

Our Congregation



News and views from Belsize Square Synagogue



Chanukah Market 2018

Belsize Square Synagogue

51 Belsize Square, London, NW3 4HX | 020 7794 3949

Saturday 1st December - 5pm to 8pm

Sunday 2nd December - 9:30am to 4:00pm

Introducing...

- | | |
|---------------------|---------------------|
| + Clothes Boutique | + Belsize Book Club |
| + Cafe Belsize | + Childrens Market |
| + Beauty Stall | + Belsize Brasserie |
| + Spa Treatments | + Household Goods |
| + Gourmet Groceries | + Glorious Gifts |

Join us at 4.00pm for the Chanukah candle lighting celebrations with the Rabbi & Cantor along with songs & doughnuts!

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FACES AND PLACES



LUCY BERGMAN

Our new full-time Youth Leader, Lucy Bergman is 22 and graduated in Psychology last year from Reading University. She saw and applied for the role whilst on her post-graduate travels and working at a Jewish children's summer camp in Quebec. She is a child of the congregation, having celebrated her Bat Mitzvah here and worked as a teaching assistant in Cheder. Her first step, she says, is a survey to discover what people want and when they are free. She also looks forward to repeating the successful youth choir visit to Berlin and their reciprocal visit to our synagogue, as well as another Skeet House weekend. She is currently working with the Cantor on organising a B'nei Mitzvah Weekend away for 12 and 13 year-olds and planning monthly activities for all young age groups.



MILES D'CRUZ

Our new Youth Choir Director, Miles D'Cruz, has now been in post for a year, following Alyson Denza's departure, and it has been a busy time for him – leading the Youth Choir in Berlin in March 2017 and singing in the Hyde Park Memorial Service in April this year before taking on his first High Holydays Youth Services in September. Now 23, he joined our professional choir three years ago as a deputy and was its youngest singer on its trip to Berlin in September 2016. At the time he was a music student at King's College, London, where he was also a member of the JSoc (Jewish Society). He comes from a musical family and his parents are both musicians but his father, born to South African parents (the

name D'Cruz, however, comes from a town in Portugal) also worked on the maintenance of the Imperial War Museum's Holocaust Exhibition which opened in 2000. Miles works mostly in youth music. He finds the High Holydays Youth Services particularly inspiring and feels they make Judaism accessible to everyone involved.

BERLIN EXHIBITION RELAUNCH

Last summer our member, Alisa Jaffa, was invited to the relaunch of Berlin's Oranienburgerstrasse Synagogue's permanent exhibition of the history of the Jewish community in Berlin up to its tragic destruction.

The exhibition, which reopened on 4 July after extensive renovations, includes a video of Alisa being interviewed at the synagogue two years earlier on her experiences as a "child refugee", although in fact she enjoyed a stable and happy family life in England from the age of three. Her father, Rabbi Dr Ignaz Maybaum, was senior minister of the Neue Synagoge (its official title) for the last three years of its busy pre-war existence. The imposing synagogue was spared on Kristallnacht in 1938 but succumbed to Allied bombing in 1943. Escaping to England with his family, thanks to the Chief Rabbi's Emergency Fund and the British policy of admitting ministers of religion, Dr Maybaum became the first minister of Edgware and District Reform Synagogue from 1947-63 and retired as Rabbi Emeritus until his death in 1976.

Alisa Jaffa was accompanied by her daughter, Gabrielle Nohr, to the relaunch where she gave the following address:

My presence here is thanks to Chana Schütz, the curator of this newly refurbished permanent exhibition. We met in London 25 years ago when she was seeking loans for the *Jüdische Lebenswelten* (Jewish Universe) exhibition in the Walter Gropius Bau in Berlin from the Jewish Museum, London, where I was working. This led not only to a lasting friendship but also an interest in the city, history and culture of Berlin.

My relationship to Berlin is somewhat schizophrenic. After all, I was only three when we left, and I have no memories of Berlin. Although I have been to Berlin a number of times, I don't actually know it. And yet somehow the street names are familiar from hearing my parents mention them in conversation and also from *Emil and the Detectives*, the first book I ever read in German. But I can't find my way around the place.

The first time I visited Berlin with my mother – she was invited as a "former citizen" (an initiative of Klaus Schütz, Chana's father) – I was astonished to hear my mother talking to waiters and taxi drivers in real Berlin slang. I'd never heard her speak that way before.

As a child of emigrant parents, I inherited a double culture. I grew up with

two languages, German and English. People visiting my parents were mostly also refugees, and their conversations had a lot to do with German art and culture. On arrival in England my father didn't speak a word of English, but my mother had a gift for languages and knew quite a bit. The day before I started school she advised me that if I was asked who I was, I should say: "I'm a German Jewish refugee."

I can still see myself as a five year-old sitting on my own on a bench in the playground during the break as a child came up to me and did ask me this, and I said what my mother had told me to say. This must have sounded very odd and funny, because in no time there was a long line of children queuing up to ask me the same question, one by one, in order to hear my answer.

A lady used to come to us at home to give my father English lessons. Although they both learned English within a few years, my parents never lost their German accents as long

as they lived. As a rabbinical theologian, my father wrote a number of books and it used to be my task to correct the English in his manuscripts before publication.

I gained so much from my background. Growing up bilingual led to my profession as a translator and I also taught languages in adult evening classes. But there is a great deal that I don't know. I regret that I didn't ask my parents more questions. At the time I was busy with my profession and bringing up my children and keeping house and now, of course, it's too late.

That is why this exhibition is so important, since it helps provide me and following generations with a better understanding of the past.

I have to end on a sober note. After accompanying my daughter this afternoon to the Memorial for the Murdered Jews of Europe [a field of large coffin-shaped stones], I feel profoundly grateful I was spared their grim fate through the generous welcome England granted my family and me.



Alisa Jaffa (right) with curator, Chana Schütz

HIGH HOLYDAY REVIEW 2018

It would be normal to review the High Holyday Services in chronological order, from Selichot to Simchat Torah. However, this year I am going to follow the *Kaddish Titkabal minhag*, or tradition, and go in a slightly different order.

