

July-August
2016

Sivan-
Tammuz-
Av 5776



THE NEWSLETTER OF THE LIBERAL JEWISH SYNAGOGUE



SAYING IT WITH FLOWERS: Noor Khanna (left) and Sophia Goodman, pupils at the LJS Nursery School, get in the mood for *Shavu'ot*.



Do you wrap yourself in a tallit when you pray?

What does wearing a tallit mean to you?

When you put one on, does it evoke memories of childhood? A sense of isolation from the world? Or of unity with the worshippers around you?

Turn to page 7 to read the start of our new series on the rules and the emotions that surround this ancient tradition.

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Thank you

to the family of the late Dick Langton, for these donations to the library:

Jonathan Sacks:

Not in God's Name

Harry Freedman:

The Murderous History of Bible Translations

Joseph Berke:

The Hidden Freud: His Hassidic Roots

David Cesarani:

Final Solution: the Fate of the Jews 1933-1949

Rabbi Danny Rich:

Israel Mattuck

Antony Polonsky:

The Jews in Poland and Russia: a short history

Martin Goodman (ed):

The Oxford Handbook of Jewish Studies

Tessa Rajak:

Josephus

SAVE THE DATE

'Banter and Bagels'

Sunday 27th November at 19.00

COMEDY NIGHT



at
The
LJS

Tickets on sale in September

£25 (£20 for 16-21s): bagel supper included

Full line-up of professional comedians to be announced

Note that content of show is not suitable for under-16s.

Graphic © Al/forolia.com

Shabbat and festival services: July/August

Friday evening services start at 18.45 and Shabbat morning services at 11.00.

DATE	RABBI/SPEAKER	NOTES
Friday 1st July	Alexandra Wright	Service co-led by Michael Falk <i>Bar Mitzvah</i>
Shabbat 2nd July <i>Korach</i>	Alexandra Wright	<i>Bar Mitzvah</i> Michael Falk Last day of Rimón
Friday 8th July	Rachel Benjamin	Service co-led by Gabriel Tuvey <i>Bar Mitzvah</i>
Shabbat 9th July <i>Chukkat</i>	Rachel Benjamin	<i>Bar Mitzvah</i> Gabriel Tuvey <i>Aufuf</i> Anthony Lazarus and Abigail Magrill Nosh 'n' Drosch with Robin Michaelson <i>Shema Koleinu</i> service in the John Rayner Room
Friday 15th July	René Pfertzel	Service co-led by Natalie Ohana-Cole <i>Bat Mitzvah</i> Young Adults' <i>Chavurah</i> supper at the home of Rabbi Alexandra Wright
Shabbat 16th July <i>Balak</i>	René Pfertzel	<i>Bat Mitzvah</i> Natalie Ohana-Cole
Friday 22nd July	Alexandra Wright	
Shabbat 23rd July <i>Pinchas</i>	Alexandra Wright	
Friday 29th July	Alexandra Wright	
Shabbat 30th July <i>Mattot</i>	Alexandra Wright	'In memory of Dick Langton' – a special memorial event in the library at 10.30. All welcome
Friday 5th August	TBA	
Shabbat 6th August <i>Masey</i>	Rachel Benjamin	Jane Rayner special birthday
Friday 12th August	René Pfertzel	Young Adults' <i>Chavurah</i>
Shabbat 13th August <i>D'varim/Chazon</i>	René Pfertzel	Bryan Diamond special birthday
Saturday 13th August 20.30	Rachel Benjamin and René Pfertzel	<i>Erev Tisha B'Av</i>
Friday 19th August	Alexandra Wright	
Shabbat 20th August <i>Va'etchanan/Nachamu</i>	Alexandra Wright	
Friday 26th August	Rachel Benjamin	
Shabbat 27th August <i>Ekev</i>	Alexandra Wright	
Friday 2nd September	Alexandra Wright	Co-led by Dahlia Levin <i>Bat Mitzvah</i>
Shabbat 3rd September <i>Re'eh</i>	Alexandra Wright	Dahlia Levin <i>Bat Mitzvah</i>
Shabbat 10th September		First day of Rimón term

Shabbat morning services are now streamed live via the internet. If you would like to follow a service on your computer or tablet, please phone the LJS office to get your user name and password.

Progress on the Young Adults Project

At our June Council meeting, Rabbi Danny Rich and Simon Benscher (Chief Executive and Chairman of Liberal Judaism) discussed with us the ways in which the LJ communities can work together to support each other and share our resources.

