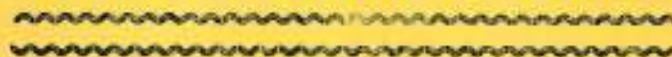


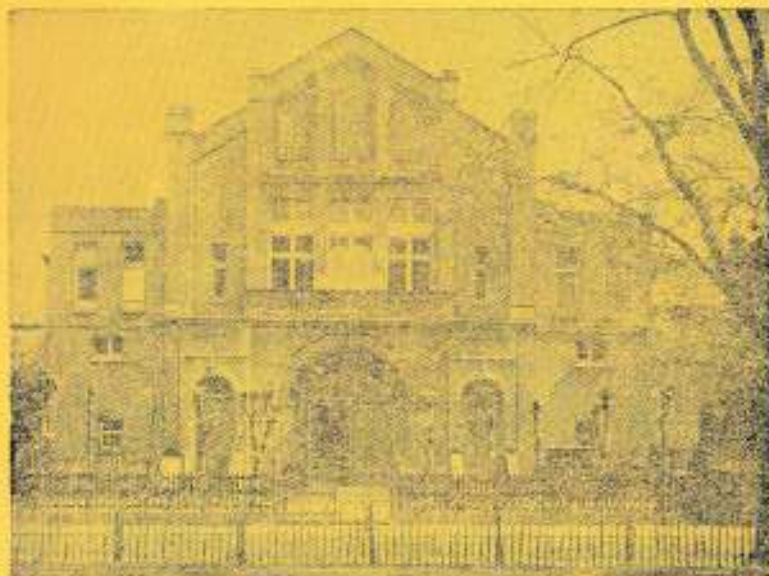
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THE BROOK



1890 - 1989



THE MAGAZINE OF THE
**HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE**

"For wisdom is better than rubies"

Proverbs 8 verse 11

HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

(consecrated 1890)

71 BROOK GREEN, LONDON, W6 7BE

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Emeritus Minister: Rev. S. Venitt, B.A.	603 4938
Secretary: Mr. S. Painlight	602 1405

The Minister can be seen by appointment.

The Secretary can be seen any Sunday morning between 10 a.m. and 12.30 p.m. and by appointment.

Wardens: M. A. Amias, Esq., M. De Vries, Esq.

Financial Representative: D. Arram, Esq.

Elder: H. Sharpe, Esq.

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Times of Services

WEEKDAYS

Morning By arrangement 7.30 a.m. Evening By arrangement

SUNDAYS AND PUBLIC HOLIDAYS: 8.30 a.m. By arrangement

SABBATHS AND FESTIVALS:

Evening: 15 minutes after the commencement of Sabbath and Festivals.

Morning: 9.30 a.m.

" THE BROOK "

EDITORIAL BOARD: The Rev. S. Venitt, B.A.; Mr. M. A. Amias; Mr. D. Arram; Mr. M. DeVries, M.A.; Councillor S. Grose, B.A.; Mr. H. Sharpe; Mr. S. Williams.

EDITORIAL

A CENTURY OF ACHIEVEMENT

Our traditional characteristic as a people is a questioning one. Jewish scepticism, even in matters of belief, is well known as a customary response to novel or familiar acts and patterns of behaviour alike. The greatest teachers of our religious laws and their renowned pupils even down to our own times have chosen to expound by way of questions. As we approach our most significant anniversary, the centenary of the inception of our community by the laying of the foundation stone of our synagogue in February 1890, we should find our questioning stance helpful in assessing how we should mark the event.

Each of us can find his or her own questions, which will illuminate the past for us while at the same time spotlighting the routes to future success we must adopt. If the anniversary is to signify more than a culminating finality of a human time span, it must be seen as more than a century achieved, or merely stoically endured. We should decide individually and collectively what we can do to make our next century one of beneficial achievement marked by progress in development joined with renewing our links with our people here and in Israel.

The past year has been one of significant change. Yet it is right that we should look ahead to determine how we can strengthen the undoubted achievement of past success with a profound renewal of our activities in every spiritual, educational and social direction. We have every opportunity to do so on the basis that every member joins in supporting our religious and lay leadership. Each person will enhance the refreshing spirit of devotion and friendship which has marked out our community from many others.

The collective question will remain. While we look forward with confidence to our second century, the answer must be given firmly and proudly. The entire community, in offering its thanks for our being spared to witness this period, can answer it with rejuvenated energy and new direction for the future. We will then all have a true century of achievement worth celebrating.

CHASANIM

We are very happy to announce that our chasanim for this year will be Mr. David Abrams and Mr. Dennis Collins.

Both have been members of our Synagogue for a number of years and are highly respected in our community.

We look forward to our members and friends joining in the Annual Reception at which our Chasanim will be our honoured guests. The date will be Sunday 29th October.

SEASONAL REFLECTIONS

It is customary in our communities for Selichos to be said from the Sunday before Rosh Hashana. However, if Rosh Hashana falls on a Monday or Tuesday, we begin saying selichos on the Sunday a week prior. Various reasons are given for this rule. One reason, which is cited in the 'Eliya Rabbah' and quoted by Rabbi Yisroel Meir Kagan in his famous work, the 'Mishnah Brurah', explains that there must be a minimum period of four days of penitence, preceding Rosh Hashana. This, he explains, is because any animal intended for a sacrifice had to be carefully inspected daily for any blemishes, which would render it *Posul* (unfit) for sacrificial use for a period of at least four days prior to its sacrifice. Furthermore, when referring to the other sacrifices listed in the Sedrah of Pinchas, the term used is 'Vehikravtem oloh' - and you shall sacrifice a burnt offering, but in reference to the Rosh Hashana sacrifice, the term used is 'Va'asisem oloh' - and you shall prepare a sacrifice. From this it is deduced that on Rosh Hashana a person should consider as if he is actually offering himself as the sacrifice. This is why our rabbis fixed the rule that there be not less than four days for us to examine our deeds and the blemishes of our sins, and to repent for them.

This explanation of the Eliya Rabbah touches on a very important and basic point. Many of us do not seem to be consciously aware of the significance of the High Holy Days. There is more to this time of year than making an appearance in Shul, pledging money to charity or even fasting. Although all these things are undoubtedly very important, if not vital, they are still basically no more than the means to an end. They are not the end themselves. The end is true penitence and the bettering of ourselves.

For those of us for whom the 'means' have until now served as an end in themselves, or perhaps have served as means to some other end - for example to ease our Jewish consciences - let us try to further our horizons. This does not have to cost us money. This does not have to involve pain or sacrifice. What is required is some measure of commitment to want to better ourselves, to do good for ourselves and others, and to live not just for today.

This Rosh Hashana and Yom Kippur, let us all, if only for a few moments, try to stop and think: 'what have we made of this last year? Are we any the better for it? Have we made any significant contribution during this time to man or G-d?'. If we cannot answer positively to any of these questions, all is not lost. The gates of repentance are still open, and our Father in Heaven awaits our prayers and return. May we make the most of the opportunity.

SYNAGOGUE ANNUAL REPORT 1988-89

We open our Annual Report with a special mention of the truly historic occasion last December when 300 guests attended the Reception and Presentation to mark the recent retirement of Rev. Sam Venitt B.A. No-one who was present could fail to endorse the warmth and sincerity of the tributes that were paid to our dear colleagues Sam and Rifka Venitt for their devoted service to our community over the last 42 years. We were greatly honoured in the support shown by the attendance of the Mayor, Councillor Joseph Mirwitch, who despite illness attended personally to indicate the esteem in which the Venitts are held by the entire local community. We were also able to welcome Mr. Alan Grant, a Vice-President of the United Synagogue, who conveyed the appreciation of that body for the Venitts' energetic and compassionate service to the Synagogue. Tributes and Presentation of the Testimonial were made by Mr. Moss Amias, Councillor Grose, who was a member of the committee that appointed Rev. Venitt in 1946, and Mrs. Pearl Arram on behalf of the Ladies Guild. Mr. DeVries gave the Vote of Thanks to the Speakers and the organising committee which included Messrs. Brand, Nisner, Grose, Reick and Mrs. Meltz. The evening was chaired by Mr. D. Arram. We wish to thank all members, former members, and friends who contributed to the presentation, and we are pleased to report that a commemorative record of Photographs of the occasion, and a list of contributors was later given to Rev. & Mrs. Venitt to record a memorable and historic occasion.