I would venture to suggest that the highlight this year was our Minchah Service led by our younger members; and didn't they shine? Whether it was the readers of Torah or the haftarah (Yonah) or those called for aliyot and petichah (Ark opening), they glowed. As for the daveners, those taking the service, they were inspirational. Not a note out of place, not a vowel wrong – boys and girls leading us in prayer.

Our annual Choral Selichot Service was preceded by Rabbi Altshuler's well-attended Shiur on heroes and heroines. Plenty of discussion took place over a cup of tea or coffee and a slice or three of cake. The Selichot Service itself was a marvellous musical overture to Rosh Hashanah and Yom Kippur. The choir was excellent and Cantor Heller in fine voice.

Our Rosh Hashanah Services were led by younger members of the community, showing continuity of our minhag and kavanah (devotion) to the Hebrew they were leading us in. Our leyners (chanters) for maftir and haftarah were splendid and again showed the remarkable talent in our community. Yom Kippur flowed like a stream. Timings were perfect to the extent that the last shofar call was at

7.56pm – right on the button.

Succot saw another set of excellent services augmented by the members who purchased the Arba Minim (Four Species) comprising the Lulav (palm willow and myrtle) and Etrog through the Synagogue. Families took them home and fulfilled the double mitzvah of sitting in their own Succah and benschng Lulav. We will encourage members to buy a set of Arba Minim again next year. Watch out for the advert and get in early with your order!

As always, the "autumn manoeuvres" concluded with Simchat Torah where we honoured our Chatan Torah, Nick Viner, and Chatan Bereshit, Joe Hacker. The Synagogue was packed for the Evening Service with congregants getting a chance to process with a Sefer Torah and then take part in the ritual of unwinding and rewinding the scroll to be used for Simchat Torah the following morning.

The morning Service saw more revelry, though on a quieter note than the previous evening, and the curtain was drawn on the total of 23 services with the unique *Yahres Kaddish* leading us from Rosh Hashanah to the next festival – which is Chanukah.

From Rabbi Altshuler

I want to thank those responsible for making our services so special: Cantor Heller, Ben Wolf, our choir, the wardens, our *chatanim*, daveners, Torah and haftarah chanters, shofar blowers and our children who so ably led our Minchah Yom Kippur service. Their brilliance makes us all aware that our congregation's future is bright with enthusiasm and idealism.

But, most of all, I want to thank our entire congregation for your support, enthusiasm, devotion, attentiveness and prayers. Without you, there would be no services. Without your commitment, our services would lack their magic. I wish you all a year of blessing, peace and greater Jewish life.

This gives me a chance to plug the Chanukah Market which will conclude on Sunday night, 2 December, with the lighting of the First Chanukah Candle. Do come for songs led by the Rabbi and Cantor, not to mention doughnuts and latkes.

Adam Rynhold



Maya Brookes at home with a Lulav (actually, in the kitchen)

OUR YOUTH SERVICES Leah Hurst on "A Labour of Love"

The always popular Youth – or Children's – Services once again were a labour of love for all involved. This year's letter inviting children to participate stressed the history of these services, which date back more than 50 years. [*In fact, 65 years ago. See page 8.*] Those early services involved many of today's organisers when they were children.

As ever, the services were managed by Dilys Tausz, who works tirelessly as soon as Pesach comes to an end to ensure the real essentials: having all the participants we need and seeing that every one of them is sufficiently rehearsed. Our wardens this year were Joe Hacker (who is responsible for teaching all the Torah leyners and haftarah readers), Joe Brookes and Adam Hirschovits.

Alasdair Nisbet coached the shofar blowers and Miles D'Cruz led the choir brilliantly in his first year in charge. Karen Sanders again assisted with the preparation as well as in the services themselves, while Stephen Weiner helped with the requisite audio technology. As happens every year, I feel it's a total honour and privilege to be able to help with these services, which I remember participating in myself. They are part of what makes our community so incredibly special – and the youngsters who sing a verse or recite a prayer bring such pride and joy to parents and grandparents.

UNDER-5s ENJOY THEIR OWN SIMCHAT TORAH

The under-5s had a treat at their own special Simchat Torah service. They ate cakes with blue icing for tea before trotting round the synagogue with their flags behind Cantor Heller. They then sat along the front of the bimah (*with Cantor Heller seated left*) to listen to Caroline Loison (*back to camera*) read them a story by Victoria Slotover, featuring her "Little Mouse" character. Then it was time to go home – with goody bags, of course.





This year's Pulpit Swap was spread unusually far apart. Rabbi Stuart Altshuler kicked off with his take on Righteous Anger when he spoke at St Peter's Church on Sunday 24 June. Two and a half months later, Rev Paul Nicholson presented his views and sources to the Belsize Square Synagogue congregation on Friday 7 September.

RIGHTEOUS ANGER

Rabbi Altshuler on Moses, Maimonides and Freud

Anger has a rich religious history. But when is it appropriate to be angry and when isn't it? Almost all of our major characters expressed anger: Abraham at Sodom and Gemorrah, Jacob at his sons, Joseph at his brothers, Moses at the golden calf, God at mankind, so bringing the flood, not to mention all our prophets.

In that week's Torah portion (Chukkat, Numbers 20:11), Moses lifted up his hand and struck the rock twice with his rod. Water came out abundantly and "the congregation drank, and their beasts also". But that was not the plan. He was supposed to speak to the rock. Instead he ranted about "you rebels" and was punished for his anger by not making it to Eretz Yisrael.

Coming to modern times and Sigmund Freud, so much of his theory of the human psyche stems from his studies of rabbinic midrash, of Talmud. Ultimately he had little use for religion, considering it a form of mass neurosis, with God as infantile wish fulfilment and ritual as obsessive-compulsive behaviour. In this he broke with Karl Jung, who felt religion was essential to our psyche.

Still, the basis of Freud comes from rabbinic tradition, the tripartite structure of the human psyche. Each of us is made of an id, deep inner drives, like a death wish or sexual drive, all part of our unconscious and of our human personality.