There was a recognition by LJ of the autonomy of each congregation, alongside a belief in the value of co-operation: each community can benefit from working much more in partnership, taking advantage of the resources available across the movement and developing creative opportunities. Liberal Judaism plans to formulate a strategic plan, building on the examples of good work that are already taking place.

For the LJS, the question is how far we can increase our role: what assets do we have that can be used by a more planned approach to working with Liberal Judaism and the communities within it. Council will be considering this as part of our strategic planning.

The LJS Council has also been discussing details of the LJS Young Adults Project. This project has been developed by a group involving Rabbi René Pferzel, as the rabbinic lead, and Lisa Gershon as the Council member. It is a twelve-month programme, running



from May 2016 to April 2017, and will be reviewed and developed throughout the year.

We already have a group of young people who have been meeting together and the project will build on this. Most importantly, it is the young adults themselves who are doing the organising and the project is using their ideas.

A survey conducted earlier in the year looked at the activities they were interested in. They included volunteering together, attending a JW3 event, inviting speakers, quiz nights at local pubs, casual gatherings at cafés, going to exhibitions, learning how to build Judaism in our homes. The first restaurant *chavurah* has already taken place, with more people than expected wanting to attend.

This initiative has every chance of success: the group have ideas of what they want and they have commitment. We should do everything we can to support them.

Council has also been continuing to consider the renovation of the downstairs area of the synagogue. Steve Penn was asked to undertake a 'scoping' exercise in order to produce estimate costings for the development and we are grateful to him for the amount of work that he put into this. Producing such a schematic demonstrates that the work is feasible; now we need to look in detail at the plans and the financing.

An important element, outlined by Rabbi Wright, is ensuring that, when entering the rear area, people feel they are in a synagogue, rather than just any corporate building. We also need to balance what we spend on capital projects with the work of the synagogue itself and the money we should be spending on activities for members.

I wish you all a lovely summer, whether you are in London or elsewhere. Being part of The LJS means that wherever we are in the world, we are part of a fantastic community of which we should be proud.

Sue Head

Shakespeare and the immigration debate

Karen Newman considers attitudes to foreigners, and discovers little has changed in 400 years

Congregants fortunate enough to have attended (or watched live online) the *Shabbat* morning service on the first day of *Pesach*, which fell on 23rd April, 2016 – the 400th anniversary of Shakespeare's death – probably knew that the day marked both, and may have been expecting a passing reference to Shakespeare somewhere in the service. Instead, we were treated to Rabbi Alexandra Wright's sermon which ranged widely over the significance of this coincidental piece of timing, and then introduced a speech generally credited to Shakespeare that appears in a rarely performed play about Sir Thomas More. This was followed by Lee Montague reading the speech to the congregation.

I first came across the speech in April 1993, at the March on Washington for Lesbian, Gay, and Bi Equal Rights and Liberation, to which my partner had dragged me, kicking and screaming. Ian McKellen addressed the crowd in The Mall, estimated at approximately one million people, quoting from a speech in the play where More addresses a crowd baying for the expulsion of foreigners, or 'strangers'. In the speech, More paints a picture of what would happen if the crowd succeeded in their demands, first of all demanding that they visualise the consequences of their demands, were they to succeed:

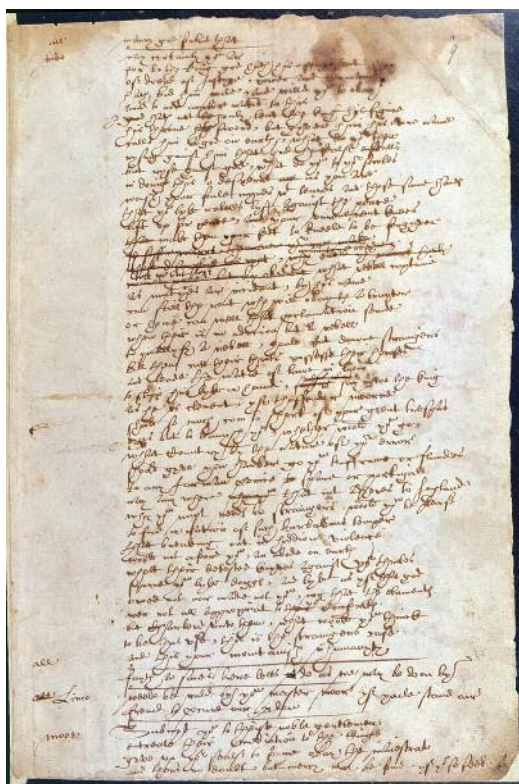
*'Imagine that you see the wretched strangers,
Their babies at their backs...'*

then demonstrating what agreement to such a barbarous demand would mean in practice, inventing the exquisite verb 'to shark' – truly a verb for our time, given the tenor of the current national debate on immigration:

