

January/February 2021
Tevet/Sh'vat/Adar 5781

THE NEWSLETTER OF THE LIBERAL JEWISH SYNAGOGUE

LJS NEWS



The LJS Multi-Faith Chanukkah Celebration

‘Don’t let the light go out’ was the theme of this year’s online multi-faith and truly inclusive Chanukkah celebration.

Over 300 people from round the world, representing all faiths, had registered. After a warm welcome from Rabbi Alexandra Wright and an explanation of the Chanukkah story, with delightful illustrations by Ariel Galimard, our three distinguished guest speakers representing the three Abrahamic faiths were introduced: The Most Revd Justin Welby, Archbishop of Canterbury, Rabbi Sybil Sheridan, and Dr Mohamed Keshavjee (pictured above). It was a privilege to hear their uplifting and thoughtful messages as they reflected on the light that prevails through even the darkest of times, not least this era of coronavirus.

We received recorded greetings from the Israeli and Austrian ambassadors to the UK, the President of The World Union for Progressive Judaism, as well as representatives from Sikh, Zoroastrian, Hindu and Jain communities. Ann and Bob Kirk hosted a wonderful video tour of our synagogue. After the candle-lighting, led by Rabbi Igor Zinkov, the evening ended with the song ‘Don’t let the light go out’ by Peter Yarrow, performed by choristers and congregants from the LJS and with a backdrop of families lighting their chanukkiyot. It was a truly heart-warming and uplifting occasion.

Inside this issue

Community News; Shabbat and Festival Services	2-3
Membership Renewal	4
Council Report and Profiles	5-7
The Voice of the Child	8-9
Tribute to Michael Nathan	10
Reflections on Purim	11
Favourite Jewish Words	12-13
Report on the Racism Course	14-16
The Learning Circle	17-18
Rimon Corner	19
An Award and a Wedding	20



Congratulations to the Tombs and Tobias families!



We are delighted to let you know about the two newest members of our community. **Zetta**, daughter of Zoe and Samuel Tombs, was born 15 April 2020, and is pictured here aged 7 months with her big brother, Benjamin. **Joshua**, firstborn and son of Anya and Dan Tobias, was born 29 August 2020, and is pictured here aged 7 weeks. Mazal tov to both families!

Looking for our next Treasurer

The Council is looking for a member of the LJS to take over the responsibilities for the finances of the LJS, as the current Treasurer, Peter Loble, has held this role for over five years and must retire from Council in June 2021.

As Treasurer, which is an Honorary Officer position, you would be playing a key role in our community, contributing to major decision-making. In addition to overseeing the finances and investments of the LJS, the postholder is involved in operational and strategic planning.

Peter Loble has found the experience of being Treasurer a most interesting and rewarding one. He explains, 'It is a way of showing my commitment to a synagogue which means so much to me, my family and our members. I have enjoyed working alongside fellow Honorary Officers and Council members, as well as key staff. It has been both illuminating and stimulating to be closely involved with so many aspects of synagogue life to ensure the alignment of our values and vision.'

Do feel free to make an approach to find out more. Peter is happy to explain his role in more detail, and is willing to shadow any interested person or persons (this role could be shared) for a period of time, if required. Please contact Lysa Schwartz, Executive Director, at execdirector@ljs.org or you can call 020 7286 5181.



Regent's Park Informal LJS Meet-Up Group

Do you live around Regent's Park and would you like to meet with other LJS Members and Friends for physically distanced walks in the park? Please email suebolsom@gmail.com for meet-up details.

Bereavements

We extend our sympathy to those who mourn:

John Alexander, father of Jane and David

Paul Finestone, husband of Jane, father of James and Louise, and brother of Sandra

Michael Nathan, husband of Jenny, and brother of Peter

We also extend our sympathy to Joe Cohen and his family on the death of Joe's father, **Robert Cohen**; to Anne Linton and her family on the death of Anne's husband, **Ronnie Linton**; to Zoé Syrová and her family on the death of Zoé's grandfather, **Pavol Sobek**; and to Geraldine Van Bueren and her family on the death of Geraldine's aunt, **Helen Van Bueren Buff**.

המקום ינחם אתכם בתוך שאר האבלים
May God comfort you and all who mourn

Shabbat and Festival Services: January and February 2021

Friday evening services are at 6.45pm. Shabbat morning services are at 11.00am. Unless otherwise specified, the Rabbi leading the service will be either Rabbi Alexandra Wright or Rabbi Igor Zinkov. At the end of each service on Friday evening and Shabbat morning, congregants are invited to join together for Zoom Kiddush.

DATE	NOTES
Friday 1 January 2021	
Shabbat 2 January <i>Va'y'chi</i>	
Friday 8 January	
Shabbat 9 January <i>Shemot</i>	This Shabbat we will be celebrating the 30th anniversary of our return to 28 St John's Wood Road and our brand-new Sanctuary at the heart of our synagogue with architect Michael Schwartz and all those who were involved with the rebuilding at the time. See Shalom LJS for further details.
Friday 15 January	
Shabbat 16 January <i>Va'era</i>	Special blessing to celebrate the marriage of Miriam and Nicholas Shire-Feldman
Friday 22 January	
Shabbat 23 January <i>Bo</i>	Naming and blessing of Allegra Azern Jami Shabbat (Jami is the mental health service for the Jewish community)
Friday 29 January	
Shabbat 30 January <i>B'shallach</i>	On this Shabbat, following Tu Bi'Sh'vat (the New Year for Trees), we will be marking this unique festival that draws our attention to the earth and our environment
Friday 5 February	
Shabbat 6 February <i>Yitro</i>	Council Shabbat: the service will be led by members of the LJS Council
Friday 12 February	
Shabbat 13 February <i>Mishpatim/Shekalim</i>	
Friday 19 February	
Shabbat 20 February <i>Terumah/Zachor</i>	The service will be led by Rabbi Dr Michael Hilton, celebrating a special birthday
Thursday 25 February	Erev Purim (details to be announced in Shalom LJS)
Friday 26 February	
Shabbat 27 February <i>T'tzavveh</i>	L'Dor va'Dor service with Rabbi Igor Zinkov and Student Rabbi Matt Turchin, together with Rimon Religion School Koleinu service led by Rabbi Alexandra Wright

At the time of going to press, services are online only. We hope we will be able to resume 'hybrid' services before too long, with a safe and limited number of people admitted to the Sanctuary, and others able to access the service online. Our return to the synagogue will be based on government guidance. Please see our weekly Shalom LJS email for up-to-date information or telephone the LJS on 020 7286 5181. If you would like to attend the service in person when that becomes possible, you will probably need to book your place in the synagogue from week to week.