We welcome the appointment and entry into office of our new Minister Rabbi Moshe Simons who together with his wife Judith and family has already made a noticeable impact on our communal life. We record our sincere congratulations to him on obtaining his Semicha at Jews College. Several members were honoured to be present as guests of the ceremony held at Hampstead Garden Suburb Synagogue. We look forward to the formal induction service on May 28th, which will be performed by Rabbi Dr. M. Turetsky.

We were also honoured in the past year with two official visits from Councillor Joseph Mirwitch Mayor of Hammersmith and Fulham, one being a full Civic Service and the other the Annual visit to our Synagogue. We also offer thanks to the Mayor and to the Leader of the Council, Councillor Mike Goodman, for presenting a Kiddush.

At the Annual Reception presentations were made to our Guests of Honour Mr. & Mrs. Alfred Harris and Dr. & Mrs. Denis Caplan to mark the occasion of Mr. Harris and Dr. Caplan being Chasan Torah and Chasan Bereshis respectively.

We have been very grateful this year for the support of our

colleagues on the Board of Management and the ladies on the Committee of Management without which we would not be able to operate. We also offer our thanks to the Ladies Guild and Friendship Club for the valuable work they undertake. We know that the Friendship Club under the chairmanship of Mrs. Netta Guyer provides welcome hospitality and Social activities for members and friends from a wide area, and we are pleased to offer them the facilities of our premises for their activities.

The J.I.A. Committee under the Joint Chairmen Mr. David Arram and Mr. Jeffery Brand, has been active this year and both the Kol-Nidre Appeal and General Fund Raising have been widely supported. We call on all our members to strengthen their identification with and support for Israel in the coming year.

In accordance with the directions of the United Synagogue Council, membership contributions as well as funeral expenses fees have been raised and a special levy introduced to provide essential support for Jewish Education. We have also incurred expenditure for local purposes; all of this is reflected in our accounts, and we ask members to help by settling their accounts promptly.

We hope to be able to communicate more frequently with members by our newsletter which was initiated at Pesach. Our magazine, 'The Brook', is published annually at Rosh Hashana and we welcome items of news and details of meetings and functions for inclusion in both these publications.

We also intend to review our communal and social activities and it is heartening that it is now possible for our Shabbat morning services to commence at an earlier time. We hope to extend this throughout the year.

To all our colleagues, to Rabbi and Mrs. Simons, to Sam (now appointed Emeritus Minister by the Council of the United Synagogue) and Rifka Venitt, our Secretary Sidney Fainlight we offer our gratitude for the past year's work.

As we approach our Major Anniversary with a Centenary Service in February to be attended by the Chief Rabbi we look forward with confidence to furthering and strengthening our spiritual, communal, and social activities for the coming year.

Moss, Amias, David Arram, Maurice De Vries
Honorary Officers

THE REV. VENITT'S TESTIMONIAL

The Honorary Officers would like to thank all those members and friends who subscribed so generously to Rev. Venitt's Testimonial Fund.

We are most grateful to all those who contributed to make this Testimonial a fitting expression of our appreciation for his years of devoted service to our community.

SOCIAL & PERSONAL

WEDDINGS

The following marriages were solemnised through the Synagogue during the course of the year.

Simone Eugene Wolff Levy to Helen Lindy Allan
Ian Anthony Bernstein to Tracey Gay Kramer

BAR MITZVAH

Doron Dickman

To these and to all members who had celebrations during the year we extend our warmest felicitations.

NEW MEMBERS

We welcome the following New Members:

Mr. & Mrs. A.J. Bergman	Mrs. L. Ingram
Mrs. J. Laters	Mr. & Mrs. J. Larner
Mrs. N. Lexton	Mr. & Mrs. G. Marks
Mr. & Mrs. Pinto	Mrs. S. Toobman

GIFTS TO THE SYNAGOGUE

Netilat Yadayim	from Rev. & Mrs. S. Venitt
Jug & Basin	from Mr. & Mrs. P. Wender
Picture Frames for Robing Room	from Mr. & Mrs. M. Cutler
Fridge/Freezer	from Mr. & Mrs. J. Dickman

GIFTS FOR THE SUCCAH

The Succah will be ready for decorating on Thursday 12th October. Gifts of Fruit, Flowers, Foliage, Wine etc., will be gratefully accepted; also donations towards the purchase of cake.

FUNCTIONS COMMITTEE

The main event arranged by the Functions Committee this year was a Supper Party on Sunday 2nd April at which our new Minister Rabbi Moshe Simons was the Guest of Honour. A number of our members attended a very enjoyable evening during which Rabbi Simons gave a short talk introducing himself.

You will have seen on reading through this edition of our Magazine that our Synagogue will be celebrating its Centenary during the coming year. This means that our Functions Committee will be arranging a programme of events commemorating this very important occasion, and it is hoped that all members will give their full support.

As Chairman I would like to take this opportunity of thanking my very hard working committee for their tireless efforts in arranging and catering our functions over the past years, and I wish them and all of you a Very Happy New Year and hope to see you all at our future functions.

David Arram
Chairman

THE LADIES GUILD 1988/89

It is with deep regret and much sadness that I have to report the passing of Rebecca Fox, our Secretary for many years. Rebecca carried out her duties with efficiency and devotion. She was highly respected and will be greatly missed by us all.

The Guild has been very active during the past year.

Four of our ladies attended the Seminar prior to the High Holydays, organised by the Association of United Synagogue Women.

The Guild provided the kiddushim in the Succah, which was once again beautifully decorated with fruit and foliage. The Annual Simchat Torah Party was catered admirably by the Ladies Guild.

A team of our ladies prepared the food for over two hundred guests on the occasion of the Retirement Party given in honour of Rev. and Mrs. Venitt. This was a large undertaking for our Guild and I am happy to say that we received much praise for our efforts. It was for us all, a most happy and memorable occasion.

For the first time, a Rota was introduced for Shabbat Kiddushim and this is working very smoothly. The Ladies Guild Shabbat was very well supported and the gathering included many ladies from other organisations.

In March, we held a Bring/Buy and Afternoon Tea which was socially and financially successful.

The Guild again provided and arranged the floral decorations in the Synagogue for Shavuot.

Six ladies from the Guild attended the Annual Supper of the Association of United Synagogue Women.

We have associated ourselves with 'The Lady J Fund', a newly formed charity, launched to support children suffering from cerebral palsy.

We continue to send parcels to a selected list of patients at Springdene Hospital on some of the Festivals. We extend our grateful thanks to those involved.

Our thanks are also due to the two ladies who transport the disabled to the Centre in Camden Town.

We would like to thank members and others, who have made donations to the Guild and supported our functions. Their generosity has enabled us to continue to support the many charities which seek our help both here and in Israel.

BETTY MELTZ *Hon. Secretary*

CENTENARY ISRAEL TOUR

By popular request I am trying to arrange a Tour to Israel to Celebrate our Centenary year. This is to take place in early November 1990.

Will members and friends who would like to participate let me have their names. A meeting of those interested will be held early in 1990 when further details will be available.

David Arram *Financial Representative*

AN INVITATION

About 17 years ago there was a group of Young people belonging to West London Federation of Zionist Youth (F.Z.Y.), whose main objective was to raise money for the new town of Ashkelon in Israel. The parents of many of these youngsters were members of our Synagogue whose homes were thrown open to the youngsters for meetings and fund-raising. On one occasion we offered our home for a function and 101 youngsters turned up! More kept arriving but my husband said enough was enough - we didn't want the house to fall down. However, they raised nearly £200 which was a great deal of money for young people to raise in those days.

