is built on the principle of respect and tolerance. We will defend it not only because it is an obligation that stems from our history, but to protect our own future. The battle against anti-Semitism and our unwavering commitment to the State of Israel is, as Chancellor Merkel has said repeatedly, the *raison d'être* of the Federal Republic of Germany.

We are proud to call ourselves one of the closest allies Israel has in the world. These principles stand beyond the fluctuations of day-to-day politics. We have to remain watchful and constantly on the look-out for every sign of intolerance, anti-Semitism and racism in our society.

I have to admit, I am worried by the rise of populist movements almost everywhere. To commemorate the 9th of November 1938 is a warning, a wake-up call, to remind ourselves and, in particular, our children not to be complacent and take a tolerant and peaceful order for granted.

Let me tell you here that we in Germany are very much aware of this. We Germans know how valuable the mutual trust and confidence is that has grown over the last decades. But rest assured, we will not allow the advocates of intolerance and anti-Semitism to prevail. We Germans are acutely aware of this, and I promise you that we will be watchful.

I hear that young Israelis again love travelling to Berlin, that a new generation of Jewish life is flourishing in Germany, I hear of Jewish schools being opened and rabbis being ordained in German cities. I hope that gradually a vital gap is being filled in German society again. A gap which came about when Germany lost a huge part of its cultural, scientific and business elite, who were Jewish, at the hands of murderous thugs who had assumed power in Germany in 1933.

Over the past 18 months we at the German Embassy have seen a large number of Holocaust Survivors and Jewish Refugees or their descendants reclaim German citizenship which had been stripped from them in the Nazi era.

I feel deeply touched by the trust that is once again being put in Germany. And I would like to express my gratitude to those who decide to take this step as they are helping Germany to regain that part of its identity it so foolishly and so horribly rejected some 80 years ago. You will be very welcome back in Germany.

Germany will keep its promises, we will prove worthy of this trust.





MARLENE ALTMANN 1928-2017 – SURVIVING HELL



Little Marlene Goldschmidt

Marlene Altmann, who died on 12 August, aged 89, was one of the few and probably the last of our members who actually experienced both the horrors of Auschwitz and slave labour in a German armaments factory.

Born Marlene Goldschmidt in Bremen on 27 March 1928, she was 11 when war started. Many Jewish children had already left. But when she caught scarlet fever in July 1939, she was put in isolation hospital for six weeks. Even her mother, Bertha (known as Berti and a qualified nurse) could not visit. She was released the day Britain declared war on Germany.

She had moved to Czechoslovakia at the age of two when her father, Eduard, opened a new factory there. His family business was straw products. There was no Jewish school in their area, so she and her older brother, Martin, went to the local German Volksschule. It was a happy childhood with summer visits to their maternal grandparents in Germany, where they were "spoiled rotten".

Her grandfather, Adolf Sternheim, a businessman in the university town of Lemgo, was the founder of the local Red Cross in the north-western state of Lippe. He survived deportation and returned to a political career in Lemgo in the Free Democratic Party. Lemgo still awards the annual Sternheim Medal in his honour.

Marlene had no idea of the swirl of events around them. The radio was kept in their father's study, where they were allowed in once a week to listen to a concert. But everything changed

overnight, when they found themselves homeless and penniless and still they were told nothing. Their father obtained an affidavit to go to England to look for work and accommodation. A week later Marlene went down with the scarlet fever that sealed her family's fate.

Once war was declared, her mother was told to pack a suitcase for each of them and take the children to an assembly point. They were all taken to Prague and put in a flat with four other families. The children were sent to the one Jewish school. Its non-Jewish headmaster was so good to the ever-swelling number of pupils that the Gestapo removed him after a few months. He was never heard of again.

In July 1942 they were deported to Theresienstadt (Terezin to Czechs), 30 miles from Prague. For Marlene it was an adventure, presented as "like a holiday camp for the Jews". Her mother kept quiet about her worries and on arrival was made hospital matron of this unique concentration camp, due to her training. A Jewish girl from an affluent home did not usually enter nursing but Berti was independent and influenced by her father's Red Cross work. The camp had the best doctors and professors but no drugs, equipment or anaesthesia. When Marlene's acute tonsillitis made an operation unavoidable, her tonsils were yanked out without anaesthetics – and no ice cream.

She was soon joined by all her grandparents from Germany. Three of them died there from malnutrition, though she thought it was from old age (including a grandmother of 58). But compared to what happened later, Marlene said life there was better, even with starvation. At least the family could see each other.

Then the transports started. In September 1944 her brother, now 19, was sent to Auschwitz, where he was killed on arrival. That winter she too was deported, accompanied by her mother who refused to be separated from her. They were squashed onto a cattle truck, so packed that people who died were held up by those around them. No food, water or toilet facilities and only the light through cracks in the truck told you if it was day or night. The journey lasted two or three days.

Once in Auschwitz, she lost all track of time. On arrival she was immediately separated from her mother whom she never saw again. Her mother was 42. Marlene's hair was shorn off and her

clothing removed. She received clogs, a striped dress, no underwear. With other girls she was taken to a "wash room", more like a cattle trough with cold water. Her surprise at the lack of soap and towels caused laughter. They were then taken to a hut with bunk beds and a pile of hay, given large paper bags and told to fill them with hay. They were put four to a bed, huddled up with no blankets. One girl died in the night from cold.