Membership Renewal 2021



In late December, the membership renewal notices started to be issued to every Member and Friend of the LJS. We realise that 2020 was a very challenging year financially for many people, and that there are harder times ahead. However, now more than ever, the

synagogue needs your support so that we can continue to reach out, connect and engage with all our members.

Lockdown has encouraged a new way of working for the LJS. The Nursery, Rimon and Adult Education all moved online, and this has encouraged our existing children and adults to remain involved and continue to learn. The Rabbi began broadcasting immediately from their own homes, supported by the office team.

There has been significant investment in updating the technology in the Sanctuary to ensure the smooth running of the live-stream services, which have been watched and appreciated by so many, especially over the High Holy Days, and have been instrumental in keeping the community connected. Creatively expanding communication has been and continues to be at the core of the synagogue's activities, resulting in new friendships being formed through the ether and a feeling of inclusivity which could not have been envisaged when contemplating a 'hybrid' community.

The operating costs for running the LJS have largely stayed the same. The staff continue to be paid for their hard work, and the savings in heating and lighting costs have helped support the investment in technology. Mick Daly, the House Manager, with the assistance of his wife, Sandra Watson, not only kept the building safe and secure while it was closed but also painted, decorated, made repairs and improved the garden.

We have seen increased class sizes and larger attendance at services from the UK and abroad. In support of this, we are substantially upgrading the website which will be interactive and instantly supportive of the extraordinary activities created across all areas of the LJS. A social media programme is also now in creation.

Our religious, educational, social and pastoral activities depend upon the dedication of our hundreds of volunteers, the skilled staff, as well as the financial contribution of all. In these difficult times we need your help to ensure that the LJS upholds its commitment to enhance the lives of our community.

We urge you to renew your membership promptly, as this reduces administration costs. Please be assured that no one is ever excluded by their inability to pay. If you cannot afford the full rate, this can be discussed and amended in strict confidence. Please contact the office to discuss.

From January you will also be able to make secure payments (and donations) by credit card via the LJS website which we hope will help you view your transactions and simplify the payment process.

Thank you from the Membership Committee.

Gaby Lazarus (Chair)

Dates of key festivals in 2021

Purim: starts evening of Thursday 25 February

Seder Night (start of Pesach):
evening of Saturday 27 March

Shavuot: starts evening of Sunday 16 May

Rosh Hashanah: starts evening of Monday 6 September; first day is Tuesday 7 September

Kol Nidre: evening of Wednesday 15 September

Yom Kippur: day of Thursday 16 September

Sukkot: starts evening of Monday 20 September

Simchat Torah: starts evening of Monday 27 September

Chanukkah: first night is Sunday 28 November

Council Report

'The desert and the parched land will be glad; the wilderness will rejoice and blossom'
(Isaiah 35:1)



At the end of 2020, Council discussed the lessons learnt from a year in which we had developed as an online synagogue having only limited access to our much-loved building. Our investment in enhancing the technology in the sanctuary, and our

speedy move to the online provision of services and education have meant that we have both kept the community together and also expanded it. Council considered how we can benefit from this knowledge as we move into 2021 and beyond.

Clearly, we are looking forward to being together again in the LJS, but it is not straightforward, and the benefits of also being 'virtual' need to be recognised. In the future, we are going to be much more of a hybrid community and for this we need to put in place a strategy so that we can continue as a dynamic and forward-thinking synagogue.

Work has already begun, not just because of the new technology, but also through the work of volunteers and staff, the rabbis, and the committees such as Membership, and Communications and Marketing. Council was briefed on the extraordinary growth of the media that we now use which is opening up new opportunities. One illustration of this is social media, something the LJS never really considered in any meaningful way previously, and now vital in enabling us to target our different audiences and to direct them to specific information, such as to our website and to YouTube, and in the near future, to our podcasts. Council noted the importance of SEO

(Search Engine Optimisation) which is concerned with how to make us more visible when anyone searches for key words, such as 'liberal synagogue', on Google.

Council had a wide-ranging discussion on the essential issues to be included in planning for the time ahead; these centre around the nature of the LJS community in the future, comprised of those people needing to have the physical contact of others through being together in the building, and those feeling safer to have that contact online.

The challenge of a lack of income, often mentioned in my reports to you, was again analysed. Although the number of members remains fairly constant, the revenue from subscriptions continues to be low; this was a trend begun before the Covid pandemic and which has become more worrying this year with so much Jewish experience free to access online.

Council also discussed how we are to maintain our magnificent building. This January, we celebrate thirty years since it opened after the rebuilding project, and sustaining it is expensive. Council suggested that we might have to consider creative options for its use, such as sharing the space with other institutions in order to pay for its upkeep.

Council agreed that the core point in this debate is that life needs to move forward, and to do that effectively, we should develop a Strategic Plan based around our goals and be prepared to take risks. It was acknowledged that it is difficult to look ahead beyond the next few months, so the initial planning should be fairly broad, looking at the short term, but also into the future. This will pull together work already begun by 'Team LJS' during 2020: the volunteers, the committees of the Council, rabbis and staff.

Sue Head,
Chairman of Council

Introducing Members of our Council

Over the course of several issues of LJS News, we introduce you to those members who sit on Council and play a key role in the running of the LJS.

Sylvia Churba



“As a Sephardi, I am in a minority at the LJS. But as I have been an engineer since the early seventies, with a Middle East background, born in Argentina though brought up in the two football-mad cities of Buenos Aires and

Manchester, I am used to being different. What matters is being of assistance to the synagogue and its members, and I value the opportunity to do this as a Council member, now serving my second term. I am also on the Buildings and Facilities Committee, and before lockdown gave assistance to the Cemetery Committee in matters relating to the site and buildings.

The family name was Cohen Churba, of the Rabbis in the Ottoman Empire, several of whom ended up in the then new Jewish suburb/city of Tel Aviv at the turn of the 20th century. The name Churba is Arabic for soup! My paternal grandfather took the journey to Buenos Aires with his brothers after giving up on living in Jaffa and Damascus.

I ended up deciding on science and engineering thanks to the education I received in a wonderful school in Manchester and my more worldly experiences in Argentina. And yes, I was the only female in the entire year of Engineering at my university in the seventies.

Over the last 30 years, my work has led me from managing the engineering on the London Underground Central Line to rail projects including the rebuild of London Bridge station, and more recently the new station at Gatwick and projects alongside the railway.

I have a daughter, Michelle, and son, Nico, and I live within cycling/walking distance of the LJS. ”

David Adams



“I was brought up in a fairly traditional manner in Manchester where I was born and bred during the Second World War. My paternal grandparents had arrived in this country from Minsk in Belarus in the 1880s, and my maternal grandparents

were originally from Kaunas in Lithuania.

