



L'Chayim

1st January -28th February 2017


3rd Tevet -2nd Adar 5777

Shabbat services commence 11am

Date	Event	<p>Contacts: <u>Synagogue Office:</u> Lisa Sachs (Administrator Wed & Fri 10am-3pm), Princes Street, Southport, PR8 1EG Tel.& Fax. 01704 535950 email: southportsynagog@btconnect.com website: www.southportreform.org.uk <u>Emergencies:</u> Please contact the office <u>The Sternberg Centre</u> home to the Movement for Reform Judaism General Enquires: 02083495724 www.reformjudaism.org.uk</p>
Saturday, 7th January	Shabbat Service. I Iam Parasha Vayigash. Service leader Mina Abram-Hebblethwaite	
Saturday, 14th January	Shabbat Service. I Iam Parasha Vayechi. Service leader Susan Fox	
Saturday, 21st January	Shabbat Service. I Iam Parasha Shemot. Service leader Matt Suher and Fortune Chamberlain	
Saturday, 28th January	Shabbat Service. I Iam Parasha Vaera. Service leader Rabbi Robert Ash.	
Sunday 29th January	Holocaust Memorial Day service. I.30pm, Christ Church, Lord Street: Rabbi Ariel Abel	
Friday 3rd February	Student Rabbi Iris Ferreira. Service and chavurah at the home of Richard and Faith Choueke at 7.00pm.	
Saturday 4th February	Parasha Bo. I Iam Service leader Student Rabbi Iris Ferreira.	

On occasions when we are unable to offer a service, we have been advised we can go to The Home (81 Albert Road) to attend the service there. If you wish to attend, you must contact Mr Brian King (Chairman of the Home), tel. 01704 565621, no later than Thursday afternoon prior to the service for security reasons. The home is orthodox, men and married women will need to cover their heads.

For those receiving L'Chayim by e-mail, you can print off your own calendar at home.

Date	Event	
Saturday, 11th February	Shabbat Service. Tu B'shevat Shabbat Shirah. I Iam Service leader Student Rabbi Kath Vardi 	His worship the Mayor of Sefton will attend, the Police and Crime Commissioner, and a representative of the Sikh faith. There will be a special, fruit,themed chavurah.
Saturday, 18th February	Shabbat Service. Parasha Yitro. Service leader Joan Brooke	
Friday Night 24th February	Service and chavurah at the home of Selwyn and Gillian Goldthorpe. Student Rabbi Iris Ferreira is the service leader.	
Saturday, 25th February	Shabbat Service. Parasha Mishpatim. Service leader Student Rabbi Iris Ferreira.	Shabbat Sh'kalim, Blessing for Adar



12th March: **Purim** -2.30 pm Lead by Shelley Yavetz

19th March :3.00pm Imam Soyful, of Southport, will talk to us and our friends concerning the fundamental principles of Islam. There is an opportunity for questions, and light refreshments.



Refreshments are available from 10.30am. Please ensure these are not taken into services. Services start punctually.

Please ensure mobile phones are switched to not disturb the service.

Please mention to the wardens prior to the commencement of the service any special prayers or inclusions you wish for in the service.

Chavurah meals are always vegetarian.- please bring something suitable for this community meal so that your kindness can be shared by all.

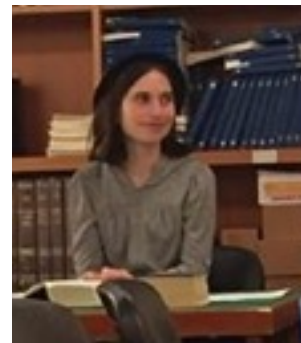


December 31st is the last night of Chanukah. The menorah is lit **after** Shabbat ends and the Havdalah is recited. It will be the 3rd of Tevet.

D'Var Torah, **PARASHAH VAYETZE**, Thursday, 08 Dec 2016

Written by Iris Ferreira

The main topic of this parashah seems to be how Jacob succeeds in building his family and getting riches. At the beginning of the parashah, he travels alone, without any goods. Then, he settles with his uncle Lavan, marries Lavan's two daughters and works for him for twenty years. When Jacob leaves Lavan, he has thirteen children and possesses lots of riches.