Another very well attended function was "Mameloshen" an anthology of Jewish Life with music written and presented by Derek Reid at the Commonwealth Theatre, Kensington. Taking part, amongst others, were Melanie Phillips, Joshua Rozenberg, Philippa Gold (now Pippa Reid), Toni de Winter (now Berger), Derek Reid, Barry Velleman and Barry Weinberg. They played to a packed audience and were able to hand over another large donation for Ashkelon.

Why am I telling you this? Because many of these young people - some now married and with families - still meet and entertain. Derek is now a Jewish Folklore Expert and has broadcast on this subject on the B.B.C. many times. He has been approached by the Museum of Jewish London to help raise funds for a cultural Centre for all traditional aspects of Jewish Culture in London. This has resulted in "A World of Jewish Folk Song and Music" and those taking part include Pippa Reid and Barry Weinberg. The Concert will be held on Sunday 26th November, 3 - 5 p.m. at the Museum of Jewish London, The Manor House, 80 East End Road, N.3. Further details and tickets from Mrs. Ricki Burman, 346 2228. Hope to see you there!

Stella Gold

LEAGUE OF JEWISH WOMEN

The Group is involved in a great deal of Voluntary work in the South West London and Richmond area. We would like to have many more Members - young Members and those ladies who have retired from full time work and need to do something with their leisure time! We have just had our A.G.M. on which occasion Miss Irene Kohler gave a most interesting talk on her years as a Concert Pianist. We do need offers of homes in which to hold Meetings, and also Members who would be willing to take on office at Committee level. Anyone interested please contact Mrs. N. Guyer (Chairman) 748 4797

FURTHER RECOLLECTIONS

"Samuel went to Ramah but Saul went up to his home in Givat Shaul"

Samuel I Ch. 15 v. 34.

I offer you this quotation because for so many years I lived little more than a stone's throw from Givat Shaul. North across the Ramot Valley (of Ramah) over the Kav Yarok (The Green Line) and on the hill top is Nebe Samuel, where the prophet is buried. The Crusaders passed his tomb on this route in their advance on Jerusalem. Givat Shaul was not yet part of Jerusalem as we know it today. What they were after was David's City and the Christian relics.

A good part of the Ramot Valley is now a whole new suburb, aptly named Ramot, and very beautiful it is too. I watched it being built not so many years ago, one red tiled roof after another, roads, shops, a supermarket, and there it was.

Givat Shaul today is a small and deeply religious area, with many yeshivot and shtiebens. It is closed to traffic on Shabbat. I like the place and sometimes on a Shabbat afternoon would pass through returning from a walk. It is not as oppressive as say Mea Shearim. Those who wore shtreimels also on a Shabbat walk were quick to return a greeting. They would speak Hebrew rather than Yiddish if you preferred it, and many of them English if it came to it. They were surprisingly extrovert and I have pleasant memories of them. They were in all walks of life, from artisans to shopkeepers, academics to businessmen.

Saul had fought long and hard against the Philistines in their conquering march Southwards; and in trying to unify the Tribes, I sometimes wondered if I might be standing on the very spot where he might sometimes have stood, or sat, brooding over the David Connection; or how to get rid of the Jebusites also. He accomplished so much but finally went down in a shattering defeat at Mount Gilboa, as Samuel had foretold. Worst of all, he lost the Holy Ark.

Givat Shaul overlooks the Tel Aviv highway and if you walk East along the Jaffa Road you come to Kikar Davidka (Davidka Square). It boasts a splendid piece of sculpture, a marvellous replica of the famous Davidka. In the 1948 War of Independence General Sir John Bagot Glubb (Glub Pasha), seconded to the Arab Legion by the then British Government whose foreign secretary was Ernest Bevin, had deployed his 25 pounders against the fledgling State. Neither the Palmach nor the Haganah had any artillery to mount any counter battery fire. So they made some remarkable mortars out of pieces of drainpipe. It produced more noise than damage but caught everybody's imagination and was affectionately called the "Davidka" or Little David. James

Michener was so inspired by its story that he wove it into a chapter of his remarkable book "The Source". An everlasting memorial to the many battles of 1948 and so many Jewish lives that were lost; and to so much sheer heroism.

David would finish what Saul had started. His final act of unification was to get the Jebusites out of Jerusalem and make it the undivided capital of a united Israel. On the hill of Ophel, it had belonged to nobody and had never been conquered. The Jebusites had simply moved in, and now would have to leave. It was to become the most famous and revered city in the world.

The method by which David took Jerusalem had long baffled scholars. If v. 7 of Samuel II Ch. 5 had been all there was on the subject, that would have been the end of the matter. It says simply "David took the stronghold of Zion (Jerusalem); the same is the City of David". But, the preceding verse 6 says "And the King and his men went to Jerusalem unto the Jebusites ... which spake unto David saying, except thou take away the blind and the lame, thou shalt not come in hither; thinking, David cannot come in hither". Verse 8 goes on to say "And David said that day, whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind ... he shall be Chief and Captain ..." The puzzle is completed by I Chronicles ch. XI v. 6 "So Joab the son of Zeruiah went first up, and was Chief". Incidentally, he was David's nephew.

The "Gutter" is commonly taken to be the water tunnel which the Jebusites constructed to the GIHON SPRING outside the walls to give them a water supply when under siege. It is still there and many of us have seen it. It is about 20 metres long on a vertical incline, very narrow, and ends in a sort of vertical shaft down which the defenders would lower buckets. It is very hard to imagine any attackers getting into the city that way. Very many scholars simply will not look at this theory.

So what did the blind and the lame have to do with it and what did it all mean? One thousand years later Flavius Josephus (The Antiquities of the Jews) gave his version, by describing how the inhabitants led out their maimed persons on to the ramparts "out of contempt" as if to say "the very lame themselves would hinder" David's entrance; and relying on their strong walls.

The famous archaeologist Professor Yigal Yadin (who also had been the Haganah chief of staff in 1948) came up with what is now held to be the most reasonable explanation, and indeed quite brilliant. He quoted from an early Hittite clay cuneiform tablet which referred to a ceremony in which Hittite soldiers swore allegiance. Symbolism played a big part in warfare in those days and even a millenium later the Romans had not altogether discarded it. In this ceremony the priest used symbols to instil fear, eg., by heating wax and then calling out "whoever breaks these oaths will melt like wax". One of the tablets gives the following

description (Yadin, the Art of Warfare in Biblical Lands) "They parade in front of them a blind woman and a deaf man. Whoever does evil to the King and Queen, let the oaths seize him let them make him blind. Let them make him deaf. Let them annihilate him, the man himself together with his wife, his children and his kin." This is what the Jebusites tried to do to David and his men. Their position was quite hopeless. So by staging a Hittite type ceremony on their walls with the lame, the blind and deaf, they hoped to instil fear into David's men. It might have succeeded considering the times in which they lived. So David offered a very substantial reward indeed, at the first sign of hesitation. His nephew Joab went forward and when the rest saw that he came to no harm, they followed. The "gutter" could only have been a reference point.

This was to be David's City, to which he would bring the Holy Ark from Kiryat Yearim, left there by the Philistines. As you pass through the Bab el Wad from Tel Aviv to Jerusalem and towards Ma'aleh Ha'chamishah, which has a story of pure heroism all its own, you arrive at the Arab village of Abu Ghosh, on the South side of the road, Kiryat Yearim was very close to this spot. To take the Ark to Jerusalem David would have to pass very close to Givat Shaul. Surely he must have given a look, and more than a thought, to where Saul had lived. After all he had picked up the torch from the mighty one himself.

I. Yoffey

Some explanatory notes

Ramah - a high place therefore Ramat - high places

Givat - a hill therefore Givat Shaul - Saul's Hill

Ma'aleh Ha Chamishah means "The Ascent of the Five" and was the name given to the kibbutz when it was founded.