After Manchester Grammar School, I trained to be a Chartered Accountant, following which I was invited to join an old-established and very English firm of stockbrokers because they wanted a ‘young Jewish accountant’ on their team. I stayed there 30 years. After that, amongst other roles, I interim-managed an Anglo-Israeli medical technology company. Board meetings on the beach in Tel Aviv were a bonus.

I subsequently became a business and leadership coach and speaker both here and in the USA. I am a published author, and am currently working on a book of poetry. I use poetry to help business people, teams and boards to understand themselves better and to build trust for higher productivity and increased profits.

My first marriage was to the daughter of Syrian Jews, so I was introduced to the customs of Middle-Eastern Sephardim. I gravitated back to the United Synagogue in South Manchester. Later on, in London, my introduction to the LJS was when my new wife Dene and I were planning our wedding which took place three years ago, and was officiated by Rabbi Alexandra Wright. I was invited to join Council and subsequently the Finance Committee in 2020.

I have two daughters, each with two children here in London. Apart from family, my interests are theatre, music, reading and public speaking. ”

Lisa Gershon

“ The LJS has been a part of my life since the day I was born. I am a third-generation member, my maternal grandfather, Sir Louis Gluckstein, having been a past President. With a violinist



father, Max Jaffa, and a mother, Jean Grayston, who was an opera singer, it is hardly surprising that my earliest memories of growing up at the LJS are linked to magnificent music as well as thought-provoking debate.

I inhabit many roles, not least as a wife and as mother of our two grown-up boys, Louis and Noah, both of whom are members and had their Bar Mitzvah and Kabbalat Torah services at the LJS. Learning to read prayer-book Hebrew in my forties at a Saturday adult education class remains something I feel proud of, not being a natural linguist.

I have been a Tennis Coach at the Cumberland Lawn Tennis Club for over 25 years, teaching all ages. It is an extraordinary job which helps physical and mental well-being. It is fascinating to help individuals cope with winning and losing, staying in the process and not the outcome. No two days are ever the same.

My passions include the arts – mostly music, theatre, and cinema. I also enjoy cooking (currently honing my sourdough bread-making skills), walking, reading, especially poetry and short stories, tap-dancing and choreography – many moons ago I took a show to the Edinburgh Fringe. I also enjoy horse-riding, which I started at the tender age of four.

An abiding thread throughout my life is the longevity of things that resonate and matter to me.

During my first time on Council, I looked into the development of the Young Adult programme. Now serving a second time, I represent Council on the Membership Committee, and report back with our findings. ”

David Rigal



“ I come from one of the remaining oldest Jewish families to come to England, with clear evidence that we arrived around 1710. My family joined the LJS while it was still the Jewish Religious Union. I believe my great-grandfather was on Council; certainly my grandfather was Treasurer, and my parents, George and Margaret Rigal, both served on Council at different times. I was born and brought up in the LJS, and have been a member all my life.

I have always had an innate and deep faith in God, and my activities within the LJS have been based on the fact that I want to serve the community and God.

As a teenager I was very involved with running the Alumni youth group, and after university I worked as a volunteer youth leader. Between 1994 and 1999 I was employed by the LJS, playing a key management role. Since then my ongoing contribution has been as a volunteer, primarily serving on Council, as well as on various committees. In 2016 I was awarded an MBE for services to Diversity in the Civil Service and London's Jewish Community. I have undertaken various other charity work, and still continue to mentor and offer counselling in a number of areas.

These days I work part-time in the Department of Business Energy and Industry Strategy. Until Covid, I was an Aikido instructor. I am also a very active Freemason.

Since Covid, I have been engaged in the stewarding and returning of congregants to the LJS building. ”

The Voice of the Child

LJS member Geraldine Van Bueren looks into the role of children in different world religions.



Judaism and Christianity are often portrayed as presuming that the child's relationship with the divine is passive and one of silence. It is for adults to intercede on their behalf. However, there are other possible readings

which may point to a direct relationship between children and God.

As Rabbi Alexandra Wright asks, where is the voice of the child? Separate from Abraham's intentions, many Genesis interpretations assume that Isaac is not sacrificed because of Abraham's prayers, faith and trust. However, the Bible is silent as to whether Isaac used his own voice to pray. Such silence opens up the possibility that it was Isaac's prayers which were met.

The Qur'an regards the binding of Abraham's child with a more participatory role for the son. Abraham informs him about his vision, and it is the son who agrees to the sacrifice to fulfil God's command.

Clearly in neither of the religious accounts would Abraham win the father of the year award. Both approaches to the binding raise troubling issues about children's best interests. However, the accounts do raise the possibility that children in the three Abrahamic faiths have a more active role in shaping their own destinies.

Such a view of childhood is one which ascribes a voice to children. It is closer to the view of childhood in a binding treaty, the UN Convention on the Rights of the Child. The Convention has been adopted by the Vatican and by every

country in the world which accords religion a special status. Its content also reflects the world's religions as well as secular thought.

The states participating in this conception, that humanity owes to children the best it has to give, include all religious states. Those accepting the treaty are states which are predominately Catholic, including all of Latin America, states which are predominately Buddhist and Hindu, including all of Asia, as well as Israel, and all the Islamic states. This implies that it is not only secular states which embrace the concept that children have rights which ought to be respected.

The often-repeated idiom 'out of the mouths of babes' is used to denote that children, even young children, can be a source of wisdom. The phrase, from Psalms 8:2, appears to refer to knowledge of the divine even from a young age. The Bible recognises that even young children can grasp such complexities and matters of such importance. This accords with the international legal right of the child to be heard.

As vulnerable human beings, children have the right to protection, and adults the duty to protect them, something which is common to all religions. But, from the Bible, children also have the right to be consulted, including in matters of religion, an entitlement which is sometimes overlooked.

In relation to children it is 'spare the rod' which draws much attention. Hinduism values the virtue of '*ahimsa*' – to refrain from injuring, physically mentally or emotionally, any living being. According to Sivaya Subramuniyaswami, people who 'beat or pinch or slap or whip their children are the enemies to religion, because they are pushing the next generation into lower consciousness'.

The Book of Proverbs encapsulates contradictions. It does state, 'he that spareth

his rod hateth his son; but he that loveth him chasteneth him betimes'. However, Proverbs 15:1 provides that 'a soft answer turns away wrath, but a harsh word stirs up anger'. On any reading of these verses, Proverbs does not require child physical punishment.

An increasing number of states, over a quarter of the globe, have prohibited child physical punishment. Scotland has recently banned the physical punishment of children, and Wales will follow in 2022. This begs the question of whether the Bible is correct, outdated, or whether its text can be interpreted in a way which respects children's rights.