How did Jacob manage to accomplish such achievements?

It seems that he used his creativity. He knew how to adapt the elements which were surrounding him, either positive or negative, to what he needed to create.

For example, we are told (Genesis Chapter 28, verse 11) that Jacob took some stones of the place where he had settled for the night to put under his head. The Talmud (Hullin 91b) notices that, later in the same chapter (verse 18), the word "stone" is in the singular. How could it be that Jacob took several stones, and then in the morning, only one remained? The Talmud explains that all the stones were quarrelling to have Jacob's head on them, and finally, they ended all bound together.

What does it imply?

The Midrash Haggadol explains that, when Jacob awoke, he was astonished that all the stones now formed a single one. God explained to him that "as there were several stones and they were made a single stone, thus his children would all be righteous and have a united heart".

It seems that Jacob's influence permitted diverse elements, and even quarrelling elements, to form a single coherent structure. He was able to give birth to the whole people of Israel, with all its diversity, because of this ability to unify different elements despite their opposition.

In the same way that we find solutions to foster solidarity, respect and friendship between diverse people, so they would be able to build things together, each one bringing their own personal skills or knowledge to the whole group.

This is what happens for example at Limmud, a series of conferences on Jewish themes which now exists in many countries. During this event, Jews from different trends and people from other religions interact and participate in conferences together. People who may not meet each other in everyday life and who share different visions of Judaism are united by this event and the desire to make it richer for everybody.

To achieve the unity of the stones, Jacob benefited from past experiences. The Midrash haggadol says that these stones were taken from the altar on which Isaac was bound. Thus, these stones already had a story related to Jacob's family. This can allude to the fact that he remembered his father's experiences and was inspired by it when creating.

The Midrash Haggadol adds another interpretation according to which Jacob took precisely twelve stones. Indeed, he knew that God had decided to create twelve tribes. Abraham and Isaac did not succeed in establishing them. Jacob thought that, if his stones united to form a single one, then he would know that he would establish twelve tribes.

So, it appears that Jacob was not the first who intended to give birth to the whole people of Israel. He could benefit from his forefathers' experiences. If Jacob had not remembered his ancestors' attempts, he might have lacked knowledge to achieve his goal.

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Thus, the memory of what happened before is necessary to correct the errors of the past so as to achieve a state of solidarity.

But the knowledge of the past is not the only thing which can help us in the creative process.

The creativity of Jacob is also shown later in our parashah, when he guards Lavan's sheep (Genesis 30, 31-43). Lavan and Jacob agreed that all the white animals would remain those of Lavan, and all the brown or spotted ones would be the property of Jacob. Then, Lavan divided the flock: his sons were looking after all the brown and spotted sheep, whereas Jacob had to pasture the rest of the sheep. Rashi tells us that the "rest of the sheep" were the sterile and weak ones. We can also think that it was the white ones – as the sons of Lavan took the spotted and brown ones.

But, whatever interpretation we give to the words "the rest of the sheep", it is obvious that Jacob, from this weak/white sheep, succeeds in obtaining strong/brown or spotted lambs. From something of bad quality, he created something good. And how did he do?

He built a structure of different trees, whose Hebrew names are livneh lah, luz and 'armon. The word "livneh" is constructed on the root lamed-beit-noun, which is also that of "Lavan" ("white"). So, it may represent all the experiences of Jacob when he settled with Lavan. Luz was the other name of Bethel, where Jacob had the dream of the ladder (Genesis 28, 19). So, this type of tree can allude to this particular event in Jacob's life. The letters of 'armon might allude to the root 'ayin-resh-mem. One of the meanings of this root is "cunning", which can represent the way Jacob inherited the birthright and the benediction of Esau. Then, the 'armon may symbolise the period of Jacob's life, when he lived with his brother and parents.

Then, to obtain a "good" flock from a bad one, Jacob used all that he had experienced in life, both bad and good.