*'For other ruffians, as their fancies wrought,
With self-same hand, self-reasons and self-right
Would shark on you, and men like ravenous
fishes
Would feed on one another...'*

The speech finally asks the mob to imagine that they had been banished, and had to find a home elsewhere – how would they like to be treated as they themselves were advocating?

The play, *Sir Thomas More*, credited to Anthony Munday, is clearly the work of a number of authors. Originally submitted to the Master of the Revels, the script had fallen foul of the censor, and contemporary playwrights Dekker and Hayward, as well as Shakespeare, were involved in extensive revisions. The riot scenes were likely to have been subject to censorship because the play was written very close to the time of the Essex rebellion. The speech has recently received publicity, because the British



Shakespeare's manuscript (above) courtesy of the British Library: <http://tinyurl.com/gvfqzkf>

Library, as part of its 400th anniversary celebrations, has digitised it, as the pages in the playscript that is currently in the British Library vaults are the only surviving literary manuscript in Shakespeare's hand.

But why read about its provenance when you could be reading the speech?

*Grant them removed, and grant that this your noise
Hath chid down all the majesty of England;*

*Imagine that you see the wretched strangers,
Their babies at their backs, with their poor luggage,
Plodding to th' ports and coasts for transportation,
And that you sit as kings in your desires,
Authority quite silenced by your brawl,
And you in ruff of your opinions clothed,
What had you got? I'll tell you. You had taught
How insolence and strong hand should prevail,
How order should be quelled—and by this pattern
Not one of you should live an aged man.*

*For other ruffians, as their fancies wrought,
With self-same hand, self-reasons and self-right
Would shark on you, and men like ravenous fishes
Would feed on one another... O desperate as you are
Wash your foul minds with tears,
and those same hands*

*That you like rebels lift against the peace
Lift up for peace, and your unreverent knees
Make them your feet, to kneel, to be forgiven...*

*You'll put down strangers
Kill them, cut their throats, possess their houses,
And lead the majesty of law in liam
To slip him like a hound. Say now the king
(As he is clement, if th' offender mourn)
Should so much come too short of your great trespass
As but to banish you – whither would you go?
What country, by the nature of your error
Should give you harbour?*

*Go you to France or Flanders,
To any German prince, to Spain or Portugal,
Nay, anywhere that not adheres to England,
Why, you must needs be strangers. Would you be
pleased*

*To find a nation of such barbarous temper
That, breaking out in hideous violence,
Would not afford you an abode on earth,
Whet their detested knives against your throats,
Spurn you like dogs, and like as if that God
Owed not nor made not you, nor that the elements
Were not all appropriate to your comforts,
But chartered unto them – what would you think
To be thus used? This is the strangers' case,
And this your mountainish inhumanity.*

The manuscript is part of the British Library's 'Shakespeare In Ten Acts' exhibition, which runs until 6th September –

<https://www.bl.uk/events/shakespeare-in-ten-acts>

Unfortunately we did not record Lee Montague reading the speech, but later that day the BBC screened 'Shakespeare Live' – the Royal Shakespeare Company's tribute to the 'upstart crow' – which included Ian McKellen performing this speech; you can watch it at:

<https://www.youtube.com/watch?v=AjEAeOshUGQ>

In a year when the immigration debate in Britain has become ever more shrill, coinciding as it does with the second anniversary of The LJS's first Drop-in for Asylum Seeker Families – where you only have to look into the eyes of a father who cannot afford school uniform for his son to learn at first hand the obscenity of discriminating between 'legitimate' refugees and 'economic migrants' – this speech illustrates that Shakespeare is truly, as the RSC proclaims, England's Greatest Living Playwright.

Shema Koleinu: Hear our Voice or Koleinu (Our Voice) for short

**is the new name for our parallel minyan on occasional *Shabbat* mornings
with *Shabbat* morning music, *Shabbat* reading and discussion.**

**Our next *Koleinu minyanim* in the Rabbi John Rayner Room will take place at 11.00 on
Shabbat 9th July, led by members of The LJS, and on *Shabbat* 17th September.**

Beyond the fringes...