The value of the best interests of children is common to all religion. Two religious goals are to nurture and educate children. This includes discipline, but discipline consistent with the child's dignity. Children have a right to be heard on religious policy decisions which affect them. This includes religious decisions about discipline.

Dignity and love are tightly entwined. According to Rabbi Akiva, 'love your neighbour as yourself' is the Torah's greatest principle. Children are also our neighbours. A part of loving is listening.

© 2020 Professor Emerita Geraldine Van Bueren QC, Queen Mary University of London

This is an edited and expanded version of an article which first appeared in *The Times* on 21 November 2020.

We share some thought-provoking words about children from Siddur Lev Chaddash.



On Children

Your children are not your children.
They are the sons and daughters of Life's longing for itself.
They come through you but not from you,
And though they are with you they do not belong to you.
You may give them your love but not your thoughts,
For they have their own thoughts.
You may house their bodies but not their souls,
For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.
You may strive to be like them, but do not seek to make them like you.
For life does not go backwards nor tarry with yesterday.
You are the bows from which your children as living arrows are sent forth.

Kahlil Gibran



If children live with...

If children live with criticism, they learn to condemn.
If children live with hostility, they learn to fight.
If children live with ridicule, they learn to be shy.
If children live with shame, they learn to feel guilty.
If children live with tolerance, they learn to be patient.
If children live with encouragement, they learn confidence.
If children live with praise, they learn to appreciate.
If children live with fairness, they learn justice.
If children live with security, they learn to have faith.
If children live with approval, they learn to like themselves.
If children live with acceptance and friendship, they learn to find love in the world.

Adapted by Rabbi Pete Tobias from an anonymous source



Tribute to Michael Nathan

20 July 1927 – 29 November 2020

Michael Nathan was a much-loved lifelong member of the LJS. When we are all able to return to our Sanctuary, we will sorely miss his presence at Shabbat services – services which he loved and which he regularly attended with his beloved wife, Jenny. We will miss his beaming smile which conveyed the warmth, geniality, and kindness of this true gentleman.

Michael grew up in Holland Park. The family also had a house in Chiddingfold on the South Downs, where Michael spent much of his childhood. He had an enduring love of the countryside, and when he acquired his cottage in Alresford, he was never happier than when tending his garden there.

After prep school in Eastbourne, Michael went to Charterhouse, excelling in academic subjects and sport. His last term at school was interrupted by being called up, and he joined the Navy. Unfazed by this interruption, Michael was grateful to the Navy for all it taught him.

Michael's trademark positivity and steadfastness remained on returning to civilian life. His hard work led to his qualifying as a Chartered Accountant. He moved to his father's company, became a partner, and travelled the world for his work. He was a highly able, meticulous and principled accountant.

Something of a bon viveur, Michael loved good food and wine, and didn't stint when it came to opportunities for ice cream and cake. He had a mischievous streak, revealed by his story-telling and the twinkle in his eye. He enjoyed the theatre, opera, parties and holidays. He was a man of many pastimes and interests, which he took very seriously – among them sport, especially cricket, English water colours, and stamp collecting, specializing in stamps from Australasia. He also had a great knowledge and interest in glass, acquired through being a member of the Worshipful Company of Glass Sellers. He became Master and eventually 'Father' of the company, and was proud of his collection of engraved glass.



Michael Nathan, with his wife, Jenny, at the 2019 Cricket World Cup Final at Lord's

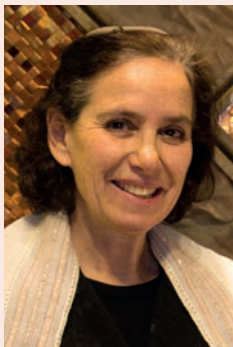
Charitable work and volunteering were in Michael's DNA. He was treasurer of numerous charities, including the Stepney Settlement, where he became president. He was chairman for 45 years of the United Charities Fund of the LJS, disbursing funds to scores of different charities, treasurer of Jewish Care for 12 years, and of the Association for Jewish Youth for 35 years, and he chaired the Residents' Association of the estate where he and Jenny lived. He was a dearly loved and respected figure at the Out and About Club.

Friends and family meant so much to Michael. Devoted to his parents, Violet and Cyril, he had a very special and life-long kinship with his brother, Peter. He was close to his sister-in-law, Caroline, adored his nieces and nephews, and delighted in their children. But the beating heart of his life was surely his wife, Jenny. He was already of a certain age when they met, but once together, they became inseparable. Their 36 years of marriage was one of mutual respect, care and love.

Everyone who knew Michael comments how he was a man of the highest principles – utterly ethical in the way he led his life. He was unfailingly generous and giving of his time to others. His was indeed a life well lived.

Reflections on Purim

'The troubles of the past are forgotten...'



Purim will mark an anniversary. A year ago, in March 2020, there was an uneasy undertow to the festival; Rabbi Jeffrey Newman arrived wearing a mask and there was talk about a virus, but as we grouped together, chatting and sharing supper, we could not

begin to imagine what was about to unfold in the year ahead.

It is difficult to envisage what the next few months will bring. The news of a vaccine is promising; but how will we ever begin to repair the damage, not only to the economy, but especially to the lives and well-being of so many individuals and families who have lost loved ones, whose health has been compromised and whose livelihoods have disappeared?

Setting this year behind us will not be an easy task. Encouraging members and guests to return to the synagogue will take time, and we will need to find a way to build confidence and recreate those in-person connections that give us energy and meaning in our lives.

At the end of the section on the laws of Purim in his code of Jewish law, Maimonides, quoting the Palestinian Talmud (*jMegillah* 1:5) declares that all the books of the Prophets and the Writings will cease to be recited in public during the messianic era. The only book that will continue to exist, alongside the Five Books of the Torah and the laws of the Oral Torah, will be the Book of Esther.

'The troubles of the past are forgotten and hidden from my eyes' (Isaiah 65:16), but the days of Purim shall never be abolished, as it is written: 'These days of Purim shall never cease among the Jews

and the memory of them shall never perish among their descendants' (Esther 9:28).¹

What did the Sages mean by casting upon the Book of Esther this enduring status? At best an historical novella, with more farce and caricature than a work by Pirandello, Esther is the only book in the Bible that does not mention the divine name.

Nor can one credit Purim with forgetfulness of 'past troubles'. There is an irony in stamping out the name of Haman, while at the same time evoking the memories of all our oppressors, from Haman's forebear, Amalek, to Hitler.