How did Jacob manage to build the people of Israel and acquire riches from nothing? It seems that he used both the experiences of his ancestors and his own ones in a creative process. He built new and personal things from existing ones.

May we succeed in developing these creative abilities, so as to accomplish the verse:

"The wilderness and the parched land shall be glad; and the desert shall rejoice, and blossom as the rose"
(Isaiah 35,1).

You have the opportunity to hear student rabbi Iris Ferreira as she is with us as a service leader,
3rd - 4th February and 24th - 25th February.

Please put these dates in your diary and support our students!



L'Chayim would be pleased to have you share your thoughts with the wider community on any aspect of Judaism relating to our community or of a general religious nature. What would you like to see happen in Southport & District Reform Synagogue? If you read something in L'Chayim you would like to comment on - just let us know. We also appreciate Jewish humour, news of family and friends.

Your opinion matters.



Student rabbi Kath Vardi will become only the fourth permanent rabbi in the close-on 50-year history of North West Surrey Synagogue when she joins the community next summer after her ordination.

Kath is in her final year of rabbinic studies at Leo Baeck College. Her previous career was in mental health, first as a psychiatric nurse, then as a manager of NHS local and regional services.

During a career break to bring up her five children, she established a mobile crèche, providing facilities at conferences and weddings.

In the communal world, she has led a cheder in Blackpool and worked with Progressive congregations in the Manchester area and our own Southport & District Reform Synagogue.

The experience of conducting a Shabbat service at the Weybridge-based Reform synagogue prompted her to apply for a permanent position. She will be moving from Lancashire with her family.

“We are really excited to become part of this wonderfully warm community,” Kath said. “We have been made extremely welcome every time we visit.

“Surrey is a beautiful county. While we are used to some serious hiking in the Lake District, I’ve been told Surrey also sports some pretty good hills.”

The synagogue has 450 members covering an area from south-west London to Hampshire.

This article was published in the Jewish Chronicle (with grateful thanks-eds.)

You have the opportunity to hear student rabbi Kath Vardi as she is with us as a service leader, on

11th February Shabbat Service. Tu B’shevat, Shabbat Shirah.

Please put these dates in your diary and support our students!

Tu B’shevat: is the day that trees come of age according to Jewish law. Jewish people mark this day by eating a symbolic meal of fruit and nuts or planting a tree. Many Jewish people make a special effort to eat a meal consisting of dried fruit and nuts accompanied by red wine or grape juice. They often share this meal with family members and close friends.

We will have special chavurah - please support this generously. Attending the service we are honoured to have his worship the Mayor of Sefton, Cllr Iain Brodie-Browne a former Sefton Liberal Democrat leader, a Kew ward councillor from May 1984-87 who has represented Birkdale ward from May 2002 until present. He has also previously served on Cheshire County Council and Congleton Borough Council and is a keen allotment gardener and Southport FC supporter. Also attending will be Jane Elizabeth Kennedy, a British Labour Party politician and the inaugural Merseyside Police and Crime Commissioner. Jane Kennedy was the Member of Parliament (MP) for Liverpool Broadgreen from 1992 until 1997 and for Liverpool Wavertree from 1997 until she stood down in 2010. She was elected to the post of Merseyside Police and Crime Commissioner on 15 November 2012 and was reelected in 2016.

After the service there is the opportunity for an informal chavurah and chat.

Chairman's News



As the secular year closes and coincides with Chanukah, it is a perfect time for reflection (perhaps in the Chanukah lights!) and renewal. The miracle of the oil lasting 8 days reminds me a bit of the continued existence of Southport and District Reform Synagogue.

It has been a pleasure to see so much activity with the community and within the MRJ. My thanks to Sarita Robinson, from Hull, the MRJ Northern Communities Partner, for all her hard work in bringing together the Northern Reform Synagogues.

We continue to strengthen our ties with our friends in the northern synagogues. We were grateful for Menorah Synagogue, and specifically Dr Waldeck, for helping out with the Succoth service this year. It has brought us closer together. We are both resolved to work together for the benefit of both communities. Basic needs from circumcision, bar/bat mitzvah, youth work, marriage, taharah, are best resolved by cooperation as the size of our community, and its age profile, changes.