The girls were told that 50 of them would be selected for war work in Germany on the basis of their fitness. "They made us strip naked and run, jump and bend down, for their pleasure. We did what we were told, like sheep," she later recalled.

But she never once thought of dying. They were surrounded by an electric fence but no one went near it. "It puzzles me that we went along with everything, however bizarre," she said. "Were we in a dream? Did they give us drugs?" With bromide and malnutrition no girl had a period. They had one meal a day, a crust of bread with water.

They were under the control of the kapos, the much-hated Jewish camp police, considered even worse than Germans. But when on her first visit to Israel she recognised a kapo, who called herself a survivor, she did not know how to react and said nothing.

The selected girls, aged 11 to 15, were taken by train and on foot to the small town of Oerderan, from where they could see the bombing of Dresden, some 30 miles away, in mid-February 1945. They joined the work force of PoWs, homosexuals, gypsies and concentration camp inmates.

At 6am they were taken to the munitions factory where they operated machines making anti-aircraft shells under the guard of German women with machine guns. In the evening they were taken back for their only meal: soup made from potato peelings with horse-meat (a first for Marlene). The girls talked only about food.

One man befriended them and secretly brought food. He listened to BBC broadcasts and told them what was going on. Marlene told him the only thing wrong with them was that they were Jews. He said he had only met one Jew, who happened to be his boss in Bremen, and he had been on good terms with him. That boss turned out to have been Marlene's father. Like all Germans who behaved decently to

Jews, he was taken away and never heard of again.

With the Russians approaching, the girls were taken on a so-called death march back to Theresienstadt. The German guards asked them to sign bits of paper saying they had not harmed them. Marlene refused. Asked why, she said: "You haven't hit me but you have done nothing good for us." The factory shut down, workers dispersed and guards disappeared with the rumour that war was nearly over.

The girls started by train until they reached bombed-out track. Then they walked barefoot without food or drink, pulling up beet from the fields. No one from the villages they passed through offered food or water. Marlene stumbled from one place to the next, hearing the whisper that war was over.

At one station they came across wagons full of men from the Russian front, all in terrible condition. The authorities did not want them to return home mutilated and they were going to be gassed. Marlene found it very distressing "even though they were our enemies. They treated their own people in the same way that they treated us." All the Germans they met asked the Jewish girls to be "on their side" and then went into hiding. They knew they had lost.

Back in Theresienstadt she met people still there from before her move to Auschwitz. Like her group, they were all ill. The place was liberated on 8 May 1945. The Russians wanted to feed the inmates. They brought enormous portions of pork, which Marlene and her group happily ate, washed down with vodka. Many people could not take it and died, or caught typhus.

Marlene did not know if her father was still in England and had no idea what to do. The Russians encouraged young people to go Russia, which had lost so many of its own. They would receive university education but had to sign to stay for 10 years. She thought: "I have just come out of this lot. Ten years? That's a life sentence. I said I would think about it."

With no family and no home, she was sent to a Displaced Persons camp for younger people near Munich in the British zone of occupation. She was told that the Red Cross and UNRRA (United Nations Relief and Rehabilitation Administration) would try to

reunite her with her family. But the Red Cross had wrongly informed her father that all his family had perished in Auschwitz and said it could not help.

Although she did not speak English, someone in the crowd translated for her a British soldier's remarks about leaving for England the next morning. Through the interpreter she asked him if he would look in the London telephone directory for Eduard Goldschmidt. He agreed "as if it were a nothing. He said: 'Maybe I'll see you when I get back.'"

At Victoria Station he phoned every Goldschmidt in the book and asked if they had a daughter called Marlene. At the fourth or fifth attempt her father picked up the phone and replied: "No. I did have a daughter once." As she said: "He managed to do what none of the thousands of Red Cross and UNRRA workers could."

She never saw the soldier again or knew his name but received her father's address in Antrim Grove, NW3, and telephone number. He had stayed in London throughout the war so as not to miss the chance of learning any news about his family. It was 18 months before she was allowed into England, as Britain was deluged with returning soldiers and did not want to take in refugees. But as she was under 21, then the age of majority, and her father had become a British citizen, thanks to his Czech connection, they could only delay her arrival, not stop it.

Even before they met again, relations were tricky. When the connection failed on a phone call from her father, she shrugged her shoulders and said "Oh well, he'll ring again." Her father asked a friend who was going to Germany to go and see her. She found it "a weird ending to an awful time."

Suddenly I had someone I didn't really know." When she last saw her father she was 11. He was a highly educated businessman. Now she was 17 and he was a complete stranger.

After months of blind obedience, then forced to make her own way, she found it hard to adjust to being told what to do again. Father and daughter had to work hard for two years before they could be friends. She felt guilty about falling ill before the war. He refused to talk about her mother and brother. They circled round each other and never talked about the war.

She had to learn English and give up her dream of medicine, though her son, professor of immunology at Imperial College, Hammersmith Hospital, fulfilled this for her. Her father worked on a low wage as a book-keeper. In the end she went to Pitman's College for a language and secretarial course.

She met her husband, John Altmann, on the platform of Belsize Park Station while waiting with her father for a train. John was just 9 when he arrived on a Kindertransport with his older brother. After the war he fought for Israel's independence but returned a few years later on his brother's advice to claim compensation from Germany. He never used his return ticket to Israel.

They married in 1955. John, a born optimist, trained in catering but his wife did not like his anti-social evening hours in restaurant and hotel kitchens. So her father used his savings to buy a shop from an elderly Austrian couple. In post-war austerity Britain, they sold second-hand kitchen equipment. He died the following year aged 65, before seeing his first grandchild. But he had set them up to make a new start in life.