HAMMERSMITH FRIENDSHIP CLUB

The Club is flourishing, although we are always happy to welcome new Members. During the year the Mayor and Mayoress of Hammersmith paid us a visit and Monica Rundle played and sang and it was a very enjoyable afternoon. We also welcomed Mr. Monty Moss, who gave a most interesting and enjoyable talk on 130 years of Moss. Bros. We have had many Quiz afternoons, and sometimes Members are quite happy to sit and chat. We are trying to arrange for more speakers and entertainers to visit us during the coming year. The death of Mrs. Rebecca Fox, one of the Founder Members of this new Friendship Club, caused much sadness and she will be very sorely missed. Anyone wanting to join the Club or have information about it please contact: Mrs. N. Guyer (Chairman) 748 4797 or Mrs. Z. Brickman 603 0251.

HOW TO TELL YOUR DORIC FROM YOUR IONIC

Dedicated to Dad who suggested the topic and Mum who agreed.

"Would you do me a big favour?" asked our Head of Art. "Ye-es?" I replied warily. "We want you to take a group of our sixth form History of Art students to Rome. Would you be prepared to come with?" She had heard me say yes three times before she finished the sentence. Favours like that I always agree to. Now in case you are curious why a chemistry teacher was needed on an art trip I should explain that the school required a Jewish male teacher to go along and my name had been suggested. So last February saw the two of us with nineteen of our sixth form waiting at Gatwick airport for our flight to Italy.

We had been a little concerned before leaving, about how well we would cope for Kosher food in Rome. We found a restaurant called the Meeting Meal which was a little like an up-market, Kosher, McDonalds (Lehavdil). The food was fine but the menu a little restricted and so, as we discovered the other Kosher shops in the area, we ventured into picnic lunches. Our last night supper we took in a lovely Israeli Kosher restaurant where the owner's wife sent us away with samples of her home-made cake. They must have been pleased to see us since there was only one other customer that night.

Our arrival in Rome was on a Thursday so Shabat arrived very quickly. Food was 'takeaway' from the Meeting Meal and the hotel owners agreed to let us use the hotel Dining Room for our Shabat meals. There were very few other guests in the hotel but they and the manager looked on with interest as we said Kiddush, trooped out to wash, said Hamotzi and then later Benched. On the Saturday morning we walked to the main Rome Shul. This was a vast building with a small congregation as clearly described in a Brook article a couple of years ago. We found the service different in some respects but were able to follow. Shabat went out with Havdalah which was a real hit with the manager of the hotel who found the candle quite fascinating.

Needless to say Rome is a quite breath-taking city - although the drivers make Israeli drivers look slow, safe and courteous. We saw a lot of the usual tourist sites but also concentrated on the art and architecture. We saw the Colosseum, the Vatican where the Sistine Chapel is being carefully and effectively restored to its original glowing colours, the Arch of Constantine and the Arch of Titus. This last was built to celebrate the Roman destruction of the Second Temple. We were delighted to see the Hebrew graffiti scratched on the stone. Am Yisrael Chay Leolam Vaed - the people of Israel will live forever.

There was some incredibly detailed sculpture at the Borghese Gallery but the group favourite was the Bernini Fountain of the four rivers in the Piazza Venezia. We often returned here for a coffee and a further look. Many of the Churches were seen and we marvelled at the Illusionist paintings which made the ceilings seem to rise and rise into the heavens.

The pupils themselves were delightful company. The JFS sixth form is known to be a good place to study and one of the reasons is the calibre of pupils we are able to attract. Our group showed this all the time. They were always reliable about arriving at a rendezvous on time and were fun to spend a week with. It was amusing to see how well many of them coped with a strange city and also to see those who were keen to return to the hotel early, tired out by the busy schedule.

Yet all things come to an end. One of our last acts in Rome was to toss a coin in the Trevi Fountain (drained of water for restoration) so that our return is assured. This article must also end but before finishing I ought to explain the title especially since it has a connection with the Shul. One of the things I learnt in Rome was that there are five different types of pillar in architecture. The difference can be seen by looking at the top of the pillar. If the pillar is short and squat it is Tuscan. If it is plain at the top it is Doric. Ionic pillars have scroll decorations at the top and Corinthian pillars have the fleur-de-lis leaves showing. If the pillar has both the scrolls and the leaves it is said to be composite – a later style. Well, on my first visit to Brook Green after returning I noticed that the Shul has two of these types of pillars inside the main building. Why not see if you can tell which they are?

Jonathan Miller

MY SON, THE OFFICER

It was a particularly sultry November day as we waited for a call confirming the exact time of the parade. So far, there had been two postponements, but we were assured that the next call would be final.

There we were in Herzlia Pituach, I, my daughter, two grandchildren and the current girlfriend. The telephone rang – not a wrong number – and we were off on our thirty minute car drive to “somewhere in Israel”.

But the “somewhere” was well known to me, for I had been there, as a soldier, nearly fifty years ago. I had journeyed up from Egypt in a carriage reserved for officers of H.M.F. but occupied by all ranks both British and Arab. I shall not dwell on those hours of sleepless misery which finally came to an end on our arrival at the

railway station in Jerusalem, where we were met and taken by army transport to Sarafand, my destination of today.

On the date of the parade, the short motor ride was without incident and having shown our passes, we entered the military base camp. It was decades since I had been there but nothing had changed. I could smell the same smells and scents of a camp spread over a large area, criss-crossed with roads, lined with barracks and tall trees.

But it was the smell of the trees and the air surrounding them, that caught my nostrils and entered my throat. I could taste dryness left by the hot summer months when the sun had scorched and entered everything that stood in that place. A process that had gone on year after year unaffected by the rain that had failed to wash out the lingering and everlasting sensation that caught eyes and throat.

The same huts, the same sentries, the same soldiers except that they were younger and the same girl soldiers except that they were prettier and more lithesome.

The newly swept parade ground was finally located – a dais at the end – a microphone – lights – and on the sidelines – parents, wives, brothers, sisters and children of the thirty odd medical men who had completed their military training and were about to receive their officer rank in the I.D.F.

Appropriate music commenced and on to the parade ground “marched” the small platoon – all shapes and sizes – all ages – each with his own headgear and footwear – but all proud, excited and determined to complete the short march of fifty metres without falling out of step or indeed falling.

It was easy to spot my boy – one of the four still in his twenties – athletic, tough and impeccably turned out as befits the son of one, who many years ago, had graced that self-same parade ground with his white knees and pith helmet.

As the squad formed up and were commanded to attention, each officer was presented by the girl soldiers with the emblems of their rank.

The chief of staff (medical) addressed his new officers and the certificate of merit was announced. My boy smartly left the ranks, trotted the fifty yards to the dais and was duly awarded the precious piece of paper. His sister wiped her eyes, father looked proud, granddaughter was hugely delighted and grandson remained in the cockpit of the mock aircraft parked in the adjoining field.

The officers returned to barracks to receive news of their postings – my son – an elite infantry brigade – what else!

Z.Z. Ben D.

NEW YEAR GREETINGS

The Hon. Officers and Board of Management extend their compliments and Best Wishes for a Happy New Year to all Members of the Congregation and their Families.

Rabbi and Mrs. M. Simons and Family wish to convey their sincere wishes for a Happy and Prosperous New Year to the Honorary Officers, to the Board and Committee of Management, relatives, friends and members of the Synagogue.

The Reverend and Mrs. S. Venitt and Family wish to convey their best wishes for a Happy & Prosperous New Year to the Hon. Officers Board and Committee of Management, friends and Members of the congregation.

Mr. & Mrs. Sidney Fainlight wish to convey their most cordial wishes to the congregation for a Happy and Healthy New Year.