Yet perhaps there is something in that verse from Isaiah that 'the troubles of the past are forgotten'. For the passage continues, 'Behold, I am creating a new heaven and a new earth; the former things shall not be remembered, they shall never come to mind...' *(Isaiah 65:17).*

It is this belief in renewal and goodness that gives Judaism, in the words of Rabbi Dr Leo Baeck, its 'eternal optimism'.

If this past year has taught me anything, it is that faith is not something to be tipped away lightly. In our empty Sanctuary, in the intensity of our prayers and the sublime beauty of our music, I found different ways to seek consolation; I willingly suspended disbelief to create bonds with people whose faces I couldn't see and whose voices I couldn't hear.

May we return soon to our Sanctuary, with renewed faith in ourselves and in each other, in the common task of all humanity to realise goodness in the world, and with our faith restored and strengthened in the Source of that goodness.

¹Maimonides, *Mishneh Torah, Hilchot Megillat Ester* 2:18.

Alexandra Wright

Purim 14 Adar 5781 / Erev Purim 25 February 2021

Favourite Jewish Words and Expressions

LJS News received a fantastic response to the call-out for favourite Jewish words and expressions. A number of people found it too hard to choose and sent in a selection, and even friends of friends, including someone who owned up to being a 'goy' (his term...), wanted to contribute.

Many thanks to everyone who sent in their choices. Not surprisingly given that LJS members are predominantly Ashkenazi, most of the contributions were Yiddish expressions. But there were a number of Hebrew words, one Arabic, and even one Aramaic! In order for this article not to take over the entire newsletter, this first instalment covers all the contributions which aren't Yiddish. The next newsletter will be a Yiddish-fest! We hope you'll enjoy this first section and will look forward to the next one.

Let us start with the contributions of Hebrew words. **Ann Kirk** explains that the reason why she has chosen *Shema* (שמע) is because it was the first word she learned to read in Hebrew in her Jewish pre-school in Germany aged about four. She tells us, 'The page the Shema appears on in my chumash [printed Torah] is full of ink blobs and I've worn quite a large hole into it, and it reminds me of happy days with my parents in Cologne.'

Anna Dilphy chooses the word *Mitzpah* (מִצְפָּה), literally 'watchtower', and its meaning has evolved from a Biblical story to become a blessing which conveys an emotional bond between people who are physically separated – God watching between us while we are absent from each other. Anna writes, 'I remember the Women's Bible Study my landlady and I used to attend when I was working in Frankfurt. They were the sweetest old ladies, a garden of blue-haired topiaries, and they'd been friends forever. At the end of the class they would stand in a circle, join hands, and recite the *Mitzpah*. During this time and at many other times in my life I have had to be apart from the ones I love the most. I started whispering the words of the *Mitzpah* for comfort then, and I still do these days.'

The word *shalom* (שלום) is chosen by **Pam Kauders** because of the positive connotations of giving this name to the house where she used to live in Sidmouth. Recalling *Pirke Avot*, she invited a homeless man called Tony to use her



Sh'ma Yisroel, 2000 (oil & collage on canvas), Richard Mcbee, (Contemporary Artist) © Bridgeman Images

downstairs bedroom for three months before he went to a guest house. Pam writes, 'Imagine my surprise and delight when, years later, I opened my newspaper to see a smiling Tony, embraced by a beaming lady who had found her long-lost brother, and was taking him home to his family in Malta!'

Gam zu l'tovah (גם זו לטובה) – 'This too is for the good/best' – from the Talmud is the expression chosen by **Lisa Gershon**. Lisa says she's not sure it's always true, but it does make her think that when things get difficult, even if she can't change the facts, she can at least change her thinking. She explains, 'I am often struck by how far the human race can adapt in order to survive, perhaps more so within Judaism.' She uses the

words of the American author, Wayne Dyer, to express her understanding of *gam zu l'tovah*: 'If you change the way you look at things, the things you look at change.'

Sue Head chooses *lech-lecha* (לך-לך) and explains why: 'It is the first time in the Torah that the narrative of the Jewish people is given anything like an historic context. Of course, the context itself is difficult to place accurately, but with Abraham being told to leave and begin his journey, we move away from the world of mythology to the roots of our story, Abraham obeys, and the covenant between God and the people is established. It is the beginning of a powerful journey for the Jewish people.'

For **Stephen Owen**, the words from Amos 5:24 have particular resonance: '*V'yiggal ka-mayyim mishpat, u'tzedakah K'nachal etan*':

וַיִּגַּל כַּמַּיִם מִשְׁפָּט וַיִּזְדַּקָּה כְּנַחַל אֵיתָן:

– 'Let justice roll down like waters and righteousness like an ever-flowing stream.'

Dayenu (דַּיֵּנוּ) is the word which stands out for **David Adams**. He interprets it as 'enough already!', and he explains how it comes to mind whenever he hears the expression 'Terms and conditions apply' – or people who bang on about things whenever you see or hear them. David laments that there are a lot of such people around!

Bob Kirk, also a fan of *dayenu*, chooses the Hebrew word, *b'tei'avon* (בְּתַעֲבוֹנוֹ) for which there is no real English translation, so is best conveyed by 'bon appétit'. Bob says, 'From the age of about nine I was a member of the Werkleute, a Zionist youth movement – not that I knew that; I just tagged along with my elder brother. At the time it was still possible to have club rambles, and *b'tei'avon* was the signal to tuck in.' Bob also mentions that it was an expression Rabbi John Rayner introduced to the LJS at chavurah suppers.

Lysa Schwartz puts forward the word *halevai* (הַלְוִיאִי). This has an interesting etymology as it is an ancient Aramaic word that migrated to modern Hebrew, taking with it a cultural heft



Bon Appétit, 1998 (colour litho), Bernard Cheese, © Bridgeman Images

and nuance that are hard to explain – but the general thrust is 'I wish!', 'If only!' or 'Would that be so'. *Halevai* is a particular favourite of her parents, and it came into its own recently when Lysa was supposed to be visiting them in the USA to celebrate her father's special birthday, but plans were somewhat thwarted by the pandemic... Lysa's father turned 90 in November, and although her mother had been symptom-free, she tested positive for Covid, and the pair were under strict quarantine. Lysa tells us, 'My dad remains resolutely negative despite their complete inability to social distance.' She explains, 'So this birthday weekend has gone from a massive weekend of family and friends, to a small gathering with my sisters, to the two of them at home by themselves. In our long-distance celebrations which included my dad being deluged by cards and a number of video chats, there was a lot of speculative planning for a future gathering – and much use of *halevai*!'

And finally we come to our Arabic contribution chosen by **Sylvia Churba** who comes from a Sephardi family. Her word is *mashallah* (مَا شَاءَ اللَّهُ), and is used by many Sephardi Jews as a way of congratulating or praising a person. Sylvia tells us, 'My parents spoke in Arabic when they didn't really want us to understand (we understood English and Spanish), so my favourite words veered to what mum would say, and invariably it would be *mashallah* – used very often!'