Marlene finally opened up about her experiences, when her grandchild said they were doing a school project about grandparents' lives during the war. This enabled her to speak to local school pupils during the synagogue's Holocaust Education Fortnight.

She said she learned to take nothing for granted and not to envy others, since things can change overnight. And to help others, since without their help, she would not have survived.

She is survived by her husband John; daughter Alisa; son Daniel; seven grandchildren and two great-grandchildren.



Marlene and John Altmann (in typical joker's headgear)





DAVID'S STORY PUBLISHED BY HIS DAUGHTERS

Julia Burton and Rosalind Gelbart

David Herman taught himself to use a computer in the 1990's because he was determined to write his autobiography. He wanted to put his testimony in writing for his family and future generations, to let them know about his experiences during the Holocaust, and also about his life before the war, documenting a culture and community that has now disappeared.

David was born in Munkács, a border town with Hungary in former Czechoslovakia with a large Jewish population. He writes of a happy childhood as one of four children (three brothers and a sister) growing up in the foothills of the beautiful Carpathian mountains within a large, noisy and loving extended family. The Jewish community was part of a kaleidoscope of different cultures living in the region, each group co-existing peaceably. War breaks out and anti-Semitism makes life increasingly intolerable.

David leaves school and then, in 1943, the Herman family move from their home in the centre of town to a small apartment in the Munkács ghetto. In May 1944, they are told to pack immediately as they are being sent to work on the farms in the east. Unbeknown to them, their final destination is Auschwitz-Birkenau. At 17, separated from everyone he loves, David is forced to rely on his most basic instincts. He survives a series of slave labour camps, living under gruelling conditions, and is on the verge of giving up when he is miraculously reunited with his younger brother, Abe. In fact, all four siblings survived.

Together, the two brothers keep each other alive on the "death march" to Theresienstadt, where they are finally liberated. The book describes David's recovery from typhus, his return to Munkács and the journey to start a new life in the UK. Sadly, David died in December 2008 with his book unpublished. It was painful for us, his family, to see such a strong man suffer and weaken, so it took us a long time to revisit his story.

Over the past year and a half, we have worked hard to make David's dream of seeing his book published come true. If it were not for fellow survivor, Jack Kagan's insistence, we may never have got there. But today we are pleased to say that *David's Story* is in print.

The book contains a foreword written by the historian, the late Sir Martin Gilbert. A good friend to David and his fellow survivors, known collectively as "The Boys", Sir Martin encouraged many of them to document their stories. We have included documents from the archives at World Jewish Relief on David's early years in Britain and his records from Buchenwald, which Julia's husband Philip accessed through the International Red Cross. Philip Burton and Maja Herman (wife of Julia's and Ros's brother, Charles) have constructed a family tree to include the names of those who perished in the Holocaust and the new Herman family created by David and his siblings.

We have maps showing David's journey to the UK, photographs depicting pre-war Munkács and David's life after the war, together with more recent images of David in Britain with "The Boys" and the new family he built up with his wife Olive. (They married in 1954.) As appendices, we have reproduced the account of our family's visit with David to Auschwitz in March 1999, written for the '*45 Aid Journal*', and another article based on a trip to Munkács 2008, unfortunately without David as by then he was too unwell to travel.

David always wanted to see his autobiography published but died before that could happen. Now it is complete, we hope it will keep his story alive for us, our children and future generations. Although the Holocaust

cast a shadow over his life, it was not the whole story. In an interview for the Spielberg Foundation, David summed it up perfectly: "I've had happy times and sad times, but I prefer to remember the happy times."

To order a copy of *David's Story* (cost £25 including postage) please email Julia Burton at julia@burton.net or Rosalind Gelbart at rosgelbart@googlemail.com

UPDATE ON MEMORY QUILTS

This is not the first Holocaust project Julia Burton has undertaken. Four years ago she initiated and organised the creation of the Memory Quilts to mark the 70th anniversary of the final liberation of the concentration camps in May 1945. Families were invited to create a 30cm square celebrating the life of a parent or grandparent, who was one of the 732 child camp survivors flown by the RAF to the Lake District, where they were placed in hostels. Known as "The Boys", despite including some 80 girls, they later set up a charity, the '*45 Aid Society*', named after the year of their arrival in Britain.

The quilts – there are four of them – each measure about 2.5 by 2.1 metres and include every name of the survivor group, either in squares or maps or embroidered on the borders. There are 42 squares per quilt, including three dedicated to Belsize Square Synagogue members: Jan Goldberger, the late Kopel Kendall and the late David Herman (Julia and Rosalind's father). Producing each quilt took three or four months and the whole project took a year. The completed handiwork was presented at the '*45 Aid Society*'s annual dinner in May 2015.

As curator of the Memory Quilts, Julia has organised their display in museums and exhibitions around the country. Last January they featured in a special Holocaust-themed programme of BBC's popular television series, *The Antiques Roadshow*.

Children and grandchildren of "The Boys" now take the quilts into schools and community centres to illustrate their talks as part of the '*45 Aid Society*'s country-wide Holocaust educational programme. Their aim is spread the message of tolerance and understanding and to teach the lessons of the past. For more information visit www.45aid.org



Julia Burton (left) and her sister Rosalind Gelbart with their late father's autobiography

TAKING A STAND

Analysis of a campaign – Susan Storrying battles against campus anti-Semitism

Susan Storrying, who joined our synagogue in November 2016, is a quietly spoken and well-mannered person. No one would ever think of her as a trouble-maker. She retired from the NHS as a psycho-analytic child psychotherapist in 2005. But soon after, in her low-key way, she found herself trying to waken university authorities to their responsibility to maintain civil and democratic values on campus.