Hella Forscher and Family wish to convey to the Congregation their warmest wishes for a Happy and Peaceful New Year,
7 King's Close N.W.4. 01-203 1163

Ms. Jane Best sends her compliments to the Congregation Sincerest good wishes for the New Year are extended to the Minister, Honorary Officers, the Board and Committee of management, and all Congregants, relatives and friends by:

Mr. & Mrs. Samuel Abrahamson & Family, 47 St. Mary Abbot's Court, Warwick Gardens, Kensington W14 8RB

Mr. & Mrs. David Abrams and Family, 11 Mercers Place, London W6 7BZ

Mr. Moss Amias, 38 Barons Keep, W14 9AT

Mr. & Mrs. A.G. Amias, Flat 5/72 Courtfield Gardens SW5

David & Pearl Arram & Family, 7 Blenheim Road, W4 1UB

Mr. & Mrs. Bertie Bankover & Family, 3 Albany Alexandra Grove, Finchley, N12 8NN

Mrs. R. Berg and Mr. N. Berg, 1 West Kensington Mansions, North End Road W14 9PE

Dr. & Mrs. Bernstock and Mr. & Mrs. David Silk, 2 Windermere, Lytton Grove, Putney, London SW15 2ER and New York

Irene & Joe Bondt, 24 Berkeley Court, Hale Lane, Edgware, Middx.

Joy & Jeffrey Brand, 73 Barons Keep, Gliddon Road, London W14 9AU

Zara Brickman M.B.E. & Lionel Kaufman FCA, 3 Rugby Mansions, London W14 8DX

Richard & Elizabeth & Daniel Brown, 1 Queens Grove Court, Queens Grove, St. Johns Wood, NW8

Dr. & Mrs. Denis Caplan & Family, 'Caramay' Parsonage Lane, Farnham Common, Bucks S22 3NZ

Robert & Miriam Clark, 4 Pinewood Grove, Carlton Road, Ealing W5 2AG

Philip & Dorit Cohen, 101 Madrid Road, London SW13 9PG

Netta Coen & Family, 65 Primley Park Drive, Alwoodley, Leeds LS17 7LP

Mr. & Mrs. Dennis Collins, Flat 5, 15 Pembridge Square, W2 4EH

Mr. & Mrs. L. Cook, 13 Strafford Road, Twickenham, Middx. TW1 3AD

Dr. & Mrs. Jack Cowan, 16 Sandykeld, 26 Manor Road, East Cliff, Bournemouth, Dorset BH1 3EZ

Lilian & Bernard Davis, 39 Hamble Court, Broom Park, Teddington, Surrey TW11 9RW

Mrs. R. DeVries & Family, 52 Arundel Mans. Arundel Terrace, Barnes SW13

Mrs. Betty Dickman, 60 Minster Court, Hillcrest Road, Ealing W5 1HH

Mrs. P. Finkleman & Family, 26 Meade Close, Strand on the Green, W4 3NT

Mr. & Mrs. Lewis Gassman & Family, 21 Castlenau, Barnes SW13 9RP

Hetty Godfrey & Family, 60 Montrose Court, Princes Gate, SW8 2QG

Harry & Stella Gold, 30 Emlyn Road, Stamford Brook W12 9TD

Mr. Manfred S. Gorvy, 16 Hans Road, London SW3 1RS

Cllr. & Mrs. Sidney Grose & Family, Berkeley House 10 Berkeley Road, Barnes, SW13 9LZ

Mr. A. Gross, 31 Kings Court, King Street W6 0RN

Mrs. Netta Guyer & Maurice 1, Atherton Road, Barnes London SW13 9NH

Dr. & Mrs. R.D. Gross, 36 Haven Green Court, Haven Green, London W.5

Elizabeth & Alfred Harris, 23 Parkside, Wimbledon Common, SW19

Mrs. Jenny Harros, 20 Goldsmith Bldgs, East Churchfield Road, W3

Mr. & Mrs. J. Harris, 182 Latymer Court, Hammersmith W6 7J0

Mrs. Ruby Hodes, 7 Oakwood Court, Kensington W14 8JH

Dr. & Mrs. Cyril Hodes & Family, 1 Ashchurch Terrace, London W12 9SL

Basil & Bella Isaacs, 43 Clifton Court, St. Johns Wood Road, London NW8 8HT

Mr. & Mrs. M. Isaacson & Family, 8 Rosedew Road, W6 9ET

Adelaide & Jack Langdon, 107 Perryn Road, Acton W3 7LT

Naomi & Philip Lewis & Family, 14 Madrid Road, Barnes SW13 9PD

Mrs. Hettie Mayne, 40 Thornton Avenue, Chiswick W4

Mrs. Bettie Meltz & Melvin, 69 Addison Gardens W14 0DT

Raie, Joe & Jonathan Miller, 16 Samuel Richardson House, North End Crescent, London W14 8TE
Mrs. G. Mirwitch, 11 Southside, Stamford Brook Common W6 0XY
Joseph Mirwitch, 66 British Grove, London W4 2NL
Peter, Penny, Oliver, Anna, Kate & Eliza Mischcon
89 Elgin Crescent W11 2JF
Mrs. Rose Morris, 12 Tor Court, Sheffield Ter, W8 4HX
Ralph & Lily Morris, 95 Barons Keep, Gliddon Road W14 9AX
Mrs. G. Moses, 120 North End House, Fitzjames Ave, W14 0RY
Joe Nisner with Rochelle, Maxwell & Daughters,
27 Thorn Tree Court, Park View Road W5 2JB
Mabel & Alfred Phillips & Family, Flat 11 Bridge Ave Mans W6 9JB
Mr. Hersh Rieck, 33 Camden Hill Gate, Duchess of Bedford Walk, W8
Phyllis Robinson, 14 Lansdowne, Carlton Drive, Putney SW15 2BY
Mrs. Rita Rosen, 59 Montague Mansions, Crawford Street W1H 1LH
Ethel Sacks, 18 Kingfisher House, Melbury Road, Kensington W14
Mr. H. Sharpe, 55 North End House, Fitzjames Avenue, W14 0RT
Prof. & Mrs. Al Shiloh & Dina, 36 Barons Keep W14 9AT
Mr. & Mrs. L. Shooman, 10 Tudor Court, Gunnersbury Avenue, Ealing W5 4HD
Gerard Snoek, 4 Park Avenue, SW14
Lilli Sommer, 138 Watchfield Court, Sutton Ct. Rd, W4 4NE
Mr. & Mrs. N. Sonnenblik, 14 Vaughan Avenue, London W6 0XS
The Talalay Family, 6 Stamford Brook Ave, W6 0YD
Mrs. S. Tesler, 68 Homecross House, Fishers Lane, Chiswick W4 1RX
Bea & Bertie Topper, 41 Rockley Court, Rockley Rd, W14
Ilse & Ian Tysh, 58 Prebend Gardens, W6
Peter & Rosetta Wender, 50 Heathfield Court, Heathfield Terrace, W4 4LR
Hettie & Sidney Williams, 28 Lime Court, Gipsy Lane, Barnes SW15 5RJ
Vivienne, Barry & Evelyn Winterman, 80 Linton Ave, Borehamwood, Herts WD6 4QY
Dinah, Philip, Wendy & Bob Wisbey, 2 Rupert Road, London W4 1LX
Hilary Wood, 101 Latymer Court, Hammersmith W6 7JF
Mr. I. Yoffey, 93 Wellington Court, Mayfield Road, London W12 9LT

INDUCTION ADDRESS – Rabbi Moshe Simons

28th May, 1989

Mr. Mayor, Hon. Officer of the U.S., distinguished guests, members and friends of the Hammersmith and West Kensington Synagogue, family and family friends, I thank you all for the effort you have made to be present here, and welcome you. Today is an important day in the history of Hammersmith and West Kensington Synagogue, as it is for me.

For the Shul, the reins are being handed over from my predecessor, the Rev. Venitt, after 42 years of loyal service. I hope I will continue to serve this community as well as he did, and enjoy the same good relations with our neighbours and with the wider community.

For myself, this appointment is a new challenge: one that will test and put to use years of study, training and experience gathering. In this respect, it is only right and proper that I take this opportunity of thanking all those who contributed, in whichever way, to enable me to reach this stage of preparedness. My parents, for the start which they gave me in life, and continued support, the long list of teachers, including the inducting minister Rabbi Dr. Turetsky, for their untiring efforts to enlighten me with knowledge, wisdom and understanding; and, of course, my dear wife, for all the sacrifices which she has made over the years, without which I would certainly not be standing here today.

Yet, for all the study and preparation surely there are other qualities which must be acquired before undertaking the ministering of a community.