Then there's superego, the voice of our parents and community, of civilisation, attempting to tell us how to behave. The clash between the two is the source of human unhappiness. The ego tries to mediate between the id and superego.

What does this have to do with Jewish tradition? Our tradition states that human beings are born with powerful drives and appetites which, when uncontrolled, can lead to great harm. That is *yetzer hara*, the evil inclination, and Freud's id. But human beings are also born with the drive towards the right thing, *yetzer hatov*, the good inclination, controlling our appetites and doing good – the superego. Life is an ongoing struggle between the two drives.

But here is where Judaism differs from Freud. Ego, free will, is the strongest of all and can control our evil inclination. Ben Zoma said: "Who is strong? He who controls his inclination". We need the evil inclination to accomplish anything worthwhile in life. Rabbi Nachman said: "Without the evil inclination, nobody would build a house, take a wife or beget children." (Bereishit Rabbah 9:7)

Moses was unable to control his anger. The people were thirsty and cried out for water. Miriam had just died and he was grieving for her. God tells Moses to speak to the rock. Instead Moses chastises them with harsh words: "Listen you rebels, shall we get water for you out of this rock?" Moses then hit the rock twice with his staff and water came forth. As a result of this angry confrontation with the people, God forbade not just Moses but also Aaron from entering Eretz Yisrael.

Is that anger bad? Not necessarily. Injustice, cruelty or violence justify it and it drives the urge to change society, as the prophets of Israel experienced. But anger, like any other inner drive, must be controlled. It can destroy relationships and ourselves when used unwisely. It is the difference between the Warsaw Ghetto Uprising and random acts of terror.

Rambam (Maimonides) said: "Those who never get angry are 'corpse-like'. It is unnatural never to lose one's temper. But be angry for a serious cause that rightly calls for indignation, so that the like shall not be done again."

Aristotle argued to the same effect: "A person is praised who is angry for the right reasons, with the right people, in the right way, at the right time and for the right length of time."

He was echoed by the Rabbis. You should be angry not for petty reasons, only with the appropriate people (never with our children!), in the right and just manner, at the right time and for the right length of time and, most important, let go of your anger, once expressed. See Leviticus 19: 17-18: "Do not hate your brother in your heart and never bear a grudge." There are limits to anger. It must never be irrational, exaggerated or unpredictable. And



remember the three antidotes to anger: humility, compassion and charity.

The Talmud says: "When a person becomes enraged, even if he is wise, his wisdom deserts him." The Rabbis castigated both the behaviour of Joseph's brothers and Jacob's cursing of his children. Anger leads to ungodliness, especially when we feel we are acting in God's name.

Anger expressed in words, especially cruel words, destroys friendships and marriages, as in Michal's anger and David's rebuke of her. Jeremiah is castigated for losing his temper. *Pirkei Avot* says: "A hot-tempered person cannot teach." There is nothing worse than humiliating your students.

But at the same time there is justifiable anger: Churchill's anger; the Warsaw Ghetto fighters' anger. Bonhoeffer said: "Not speaking out and not acting is to act and to speak." Abraham Joshua Heschel (the eminent 20th-century Polish-born American rabbi) said: "Complete suppression of anger in the face of evil may amount to surrender and capitulation." A complete absence of anger stultifies moral sensibility.

Our heroes all were angry – at the right and time and for the right cause. May we have the wisdom to distinguish between righteous and unrighteous anger, against those who do cruel things in God's name (see Amos) and against Korach and his slanderous attack on Moses and Aaron.

JOHN, JESUS AND PAUL

Rev Paul Nicholson on how they coped with anger

Rabbi Altshuler's visit to St Peter's for the first part of this year's "pulpit swap" coincided with the Christian Feast Day of the Birth of John the Baptist. As I consider with you today instances of anger and teaching about anger in the Christian Church, John the Baptist might be a good place to start.

As you probably know, John is traditionally regarded in the Church as the forerunner of Jesus, calling people to an initial baptism of repentance and acting out the prophecies of Isaiah and Malachi: "Prepare the way of the Lord; make his paths straight."

In the tradition of many biblical prophets, smoothness of manner and speech doesn't exactly seem to have been his hallmark. In the Gospels of Matthew and Luke, when approached by "many of the Pharisees and Sadducees coming for baptism", John expresses himself without restraint: "You brood of vipers! Who warned you to flee from the wrath to come?" Not exactly the welcome I would hope to give to anyone who approached me about the possibility of baptism in church, either for themselves or their children!

But that illustrates the problem. Was John actually feeling anger and what in fact was motivating him? When we go further into the Gospels and look at the behaviour of Jesus, there are several examples of apparent anger. The most popular is of course the famous incident, recorded in all four Gospels, where he enters the precincts of the Temple and knocks over the tables of the money-changers and the seats of those selling animals for ritual sacrifices.

This is often spoken of as "the righteous anger" of Jesus – outrage at the exploitation of Jews visiting Jerusalem from outside for Passover – because he justifies his action with a conflation of texts from Isaiah and Jeremiah: "My house shall be called a house of prayer" ... "But you are making it a den of robbers."

None of these cases describe the protagonists as actually "angry", despite the violence of Jesus' actions. But I have one more Gospel example which does and, to me, it says more about "righteous anger" than any other passage. The story appears in the Gospels of Matthew, Mark and Luke, but only Mark – generally accepted to be the first Gospel written (possibly

before editing crept in?) – has the reference to Jesus' anger. He goes to synagogue on Shabbat and there is a man "with a withered hand".

Common to all three Gospels is fascination as to whether he will heal on the Sabbath (officially against the literal interpretation of the Torah). But straightaway in Mark's and Luke's account Jesus says to this man: "Come forward." Then in Mark, knowing what anticipation there is amongst the onlookers, he says to them: "Is it lawful to do good or to do harm on the Sabbath, to save life or to kill?" They are silent. The text continues: "He looked around at them with anger; he was grieved at their hardness of heart" and he goes on to heal this man's hand.