So how did this demure 68-year-old become the bane of student excess? Not the old-fashioned drunken riotous sort of excess but the new left-wing politically charged and intimidating anti-Israel activism, itching to break out into violence as it seeks to delegitimise and eliminate Israel. To take this on requires doggedness, courage and sheer persistence in the face of countless brush-offs.

It was certainly not something she ever envisaged. After taking a degree in Psychology and Sociology at McGill University in her native Montreal, Susan Silverton (as she was then) went on to take an MA in Social Work at the University of Chicago. There she met Patrick Storrying from Britain, a post-doctoral fellow in Biochemistry. They married in 1972, when she was 22, and came to London, where their son, Adam, was born in 1983.

In 2007, two years after retiring, she took up her interest in Yiddish (her parents' native tongue) and entered University College London's Department of Hebrew and Jewish Studies as a Continuing Education (mature) student.

In 2008 she made her first visit to Lithuania at the Vilnius Yiddish Institute Summer Programme and looked for her mother's shtetl of Gelvan. Her mother, Rokhl Jaffe (nee Rose), had emigrated to Canada in 1929, joining her brother who had gone there the previous year. The rest of the Jaffe family stayed in Lithuania and perished.

Susan found the mass grave of her mother's family and of the Jews of the area, killed in 1941 by local Nazi collaborators. For the next eight years she studied Yiddish and the history of the Jews of Eastern Europe. She also started an informal "friendship project" with school pupils in Gelvan, similar to



German-Jewish initiatives in fostering relations with younger Germans. Last February she spoke about this project to our Sunday Morning Adult Discussion Group.

So far, so conventional. A possible exception is that her husband Patrick is not Jewish but that is a fairly conventional exception nowadays. Patrick is an ardent Zionist, very enthusiastic about Judaism, and fully supports Susan's efforts.

What turned her into the quiet but steely force she has become was her personal experience of the virulent student response to Israel's 8-day attack on Gaza in November 2012. It followed a vast escalation of rocket launches from Gaza, which Gaza claimed was a response to Israel's blockade of Gaza, which itself was a response to Hamas' ever-increasing attacks against Israel after its violent seizure of power from Fatah in 2007.

Feelings naturally ran high but what appalled and angered Susan was that a university campus in Britain was allowed to become the scene of a one-sided condemnation and demonisation of Israel, where the the UCL Friends of Palestine student society whipped up a wave of hate-filled hysteria to pass a Student Union vote to "condemn the inhumane situation in Gaza". What they were really saying was: "We condemn Israel/the Jews" and "Look what the Jews are doing to the Muslims."

The campaign reproduced classic blood libel motifs with such phrases as "murder of civilians", "Gaza massacre", "plight of Palestinians", "inhumane siege" and "military occupation" (Israel unilaterally withdrew from Gaza in 2005). A stereotyped dichotomy of Palestinian victims and Israeli

oppressors was created. Nowhere were Israeli civilians mentioned as targets of Gazan rockets.

In line with the campaign, the motion similarly made not a single reference to the widely proscribed terrorist organisation Hamas governing Gaza and its disregard of its people's welfare (a major factor in the "inhumane situation"), nor to its use of its own citizens as human shields nor to its deliberate targeting of civilian non-combatants in Israel with thousands of rockets. The motion ended in a call to boycott Israel, its "arms manufacturers" and "settlement products".

Susan saw this motion as essentially putting a yellow star on Israel, the Jewish collective, to identify Israelis/Jews as immoral, threatening, categorically different from non-Jews, and requiring the traditional solution to the "Jewish Question", of shunning and excluding this "morally corrupt" people.

In fact, the motion conformed to the EU's working definition of anti-Semitism (now the IHRA definition) in "making mendacious, dehumanizing, demonizing or stereotypical allegations about Jews as such or about the power of Jews as a collective (Israel)" and in applying double standards by requiring of Israel behaviour not demanded of any other democratic nation.

So she wrote to the then Provost of UCL in December 2012, outlining the hatred and division promoted in this campaign and asking him to stop it. She then contacted UK Lawyers for Israel (UKLFI) for advice. She had noted that student unions were charities, and as such, not permitted to use their taxpayer-subsidised funds on international campaigns, since these do not serve their specific charitable purpose of student welfare. Could this campaign therefore be illegal?

Jonathan Turner, chair of UKLFI, thought this line worth pursuing and helped Susan with her formal complaint. Her letter to the college's student union (UCLU) in January 2013, copied to its Board of Trustees, explained that their campaign was illegal, and, if they did not stop it, she would submit a complaint to the Charity Commission (CC).

When she was ignored, she wrote in



March to the UCLU Board of Trustees directly and also made the case in person at its board meeting. When they, too, dismissed her complaint, she submitted a formal complaint to the CC in May about "the subversion of the charitable objects of UCLU".

Finally, in December 2013, after conducting a gruelling six-month re-education of UCLU's trustees, the Charity Commission returned its adjudication: UCLU must not implement its proposals on Gaza and can only spend the funds it holds on campaigns of direct benefit to the students it represents. "It is a valid activity for student unions to discuss political matters" but not to spend money on them. Unions must satisfy the provision that [the debating] "process is balanced by allowing both sides of the argument appropriate opportunity to make their case during a process of open discussion and debate."