In Numbers, chapter 27, verses 15-27, we learn how Moses sought to hand over the leadership of the Israelites to his successor. Moses asked of the Almighty: 'May the Almighty, G-d of the spirits of all flesh, appoint a man over the congregation who will go out before them and come in before them, who will take them out and bring them in, so that the assembly of the L-rd shall not be like a flock without a shepherd'. And the L-rd said unto Moses, 'Take for yourself Joshua, the son of Nun, a man in whom the spirit (which you seek) exists'. There are many qualities mentioned in this passage, probably none of which I have yet acquired. Let us, nevertheless, pick one out as a starting point.

The question is asked - why did Moses specifically address the Almighty here with the title 'G-d of the spirits of all flesh'?

The Midrash, quoted by Rashi, explains that really what Moses was asking was this: he said 'just as the facial features of no two individuals exactly resemble each other, so do no two intellects resemble each other. But rather every living creature has its own way of thinking'. And with Jews, it is even worse! There is a popular saying that if you have two Jews arguing together, you will

hear three opinions.

So, Moses said: 'Revealed and known to you are the minds and mentalities of each and every being, and there is not one whose nature resembles that of another. When I depart from them, and you seek to appoint a successor, appoint a man who can tolerate everybody according to their own type and nature'.

That is also what is meant by the Almighty, in his response when naming Joshua - the man in whom the spirit prevails.

Rabbi Meir Leibush, known as the Malbim, adds a little depth of meaning to this interpretation. He asks: When Moses requested a leader, in which capacity could this leader serve? Because (he explains) as far as the higher spiritual soul, which is completely separate from the body, is concerned, there is no need for any leader, since the soul has its own intrinsic sanctity, like a holy spark from the Almighty Himself. Similarly, he was not asking for a leader of the body alone.

There is, however, a component of the spirit, which is confined to the flesh, and which is influenced by the physical make up, tendencies and desires of an individual. So the moral nature of each individual will differ according to this physical make up. (It is, in fact, this situation which forms the basis of free choice in this world.)

Therefore, the leader has to know how to relate to the spirit of each individual as it differs from one person to the next. In other words, to be a psychologist of sorts. But, he adds, the leader must apply this understanding of each individual way of thinking, to direct people not only to what they do with themselves physically, like a politician or a salesman, but spiritually. That is, he must strive to direct and elevate the spirits of his congregation.

This week we begin the book of Numbers. The Almighty again asked Moses to count the people, and the commentator Rashi explains that because they were so endeared to him, he wanted to count them at every opportunity. One of the expressions in Hebrew used in these passages, for counting, is the word 'Pokad'. This word is also used elsewhere (as in the previously cited passage) to mean 'appoint'. I would, therefore, like to suggest that just as I am officially appointed today to minister to this congregation, I recognise that the individuals themselves have been counted or 'appointed' by the Almighty to make up the congregation, each one with his or her own exclusive composition, nature and needs. I pray that I will be able to successfully relate to each individual's needs, serve the congregation faithfully and be worthy of this appointment.

May I maintain the good name that this community holds, and indeed merit to be a credit to my parents, family and teachers, and to my teacher and Rabbi, Rabbi Moshe Turetsky, just as Joshua was to his Rabbi Moshe.

ISRAEL TOUR NOVEMBER 3rd - 17th, 1988

It was with great excitement that the majority of our Group gathered outside the Hammersmith Synagogue on a cold, dark evening at 7.15 pm to take a coach to Heathrow, where we met the rest of our company - 21 people in total. There were two security checks, both of them very thorough, especially as one of the group was taking a flute out to Tel Aviv, and it was handled very carefully in case it turned out to be a gun! We boarded a Jumbo Jet seating approximately 300 people, and it was like sitting in a large cinema, 11 people abreast, and we left half an hour early, at 11.05 pm. Every seat had a rug and a small pillow, which proved very welcome during the five hour flight overnight. A film was shown, and headphones provided, with Hebrew and English sound. Within half an hour a meal was provided, which was very appetising, and we arrived at Ben Gurion Airport at 5.30 am, Israeli time, which was two hours different from London time.

We left for Jerusalem by coach, and it was a beautiful sunny morning, arriving at the Moriah Hotel for a magnificent Israeli buffet breakfast - enough for lunch and dinner!

Most of us rested until mid-day and then went for a short walk, but everything stopped at 3 pm for Shabbat, so we prepared for a traditional Friday night, which was further enhanced by the fact that a young American couple were celebrating their honeymoon in the hotel with the bride's parents, and there was much singing and jollity over the 'sheva broches'. It was a joyous end to a lovely Shabbos meal.

The next morning some of the group went to the Wolfson Synagogue, and thoroughly enjoyed the magnificent atmosphere of this lovely shul. The Moriah Hotel was near the Liberty Park, where on Saturday afternoon families with young children picnicked and played games - it was a lovely sight.

Ruth Winston-Fox happened to be staying at the hotel, and on Saturday afternoon she took a small group on a 'walkabout' round the old city of Jerusalem. It was a wonderful and instructive trip, but left the majority feeling exhausted.

On Sunday we enjoyed a full-day tour, and drove to Mt. Scopus, passing the Hebrew University, which has some 18,000 students from all over the world. We progressed in the coach to the Mount of Olives, with its Jewish cemetery, which was desecrated by invaders, but which is now happily put in order again. We saw the Tomb of King David, with its antique silver on display; this was used as a shrine during the time when the Western Wall was out of bounds to Jews.

We visited the Shrine of the Book, and saw the well preserved

pages of the Dead Sea Scrolls, which were in excellent condition.

Our next stop was the Knesset Building but, unfortunately, we were unable to enter this as (in the words of Danny, our Guide) they were still reeling from the results of the election. We did, however see the beautiful Menorah, presented to the youngest Parliament by the oldest Parliament (and people) of Britain.

Next we went to the Hadassah Medical Campus, and viewed a short film, made for fundraising purposes, and then we visited the Synagogue in the hospital grounds. Here we saw and were given an address on the beautiful Marc Chagall stained glass windows, depicting the twelve tribes of Israel. Chagall created these windows for the Hadassah synagogue, describing them as 'my modest gift to the Jewish people', and some 300,000 people come to Hadassah each year to view the wonderful windows.

After lunch at the Hass Promenade, we progressed to the model of Jerusalem as it was 2,000 years ago, located in the grounds of the Holyland Hotel. The hotel's owner commissioned this most impressive model as a perpetual monument to his son, who was killed in the Six Day War.

Then for the most interesting, yet the saddest, part of the day: Yad Vashem. There were not many dry eyes after seeing the Children's Memorial, and the million candles in the Hall each representing a child murdered in the concentration camp gas chambers. Only five candles were actually burning, and the dark, mirrored walls gave the impression that a million were lit. While we passed through in darkness, two voices recited the name, age and country of these young victims of the Holocaust. After this, we went to the section commemorating the adults murdered in the five principal concentration camps, which are named in the flooring: at the back there is a collection of four murals, depicting the Jewish people from the very worst time of the atrocities to the present time, which is shown in the form of a lion, strong and fierce, yet shedding tears for the terrible past. These murals were by Naphthali Bezeur, and were executed in black, for the blackest period in our history.

On the Monday, we left Jerusalem at 8 am, and passed through the desert of Judea to the lowest place on earth - the Dead Sea. The desert, incidentally, is not sand, but composed of dust and rocks, and no agriculture is possible in this area. The road was built in 1965 for King Hussein to link Jordan with Jerusalem. About 30,000 Arabs live here, as in olden times, Bedouins living in tents, with the men sitting around and the poor women doing all the work. About one inch of rain a year just provides enough grass for the sheep and goats.

We continued to our next stop - Jericho - which is reputed to be the oldest city in the world, where vegetables, fruit and dates are

grown. Some of the produce is sent to the rest of the world in winter. We all bought some fruit, and carried on past a military checkpoint along the side of the Moab mountains, where various settlements grow winter vegetables. We crossed the Samaria desert back into Israel. This is still a military zone, under the watchful eye of the Israeli Army.