We are indebted to MRJ for the community grant enabling us to have a music student in 2017 to help lead us in our singing.

With the support of David Jacobs who kindly visited us earlier in the year, we have not just one, but two student rabbis willing to travel from London to lead our services and provide extra support to our dedicated lay readers. This is particularly important as Student Rabbi Kath Vardi, as you have read, is taking up her new post as a fully qualified Rabbi. We will miss her support, and the pleasure of her family.

We are blessed with Lisa Sachs, JP, our hard working shul administrator, who is all things to all people. She continues to do all that is asked of her, and a lot more- not least the cleaning! I am unsure where she finds the time for everything- you are always welcome to drop in for a cup of coffee and a chat. I know Rabbi Norman Zalud keeps his eye on the synagogue and is always available for pastoral support- thank you.

The Southport United Voice Choir continue to use our premises, as does the Unitarian Church (the synagogue hall is always available for hire, social occasions etc.). Gillian and I had the pleasure of attending their Christmas concert. You can see from the photos, there were a couple of people wearing tallit- they sang a song about Chanukah. Without any doubt, this concert was the best amateur choir concert I have ever been to. I look forward to the next concert. All of this, and the hire of our car parking spaces has ensured that the finances of the synagogue, although tight, we are no longer in debt. We will be getting new bibles (a variety) and also updating the funeral prayer books.



We continue with an active programme of religious/ social events, thanks to the silent majority of members, and the dedication of our hard working Council members. On behalf of the Executive and Council of the Synagogue, we send our good wishes to you for 2017.

With Best Wishes,

Selwyn Goldthorpe,

Chairman of Southport and District Reform Synagogue



Many people read the newspaper religiously every day

Synagogue News

Mitzvah Day

27th November 2016

Our community action day to keep the National Trust Squirrel sanctuary at Formby and Freshfields clean was a great success. Thank you to all those kind folk that took part in what was a fun day. Our thanks to the National Trust who coordinated the day and provided advice and equipment. I saw a red squirrel so CLOSE! (ed.)



MITZVAH DAY

You are never too young to help!

Cheder prize giving. Shabbat, 10th December



The Chairman, Dr Goldthorpe, presented the prizes to the cheder children and on behalf of the community thanked Anne Kletz for her outstanding teaching, and dedication in running the cheder.



Lots of thoughts about the importance of the ten commandments. Cheder created their own Talmud with comments and questions and some possible answers. **LOOK INTO THE CHEDER ROOM!**



Mazal Tov

It's thumbs up to chanukah



The lights of chanukah are especially special to children



We hope you all had a



★HAPPY★ BIRTHDAY!

during this issue of
L'Chayim

JANUARY

Rochelle Balliache.
Lesley Brand.
Richard Choueke.
Louise Davies.
Susan Fox.
Alex Hirshman.
Rodney Jackson.
Ian Kerr.
Regina Luxemburg.
Lillian Stephens.
Lee Stoller.

FEBRUARY

Emilie Barnett.
Andrea Cook.
Sian Hirshman.
Deborah Hirshman.
Nives Hirshman.
Audrey Swade.
Paul Windham.



**Mazel Tov to Audrey and
Martyn Swade who
celebrate their 53rd
wedding anniversary
in January**



Our thoughts and prayers are especially with those members and friends of the synagogue who are poorly.

We pray for a full recovery for Amanda Kerr. Our thoughts and best wishes are with her.

Thank you for all your good wishes following my successful electro-cardioversion. A truly shocking experience (Selwyn)





yahrzeits (יאָרצײַט)

during this issue of
L'Chayim

We remember their contribution to our lives:

Yahrzeits in January

Tom Kayne, Husband of Mary Kayne.
Jeanette Globe, Friend of Adele Dixon.
Annie Podd, Mother of Adele Dixon.
Alec Pierce, Brother of Cyril Polansky.
Pearl Gold, Sister of Bella Chilton.
Philip Meek, Father of Valerie Mercer.
Andrea Maylott, Wife of Brian Maylott.
Gilda Leigh, Aunt of Adele Dixon.
Isaac Bernstein, Father of Lawrence Bernstein.
Edward Lippa, Father of Paul Lippa.
David Halpern, Father of Lisa Sachs.
Pearl Cohen, Mother of Doreen Canter.
Hyman Hirshman, Father of Jon Hirshman.