"Hardness of heart" is a well-established Hebrew biblical phenomenon, in which people are closed to the will and the purposes of God, and this is given as the cause of Jesus' anger here. It's a chilling moment. This visceral anger against authority when it stifles life and human flourishing one can surely identify as "righteous anger", and we've seen it repeated through the generations to the present, in people like Martin Luther – campaigning for lay ownership of Christian life against the repressive authority of the Church at the Reformation, and Martin Luther King – fighting for equal rights for African Americans with whites in the 20th century. As with Jesus, these people were seen as crackpots and irritants by the majority in their day and only later became appreciated.

What do we get in the Gospels on teaching about anger? Luke's Gospel recounts Jesus' famous parable of the Prodigal Son, in which the father of two sons welcomes back the one who squandered his inheritance abroad, hosting a big celebration on his return. But the son who stayed behind becomes outraged and jealous. "Then he became angry and refused to go in."

Generally, people relate to that brother's crippling sense of injustice. However in the parable, the father explains to this proud, yet conflicted boy: "Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found."

Turning to the letters of the New Testament, particularly those of Paul



and his followers, we find these take a pragmatic approach to human weakness. For instance, the letter to the Ephesians clearly accepts that anger will flare up in the community from time to time: "Be angry but do not sin," it says. "Do not let the sun go down on your anger and do not make room for the devil." Ephesians also offers a refinement of the commandment for children to honour their parents: "And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."

Paul's letter to the Colossians, stressing the "new life" that it says comes from Christ, tells them that they must get rid of things like "anger, wrath, malice, slander, and abusive language from your mouth."

All of this stems from Paul's insistence that in this "new life", members of the church community are "in Christ" – they are new people. To be honest, I've sometimes been turned off by some of the elevated language used in the letter to the Ephesians. But maybe, as argued convincingly by the Cambridge New Testament Theologian, David T. Ford, it was written to meet the needs of a Christian community now composed of Jews and Gentiles and in need of a unified identity.

Such as it is, Christian teaching on anger and the proper general bearing we should have towards one another evolved, it seems, to meet problems and changing circumstances in the early centuries of the faith. There are New Testament theologians today who give encouragement to the church to continue the process of creative improvisation and to indwell its Christian identity more radically. For inspiration in this, I know we need to look no further than your own rabbinic writing over the last two millennia. Neither faith has a monopoly of the Holy Spirit; may that same Spirit continue to guide us all!





PUTTING YOUNG AND OLD TOGETHER: The Answer To A Social Problem?

Every period has its social problems and two particular ones today affect contrasting ends of the age scale, the young and the old. The elderly, who are growing in age and numbers, have space in their own homes but are often frail, lonely and nervous of being on their own. The young, who want to step out into the world and become independent, find house prices and even rent way out of their reach.

The answer: pair them up, young and old, but with great care. Our synagogue has dipped its toe into this sensitive but extraordinarily beneficial and enriching experience, with members providing and benefiting from this "matchmaker home share" service.

Our member Carol Cohen got into this a year ago when looking for someone to be with her widowed mother, Margit Laser, in her Finchley flat. She discovered Homeshare UK, a national organisation set up in 1972 to pair up an older homeowner with low care needs with a carefully vetted young adult who provides companionship, low cost practical help and, above all, reassurance that someone is there at night.

As she says: "My Mum was up for it, so we started the process and quite quickly we found lovely Laura. Laura is a student studying at the Central School of Speech and Drama in Swiss Cottage and has been living with my Mum for a year now. They have meals together, play games, are avid *Strictly* fans, go to the shops together etc but, most importantly, I feel much better because I know there is someone there at night, just in case."

Carol, who retired three and a half years ago as Director of Security for the Community Security Trust, where she worked for 27 years, was so taken with the concept and its success that she joined the network, setting up Home Share Living with a colleague, Sarah Kaye, to cover (so far) London and Hertfordshire. "Most of my work is still connected with the police but I do this for my soul," she says. Her long experience in security matters makes her particularly sensitive to people's relationships.

The crucial aspect of this system is the continual monitoring of the relationship to see that all is going well. Each party pays a small monthly fee to the provider for the matching and monitoring. If there are problems on either side, maybe because the older

householder needs greater care or the younger home-sharer wants more free time than the 10 hours a week promised companionship and help around the house, as their work or study times might change, the arrangement is swiftly cancelled.

This is a niche area of care for the elderly. There are currently 350 Homeshare matches across the UK, hardly a huge figure but nevertheless 100 more than the previous year and numbers are only going up. Perhaps the longest user of this service, still going strong, is another of our members. Cilly Haar, who turns 97 in December, has had a series of home-sharers for 10 years. Incidentally, the list of applicants for householders to choose from is large and impressive.

Berlin-born Mrs Haar was widowed and lived on her own for 20 years in her St John's Wood flat before feeling, at 86, that she needed a helping hand. She turned to SupportMatch, a national homesharing service, who receive some of their referrals from Jewish Care.

Cilly Haar's latest home-sharer is Virginia, a 32 year-old PhD student from a traditional close-knit Italian family. When Virginia arrived in London a few years ago she felt overwhelmed by the vast capital city. Mrs Haar, a former nurse and mother of three sons, has always known what she wanted: someone not too young or inexperienced. She has hearing problems and needs help with things like making phone calls, although she now gets round this by using email to communicate.

The relationship has proved a good one, with both parties flexible and considerate of the other's needs.



Cilly Haar with (back right) home-sharer, Virginia and SupportMatch Co-ordinator, Sibel Whitehead

Virginia was introduced to London's vibrant cultural life by Mrs Haar, who also encouraged her and provides emotional support, for instance, when Virginia as a newcomer was nervous of giving seminars in English. As Virginia says of her university environment, "I meet lots of people but relationships can be superficial." Colleagues also tend to live a long way out of town.

So she is very happy to come home to an almost adopted grandmother. In fact, both are happy to know there is someone else around. She has no problem helping in little things about the house and happily accompanies Mrs Haar to GP or hairdressing appointments. For her part, Cilly Haar is fully aware of the role that each plays. "Both parties need to know what is expected of the relationship and what is not, and both need to be flexible," she says.

Their respect and concern for each other is mutual. They have similar tastes in TV viewing, which makes for enjoyable evenings spent at home. Virginia has also been introduced to Jewish culture including festivals, especially Pesach, and funerals – an education in itself.