This was a landmark ruling which reminded student unions that if charitable status is abused, it will be removed. The ruling has since been used by UKLFI to help other students stop BDS (Boycott, Disinvestment, Sanctions) motions at more than a dozen universities, as well as at the Royal Institute of British Architects. Interestingly, the effectiveness of Susan's campaign was recognised by the appearance of a report on her activities on the pro-Palestine, anti-Zionist blog, Electronic Intifada.

But this was not the end of her battle. At the same time as pursuing her complaint with the CC, on UKLFI advice including the help of Baroness Ruth Deech, Susan also made a formal complaint to the UCL administration, of "harassment as a Jewish student in UCL, by repeated inflammatory and irrational anti-Israel motions, proposed by the UCL Friends of Palestine Society and promoted by UCLU... [whose] mendacious, irrational and inflammatory statements which 'condemn' Jews as a people, amount to hate speech ...[and by campaigns] based on lies and half-truths about Jews, invoking blood libel motifs, stereotypes and defamations which were then broadcast in a high-profile campaign, on campus and online, thus creating a threatening mentality."

Her complaint relied on two pieces of legislation: the Equality Act 2010 under which universities as public bodies have a positive duty to encourage racial harmony

amongst groups, foster good relations and eliminate discrimination. Whether in the union or elsewhere on campus, UCL is responsible for the acts of its students. Secondly, under Section 22 of the Education Act 1994, UCL is accountable as the supervisor for the conduct and financial affairs of its student union.

In July 2013 UCL rejected the complaint on two grounds: first, that they were not responsible for the actions of the student union; and secondly that she had no standing since she was not a student. (To be fair, this was an understandable assumption since the neat, composed and articulate 60-plus woman was hardly your average wild young thing.)

Undeterred, she pressed on. With further advice from UKLFI and Baroness Deech in particular, she submitted a complaint in August to the Office of the Independent Adjudicator for Higher Education (OIA), on the grounds that UCL had failed to investigate her complaint according to its own procedures. UCL repeated its claim that she was not a student.

In October the OIA decided that "Mrs Storr is indeed a student of the College as defined by our Rules" and her complaint could be considered. It took till September 2014 to rule that UCL had not investigated her complaint and must offer to do so. In November UCL did offer. So in December she resubmitted her complaint of "harassment by UCLU in promoting an inflammatory, threatening, anti-Israel campaign."

The response finally came in June 2015. Her complaint was rejected on the basis that UCLU had made an "effort not to inflame, discriminate or threaten." UCL also stated that "the motion did not appear to be

intimidating or hate-promoting" and that the Charity Commission "did not find the UCLU Trustees to be acting unlawfully."

Unimpressed by this turning of a blind eye to the nature of the campaign and deliberate misunderstanding of the CC's ruling, Susan complained again to the OIA in August. She said UCL had completely disregarded her evidence (which she detailed to the OIA); failed to investigate in a timely manner; and "had in the meantime changed their procedures to stop a student such as myself having the right to complain." The 2015-16 manual for student complaints excluded students not studying "for a formal award".

She was deeply disappointed when in May 2016 the OIA rejected her complaint on the basis that UCL had now looked at it. Its conduct and conclusion were immaterial.

But her nearly four-year long campaign was not in vain. The college was awakened to its responsibilities and, four months after her appeal was rejected, experienced the real danger of allowing its campus to be the playground of unrestrained violence and viciousness.

On 27 October 2016, UCL Friends of Israel student society arranged a talk by Hen Mazzig, a young Israeli activist of Oriental background who carried out vital infrastructure projects in the West Bank as part of his army service (and is openly gay). There had been moves by UCLU to cancel the talk as part of the campaign to ban any Israeli speaker at universities. But after Jewish students contacted UKLFI for help, UCL at least stuck to the principle of free speech and allowed it to go ahead.

Israeli speakers have become the proverbial red rag to the bull that is today's student life. UCL's Friends of Palestine, along with activists from other universities, organised a violent riot to prevent the event taking place. The horrific attack, which required 30 police officers to protect both speaker and audience, was widely reported in the press. This time, UCL ordered an immediate investigation. The report, published last January, recommended that six students be disciplined.

The campaign has taken its toll on Susan. But it did not stop her and her husband joining the counter-demonstration at SOAS (School



Susan Storr talks to Prime Minister Theresa May as a guest at the "Jewish New Year Reception" held at Downing Street last September

of Oriental and African Studies) last April, when Israel Ambassador Mark Regev gave a scheduled talk organised by SOAS Jewish Society and Model UN Society. A large pro-Palestinian contingent shouted outside the venue, having failed to get the talk cancelled, but Israeli flag-wavers were equally prominent.

Susan, who was looking for some relief from the sheer grind of the campaign she was determined to see through, was recommended our synagogue by a friend and fellow-Canadian, Arlene Polonsky. She says being a member here has given her "a relationship with Judaism that is life-affirming, as well as peace and healing, as an antidote to this disturbing activism."

She is still reading Yiddish in a Yiddish reading group. She is on the Advisory Board of the Institute for Polish-Jewish Studies; still visits the school in Gelvan; and continues to work in association with UKLFI – she recently helped prepare its complaint to the Charity Commission about Amnesty International's dishonest and fraudulent reporting of the Israel-Palestine conflict – and with other organisations as an

activist for peace and truth between Israel and the Palestinians.