Rabbi Alexandra Wright delves into the history of the *tallit* – and some LJS members describe what wearing a *tallit* when they pray means to them

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו וצונו להתעטף בציצית

*We praise You, Eternal God, Sovereign of the universe:
You sanctify us by Your commandments, and enjoin
us to wrap ourselves in tzitzit (a fringed garment)*

This is the blessing that is recited by those who wrap themselves in a *tallit* before the morning service. Unlike the *kippah* (a much later addition to Jewish practice) the *mitzvah* of wearing *tzitzit* (fringes) goes back to two passages in the *Torah*: Numbers 15:37-41 and Deuteronomy 22:12. In the first, Moses is to tell the Israelites to make fringes on the corners of their garments and to attach a cord of blue to the fringe at each corner, to remind them to observe all God's commandments. In the second, the *Torah* states simply that tassels shall be placed on the four corners of a person's clothes, but no reasons are given.

The *Shulchan Aruch*, Joseph Caro's 16th century code of Jewish law, prescribes the

wearing of the *tallit* for all males, regardless of age, while an 18th century commentary, anthologising a number of views adds 'all males from the age of thirteen' and in another place 'after marriage.' Today different communities follow one or other of these traditions.

The *tallit* is worn by congregants during the *Shabbat* and festival morning service and daily morning service and, because of their solemnity, for all the services on *Yom Kippur*. It is customary for the *sh"liach tzibbur* (the one who leads the services) to wear a *tallit* for the *minchah* (afternoon) and *ma'ariv* (evening) services, when it is put on without a blessing.

The wearing of a *tallit* for prayer in the congregation at The LJS is not obligatory. Like many



ritual observances, the decision whether to wear a *tallit* is left to individual choice. The same is true of the *kippah*, although more men wear a *kippah* today than not. Some women also cover their heads while praying in the congregation.

There is, however, a requirement at The LJS for both men and women to cover their heads on the *bimah* (The LJS Decisions Document, 14 March, 2000), and for Jewish men to wear a *tallit* when participating in any aspect of the service. While all *Bar* and *Bat Mitzvah* and *Kabbalat Torah* students now wear a *tallit* when on the *bimah*, an undated entry in the Decisions Document of the LJS Services Committee (now the *Avodah* Group), referring to adult men and women on the *bimah*, states, 'Men taking part in services must wear a *tallit*. It is in order for ladies to wear a *tallit* if they so desire.'

Should we encourage more men and women to wrap themselves in a *tallit* for prayer at The LJS? In this issue of ➡



'Putting it on highlights my connection with that lost community'

One of my early memories of going to synagogue is sitting in the gallery with my mother on *Yom Kippur* (I hadn't yet been promoted to being downstairs with my father and brother) and witnessing '*duchanen*' – better known as *Birkat haCohanim*, the Blessing of the Priests.

There on the *bimah* were a group of men, all completely covered with their *tallitot*, raising their hands and chanting the Priestly Blessing. Of course, all



the men in the congregation wore *tallitot*, but this was special and very mysterious – in fact, I was told not to look, without any explanation.

Much later I discovered what this was all about, and particularly the reasoning behind the injunction not to look. The raised hands invoked the *Shechinah*, and it was proper to avert or shield one's eyes.

That image stayed with me and yet, years later when I left home with the *Kindertransport*,

inexplicably I did not pack the *tallit* I had been given for my *Bar Mitzvah* a few months earlier. For years, there was no regular contact with a community, so there seemed to be no need for one. Even when I discovered The LJS in 1949 there was no incentive – *tallitot* (and *kippot*, or at that time, more likely hats) were not worn unless one participated in leading a service.

Gradually, under the influence of Rabbi John Rayner z'l, the custom of wearing first *kippot*

and then *tallitot* gained ground. For me, that was a sort of homecoming. Not that I hankered after the *Birkat HaCohanim*, that ancient but exclusive ceremony implying some special unprovable status for a particular group of people. But putting on the *tallit* highlights the connection between me and that lost community of several thousand people, among whom my parents and I worshipped.

Bob Kirk

'It separates my experience in the sanctuary from everyday life'

I was eight when I snuck into my parents' bedroom, quietly unzipped my father's royal blue *tallit* bag and tried on his neatly folded *tallit*. That was my first experience of wearing a *tallit* – and I loved the feeling of being enveloped in something that felt so sacred.