SupportMatch plays its supervisory role by continually monitoring the arrangement to check that it still works or whether the time has come to end it. The two highly experienced co-ordinators, Sibel Whitehead and Zaira de Novellis, based in Hertfordshire and West Hampstead respectively, often work closely with Jewish Care.

Our community care co-ordinator Eve Hersov is very happy to help older members take up this option. She emphasises that the mediation provided by the "matchmakers" is invaluable in helping to get the right balance in the relationship or, if necessary, end it swiftly. You can phone Eve on 020 7435 7129.

Home Share Living:
020 3137 6421
www.homeshareliving.co.uk

SupportMatch:
01604 905 517
www.supportmatch.co.uk

Zaira De Novellis: 07847 072490,
zaira@supportmatch.co.uk

Sibel Whitehead: 07742 807677,
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DEM NOT SO DRY BONES

Tessa Rajak reports on a fascinating lecture

We rarely hear about archaeology in our Synagogue's wide-reaching cultural and educational programmes. But then few archaeological lecturers are as scintillating or absorbing as our distinguished guest, Professor Jodi Magness. On 8 May the Kenan Distinguished Professor for Teaching Excellence in Early Judaism in the University of North Carolina at Chapel Hill, USA, made time for us in her UK lecture tour under the sponsorship of the Anglo-Israel Archaeological Society, which I happen to chair. Every seat in the Kiddush Room was taken. The Rabbi presided.

Jodi recently hit the headlines with her ongoing excavation of the remarkable synagogue at Huqoq in the Galilee, with its spectacular biblically-themed mosaics. But the subject of our synagogue lecture was "Ossuaries and the Burials of Jesus and James", a topic generally (and unsurprisingly) favoured by churches!

None the less, it was a wise choice for us, too. We learnt that Jesus' burial in the stone-cut family tomb of Joseph of Arimathea, close to the site of the crucifixion, as the Gospels of Mark and Matthew tell us, was not only entirely in accord with Second Temple Jewish practice in the Jerusalem area, but is also to be explained in terms of the need for an extra quick burial due to Shabbat.

Jodi gave a wide-ranging and deeply informative lecture, beautifully illustrated with her own stunning images. First, she set the scene, with a review of Jewish burial practices around Jerusalem from the First Temple period onwards. Individual inhumation in a rock-cut tomb, one per family, goes back to before the destruction of the First Temple in 586 BCE.

Foreign influence was always there, especially in the burials of the elite,

and we were able clearly to see how the model of the 4th-century Greek-style Mausoleum of Halicarnassus, the tomb of King Mausolus of Caria (in today's Turkey), one of the wonders of the ancient world (now to be found in the British Museum), lay behind the design of those still highly visible Hellenistic Jewish tombs in the Kidron valley, prime real estate where it was worth getting buried if one was wealthy enough.

We looked in detail at the highly photogenic tomb of the priestly family of B'nei Hezir, with its pyramidal top and invisible tunnel linking it to a separate "nefesh". (This puzzling word in inscriptions, literally "soul", seems to mean an annexe.) The Tomb of the Kings, where the convert Queen Helena of Adiabene (early 1st century CE) and her family were buried, and the, now lost, very large tomb of the Maccabees at Mode'in (today's Modi'in), described in the first book of Maccabees and Josephus, were clearly of the same type.

When burial in rock-cut tombs was revived as an elite practice in the Hasmonean period (2nd century BCE), it was with a difference. Niches were cut into the rock for the bodies, instead of putting them on ledges, and

collecting of the bones was instituted. After the flesh had decayed, they were moved to a charnel house and then put into a clay ossuary. This might be plain or decorated with simple incised patterns and perhaps inscribed with just the name or names of the dead whose bones were within. The custom spread like wildfire. Over one thousand surviving ossuaries have been found in the vicinity and more keep turning up.

Two of these have aroused intense interest through the striking associations of their names. The first, discovered in 2002, caused a great stir when it was claimed as the ossuary of James, brother of Jesus, son of Joseph, an important personage of Christian history, who was stoned to death, according to tradition. The other artefact, a family tomb from the Talpiyot area, found in 1996, carried upon its ten ossuaries a series of names closely aligned with those in Jesus' family. All of these, it should be said, are in fact, extremely common Jewish names of the period.

The discussion around these two artefacts is intriguing, but Jodi pricked the balloon with a series of punchy arguments, showing us step by step how she was forced to conclude that both inscriptions were modern fakes, even though the ossuaries on which the fakes were skilfully perpetrated had a really old patina and might well have been ancient.

While the negative result may have disappointed some, the lecture certainly did not. Jodi gave generously of her time, not only in answering many questions from the audience but also in staying and chatting with individuals afterwards. Hopefully, this enjoyable evening will create an appetite at Belsize for more archaeological events in general, and to hear about the always extraordinary and ever-new archaeology of Israel in particular.



*Professor Jodi Magness with
Rabbi Stuart Altshuler*

RUNNING FOR ENGLAND

Congratulations to Hannah Viner, our Belsize Square running fanatic, whose enthusiastic training and exercise paid off when she achieved her ambition of running for England this autumn. She competed a 10km road race in Rennes, provincial capital of Brittany, on 14 October and came third.

She now has her sights set on the trial race in Liverpool on 24 November,

where she needs to come in the top six to run in the British under-23 team at the European Cross-Country Championship in Holland in December. (For those not in the know, cross-country involves softer, not to say muddier, ground underfoot than distance running, which is done on road surface.)

Hannah is in her final year at King's

College, London, studying English Literature. She can certainly give a hard-hitting, confident and clearly delivered talk, as those who heard her speak on *New Beginnings* at the Youth Service on First Day Rosh Hashanah can testify. She is very much part of the Belsize family. She celebrated her Bat Mitzvah at BSS and her father, Nick Viner, was this year's Chatan Torah.