Racism: Identifying it, Learning about it, Combatting it

The Social Action Committee together with Adult Education initiated a Tuesday evening short course in November on this important topic which participants found both informative and thought-provoking. Here we present summaries of each of the four sessions.

Jewish teaching on racism

'God created human beings in the divine image.'
How Jewish texts uphold the principle of the unity of humanity.



Our opening talk, hosted by Sarah Lasher, was a real tour de force presented by LJS Senior Rabbi, Alexandra Wright. Rabbi Alex contextualised her talk in the definition of racism. Referring to the Runnymede Trust's

concept of 'reframing racism', she made the point that we might define racism, not from our point of view, but from the stance of someone who is a victim of racism. 'Racism, like antisemitism', she said, 'diminishes the individual, removes a sense of dignity and self-belief.'

Two texts were considered in some detail. The Curse of Ham, (Genesis 9:8-25) where Noah's youngest son Ham sees his father naked, and Ham's son, Canaan, bears the punishment, 'Damned be Canaan/to his brothers he shall be the basest of slaves.' Through many layers of interpretation, this curse against Canaan becomes a curse against Ham, who is seen as the progenitor of Black African people. 'But,' explained Rabbi Alex, 'the Bible as a whole does not equate Blackness with inferiority... Blackness is introduced into the retelling of the Biblical story of Ham and Canaan in the 4th century in a Syriac Christian source.'

Later, Numbers 12 was examined, where Miriam and Aaron condemn Moses because he married a 'Kushite woman'. We now understand it's likely that what they are complaining about is that Moses has taken a second wife, and that she is not an Israelite, not that they object to her being Kushite, that is to say, Black.

In summary, Rabbi Alex says very clearly, 'The Bible does not "other" Black people in any racist way. Judaism must be rid of any later impositions which might be construed as racist or exclusivist or superior.'

Harriett Goldenberg

Jewish history of anti-racism activity



The second presentation, hosted by Geraldine Van Bueren QC, was delivered by Dr Edie Friedman, founder and Executive Director of JCORE – the Jewish Council for Racial Equality. Edie and JCORE had been absolutely key in putting together

this series at the LJS, and it was a wonderful opportunity to hear from her direct. Edie's session focussed on Jewish history of anti-racism activities in the USA, UK and South Africa. She covered major players and some significant dates; unsung heroes whose day-to-day actions help chip away at racism; our emotional connections to these histories.

The history was rich, and here are some of the stories that Edie covered:

In the USA, we heard about 16 rabbis who were arrested at Monson Motor Lodge trying to have a swimming pool which was integrated rather than racially segregated; the murder of Andrew Goodman, Michael Schwerner and James Chaney (two of whom were Jewish) while assisting with Black voter registration in Mississippi in 1964; and Rabbi Abraham Heschel saying he was 'praying with [his] feet' while marching with Martin Luther King.

In apartheid South Africa, we heard about Sylvia Glasser teaching Black ballet dancers, and the

Black Sashers (many of whom were Jewish), playing outside City Hall, as well as escorting Black women to police stations to try and discover why their loved ones had disappeared.

In the UK, we heard about Jim Rose and Anthony Lester (both Jewish) who founded the Runnymede Trust (the UK's leading independent race equality think tank); Geoffrey Bindman and Anthony Lester, who drafted the Race Relations Acts 1965, 1968, 1976; and the creation of JCORE, founded by our speaker, Edie Friedman.

Finally, Edie challenged us on our emotional connection to these histories. She asked us what we would have done; why there was a disproportionately large Jewish involvement; what we might do with this history; and whether we see it as a positive or negative legacy. We had a fascinating discussion, considering how, if at all, we should celebrate this legacy – and how that might inspire action within the Jewish community.

Sarah Lasher

Facts and figures of racism in Britain, and practical information to combat it



In our third presentation, the audience were captivated by this comprehensive and engaging talk between Dr Edie Friedman (*pictured on page 14*), campaigner and Executive Director of JCORE, and Lord Simon Woolley (*pictured here*),

who have worked together against racism for over twenty years. Simon described himself as a social activist and campaigner, a disciple of Martin Luther King.

Prompted by our host, Khaled Hassan, the conversation included what Simon described as a 'Black Lives Matter historic year', exposing racial profiling, prejudice and brutality by our British police. He said, 'We want a police force that looks like us, represents us; then everyone wins.'

He explained, 'It's a double pandemic that created a perfect storm.' Covid has had a devastating effect on Black, Asian and ethnic minority communities, and exposed the inequality and injustice of their lives; they are five times more likely to die of Covid because they are overly exposed, on low pay, with zero-hour contracts, as cleaners, care workers, bus drivers, hospital porters, security guards; they are risking their lives because they can't afford not to work...

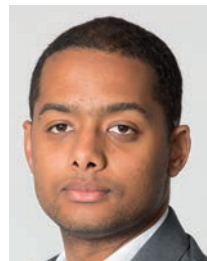
Simon told us, 'It's a mistake to juxtapose anti-racism with being anti-White. If the structures that treat people differently based on their skin colour are addressed, it makes a better society for all.'

Together both Edie and Simon declared that a grown-up conversation was needed to confront the link between religion, law and slavery, plus 200 years of colonialism – all predicated on inequality of Black and White.

Each offered heart-warming visions for the future. From Simon, 'Let's establish pathways for all people to find their greatness – everyone benefits', and from Edie, 'We want to be defined by who we are, and not by antisemitism or racism.' She explained how when we are all able to fulfil our potential and ambitions, there is less 'them' and 'us'. And importantly, she added, 'It's not about "helping" Black people; it's about removing barriers so that everyone has full opportunities.'

Harriett Goldenberg

Report of the Board of Deputies inquiry into racism in the Jewish community



The fourth and final presentation, hosted by Harriett Goldenberg, was delivered by Stephen Bush, a British journalist and political editor at the New Statesman. Stephen is the chair of the commission of the Board of Deputies inquiry

into racism in the Jewish community. Although the report is still being written, we heard about

the process of creating the report, some of the broad emerging themes, and what the value of the exercise has been.

Stephen talked about the person-centred approach he has taken to the writing of the report, inviting a range of different people to contribute. He explained how he has received oral testimony (mostly through Zoom) and written submissions – with thanks to LJS member Anthony Silkoff as secretariat, and Tilly Ruback, a volunteer.