The rising tide of student anti-Zionism peaked in 2016 with a riot at King's College London in January, the election of Malia Bouattia ("Birmingham University is a Zionist outpost") as president of the National Union of Students in April, abuse against a Jewish student at York University which resulted in a compensation payment to him in June, an enquiry into anti-Semitism at Oxford University Labour Club in August, and the University College London riot in October.

The Government decided enough was enough. December 2016 marked the official adoption of IHRA, the International Holocaust Remembrance Alliance definition of anti-Semitism.

In February 2017, Universities Minister Jo Johnson wrote to university heads telling them they now have a benchmark for deciding whether anti-Israel activities cross the line into anti-Semitism. Balance must be maintained at student events and debates. The authorities cannot wash their hands of their responsibilities.

As a result, several universities withdrew planned events last year, particularly during "Apartheid Week", such as the street performance of a mock Israeli checkpoint (a popular motif, which at Birmingham drew a sarcastic response from one unconvinced onlooker who asked if a suicide bomber was included as the reason for checkpoints. "Nah," he concluded. "Thought not.")

Malia Bouattia lost the NUS election – one of her first actions had been to remove a committee post traditionally reserved for a Jewish candidate. The first Jewish vice-president was elected (for welfare) and Jewish students took the initiative in running training sessions to explain anti-Semitism and its effect on Jewish students.

The current student struggle is between the call for "safe space" and "no platform", meaning censorship on one hand, and free speech and robust debate on the other. The latter is intrinsically preferable until it becomes intimidating bullying. Finding the balance is a never-ending tug of war. And Susan Storing has played her part in seeking to restore that balance.

LAUNCH OF OUR VIDEO CALL SERVICE

Our first Livestream video call between members of our congregation took place on 25 October between old-timers Martha Tausz, whose late husband Gellert served as Hon Secretary from 1963-80 and son Thomas was chairman from 2004 until his untimely death in 2007, and Ben Lachmann, Israel Committee chairman from 1992-2008. Community Care Co-ordinator Eve Hersov said the atmosphere was "magical and moving".

The specialist computer installation and tuition was funded for our older refugee members by the Six Point Foundation (SPF), whose own funds resulted from the closure and sale of the old "Bishop's Avenue homes".

Although the SPF itself has now closed, as planned, the Connect Programme run by Natpoint, which carries out the practical work,

continues to give free equipment and service to our first generation refugee members for a limited period. The computers are adapted to deal with people's physical and memory problems, whether they are starting from scratch or now need modifications. The rare computer problems are dealt with by a specialist team, usually remotely.

For Ben Lachmann, the software presented no problem. He took to it like a duck to water. As he said: "It is marvellous. Fantastic. I have no problem. I have internet as well. I like the Livestreaming. It's a wonderful thing. We need things to look forward to, to keep us going."

Martha Tausz needed more help and she got it from Michelle Mendall, who works for the Connect Programme. Michelle was the installer and tutor for

both recipients. Martha was also encouraged by her daughter, Patricia Hinson, and daughter-in-law, Dilys Tausz, who both stood by to give her confidence. Martha's enthusiastic verdict: "I am enjoying it, too."

Eve Hersov praised the individual tuition from highly skilled and patient people. "They have helped many of our older members to use email, make video calls to their family and friends near and abroad, store photographs, and Livestream our religious services. Some members have learned to use BBC iPlayer to listen to concerts and can now surf the internet."

This remarkable free service is only on offer for a limited time so Eve urges all of our congregants: "If you know any refugees needing computer assistance, please phone me on 020 7435 7129 or email me: eve@synagogue.org.uk".



Left Photo:

Martha Tausz at the screen with daughter Patricia (right) and daughter-in-law Dilys (behind) talking to Ben Lachmann (on screen), who is aided by Eve Hersov

Right Photo:

Ben Lachmann talks to Martha Tausz, with her daughter and daughter-in-law in the background





Dear Fellow Members

I regret to report that Mrs Klopstick has been very much down in the dumps recently. It is all this revelations going on in Hollywood and even here in the Houses of Parliament. She is feeling very left out of it having never been improperly harassed in any way and quietly feeling very personally insulted. I too am upset on her behalf. The only way I can think to put her sparks back is to go on a short holiday. She doesn't care much for tropical resorts and lying in the sun under a palm tree, but she does very much enjoy a sorrow frisking by customs and exercise officers at both ends. Hopefully this will in parts make up for her disappointment.

When I visited the synagogue on the Krystalnacht service, I was pleasantly accosted by our immaculate Chasan, Powell Heller. In our brief conversation he did remark that my column of last time had no inches with him on it. Of course this was an oversight to which I immediately gave my word that I would make reparations on the next opportunity. And so hear goes. As many of you know my herring is not as twenty-twenty as it used to be, but I have to say that on this Friday night the dizzy bells emanating from the Cantor's lungs were extraordinary. The music and his singing was as upstanding as always, but it seemed to me that he was also trying to reach the congregations of South Hampstead and Highgate synagogues. In complete contradiction the German Ambassador, Dr Peter Mamon spoke quite quietly, but what he had to say was very well constricted and I think he found exactly the right sediment for the occasion. Beforehand Rabbi Altschuler first introduced us to his friend and also to all the other dignitaries including a lady from the Austria Embassy called Ivor Gottenurname, or similar.