We stopped at Kibbutz Kinneret on the River Jordan, flanked by the Golan Heights. The River Jordan irrigates the soil of Israel: we passed Kibbutz Daganah, which was the first Kibbutz started in 1909 Moshe Dayan was born here. We went on to Tiberias, which was founded by the son of Herod the Great. He discovered the hot springs and developed the town, dedicating it to Julius Caesar. This is a winter resort, and 40,000 Jews live here. There are black volcanic rocks on the hillside, caused by volcanoes millions of years ago. We arrived at Kibbutz Ayelet Hashachar just as the sun was setting behind the hills.

We were all accommodated in comfortable guest rooms, which were in fact chalets in the grounds near the main building where there was a central communal restaurant, with a foyer and shops. There were about 200 people sitting down to meals which were excellent, and the young Kibbutzniks served us efficiently and pleasantly.

On the Tuesday most of us stayed quietly in the beautiful grounds of the Kibbutz, and were taken on a tour of the various agricultural activities. There were beautiful views of the surrounding mountains, and lovely lawns and a swimming pool. It was like Kew Gardens in mid-summer, with magnificent flowering bushes. It takes three hours to walk round the perimeter. There was also a nature reserve with a variety of animals. This Kibbutz is truly lovely, and can be recommended for a restful holiday.

On Wednesday, November 9th, we left by coach at 8.30 am on a beautiful, sunny morning, en route for Safed, and travelled through areas of apple trees and forests. This is typical Biblical scenery, with stony mountain slopes 27,000 feet above sea level; here is the highest of the Galilee forests planted by the J.N.F, and it is very cold in winter. We visited the Art Colony of old Safed, and the old synagogues, the centre of Cabala, Orthodoxy and Yeshivah. There are no Arabs living in Safed. We were allowed to see the inside of the oldest Synagogue in Israel, built in the 16th Century. It is Sephardi, and the men sit round the room on benches, while the women are behind curtains. It is painted blue, this being a device to protect against the 'evil eye'

We then drove down to Acre, through forests planted by the J.N.F, and saw the olives being shaken from the trees; this was the time of the olive harvest. This area is always hazy, because it is a heavy industrial area. Acre, of course, is famous for its association

with the Crusaders, but it also has associations with the Turks. In 1799, Napoleon conquered Israel, but he could not conquer Acre! It has a mixed population of Jews and Arabs. We visited the Crusader Caves, which have very thick walls for fortification. Leaving Acre, we passed through Haifa, which has a population of 30,000 mixed Jews and Arabs. The harbour was built by the British, and is an Israel naval base. It is the third largest city, after Tel Aviv and Jerusalem.

We then drove south along the Mediterranean coast to Caesarea, stopping at a wayside cafe for pitta bread and fried St. Peter's fish, which is very tasty. Caesarea was build 2,000 years ago by Herod the Great, and most of the town is under sand. We visited the vast theatre and aquaduct. The theatre is still used for concerts, and has perfect acoustics.

We carried on to Natanya, and visited the diamond centre. It is the major supplier to the world's markets of diamonds which have been imported rough, cut and polished. Our guide was a lady who had originally come from Shepherds Bush some thirty years ago!

On arrival at the Grand Beach Hotel, Tel Aviv, we gladly unpacked our suitcases at long last, and settled down to a welcome dinner.

Tel Aviv is a lovely city, having both a variety of shops and a wonderful new promenade, stretching from Tel Aviv to Jaffa - roughly 2 miles long. This has a central piazza with shops and cafes and is very lively, overlooking the wonderful beach, with plenty of surf riding. The weather during this time, apart from Friday morning when we visited Carmel Market, was sunny and warm, and we took the opportunity of walking along the promenade or shopping.

On Sunday night, a tour was arranged to see Jaffa by night. Unfortunately the weather was cold, and Jaffa was deserted, except for the small art and craft shops and jewellery shops, which were open in the narrow passageways, but the lights over the bay were magnificent, and it was a lovely experience.

On Monday morning, six WIZO members visited the baby creche, which is sponsored by Kensington and Chelsea WIZO. Here 80 children are looked after daily between 7.30 am - 4 pm, because their mothers are working. The ages are between 1½ - 4 years, and they are looked after and given a hot meal mid-day. It was a moving sight to see these lovely children of all nationalities being brought up as young Israelis.

While in Tel Aviv we were visited at the hotel by Ruby Lane and Zara Schloman (nee Hart) who were former members of our Synagogue, and are now living in Tel Aviv. On the Monday evening ten of us visited Zara in her lovely flat, where we were entertained most hospitably.

At a special event organised by the JIA a small group from our party was able to go south from Tel Aviv via Ashdod to Ashkelon, and then on to Dimona. The main purpose of the trip was to visit the Godfrey School in Ashkelon, and to see the new development in Dimona, a town in the Negev which had received special financial support from the JIA in this country. Although it was very hot, the tour guide kept everyone interested with reminiscences of earlier days in Israel's history along the course we took.

The visit to the Godfrey family's sponsored school for children with special education needs was truly memorable. It was a heart-warming experience to see at first hand how much was achieved with these youngsters from disadvantaged backgrounds, and who were helped to overcome their personal limitations and develop their potential to the full. The Head and his staff were delighted to renew links with visitors from our community and we were happy to recall with pleasure the opening of the school, which was recorded in photographs displayed in the main hall of the building, where we could identify our friends who had been present on that earlier occasion.

After a visit to a kibbutz near the Gaza border, and lunch, we came inland to Dimona, to be met by the JIA sponsored Development Officer, Michael Diamond, who was a most expert and thoughtful special guide on an initial tour of this small town of 20,000 residents. At present they have a hard time economically, as we were told the main factory was threatened with closure, and there had been a general strike the day before. As the son of the well-known public relations expert Henry Diamond, who devised the 'Glasgow is Miles Better' publicity, Michael, a qualified solicitor, was no mean publicist himself. He impressed us all with his commitment to the improvement of physical, social and economic conditions for the residents, and stressed the social benefits of the modernisation programmes supported by the JIA in respect of housing and welfare projects.

Our final visit was for tea at a new residential home for the elderly, where we met residents and staff, and were able to ask a panel of experts involved in welfare matters about what was planned and had been achieved. It was most moving that we were given a special presentation by the staff and residents of an example of handicraft work by residents, which is now on display in the Benzimra Room. Although the day was a lengthy one, everyone had learned a great deal, and we had visited parts of Israel where few visitors see what really is being done with the money raised in this country for welfare and social programmes.

The rest of the week passed too quickly, and on Thursday, November 17th we left Ben-Gurion Airport, by El-Al, having

J.I.A.

The Joint Chairmen of our local JIA Committee are pleased to report that the total sum raised in the 1988 Kol Nidre Appeal and 1989 General Appeal amounted to £14,582, from 118 donors. This was an overall increase in money of £1,458 from last year but the number of contributors was six less than in the previous year. The thanks of the Appeal organisation are sincerely offered to all those who contributed, regardless of the sum involved.

For our general appeal this year, the Committee again dispensed with an appeal meeting; the Joint Chairmen wrote, with the support of the Hon. Officers and the Minister, to all members of the Synagogue, and to all past contributors to the Appeal.

This year's Kol Nidre Appeal is again sponsored by the United Synagogue and the Joint Israel Appeal, and of the sum raised, two-thirds will go to Israel, and one-third for United Synagogue educational purposes. The former will, in particular, aid those children who have recently arrived in Israel from countries of oppression. The United Synagogue element will enable us to continue to provide the educational framework for the youth of our own country and especially to give them an understanding and appreciation of our heritage, without which there can be no future for the Anglo-Jewish community. The Joint Chairmen and Committee urge and appeal to all readers of this report to make a donation to the Joint Israel Appeal, and thus associate themselves personally with Anglo-Jewry in supporting the vital social and welfare needs of young people both here and in Israel.