Stephen shared a few central themes that had emerged. These included ‘Ashke-normativity’ – the issues that come with taking the Ashkenazi story as a universal story of how the Jewish community came to be in Great Britain. Stephen said that this means we’re missing a part which is often not told or given only as an afterthought, including Jews who moved here from the Ethiopian diaspora and Mizrahi Jews who arrived here in the 20th century.

Another theme was that of security and welcome – the conflict between security (due to well-known and understood anxieties about strangers in our spaces) and providing a warm welcome to

everyone. Stephen explained that by telling a limited story of how we came to be here and who we are, we end up with a narrow view of who ‘looks Jewish’, where there is no such thing.

Stephen spoke about advocacy and representation – not being represented by communal leadership, although generally happy with local leadership. Stephen said that witnesses had referred to both depictions of us as a people, and to the way we talk about the needs and demands of our community.

Stephen explained that he is aiming to produce sensitive and practical recommendations that speak to these themes. He said that however the recommendations themselves land, we’re leading the way here in demonstrating how a religious community can look at itself and ask how we can do better. While there are sometimes circumstances that need different sanctions, Stephen believes that most of the time, anti-racists need to model forgiveness, compassion and a way for people to learn – something he is trying to do with the report.

Sarah Lasher

New Course

Tuesday evenings 8.10pm – 9.30pm

Jewish Festivals in Dialogue with Christianity

with Rabbi Dr Michael Hilton



In this study course, led by Rabbi Dr Michael Hilton and with Christian guest speakers, we will examine the intriguing ways in which Judaism and Christianity have influenced each other's festivals.

Jewish customs have never developed in isolation from other cultures. Over three sessions during the first half of 2021, we look at Jewish festivals and their links with Christian practices. The costumes, plays and parodies associated with Purim imitate some of the practices of the Lenten carnival, in part because Jews were excluded; the idea of giving a meaning to specific foods, found in Rabban Gamliel's explanations in the Passover Seder, was earlier found in accounts of Jesus' last supper with his disciples; and the Jewish festival of Shavuot and the Christian equivalent of Pentecost (Whitsun) are closely parallel festivals of revelation.

9 February: Carnival and Purim

9 March: The Last Supper and the Passover Seder

11 May: Pentecost and Shavuot

Further details to be announced in *Shalom LJS*.



The Learning Circle

Adult education classes at the LJS

Tuesday morning and evening classes resume on 5 January and run until 23 March, with a break for half-term on 16 February. Please note that Shabbat morning classes resume later: classes will start on 16 January and run until 20 March, with a break for half-term on 13 and 20 February.

At the time of going to press, classes are being run online only, and class times relate to online classes. The LJS website and weekly email, Shalom LJS, give up-to-date information about classes and class times, and will provide information about when classes might re-start in the LJS building. You can also contact our Education Co-ordinator, Debi Penhey: education@ljs.org

Purim term classes

TUESDAY MORNINGS 11.15am-12.30pm

Tuesday Talk, Texts & Discussion

This friendly group is led by our Rabbis. We study biblical and rabbinic texts, modern poetry and short stories, and enjoy sessions on Jewish art and music. The class is based around discussion on a variety of different topics, the starting point being a text, painting, or piece of music. New students are always welcome.

TUESDAY EVENINGS 5.45 – 6.45pm

Reading Joshua

Tutor: Dr Dov Softi

This course aims to increase students' understanding of Biblical Hebrew. The class is reading key chapters in the Book of Joshua, discussing the interactions of the text and how it fits into the Biblical Hebrew canon. We are studying the grammatical structure of sentences as well as extending our Hebrew vocabulary. The course is suitable for those who can read Hebrew and wish to practise reading as well as discuss the meaning of the text.

TUESDAY EVENINGS 7.00 – 8.00pm

Classical and Prayer-Book Hebrew for Beginners

Tutor: Susannah Alexander

Have you tried to get your head around Hebrew letters for years and never achieved success? Or is Hebrew new and uncharted territory to you, and you need a friendly, experienced guide to walk you through your first encounters with the letters? If so, join this fun and supportive class where we use a tried-and-tested method to get you reading faster than you thought possible. Beginning with Jonathan Romain's *Signs and Wonders*, we move on to a taste of grammar, liturgy and the Bible.

Moving up in Hebrew

Tutor: Dr Dov Softi

The aim of this class is to enable students to understand the Hebrew prayers and songs used in services. Those joining the class will need basic reading skills, and we spend some time each week increasing reading fluency. We look at the basics of Hebrew grammar using the textbook *Prayerbook Hebrew the Easy Way* (available for purchase £27.00) and build up your vocabulary as we go. The class also read key Torah portions to reinforce the basic grammar and to understand the geography of the Torah.

Gaining Confidence in Hebrew

Tutor: Dr Sally Gold

If you can read a little Hebrew, no matter how long ago or how recently, this highly supportive, informal class will help you to start reading again. Our reading from the Siddur (Prayer Book) and Bible is guided and at your own pace, with questions about the language and texts encouraged. As you gain skills and confidence, you will be on the path towards greater enjoyment and participation in synagogue services, Bible reading and the Jewish life-cycle, for which Hebrew is the key.

Concluding the Book of Jonah and reading the Book of Ruth in Hebrew

Tutor: Rabbi Alexandra Wright

This class will bring its reading of the Book of Jonah to a close with questions around Jonah's response to God and God's mysterious, rhetorical question which concludes the book. For the rest of the Purim term, the class will embark on a reading of the Book of Ruth – ostensibly a pastoral idyll and love story, but fundamentally a subversive book about the role of women, foreign marriage, seduction and the Davidic dynasty.

TUESDAY EVENINGS 8.10 – 9.10pm

Exploring Judaism Tutor: Rabbi Igor Zinkov

Exploring Judaism is for people, including non-Jewish family members, who wish to know more about Judaism, Jewish history and the Jewish people. It is also an essential programme of instruction for people choosing Judaism by conversion. Class members are encouraged to read materials which will be put online during the year. In addition to offering knowledge of Judaism, the course encourages practical experiences of Liberal Judaism and space for reflection within the group. Resources can be found on: <https://tinyurl.com/ljsexploring>

5 January: Synagogue and Home: Home Rituals and Prayers

12 January: Jewish Symbols

26 January: Exploring Tu Bi'Sh'vat

2 February: Jewish Ethics

9 February: Exploring Kashrut (Jewish dietary laws)

16 February: Half-term – no class

23 February: Exploring Purim

2 March: Israel: People and Land

9 March: Messiah and the Messianic Age

16 March: Conversion

23 March: Exploring Pesach

Full details of all LJS adult education courses can be found in the Learning Circle brochure: go to www.ljs and click on Learning to view.

