

UL1. Emancipation of the Jews

## EMANCIPATION OF THE JEWS

The emergence of Jews from subjection to freedom is graphically portrayed. The ghetto, surrounded by high walls, is seen with its gates wide open and its broken chains dangling, over a composite picture of modern Jewry's contribution to the world of medicine, art and music. A feature of the window is the canvas on the easel, on which is painted the East Window of our own Synagogue.

The prophetic words of the 37th Chapter of Ezekiel form the text —

הנה אני פתח את קברותיכם ונתתי רוחי בכם והייתם והנחתי אתכם על אדמתכם

“Behold I shall open your graves and place my spirit in you so that you may live. And I shall place you in your own land”.

## SOLOMON'S TEMPLE

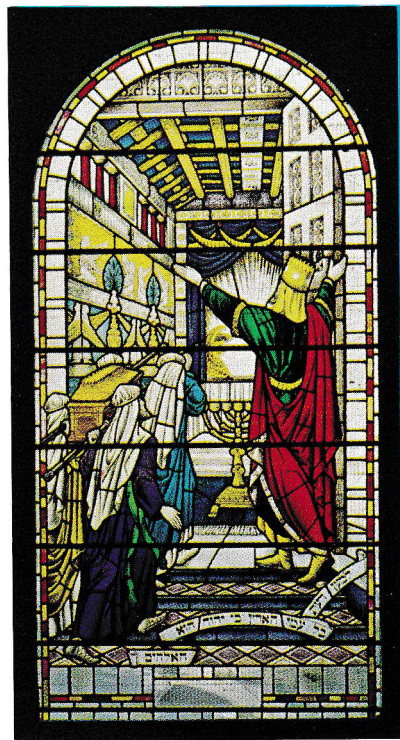
The Ark of the Covenant is seen being taken into the newly completed Temple of Solomon for the service of consecration. The open doors reveal the Perpetual Light and one of the Cherubim within the Temple precincts.

King Solomon stands by the door with arms upraised in prayer to the Almighty.

The text is from the prayer Kings I. 8.60 —

למען דעת כל עמי הארץ כי יהוה הוא האלהים

“That all the people of the earth may know that the Lord is God, and that there is none else”.



UL2. Solomon's Temple



DAVID AND GOLIATH

Few stories are so beloved as the story of the young David in battle with the arrogant and powerful Goliath. The illustration is from 1 SAM. 17.47 — בי ליהוה המלחמה — “For the battle is the Lord’s”.

Other aspects of David’s fame are portrayed in the upper and lower medallions. David with his harp tending sheep is a traditional image of the boy hero. The window is inscribed with the well known text from Psalm 23 —

יהוה רעי לא אחסר

“The Lord is my shepherd: I shall not want”. At the bottom, the alleged tomb of David on Mount Zion is shown with the words — דוד מלך ישראל חי וקיים — “David King of Israel lives and exists”.

UL3. David and Goliath

REBECCA

A tribute to the women of the community is to be found in the choice of the two central windows in the Ladies’ Gallery. So important has been their contribution to the welfare of the Synagogue in general and Singers Hill in particular that this seemed to be the most obvious method of incorporating the community’s gratitude into our scheme.

Two incidents in the life of Rebecca are here featured. The story of her encounter with Abraham’s servant at the well forms the main subject. She is carrying a pitcher of water and the servant asks her for a drink. She responds by offering to draw water for him and his camels.

The text Gen. 24.44 —

היא האשה אשר הכיח יהוה לבן אדוני

“She is the woman whom the Lord has pointed out for my master’s son”.

In the second illustration she is depicted veiled and approaching Isaac’s tent. The latter comes to greet her as his bride.



UL4 Rebecca



UL5. Abraham and Isaac

**ABRAHAM AND ISAAC**

The central illustration is of the first Patriarch with the bound Isaac on the altar. The severe test proves Abraham's faith and the text illustrates the real victory of Abraham's steadfastness — עתה ידעתי כי ירא אלהים אתה "Now I know that thou fearest God". GEN. 22.12.

God's promise to the Patriarch that his descendants would be a numerous and illustrious people is taught by the story of Abraham's vision in which God points to the stars with the proclamation — כה יהיה זרעך "So shall thy seed be". GEN. 15.5.

This is the subject of the lower medallion.

**E Z R A**

The second Temple, built by the exiles who had returned from Babylon, is seen in all its glory. Ezra the priest stands on a dais and reads the words of the Torah to the assembled congregation. A great moment in Jewish history. A new era was just beginning.

The text is from Neh. 8.2 —  
 ויביא עזרא הכהן את התורה לפני הקהל ויקרא בו  
 "And Ezra the Priest brought the Law before the congregation and he read therein".

The second subject vividly portrays the mood of the Israelites when rebuilding the walls of Jerusalem. Their enemies did their utmost to destroy the walls but the builders continued to work undismayed. "With one hand he wrought the work and with the other hand he held a weapon". Neh. 4.11.



UL6. Ezra



UL7. Emergence of Israel

**EMERGENCE OF ISRAEL**

This beautiful example of the craftsman’s art has been adapted from the original design of a noted Jewish artist Mrs. Fay Pomerance, the successful contestant in a competition organised by the congregation. It vividly portrays the outstanding event of our time — the establishment of the new State of Israel.

The Menorah, symbol of the State, dominates the scene in the top medallion. The main design portrays various aspects of Eretz Israel today. The large blue and white flag of Israel flies over the buildings of the new Hebrew University and the Weizmann Institute. On one side will be seen an orange tree bearing fruit and on the other, a cactus or “Sabra”, the name by which native-born Israelis are popularly known. The medallion at the foot of the window shows a typical scene of Kibbutz life — the farmer ploughs his field on a modern tractor whilst his guns are stacked by his side — a stark reminder of his preparedness against attack.

*“Dedicated by the congregation to the revered memory of Ivan Shortt J.P. President 1943 - 1955”.*

**MARTYRDOM OF THE JEWS**

There is a stark simplicity to the design of this window which records the unparalleled tragedy of six million Jews murdered by the Nazis in Europe.

The upper medallion consists of one Yahrzeit candle, while the main theme is a replica of the Belsen Concentration Camp Memorial set against a background of fire.

Inscribed on the monument are the words —  
 יזכר אל את רבבות היהודים. ארץ אל תכסי דמם  
 “May God remember the myriads of Jews. Earth, hide not their blood”.

The text is the opening phrase of Kaddish (the Mourners’ Prayer) — תתגדל ויתקדש שמה רבא

In the lower medallion a man and woman are seen reciting memorial prayers.



UL8. Martyrdom of the Jews