Going to an Orthodox Jewish school and synagogue, I'd never heard of women wearing *tallitot*. But, for some reason, I was drawn to the idea.

I remember peering over the women's gallery at Edgware United Synagogue, looking down at my dad and all the men wrapped in white. I couldn't understand why that special privilege was reserved for men.

I didn't really give it much more thought until about five years

ago when I went to a session at Limmud by Women of the Wall (WOW).¹ I was immediately taken by their cause and also fell in love with the colours in their WOW *tallitot*. I decided that if I was ever to wear a *tallit*, that would be the one!

The catalyst for me came last year at The LJS when I was asked to read a portion of the *Yom Kippur* service. Probably my traditional upbringing ironically coming into play, the prospect of being on the *bimah* on *Yom Kippur* without a *tallit* felt a little 'incomplete' for me.

So, I decided to go for it and

¹ Women of the Wall is a group of Jewish women who strive for the right to wear *tallitot*, pray and read from the *Torah* collectively and out loud at the Western Wall in Jerusalem.



bought myself a WOW *tallit*. Still quite unsure and uneasy about the whole thing, I didn't try it on until I got home from the shop. But standing in front of the mirror at home, it was as if I was eight years old again; it felt so right!

Wearing my *tallit* for the first time at The LJS was a different story. Still impacted by my traditional upbringing, I was torn as to whether this was something that I really wanted. I was also aware that very few women at The LJS wear *tallitot* so I was nervous about standing out (in colours which now felt a little too bright!). I also suddenly realised that, with this *tallit*, I was making a political statement (not something I wanted to be doing whilst engaging in prayer). To top it all off, I hadn't even been *Bat Mitzvah*, so was it a *chutzpah* even to wear a *tallit*?

Since then, I've been wearing my *tallit* on and off. The truth is, I've continued to struggle with it.

The turning point for me was a couple of months ago when my grandma passed away. The

Shabbat following her death, I was, for some reason, clearer than ever that I wanted to wear my *tallit*. Half-way through *Kaddish*, I became very emotional and realised that I was saying *Kaddish* for my late grandparents in a way that I'd never done before – as if, by wrapping myself in my *tallit*, I was enveloped by my grandparents.

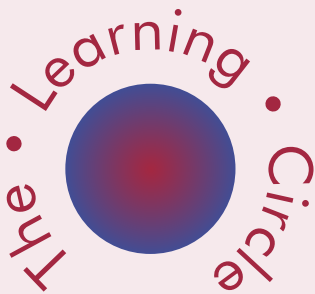
Nowadays, I feel bare without my *tallit*. For me, it separates my experience in the sanctuary from that of everyday life, potentially making space for something a little more spiritual. That's not to say that my current *tallit* is right for me. A plainer and simpler *tallit* is definitely on the agenda. But, at least I've started the journey!

Samantha Cozens

➡ LJS News and the next, a number of congregants – men and women – will reflect on what it means to wear a *tallit* for prayer in the congregation. For women particularly, the decision to wear a *tallit* – whether one's own or borrowed – can often be quite a struggle. How will it feel? How will other worshippers react to me? And what will it mean to wrap myself in a prayer shawl?

In the next issue of the newsletter, I will explore the sources that suggest that both women and men were originally required to wear *tzitzit* on their garments and those views of later scholars which, if they did not exactly proscribe the practice for women, strongly discouraged them, both by accusing them of 'haughtiness or pride in their piety' or betraying a more visceral prejudice against allowing women to wear a garment traditionally associated with men.

We invite you to add your voice to those published on these pages and reflect on the possibilities of connecting to the very ancient practice of wearing a *tallit* in the congregation for prayer and quiet meditation.



at the LJS

Classes in Judaism and Hebrew
***Shavu'ot* term 5776/2016**

Tuesday 11.15-12.30

Until 19th July

Tuesday Texts

This friendly group is led by our Rabbis, Dr Dov Softi and Susannah Alexander as we study biblical texts and commentaries and enjoy sessions on Jewish art. Our discussions are lively and relevant to contemporary issues. This year's topics will include a study of *Pirkei Avot* (Ethics of the Fathers), a Jewish review of the Gospels and Bach's St John Passion, stories from the Talmud and Midrash. New members are most welcome. Biscuits are provided.

Tuesday 19.00-20.00

Until 5th July

Hebrew classes

Beginners with Susannah Alexander

This class is designed for beginners who want to learn to read and decipher the prayer book. No previous knowledge of Hebrew required. Three-term course.