Yahrzeits in February

Rose Swade, Mother of Martyn Swade.
Eli Franks, Father of Donald Franks.
Gladys Cantor, Mother of Justin Cantor.
Bailey Myerthall, Mother of Audrey Swade.
Mossie Miller, Father of Ros Byron and Helen Dick.
Nathan Polansky, Father of Cyril Polansky.
Dorothy Bernstein, Mother of Lawrence Bernstein.
Norman Applebaum, Father of Faith Choueke.
Froy Cohen, Father of Doreen Canter.

The congregation on shabbat have the opportunity to reflect on those that have helped to make us, make our community, and contribute to the world we at present live in. **MAY THEIR MEMORY BE A BLESSING.**

Do you have a memory to share?

Contact L'Chayim

Yahrzeit candles are available for purchase from the synagogue. Do try to be in shul for your yahrzeit.

If you wish to sponsor a page in L'Chayim, this can be done for a minimum of £10. You can pay more if you wish. Please contact the office.

To advertise a business or an event, there is £10 minimum charge, or for a full page £40. L'Chayim is distributed around the Jewish community with an interest in Southport and District Reform Synagogue, this includes country members, and friends of the synagogue. (ed).

Why waste postage? Place a greeting in L'Chayim to all your friends.

Podd the Baker

by Adele Dixon



NEVER FORGET...

Here is bread, which strengthens man's heart, and therefore called the staff of life - Psalm 104

This is a **brief account of my father's career as Liverpool's premier Jewish baker.**

Jacob Podolski was born in Southport in 1910, the son of Jane and Abraham Podolski, who had arrived in Liverpool from Russia at the start of 20th century and married in 1907. Jacob showed a talent for drawing and after leaving school had hoped to attend art college with the ambition of becoming a commercial artist. Unfortunately, circumstances dictated otherwise and he soon found himself having to earn a living. While his elder brother followed his father's trade and became a tailor, Jacob went into baking and after several years' training qualified as a master baker.

As someone in a reserved occupation at the outbreak of the Second World War, my father was excused military service. One of his jobs at this time was with the well-known Liverpool firm Sayer's, where he passed on his skills to trainee bakers. When the war ended, he and his brothers decided to anglicise their surname, so Jacob Podolski became known as Jack Podd.

It was while my father was working for Silver's bakery on Brownlow Hill that he met my mother, Annie Levy. They were married in 1942 at Greenbank Drive Synagogue and I was born in 1944. So, while I have never made my own bread, it could be said that bread made me!

Now established in his craft, my father decided to branch out on his own and start what was to become a successful Jewish bakery business in Liverpool. During this period he worked, at various times, from premises in Boaler Street, Breck Road and East Prescott Road, putting in many hours of hard work in order to meet the increasing demand for his products.

In 1959, seeing the opportunity to develop his business further, my father went into partnership with Philip Chalkin, a baker originally from London, the new enterprise being called Chalkin and Podd Ltd. Their bakery was situated in West Derby Street and soon they were supplying 'continental' bread and confectionery to the large city centre stores of Cooper's and Lewis's as well as many other Jewish and non-Jewish grocery and confectionery shops in the suburbs. Chalkin and Podd's products were enjoyed throughout Liverpool by folk who appreciated the taste of quality hand-made bread as an alternative to the factory-produced equivalent.



Jacob Podolski as a Young Man

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Rabbinic Support

Although the synagogue does not have a full time Rabbi, we do have Rabbinic support and of course the co-operation of other nearby communities.

Rabbi Norman Zalud now offers the synagogue pastoral support for personal issues. Rabbi Robert Ash offers support to our services and for Jewish learning. Rabbi Elf supports our services on request. Student Rabbi Kath Vardi will continue to support our synagogue for services and education, thanks to the MRJ.