MARTHA TAUSZ: 18 July 1920 - 20 June 2018

"One of the last of the old guard"

A tribute from her daughter Patricia Hinson

My mother was born on 18 July 1920. Her father Franz Seckl was Austrian and was involved from an

early age in his father's business, a pine cone seed extraction plant founded by him in 1866. Her mother Delphi (née Grünfeld) came from Velka nad Velicou in Moravia. The couple met on a railway station. After their marriage they settled in Wiener Neustadt, an industrial centre south of Vienna, where my mother was born, followed by her brother Joe (Josef) in November 1924.

She and Joe became fluent in Czech as they spent two months every summer in Velka with their mother's family and friends. They had a very happy childhood there and my mother spent much time in the company of her two blind aunts who, alas, shared the same fate as her parents who, as far as I know, perished in 1942. Being with her blind aunts taught my mother many skills which she found useful in later life.

In July 1938 she successfully matriculated from school. With her adventurous nature, she wanted to go to England, having heard that the winter was milder there, and applied successfully for a post as au pair. She left in early November, not realising she would never see her parents and much-adored grandfather again.

Hers was the last train from Vienna. It was halted in Aachen but she was allowed to continue to England, arriving at Liverpool Street Station on 7 November 1938. She went to work and stay with a family in Hampstead Garden Suburb. Walking past Norrice Lea Synagogue on an afternoon off, she discovered they were looking for German translators to invite children over to England on the Kindertransport scheme.

She worked tirelessly and succeeded in getting her brother Josef, her cousin Fritz and another boy over to England. Brother and sister were always close and remained so until Joe's death in

December 2014, aged 90. He had, unknown to her at the time, tried to leave Austria two days after her but was arrested and returned to his parents.

My mother met my father, Gellert Tausz, in London. He was a Hungarian lawyer who sensed things were coming to a head on the Continent and decided to remain in England though his parents and brother refused his invitation to join him. He was a distant relative and there were other relatives in England, who all knew one another. She said she fell in love with his eyes and independent spirit. They married on 18 June 1940, four days after the fall of Paris.

By this time she was working as a nurse, although that career came to an abrupt end on marriage. She started studying economics at London University but this, too, came to end when she became pregnant with me. I was born in December 1943. Apart from a short period of evacuation to distant relatives in St Albans, my parents always lived in the same flat in Highgate, which they rented until purchasing it around 1978.

My brother Thomas was born there in February 1947 and our paternal grandparents joined us finally in May 1947. They had their own story of survival in Hungary. When Gellert's mother discovered they were due to be rounded up, she put his father into bed with a heap of blankets and hot water bottles. When the officials arrived he was sweating profusely. She told them he was dying of typhus or similar, so they went away and left them alone.

My father wanted my mother to continue studying for her economics degree in Cambridge but she insisted on joining him in business. In wartime and post-war shortages, he used unwanted wood cut-offs to make children's blocks. This later expanded into importing toys and Martha eventually became joint company director. Her brother, who had worked as a market gardener, also joined them. She learnt many skills and ran an Artificial Christmas Tree factory in Highgate, selling to companies including the mail order giant Great Universal Stores (GUS).

Once my brother and I were both at

nursery school, my parents started to travel. We were looked after by our grandmother and a family friend with a series of au pairs. In the summer holidays we accompanied them on their car journeys across Europe. At first our parents had to find a married couple to join us, as we held British passports and they did not. They became naturalised British citizens in the mid-1950s.

My parents were members of what was then called the New Liberal Jewish Congregation and became involved when we started attending Religion School. My mother joined the then flourishing Women's Society and helped out with the Youth Group, making umpteen sandwiches for the children who came after school.

My father, who later served as Hon Secretary from 1963 until his death in 1980, noticed that we children were bored by the lengthy High Holyday Services with sermons in German, which were held in the much larger venue of St Pancras Town Hall. So in 1953, with the late Martin Lawrence, he started the Children's High Holyday Services, which are still going strong. My mother's role was to ensure that the shy participants went up at the right time to read or open the Ark.

She continued doing this up to about four years ago, helping Thomas when he took over after his father's death and continuing after Thomas' untimely death in 2007. He had been elected Synagogue Chairman in 2004. Her help was invaluable to Thomas' wife, Dilys. She kept a list of all the participants of every High Holyday Service from its inception.

My mother travelled extensively with my father once we were in our teens and, later, with Thomas. My parents were amongst the first people to visit Communist China as part of a trade delegation, going to the Canton Toy Fair just after the war. She was the first Western woman to visit after the war, having gained her visa with a struggle.

Wherever they travelled, they looked for signs of Jewish interest and visited many synagogues in different parts of the world. This interest led them to give illustrated talks to various groups. My father wrote the scripts and took the photographs while my mother

acted as the projectionist.

After his death, she took it over single-handedly, having become interested in photography. She had often travelled by herself at the start of her working life, including a successful visit to Sudan, and was deeply involved in the Soviet Jewry Campaign of the 1970s. After my father's death, she travelled even more extensively.

My mother always supported her family, nursing us through sickness and listening to our stories. She was fair but never judgemental. She had a kind word for everyone and was interested in everything from the personal to international. When Rabbi Rodney and Sue Mariner came to visit her a few days before her final illness, she made sure they knew that those

who had gone before were remembered and loved by her.

An avid reader, she turned to the Talking Books Service when her sight failed. She was eager to learn something new every day, to keep feeling alive. This she had learnt from my father and I hope I have inherited it from her. She enjoyed watching BelsizeLive when she was no longer able to attend services and jumped at the chance of being shown how to skype a call, which she made to another veteran member, Ben Lachmann, last autumn.

During her lifetime she made many friends, most of whom she outlived. She championed the unsung heroes of our synagogue, recalling their contributions with members who

visited her during the last few years of her long and fulfilling life. She always surprised them with her sharp wit and memory and interest in things. She loved receiving the cards and gifts made by Cheder children at Purim and other special occasions and enjoyed attending the Children's Bazaar.

She died aged 97 and is missed by all of us, especially by her daughter-in-law Dilys and her children Hannah, Eleanor and Jared; her great-grandchildren Samuel and Delphi (named after her own mother); and also by my family – my daughter Joanna, mother to Shula, Samson and Sebastian; my son Jeremy and my husband Alan.