Next steps in biblical Hebrew with Dr Sally Gold

This class is for those who feel they are able to cope with guided reading, at their own pace, of simple prayer book and biblical Hebrew, and who now feel ready to gradually build their reading skills and their knowledge of vocabulary and grammar at an unhurried and manageable pace. The class will allow plenty of time to gain, revise and consolidate through the use of texts and some simple exercises which are geared to progressive understanding and confidence. Students will also be introduced to the use of dictionaries and other tools, with a view to being able to try, if they would like to, some independent preparation of simple texts.

Difficult texts of the *Torah* with Alexandra Wright

Now in its third year, this class is looking at some of the more challenging texts of the *Torah*, building on the grammar and vocabulary we have learnt over the past two years.

If you are not sure which level you should pursue, please speak to Susannah, Sally or Alexandra.

Tuesday 20.00-21.00

Until 5th July

Exploring Judaism**Tutor:** Rabbi Rachel Benjamin

Exploring Judaism is for people who wish they knew more about Judaism or would like to brush up on their Jewish knowledge. It is for family members, who are not Jewish, who would like to understand more about Judaism. It is also an essential programme of instruction for people choosing Judaism, by conversion. Class members are encouraged to read materials which will be made available online during the course of the year. The course is designed to offer knowledge about aspects of Judaism, to encourage practical experiences of Liberal Judaism and space for personal reflection within the group.

5th July

Siyum/End of year celebration

Shabbat 9.45-10.45

Until 2nd July

Beginners' Hebrew with Naomi Brightwell

Don't know your *aleph* from your – oh you know, that other letter at the end of the Hebrew alphabet? Naomi Brightwell's class uses Jonathan Romain's *Signs and Wonders* to help complete beginners decode the squiggles and start tackling what they've always been afraid of. With a little bit of grammar, a sprinkling of vocabulary and plenty of off-topic conversations on Jewish food, the structure of the liturgy and anything else that helps us have fun while learning. Absolutely no previous knowledge required. Previous students have even gone on to confidently lead *Shabbat* morning services.

Improvers with David Strang

This course follows Naomi Brightwell's class. We will consolidate the knowledge that students have from the beginners' class and will aim to ensure that by the end of the year, they are able to read key prayers from *Siddur Lev Chadash* and passages from the *Torah*. We will also start to look at the structure of biblical Hebrew, so that students can begin to understand the meaning of the texts they are reading. All adults welcome; basic Hebrew reading required.

Intermediate Hebrew with Tom Tlalim

This is a group that wishes to increase fluency and participate in the service, not only from the congregation, but from the *bimah* as well. If you know your letters and want to keep up your reading, don't mind having a go at reading Hebrew in the service, then feel free to join this class.

**Hebrew and Yiddish lessons from the Spiro Ark**

A variety of daytime and evening Hebrew and Yiddish classes are run at the LJS by the educational organisation Spiro Ark on Mondays, Tuesdays, Wednesdays and Thursdays. Levels range from 'Beginners' and 'Not quite beginners' to 'Intermediate/Advanced'. For full details of lesson times and charges, please visit www.spiroark.org/classes or phone 020 7289 6321.

Learning from Texts with Bernie Bulkin

This year the class is going to tackle a number of philosophical and theological issues, among them:

- How do we find meaning in Jewish observance?
- Is the apparent conflict between science and religious belief resolvable?
- What do we need, as humans, and what does God need?
- Do we require ethical injunctions from religion?
- What do we mean by revelation, and is it essential to Jewish belief today?
- What were the prophets raging about?

We will do this primarily from the writings of Abraham Joshua Heschel and Eliezer Berkovits, plus some short articles by others such as Leo Strauss and Kenneth Seeskin.

We also do some *parashah* study at the beginning of most classes, usually based on commentary of Avivah Gottlieb Zornberg and Nehama Leibowitz. No prior knowledge required, just an inquiring mind and more or less regular attendance.

HOW DOES ART CONVEY TRUTH?

THE LEARNING CIRCLE TOGETHER WITH
THE LONDON SOCIETY OF JEWS AND CHRISTIANS

Is delighted to invite you to the opening lecture for TLC's *Sukkot* term on

Tuesday 13th September

18.30 Refreshments

19.00 Lecture

Speakers:

Jeremy Lewison

Former Director of Collections of Tate

and

Dr Chloe Reddaway

Howard and Roberta Ahmanson Fellow in Art and Religion at the National Gallery

✿ How do artists approach their art?