Podd the baker

Many people fortunate enough to have been around at the time still talk about my father's challah (geflochtene), black bread, best tins, onion kuchens and bulkas, not to mention his hamantaschen and bagels (once cited by the Jerusalem Post as the best in the world!). Occasionally my brother would accompany my father to the bakehouse early on a Sunday morning and he can still remember the heat of the coke-fired oven and the smell of freshly-baked bagels. From as early as 6am there would be a steady stream of customers eager to get their bagels for Sunday breakfast.

In the 1970s Chalkin and Podd Ltd acquired the firm Cross's Bakery and, following the redevelopment of West Derby Street, moved to Cross's premises in Dickens Street, in the Toxteth area of the city. My father was still working as hard as ever up to his retirement in 1975, after four decades in baking, and with my mother moved back to his native Southport. Philip Chalkin continued to run the company until 1983 when it was wound up. Cross's Bakery carried on trading under new ownership until the business was dissolved in 1995.



*1970s advert
Cross's Bakery*

There is no longer a Jewish bakery in Liverpool, and only one Jewish grocery store. This, of course, is partly the result of supermarket expansion but also because of a steep fall in demand. (In 1960 the Jewish population of Liverpool was around 7,500, while today it is less than 2,500.) Nowadays, if I want a change from supermarket sliced bread (or 'steamed dough' as I call it) I might buy some Polski chleb from the local Polish shop. When I am in Liverpool I go to

Roseman's kosher delicatessen. They sell bread and bagels from a Jewish bakery in Manchester, but - and I may be biased - these are left wanting when compared to the bread baked by my father.

Glossary

Challah: Jewish plaited or braided bread, eaten especially on Shabbat or Jewish holidays

Geflochtene: braided (German)

Black bread: a dark Russian rye and wheat flour bread with a dense texture

Best tin: an enriched white loaf, as opposed to a plain tin

Kuchen: cake (German)

Bulka: bread roll (Polish)

Hamantasch: (plural hamantaschen) a triangular pastry filled with jam or poppy seeds and eaten at Purim

Bagel (or beigel): a bread product of Polish origin consisting of a ring of dough which has been boiled prior to baking



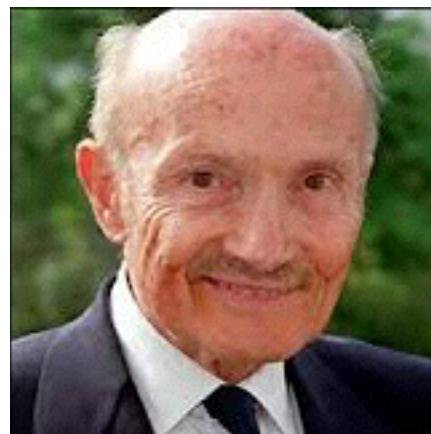
Reform Judaism mourns Sir Sigmund Sternberg KCSG, GCFO, JP

who died 18th October 2016 . He was 95.

Sir Sigmund's contribution to Reform Judaism in the United Kingdom was immense and cannot be overstated.

Sir Sigmund held the position of President of Reform Judaism from 1997 until March 2011 when he was elected as Life President.

Born June 2nd, 1921, Budapest, Hungary. He came to Britain in 1939. He worked in the scrap metal trade. He married Ruth Schiff in 1949. They had a son, Michael Sternberg QC, and a daughter, British artist Frances Aviva Blane. They divorced in the 1960s, and he later married Hazel Sternberg, who died in 2014.



By 1965, he retired from the scrap metal trade and focused on property investments. A businessman and philanthropist who dedicated a great part of his life to serving the Jewish community and the cause of dialogue and interfaith relations across the globe, Sir Sigmund also had a long and significant involvement with the work of the Board of Deputies of British Jews. He was a Labour party donor.