SHABBAT MORNINGS 9.00 – 9.55am

Beginners' Hebrew

Tutor: Susannah Alexander

This class uses Jonathan Romain's *Signs and Wonders* to help absolute beginners decode Hebrew. Classes include a little bit of grammar and vocabulary, the structure of the liturgy, plenty of off-topic conversations on Jewish food, and anything else that helps us have fun while learning. No previous knowledge is required. Former students have even gone on to lead Shabbat morning services!

Inspiring Hebrew Texts

Tutor: Nitza Spiro

These classes enable students to become familiar with key Biblical texts and prayers which are the bedrock of Jewish identity. Texts will be read in Hebrew but discussed in English. Students will have come across them both in synagogue and through their representation in art, music and literature. We approach the texts from historical, sociological, ethical and ideological perspectives, exploring the status of women in Jewish source material in the process.

GCSE Syllabus in Classical Hebrew

Tutor: Dr Dov Softi

The course aims to develop knowledge and understanding of ancient literature, values and society through the study of original texts. Students will follow the syllabus of the GCSE in Classical Hebrew, will read and understand unseen passages of Biblical Hebrew, translate text from unseen passages into English, and understand the grammatical structures of Biblical Hebrew. This course is suitable for those who can read Hebrew and have some basic Hebrew vocabulary.

SHABBAT MORNINGS 9.45 – 10.45am

Learning with Texts

Facilitator: Michael Romain

This term we will continue with the subject of modern Jewish scholars, writers and politicians. The teachers will include Rabbis Alexandra Wright, Igor Zinkov and Michael Hilton. All are welcome. If you wish to know more about the class please contact Michael Romain at: romain@netgates.co.uk

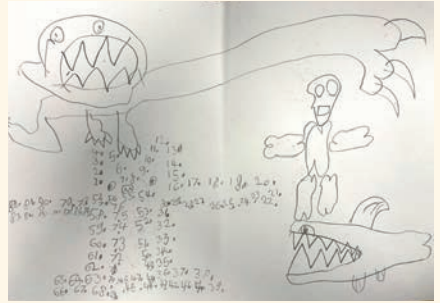
Rimon Corner

Susannah Alexander tells us about Rimon's Mitzvah Day project

Mitzvah Day is an opportunity to look beyond ourselves at the needs of the wider community, Jewish and non-Jewish, in the UK and internationally. This past November, when we were not able to be together physically, the need to remind ourselves that it's still possible to take action to help others and establish connection, was greater than ever.

Rimon's Mitzvah Day project was to support the charity 'Save a Child's Heart'. Children with heart conditions come from all over the world, including many countries where high-quality healthcare is not readily available, to be treated in Israel's state-of-the-art facilities. Often, they are far from their homes and families. We wanted the children in hospital to know that other children around the world were thinking of them and wishing them well.

On Mitzvah Day, every child in Rimon made a colouring card for children in hospital. We thought of the things that we enjoy, and that cheer us up when we're feeling unwell: sports, music, animals, cartoon characters, and much more. We then created outline drawings and get-well messages, so that the children in hospital could not only receive a card, but have fun colouring it in as well. Some wonderful images were created as you can see in the photos, and we hope they brought joy to the children who received them.



A selection of cards created by Rimon children

We wish these young members of the LJS a very happy birthday in January and February

January

James Blumenthal
Astrid Cohen
Olivia Daals
Ollie Dellal
Valentine Desmond
Zara Gale
Mark Gelfer
Joshua Haller
Samuel Johnson
Isaac Kane

Joel Langham McLellan

Layla Lewis
Raphael Milne
Bertie Morrison
Amelia Osband
Tabitha Penn
Gidon Reeve
James Rogers
Ellis Simons
Seve Solomons

February

Rebekah Allen
Thea Bendel
Alexander Boizard
Adam Cang
Joshua Cang
Vera Cohen
Becky Collett
Jason Covey
Tom Cowley
Layla Grant

Daniel Isaacson

Alan Lach Stein
Rafa Lewis
Ariana Malbon-Arvanitakis
Jeremy Mencer
Clinton Newman
Jake Phillips
Jacques Sellier
Gabrielle Sinclair
Hannah Spearman-Walters
Daniel Tahar

Congratulations to Linda Davies

LJS member Linda Davies was awarded an MBE in the Queen's Birthday Honours in October 2020 for services to the NHS and education in North London.

Linda has served on the Council of Governors of the Royal Free Hospital for the last nine years and has been a governor of New End School in Hampstead for 26 years (12 of them as Chair). She says it has been a great privilege to support two organisations that make such important contributions to the lives of ordinary people in North-West London.

'You can't help being moved by the commitment of those who work in our education and health services,' she says. 'What they do often goes unappreciated and under-rewarded, especially by those in power. The last few years have heaped renewed pressure on both health and education systems yet their dedicated staff continue to rise to the challenge. That has been demonstrated very dramatically by their reaction to this year's Covid-19 outbreak.

'Both are beacons of professional excellence and strive to ensure that local people have access to the very best services that a civilised, caring society can provide.'

We offer Linda our sincere congratulations on this well-deserved honour.



Wedding celebration

Mazal tov to Miriam and Nick Shire-Feldman on the occasion of their marriage on 15 October 2020.



Final copy date for the March/April 2021 issue of *LJS News* is Monday 1 February. Copy and ideas should be emailed to: newsletter@ljs.org
© The Liberal Jewish Synagogue 2021

The LJS is a constituent synagogue of Liberal Judaism

liberal judaism

The Liberal Jewish Synagogue

Patrons

Joy and Richard Desmond
Véronique and David Herz
Jo Kessler
Suzy and Peter Osband
Effie and Michael Romain
Michele and Rick Senat
Martin Slowe
Janine and Michael Sternberg
Christine and the late Sam Stevenson

The Liberal Jewish Synagogue is a company limited by guarantee (Company No 9113305) and a registered charity in England and Wales (Charity No 1159292).

Registered office:
28 St John's Wood Road
London NW8 7HA
Tel 020 7286 5181
Fax 020 7266 3591

Linked to Typetalk
Email ljs@ljs.org
Website www.ljs.org

Senior Rabbi

Alexandra Wright

Rabbi

Igor Zinkov

Scholar in Residence

Rabbi Dr Michael Hilton

President

Martin Slowe

Chairman of Council

Sue Head

Executive Director

Lysa Schwartz

Nursery Head Teacher

Caroline Villiers

Education Co-ordinator

Debi Penhey

Community Care Co-ordinator

Aviva Shafritz

Director of Music

Cathy Heller Jones

Organist

Tim Farrell

LJS News Team

Editor: Judith King
Artwork: Tingle Design

In case of bereavement:

In office hours, call 020 7432 1298
At other times, call 020 8958 2112 (Calo's)