May her memory be for a blessing to all who knew her.

Two poems by Patricia Tausz Hinson

The first was read out by Rabbi Rodney Mariner at the funeral, the second by Patricia at the shiva in the evening. She wrote it three hours after her mother's death

The Final Journey

You have always been a tower of strength to me and many others
You have been the most exemplary of mothers
Your years have spanned many decades
You have walked along many paths sometimes in bright light sometimes in the shade
You have filled countless roles
Your departure is about to leave many gaps, many holes
Each one of us will remember you in our own way
Remembering your fortitude, consideration and fairness will help us all today
Your qualities to each one of us were different
But an amazing life on this earth you have spent
Friend, guide, mother, mother-in-law, grandmother and great grandmother — all these you took in your stride
Now you're about to cross the great divide
To rejoin those who have long since gone
And we in our turn will take our places again with you.
There are many of us who can proudly say: "We love you
As now your life on this earth is done."

God bless you Mummy
May you rest in peace. *Venomar*. Amen.

Our Bright Star May Have Disappeared But Her Light Will Never Fade

A bright star has left this world
In the hands of God she now lies curled
She sparkled, she twinkled most of her long life
She had been a devoted sister, mother and wife
She gave all she possessed to the countless people she knew
From her so many of us took her cue
She was selfless, treasured by us all
Now she has heeded God's call
And left this world behind
Each one of us a picture of her has in our mind
Thank you for allowing us to share in your life for all those years
Your passing brings us many tears
But for ever our memories of her we shall always treasure
To know her has indeed been a pleasure.



The young Martha Seckl two years before her marriage to Gellert Tausz



Dear Fellow Members

Now we are phasing the most difficult time of the year for us olden goalies. The winter months resent special problems especially when it is icy under foot. On top of this Mrs Klopstick has broken her uncle und needs her crutch to walk on. She did this on the morning of Simchas Thora on a rare shopping trip to Whiterose. Apparently she was knocked from her skate board by a mopet. I have told her a southend times not to go down the bus lane of Finchley Road, but she never listens to a wart I say.

But every clown has a silver lining. Because of this her doctor has subscribed that she should take it easy und must rest the hole limp as much as possible. At the moment she is digging out with a wormed up spoon last year's wax from our favourite Menorah. Nearer the date from Chanukah she intends to spend some time ploughing her trait in the kitchen. She wants to make latkes und donoughts for all the inmates hear in Abernein Mansions. I don't think there is won pair of tease here in this building that could cope with such britality. I am doing my best to pursuede her to rather make dredls out of her doe witch will certainly be hart enough for the carving.

This will be the last of my kolumns for two southend und eighteen. This year so far has scene Boris Johnstone bring himself out as an impotential candidate for the position of Prime Minister, the auntie-Semitismus from some in the labour leftists being swept under the carpet und no satisfaction in the Breaks-it negotiations. Sank goodness for



Belsize Square Synagogue where we have staple leadership neither right order left und working for the good of all und sultry absolutely up the middle.

This is my won hundredst kolumne for Our Congregation. To celebrate, Mrs Klopstick und I will be consummating the best schicken soup over the weekend. I have recently been told by my General Doctor that if I don't want to become diabolic I have to change my diet und loose sum wait. I have now cut away carbon highdrates und anything with schugar inside. It has only bean half a day but I am feeling better already.

With all the excitement of this millstone in my journalistic courier I have completely forgotten to thank Rabbi Altschuler, Cantor Heller, Sir BenjaminWolf, all the members of all the quires, the schildren's sevice leaders, the warders, the schofar blasers und those on securement duty for all the effort spelled during the Days of Our. I have deliberately left out the Arc door openers, because some of them were very lagging in aptitude. I sink you know who you are!

I have promised my wive that I will not bank on about the constant standing up und then sitting down only to stand up again a few seconds later, so I won't mention it now. It just remains for me to wish you all a Heppy Chanukah und much nachos into 2019.

With the best of intentions

Fritz Klopstick

KINDERTRANSPORT 80th ANNIVERSARY REUNION

The 80th anniversary of the meeting with then Prime Minister Neville Chamberlain which kickstarted the Kindertransport operation will be commemorated on the afternoon of Thursday 15 November at Friends House, Euston, the central offices of the Quaker movement.

Quakers were prominent among the Jewish and other leaders who persuaded Chamberlain to admit 10,000 unaccompanied children under 17. The scheme was not unknown as Belgian children were admitted to Britain during the First World War and Spanish children in the 1936 civil war.

The event will unite Kinder and their descendants with the organisations, faith communities, businesses, schools, families and individuals who offered shelter at a crucial time. If you have a Kindertransport connection and wish to attend (by invitation only), email kindertransport@safepassage.org.uk

Safe Passage is a project of the Citizens UK charitable organisation, which is focussed on helping today's child refugees. Former Labour MP Alf Dubs, now a member of the House of Lords, who came on a Kindertransport from Prague aged six, has set up the Alf Dubs Children's Fund to help today's young victims of world upheavals.

The project is always looking for contributions in cash and volunteering. To find out how to get more involved, you can email: charlotte.fischer@citizensuk.org
or
alistair.rooms@safepassage.org.uk

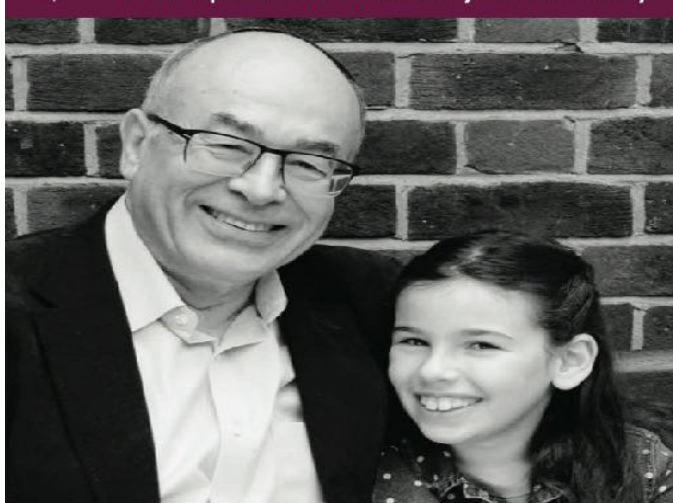
Shabbat Candle Lighting



Friday 2 November	Alice Fuller
Friday 9 November	Mandy Brass
Friday 16 November	Helen Grunberg
Friday 23 November	Annette Bielsch
Friday 30 November	Denise Israel
Friday 7 December	Annicka Terry
Friday 14 December	Deborah Cohen
Friday 21 December	Paula Keve
Friday 28 December	Danna Heller



Remember Belsize Square Synagogue in your Will
and help secure the future of your community



Although the community continues to grow and attract new members, we cannot flourish on membership fees alone.