In conclusion, the Joint Chairmen take this opportunity of thanking the members of our local Committee, and especially Dr. Denis Caplan and Mr. Hersh Rieck, for their continued dedication and support in this essential Appeal activity.

D.A. and J.B.

REPORT ON AJEX (Hammersmith & District Branch)

by Percy S. Gourgey MBE, *Chairman*

A number of meetings were held with Richmond Synagogue which provided the venue for talks on different subjects. These were on Soviet Jewry by Mr. Neil Bradman, Chairman of the National Council for Soviet Jewry, on Nazi war criminals in Britain with a video shown by Mr. Ben Helfgott, Chairman of the Board of Deputies Yad Vashem Committee, on the Board of Deputies and foreign affairs by Mrs. June Jacobs, Chairman of the Board's foreign affairs committee and a useful suggestion was made on the dismantling of the Aushwitz Convent scheduled for 22nd July (after a postponement) with an agreement arrived at between world Jewish leaders and the Catholic Church held in Geneva in 1987. This meeting was held on 21st May. Mrs. Jacobs said she would try and get the suggestion implemented. The suggestion was

reported prominently by the Jewish Chronicle over the signatures of Dr. Lionel Kopelowitz, President of the Board and Mrs. Jacobs.

At the National AJEX annual general meeting held in May the Branch delegates were Mr. Jack Sober and the Chairman whose resolution on Syrian Jewry was adopted by the Conference.

Members of the Branch were present at the Holocaust Memorial Meeting held at the Dell in Hyde Park; also at the induction of the new minister in Hammersmith Synagogue on 28th May.

At the AGM of the Branch held on 20th June in Hammersmith Synagogue Communal Centre the organisation of the Branch and its activities were fully discussed. It was agreed to make a substantial donation to AJEX charities in response to an appeal by the new Treasurer. A resolution was adopted thanking Mr. H. Foreman, the Branch Standard-Bearer for his attendance at various functions local and national, including the Shepherd's Bush Parade on Remembrance Sunday and the National Ajex Parade at the Cenotaph later in November. The Chairman announced that the Service marking the 50th anniversary of the outbreak of the Second World War would be held on Sunday 3rd September at the Central Synagogue, Great Portland Street, London, to be followed by a function. Also a Sajex Tea Dance was announced for its original date of 10th September (later postponed to 24th September) at Streatham Synagogue Communal Centre.

NORWOOD CHILD CARE NEEDS NEW COMMITTEES

Do you want to do something fulfilling, but never find the time? Do you fancy a change and to meet new people? Like to do something that would also benefit underprivileged Jewish children? Children from deprived areas, struggling to survive, perhaps living with one parent, maybe with a handicapped brother or sister or even with special needs themselves. You could start a committee for Norwood Child Care.

A committee can be any age group and be anything you want it to be and with Norwood its result will be so beneficial to needy children and their families.

If you are moved into action by this please ring Sara Ableson at Norwood on 458 3282.

Since the orphanage in West Norwood was closed in 1962, do you ever wonder what Norwood Child Care does now?

In 1989 Norwood Child Care is the Jewish social Service Agency for children and their families, in and around London. With offices in Golders Green, Edgware, Redbridge and Hackney, we are accessible and available to the families who need our assistance.

Many of the calls upon us are from people who need help in coming to terms with contemporary problems, such as marital stress, unemployment, coping with a handicapped child, drug abuse and alcohol dependence and child abuse.

As the needs of different sections of the Jewish community vary, so we offer different kinds of service. Our teams of Social Workers, Child Development Advisors and Residential Care staff work alongside Local Authority social services to give help to families, within a Jewish framework.

Norwood Child Care, 221 Golders Green Road,
London NW11 9DL.

HONG KONG'S JEWISH COMMUNITY

The Chinese Government's brutal assault on thousands of Chinese students and civilians in a pro-democracy demonstration in Tiananmen Square, Peking early in June is an enormous tragedy, not only for the heavy loss of life inflicted but also on China's image of openness to Western influence and her policy of economic reform.

But what is now called into doubt is the position of Britain's colony of Hong Kong when it reverts to Chinese rule in 1997, and the Joint Declaration between the British and Chinese governments of 1984, based on the principle of "One Country, Two Systems" (i.e. Communist and Capitalist) for the following fifty years.

The British Government should speedily take two positive steps in regard to Hong Kong (and, of course, bearing in mind its small Jewish community): 1) Hasten the process towards an elected assembly and 2) make arrangements for the entry into Britain and elsewhere, of a large number of British passport holders, should the need arise - a kind of "insurance policy" and "right of refuge". This should include Jewish passport holders, an appeal for whom was made in a recent report in the Jewish Chronicle.

The Jewish community originated in Hong Kong at the turn of the century with the arrival of Jewish emigrants from Baghdad. In subsequent years, Jewish refugees came from Nazi Germany and Soviet Russia and elsewhere. They set up a synagogue, called "Ohel Leah" in Robinson Road. (This was named after the mother of my great-uncle, Sir Jacob Sassoon of Bombay who had made a substantial donation towards it.) Other communal institutions were also set up, and flourished, especially in the inter-war years. But during the Second World War, when Hong Kong was captured by Japanese troops early in 1942, many Jews were interned in the notorious Stanley Camp.

Most prominent members of the community is the Kadoorie Family (founded by Sir Ely Kadoorie of Baghdad. His two sons Lord (Lawrence) Kadoorie and Sir Horace Kadoorie achieved fame not only for their business success but also their great charitable contributions. In a recent letter to me Lord Kadoorie wrote that he is "optimistic of the future because Hong Kong continues to fulfill an important function as a point of contact between East and West."

Jews' College

On the part-time studies programme, our popular and successful nusach and chazanut courses are being expanded, with more choices than ever before for those aspiring to conduct various services or to read from the Torah or Megillah. This year the course has been structured so that students may choose nusach for Shabbat and the High Holydays. As part of the courses, students will learn the Laws and History of our prayers.

Prospectuses for both courses are available either from the synagogue secretary, or direct from the Registrar of Jews' College, Albert Road, London, NW4 2SJ, telephone 01-203 6427.

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another tasty hot meal en route. We arrived at Heathrow about 9.45 pm (British time) and coached to Hammersmith Synagogue, where we made our various ways home.

Summing up, it was a wonderful holiday. Everyone enjoyed each other's company, and there were some hilarious moments.

Many thanks to David Arram for his meticulous arrangements, and getting us home safe and sound.

HAVE YOU SIGNED A COVENANT

**Our Synagogue can benefit
without any extra cost to you
provided you are a tax payer.**

For further information contact our

Financial Representative

Mr. David Arram

or our Synagogue Secretary

Mr. Sidney Fainlight

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- REASONABLE CHARGE

Apply to Synagogue Secretary
Mr. S. Fainlight

Tel: 602 1405
Sundays 10 - 12.30

ORGANISATIONS

(and addresses for inquiries)

Hammersmith Synagogue Ladies Guild. Meets first Tuesday Evening in the month. Tel. 603 4938.

Hammersmith Friendship Club. Enquiries to Chairman, Mrs. N. Guyer, 748 4797.

Richmond & Thames Valley Group of the League of Jewish Women. Enquiries to Chairman: Mrs. N. Guyer, 748 4797.

Kensington and Chelsea WIZO.
Enquiries to Hon. Sec. Mrs. Martha Tauber, 373 8437
or Mem. Sec. Mrs. Ilse Tysh, 748 1620.

Board of Deputies Defence Department, Western Region.
Enquiries to Mr. Moss Amias at the Synagogue Office.

Association of Jewish Ex-Service Men and Women (Hammersmith & District Branch). Enquiries: Mr. P. Gourgey, MBE, 4 Poplar Court, Richmond Road, East Twickenham, Middx. TW1 2DS.

Jewish Youth Study Groups — West London Branch.
Enquiries: Mr. Bobby Hill, 387 2681.

Hammersmith and West Kensington Combined Charities Fund.
All correspondence to Hon. Sec.: A. S. Bankover, Esq.
3 Albany, Alexandra Grove, N. Finch., N12 8NN 46 0022