Here in Abernethy Mansions some of the inmates who are still



ambulatory want to organise a matzo ramble. This is something we youth to do in our use when we were first in the Wickerage. Always round the time of Hannukkah we would take the train to Amersham and from there ramble. But instead of sandwiches, we would have our pecked lunge of matzo and so forth. They were very happy times walking through the mud and climbing over barbed wire fences where we often got in-paled in awkward places. Of course Mrs K is very keen to relieve these experiences of the past, but I think this wood proof a style too far for most of our people.

Although it will all be over by the time you receive this issue, we will of course be coming in forth to support the Belsize Hannukmarkt. We have ordered a mini bust to fit all those who want to go. My one regret is that my wife Mrs Klopstick will not be there. On this date she will be on her schnee board entering the over nineties ladies halve-pipe competition in Kitzbühl. Never the loss she has asked me to pass out to all and sultry the very best for 2018.

I have to confess that I am facing the New Year full of apprehension and below confidence. As you all must no longer now I am a starch Bremaier and nothing I have seen from this government has made me change my mind. In the country, it looks even worse than I sort. I am convinced that here in Abernethy Mansions we could put together a better bunch of negotiators than Davis, Grove, Fuchs and Mai. In the afternoon I think we would have the hole thing dusted. Better still we would stay in the singles market and the customers union. And believe this odd knot, but Mrs K agrees with me and this is a first.

With the best of intentions

Fritz Klopstick

KITCHENER CAMP INFORMATION APPEAL

Do our members include anyone whose father (or uncle or any older male relative) went through the Kitchener Camp in Richborough near Sandwich in Kent in the lead-up to the Second World War in 1939?

The camp, a derelict First World War army camp, was authorised by the British Government to house German-Jewish refugees released from concentration camps after Kristallnacht, provided they were in transit, mostly to Palestine or the USA. It was funded by the Central British Fund for German Jewry (today World Jewish Relief), the American Joint Distribution Committee and the Quakers.

Dr Clare Weissenberg, an academic copy-editor and daughter of one of these "transit" refugees, created a Kitchener website in mid-October to collect information about this little known initiative which saved nearly 4,000 Jews. She aims to celebrate the camp's 80th anniversary next January with an exhibition and to hand the research work over to a

chosen Holocaust education institute.

She was inspired by finding a case full of her father's papers after her mother's death in 2014. She already knew from a document found after her father's death in 1990, aged 79, that he had been in Dachau – a revelation that shocked her. As so often, her father, the sole survivor of his immediate family, never spoke about his experiences. He became head of maths in a grammar school and avoided contact with anyone who brought back the past. His only memento was a photograph of his mother on the mantelpiece.

Tracing her family history led to a vast network of people of similar background, including Stephen Nelken, son of a Kitchener inmate from the same Polish border area of Germany as her father. Encouraged also by Professor Clare Ungerson

Shabbat Candle Lighting



Friday 5 January	Clarice Been
Friday 12 January	Sophie Becker
Friday 19 January	Isabel Godfrey
Friday 26 January	Julie Rosenberg

Friday 2 February	Emma Brookes
Friday 9 February	Marion Summerfield
Friday 16 February	Victoria Woolfson
Friday 23 February	Rebekka Friedmann

whose key work on Kitchener Camp was published in 2014, she placed a letter in the *AJR Journal* inviting Kitchener Descendants to a meeting in Sandwich in July. It drew 40 people, enabling Dr Weissenberg to start building up a website giving the full history of this largely forgotten episode.

Several members of our founder generation found refuge in the Kitchener Camp. Their onward journeys came to a halt in September 1939 with the outbreak of war. Their children and, indeed, grandchildren are invited to visit www.kitchenercamp.co.uk in order to find out more and contact the group.

Community News

The copy deadline for the next issue of
Our Congregation is Friday 9 February 2018

NEW MEMBERS

We extend a cordial welcome to:

Charles Goldblatt
Alan & Jeannie Cohen
Jonathan & Rivka Hauptman
Eytan & Danna Heller with children Segev & Mona
Peter Spiegel & Laura Cohn with children Mason & Holly
Miles Seaton & Suzanne O'Connor

BIRTH

Congratulations and best wishes to:

Cantor Norman & Florencia Falah Cohen on the birth of their daughter, Talia

BAR/BAT MITZVAH

Congratulations and best wishes to:

Isabel, daughter of Laura & Philip Godfrey, who celebrates her Bat Mitzvah on 20 January

WEDDINGS

Mazel Tov to:

Jacqueline Karmel & Aaron Collins whose wedding took place on 19 November
Paul Joseph & Hannah Sanders whose wedding took place on 3 December

BIRTHDAYS

Congratulations and best wishes to:

Mrs A Goodwin (94) on 2 December
Mr G Goodwin (94) on 6 December
Mrs A Balint (94) on 28 December
Mrs C Haar (96) on 29 December
Miss M Kinstead (91) 3 January
Mrs R Brent (97) 5 January
Mrs R Eisenfeld (86) 8 January
Mrs L Simmonds (94) 18 January
Mrs A Carson (97) 6 January
Mrs I Wolffberg (98) 20 January
Mrs G Oblath (93) 27 January

DEATH

We regret to announce the passing of:

Bernard Kissen on 14 November

LOCAL LUNCHEON GROUP

The NW3 Group

Giacomo, 428 Finchley Road, London, NW2 2HY
1.00pm on Wednesday 17 January & 14 February
Please phone Judy Field on 020 8455 0614