✿ What is their idea of truth?

✿ Do artists approach the idea of truth in similar or utterly different ways?

✿ And what about art that, at various times, was regarded as truthful,
but in many ways misses the truth entirely?

Visit planned to Holocaust centre

LJS members are invited to join a visit to the Beth Shalom Holocaust Centre at Laxton, near Newark, Nottinghamshire, (right) on 1st September.

The visit has been organised by the Central London branch of the Council of Christians and Jews.

The Centre was the brainchild of James and Stephen Smith who, in 1991 visited *Yad Vashem* in Israel. They were so moved by what they saw that, after many years of dedicated fund raising, they established Beth Shalom (the House of Peace).



Apart from its many exhibits, landscaped memorial gardens and viewing galleries, the museum also presents education programmes about the Holocaust which are aimed

particularly at young people.

A coach will leave West London Synagogue, 33 Seymour Place, W1 at 9.00 and travel direct to the Centre. The cost, including admission, is £30.

There will be comfort stops on the journey, and there is a café at Beth Shalom which serves hot and cold food.

If you would like to join the visit, please email Pamela Birley at bra33@btinternet.com and she will send you an invoice.

Come and meet the Rabbis

If you live within a five-mile radius of Mill Hill, please come to tea at the home of Judy and Harvey Kass from 15.00-17.00 on Sunday 17th July.

If you haven't received an invitation, please contact Naomi Richland at rabbispa@ljs.org or telephone 020 7432 1283.



The winning entry in April's caption competition came from Steve Gershon; he will receive two complimentary tickets for the LJS Comedy Night in November (see p2).

Rachel, I KNOW Tony Weiss is looking, but if you order the prawn mayonnaise and I order the soft shell crab, and we huddle really close together, I'm SURE he'll not be able to see us

We wish these young members of the LJS a very happy birthday in July:

Hannah Ballheimer
James Ballheimer
Michael Berlingieri
Maya Boyle
Eleanor Chitayat
Jacob Collett
Emily Cooper
Arthur Davidson-Kelly
Ariel Davies
Tristan Del Mar
Emma Dexter
Nicole Fingerhut
Joseph Frank
Samuel Frank
Jack Glen
Olivia Goldenberg
Gabriel Grant
Jemima Green
Elishevah Ibru
Joseph Kleeman
Adam Lyle
Lara Meir
Zoe Mendelsohn
Ione Salem
Jonas Sellar
Nathaniel Sellar
Raphael Sellar
Jayden Singer
Angelina Sokel
Emil Torday
Isabelle Waha
Rosalie Wolchover

...and in August:

Rachel Berlingieri
Liah Boyle

Zachary Bueno
Alexander Chitayat
Mia Dexter
Daniel Fisher
Theo Frankel
Stephanie Frischmann
Noah Gulperin
Jeanne Herz
Maxime Herz
Reuben Josefs
Samuel Kay
Jan Klein Wassink
Theodore Korn
Amelia Leventhal
Dahlia Levin
Libby Lewis
Katya Markson-Matthews

Benjamin Mencer
Daniel Packowitz
Olivia Platt
Mason Platt
Giulia Schwartz
Hannah Semaya
Joshua Sharpstone
Jane Shuster
Nathan Simon
Acacia Steen
Skyler Tuvey
Ursula Warshaw
Arthur Watts
Jack Wolchover
Emily Woolf
Leela Yaroshevski

TINY TOTS at the LJS

Do you have little ones aged between 0 and 4?

Please bring them to the LJS on *Shabbat* mornings

2nd July • 10th September

for a delightful session of songs, stories, drawing and *kiddush*.



Activities for tiny ones with their parents, grandparents and carers.

The nursery is available every *Shabbat* for children to play or read.

Please email education@ljs.org to be added to the Tiny Tots circulation list.

Consider supporting The LJS with a legacy

Congregants appreciate the warm welcome they receive at The LJS and the contribution made by our many volunteers. Have you considered supporting the synagogue by including it in your will? Your legacy would help ensure the continuing support of Jews and Judaism in our community.

BRIDGE CLUB

The Bridge Club meets from 14.00 to 17.00 every Monday in the Assembly

Hall upstairs at The LJS.

Anyone with any knowledge of the game is most welcome. This is a social afternoon rather than a competitive one. There is a friendly atmosphere and helpful suggestions. The cost (including tea or coffee) is £2. New members are welcome: for more details leave a message for Neil Levitt or William Falk at 020 7286 5181.