We depend on the generosity of you, our members, to provide the inspiring religious services, a wide variety of education for adults and children, social events, burials and pastoral care for all members of our community and also to preserve our unique musical heritage.

Any legacy, large or small, will make a difference!

Any questions? For a confidential discussion please call Lee Taylor on 020 7794 3949

Community News

The copy deadline for the next issue of
Our Congregation is Friday 7 November 2018

NEW MEMBERS

We extend a cordial welcome to:

Sam Jackson
Daniel Cohen
Peter Frank
David Wolfe
Harry Glucksmann-Cheslaw
Natasha Hellman
Ellen Ballheimer
Kathy Cohen
Elad Duschak with children, Alexander & Emanuel
Hannah Phillips
Esther & Peter Spring
Clifford Krause with daughter Tabitha
Efrat Shemesh-Idelson with daughter, Zoe

BAR/BAT MITZVAH

Mazal Tov to:

Theo, son of Mandy & Philip Brass, who celebrates his Bar Mitzvah on Saturday 10 November
Natan, son of Annette Bielesch & Ira Gaberman, who celebrates his Bar Mitzvah on Saturday 24 November
Otto, son of Annicka & James Terry, who celebrates his Bar Mitzvah on Saturday 8 December

WEDDINGS

Mazal Tov to:

Sarah Goodman & Joshua Kendall who were married on 23 August
Roseanna Lewis & Adam Nathan who were married on 2 September
Harriet Nerva & Zach Esdaile who were married on 14 October

BIRTH

Mazal Tov to:

Heather Goldstein & Dan Matlin on the birth of their daughter, Mia Naomi

BIRTHDAYS

Congratulations and best wishes to:

Mrs A Winter (103) on 23 November
Mrs V Shevloff Eden (82) on 26 November
Mrs A Goodwin (95) on 2 December
Mr G Goodwin (95) on 6 December
Mrs C Haar (97) on 29 December

DEATHS

We regret to announce the passing of:

Henry Nothman, who died on 5 October
Roger Lewis, who died on 8 October

STONE SETTINGS

At Edgwarebury Lane Cemetery

Alan Kay on Sunday 18 November at 1.45pm
Michael Hellman on 16 December at 10:15
Josephine Bacon on Sunday 16 December at 1.00pm

At Sanhedria Cemetery, Jerusalem

Barbara Sieratzki on Thursday 1 November

REGULAR SERVICES

Friday evenings at 6.45pm & Saturday mornings at 10.00am

Kikar Kids

Saturdays 3 November, 1 December, 5 January

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

Term Ends: Sunday 9 December

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 (No December session)

Next sessions: 9 November & 11 January



NW3 LOCAL LUNCHEON GROUP

Giacomo, 428 Finchley Road, London, NW2 2HY

1.00pm on Wednesdays 21 November & 19 December

Please call Judy Field (020 8455 0614) if you wish to attend

SUNDAY MORNING ADULT DISCUSSION

4 November

10.00-11.15 Rabbi Altshuler on History of Ancient Israel: Methodological issues – Archaeology, revisionism, documentary hypothesis, higher & lower criticism, history vs theology

11.15-12.30 TBC

11 November

10.00-11.15 Rabbi Altshuler on History of Ancient Israel: Historical background – Mesopotamia

11.15- 12.30 TBC

18 November (Meet at Claire Walford's home)

10.00-11.15 Rabbi Altshuler on History of Ancient Israel: Historical background – Egypt

11.30 onwards - Mitzvah Day activity

25 November

10.00-12.30 Film and Discussion (Rabbi away)

2 December - No Adult Discussion (Chanukah Market)

9 December

10.00-11.15 Rabbi Altshuler on History of Ancient Israel: Understanding Genesis, chapters 1-11

11.15-12.30 Naomi Layish, journalist & author: Britain and the Zionists

16 December

10.00-11.15 Rabbi Altshuler on History of Ancient Israel: Patriarchal & matriarchal narratives in Genesis

11.15-12.30 TBC

 **AJR** The Association of Jewish Refugees

Serving Holocaust refugees and survivors nationwide



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E: enquiries@ajr.org.uk

W: www.ajr.org.uk

f Association of Jewish Refugees

@AJR_London

 **TEFILLIN CLUB**
BAGELS-TEFILLIN

SUNDAY 4TH OF NOVEMBER - 9.30 AM

BELSIZE SQUARE SYNAGOGUE

Wrap Tefillin • Enjoy Breakfast

#ask the Rabbi

Round table discussion





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PER PLAYER

£11
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FOR MORE INFO PLEASE CONTACT YOUTH LEADER LUCY:
Lucy@synagogue.org.uk 020 7794 3949



KRISTALLNACHT 80th ANNIVERSARY

**SERVICE OF SOLEMN
REMEMBRANCE AND HOPE
AT WESTMINSTER ABBEY**

Hosted by the Dean of Westminster
Thursday 8 November 6.30pm

Entrance is by ticket only. Tickets are free but must be booked in advance via this website:

www.westminster-abbey.org/abbey-events/special-services/2018/november/kristallnacht-80th-anniversary/

**BELSIZE SQUARE
SYNAGOGUE
KRISTALLNACHT
SERVICE**

Friday 9 November
6.45pm



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

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: lucy@synagogue.org.uk

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Emails to: office@synagogue.org.uk

or to the Editor: ruth@famrothenberg.com

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