CHANUKAH MARKET RAFFLE WINNERS

1st Tiny Daly (£100)	2nd Cyril Levan (£50)
3rd Estelle Maier (£25)	4th Ruth Berman-Wald (£25)
5th Joseph Sanders (£10)	6th Kim Milton (£10)

CANTOR'S LEYNING COURSE

Sunday 21 January 10.30-11.30am till mid-March (date TBC)

Learn to leyn (chant the Torah and Haftarah portions). Learn the trope – the musical phrases and notation. If you can read Hebrew with confidence, email: cantor@synagogue.org.uk

SECOND SEDER: SATURDAY 31 MARCH

After the Service, which starts at 6:45pm

Members: £30 Non-Members: £35 Under-13: £15

Please phone the Synagogue Office on 020 7794 3949
or email: office@synagogue.org.uk if you wish to attend.

REGULAR SERVICES

Friday evenings at 6.45pm
Saturday mornings at 10.00am

Kikar Kids

Saturdays 6 January, 3 February, 3 March - 11.00am

Under-5s Service in the Crèche (Crèche opens 10am)
Junior Service for 5-9 year-olds 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

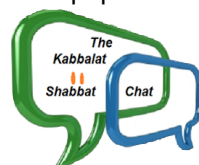
Sunday mornings: 9.30am-12.30pm
Half Term: 11 February

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 sessions: 12 January & 9 February



SUNDAY MORNING ADULT DISCUSSION

7 January

10.00-11.15: Rabbi Altshuler on Max Nordau: The Jews and the Crisis of Western Civilisation
11.15-12.30: Imam Mehmed Stublla: Relations between Muslims and Non-Muslims in Islam

14 January

10.00-11.15: Rabbi Altshuler on Ahad Ha'am: The Spiritual Dimensions of the Jewish State - Cultural Zionism part 1
11.15-12.30: Jonathan Paris, political analyst: A Trump doctrine for the Middle East - update

21 January

10.00-11.15: Rabbi Altshuler on Ahad Ha'am: The Spiritual Dimensions of the Jewish State - Cultural Zionism part 2
11.15-12.30: Lyn Julius, co-founder of Harif, talks about her new book, Uprooted. How 3,000 years of Jewish civilisation in the Arab world vanished overnight

28 January

10.00-11.15: Rabbi Altshuler on Nahum Syrkin: Nationalism and Class Conflict
11.15-12.30: Naomi Layish, author and journalist: Ploughing Sand, British Rule in Palestine 1917-1948

4 February

10.00-11.15: Rabbi Altshuler on Ber Borochov: Zionist Marxism
11.15-12.30: Dr Anne Summers, Birkbeck Univ Dept of History, Classics & Archaeology: Living with Difference - Christian and Jewish Women in Britain 1880-1940

11 February

HALF TERM: No Adult Discussion

18 February

10.00-12.30: Film (Title TBC)

25 February

10.00-11.15: Rabbi Altshuler on A.D. Gordon: Labour and the Redemption of the Land of Israel
11.15-12.30: (Speaker TBC)





BSS MEMBERS' ACHIEVEMENTS 2017

Congratulations to members, young and old, for outstanding and unusual achievements (and apologies to those we missed out):

Daniel Winston (15) made his debut for Cockfosters Football Club Under-18 side against Hillingdon Borough on 2 November. Daniel is a regular in the Cockfosters FC Under-16 side.

Isaac Adni (16) helped Camden win the Inter-Borough Challenge on 1 March, qualifying him for a place in the London Mini Marathon, which he ran on 22 April. Isaac has also just taken his Grade 8 piano exam but actually prefers the organ and accompanies the youth choir on it.

Ollie Abrahams (14) marched in the Ajax annual parade and remembrance ceremony in Whitehall on 19 November. No, Ollie did not fight in the Second World War or carry out National Service afterwards. He was a lead drummer in the accompanying contingent of the Jewish Lads and Girls Brigade.

Mike Solomon swam a mile lap round the Serpentine on 16 September to raise money for the Royal Marsden Cancer Charity. Despite his wetsuit, he said the water was freezing cold but he was glad to do it for a worthwhile cause.

Carol Laser-Cohen trekked the Pyrenees in July in aid of Camp Simcha, supporting families with seriously ill children. The 17-strong group spent four days following the 72 km Freedom Trail to Spain taken by Jews fleeing Nazi-occupied France.

Lilian Levy received a lifetime achievement award on 27 September from the 10-year-old Jewish Volunteering Network. Lilian (Mike Solomon's mother-in-law) spent 30 years in charge of the refugee archives generated by the Central British Fund for German Jews (today World Jewish Relief), including 10 years under the roof of the AJR whom she additionally helped with publications. She also assisted her late husband, Herbert, in his role as a volunteer guide at the travelling Anne Frank exhibition.



From helping them express their inner Chagall to making sure they see a friendly face and enjoy a hot Kosher meal every day, our work depends on donations. £1 in every £4 that we raise comes from gifts in people's Wills.

To find out more please call Alison Rubenstein on 020 8922 2833 or email legacyteam@jcare.org

#PeopleOfJewishCare

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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: Frank Joseph - 020 7482 2555

YOUTH ACTIVITIES

Email the Youth Workers, Melanie Nathan & Zoe Cowan youth@synagogue.org.uk

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Emails to: office@synagogue.org.uk

or to the Editor: ruth@famrothenberg.com

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