**ART GROUP**

Informal art group for both beginners and experienced artists. The class meets at 11.00 every Monday, except during Jewish festivals and Bank Holidays. For more details call Paul Podolsky: 020 8346 2270.

**RESTAURANT TUESDAY**

Restaurant Tuesday meets on the third Tuesday of every month and is an informal lunch club for the more elderly members of the congregation. Please let the office know if you are coming for the first time or if you are a regular and cannot come (020 7286 5181). Lunch starts at 12.30 and costs £4. On Tuesday 19th July, lunch

will be preceded at 11.15 by a talk on 'Shakespeare and the Jews' by Dr Aviva Dautch of the British Library.

**VIDEO AND TEA**

From 13.30-16.30 on the fourth Wednesday of each month. Just come along – no need to book. Soup on arrival then a DVD (film classics, musicals, etc) followed by a delicious tea including home-made ice-cream. Donation of £2.

27th July: *The Second Best Exotic Marigold Hotel*
Judi Dench and the other stars return to India.

28th September *Gigi*
Musical comedy with Lesley Caron and Maurice Chevalier.

26th October *How Does Your Garden Grow?* Hercule Poirot receives a strange request for assistance from the elderly Miss Amelia Barrowby.

**COMMUNITY CARE**

Aviva Shafritz, our Community Care Co-ordinator, is ready to help with difficulties experienced, not only by our older members, such as illness and provision of care, but also across the spectrum of life. As an accredited social worker, Aviva has access to social services, hospital social workers and many caring organisations, both local and Jewish. She can be contacted

at a.shafritz@ljs.org or on 020 7286 5181.

**DINNER FOR YOUNG ADULTS**

Are you aged between 25 and 35 – or thereabouts? Or perhaps you have children or grandchildren of that age? Friday evening dinners for young adults are held once a month at The LJS. Future dates are 15th July (at the home of Rabbi Alexandra Wright) and 12th August. For more details, email a.wright@ljs.org

**CELEBRATE WITH A KIDDUSH**

If you are celebrating a special birthday or marking another big event, have you thought about contributing to the weekly *kiddush* following our *Shabbat* morning service? If you would like to take part in the service to mark a special occasion, please contact Naomi Richland on 020 7432 1283 or email her at rabbispa@ljs.org

**LJS PREVIEW ADMIRER**

The Elliott Art Group, whose LJS members include Marie Alpert, Janice Green and Sally Warburg, held the preview of their 20th exhibition in the Montefiore Hall in May. The presentation and the artworks were much admired by visitors.

School uniform needed for asylum seekers

We need new (or very good quality) school uniform for the August Drop-In for asylum seeker families.

Can you donate any of the following for girls and boys (primary school age 4-11 years):

- Easy-iron white long sleeved shirts
- Polo shirts
- Sweatshirts
- Cardigans
- Trousers
- Joggers
- School skirts
- School shoes

Please leave clothes in clearly-marked bags (girls + age; boys + age) with the caretakers before midday on 14th August.

If your school uniform is second-hand, please ensure that it is in tip-top condition and

ironed, with no stains or tears.

If you are buying school uniform for your child, why not pick up an extra packet of white shirts from one of the supermarkets for £2.50 - £3.00 and donate it to the Drop-In?

Esther Rantzen to be club president

Dame Esther Rantzen (*right*) has accepted an invitation to become the Honorary President of the Out and About Club for its 50th anniversary year, 2017. Esther, together with Diana Da Costa, started the club 50 years ago as a non-denominational club for elderly disabled people and it has flourished ever since.

Members enjoy a variety of entertainment from Music Hall to Big Band Jazz and also talks, which have ranged from the History of Stores in London to a recent serious discussion on anti-Semitism with our President, Rabbi David Goldberg.

We are also able to give support to the members who most need it. We hope to celebrate our anniversary year with a series of special events.



Nosh 'n' Drosh: food for the brain

Come and enjoy lunch after the *Shabbat* service (starting at around 13.00) – and wallow in the wisdom of an outstanding speaker. Future meetings will include:

■ *Shabbat* 9th July:

Robin Michaelson: London's Heritage Beyond London

■ *Shabbat* 17th September:

Eva Schloss: How remembering the past can improve the future

■ *Shabbat* 26th November:

Vivien Rose

■ *Shabbat* 10th December:

Rabbi David J. Goldberg will interview **Lord Howard**

The LJS is a constituent synagogue of Liberal Judaism


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