Sir Sigmund served with distinction as sole Patron of the International Council of Christians and Jews, co-founder of the Three Faiths Forum, vice-president of the World Congress of Faiths and coordinator of the religious component of the World Economic Forum. He was also an active participant in the work of Rotary International. He was knighted in 1976, appointed a Papal Knight in 1985, and awarded the Templeton Prize for Progress in Religion in 1998 for his interfaith work worldwide. His work for understanding and reconciliation between faith communities took him to every continent and has brought him recognition from nineteen countries as well as the Vatican. He organised the first papal visit to a synagogue in 1986. Additionally, he negotiated the Vatican's recognition of the state of Israel.

We are grateful for Sir Sigmund's enormous generosity and inspirational leadership; his legacy lives on in the Sternberg Centre, of the Movement of Reform Judaism's HQ, which bears his name. He was Life President of the Movement for Reform Judaism.

May his memory be a blessing.

(Obituary based partially on information from Gilly Schulman- thank you.)





Neil and Fortune Chamberlain attended the Movement for Reform Judaism (MRJ) Council meeting on Sunday 11 December 2016 at the Sternberg Centre, London, on behalf of Shul. (*Thank you from us all for doing that- ed.*)

Mark Regev.

Israel's ambassador to the UK.

Special guest was the Israeli Ambassador, Mark Regev (מארק רגב), who has been in post since April 2016. Prior to that, he was the chief spokesman for the Prime Minister of Israel, a position he held from 2007 to 2015. Originally from Australia, he moved to Israel in 1982. He was a lovely speaker. Mark Regev spoke openly about his background and family. He is married with 3 children. He was born Mark Freiberg in Melbourne, Australia in 1960 to Martin and Freda Freiberg, and has since changed his name to sound more Israeli. He was educated at Mount Scopus Memorial College, a Jewish day school in the Melbourne. In his youth, Mark was a prominent member of the Socialist Zionist youth movement Ichud Habonim and was active in the Melbourne University Jewish Students Society. He received his bachelor's degree in political science and history at Melbourne University, and master's degrees in political science from the Hebrew University of Jerusalem, and in management from Boston University. In 1982, Mark emigrated to Israel and worked at kibbutz Tel Katzir. He is a career diplomat and spokesman for the Government of Israel.

There was an open forum where Mark answered questions from those attending the meeting about views on Israel, the Israel Defence Force, peace, political narratives being used and realistic expectations.

The remainder of the MRJ Council meeting was taken up with the Chairman's report, a report on the Assembly of Reform Rabbis, and the Treasurer's report and MRJ budget.

It was very interesting to be there, to see and hear first-hand the workings of MRJ at the top levels and to be able to meet and network with other synagogue representatives.

(Fortune Chamberlain)

And also a big thank you from us all, to Fortune, for her work in organising the service rota. Without people quietly working in the background on behalf of the synagogue, we could not function.

The new Chairman of the MRJ, Geoffrey Mark, joined the Northern Chairs' video conference the other week. He also sent me a personal letter this December outlining the various initiatives for 2017:

- Strengthening ties with the communities outside of London.
- Safeguarding.
- A review of the MRJ levy structure.
- Social Care in the community.

We can look forward to a closer, and more personal working relationship with MRJ (*Selwyn Goldthorpe*)



Our orthodox friends at the Arnside Road shul recently had an article in the local press about the possibility of the shul becoming something else, at least at that site. They have given firm assurance that they are not about to close down. However, what has happened is that they have applied for planning permission, nearly a year ago, that the site can be redeveloped. I think this would be a shame as the shul, inside, is very attractive. However, I expect from a management point of view, needs must!

Like all religious communities the orthodox congregation is shrinking in size. As Holocaust memorial day approaches, let us remind ourselves that it is in all our interests to work together as Jews, and help one another.

We were saddened to hear of the death of Malcolm Robinson, a long standing member of Southport Hebrew Congregation . Our thoughts and sympathy is with his family.
(ed.)

This year has seen an increase in the fee the synagogue pays to The Board of Deputies on your behalf. This is one of the few organisations that represents both orthodox and reform Jews. The Board say they are keen to visit and engage with our community. Gillian Merron (CEO), the President or any of the Vice-Presidents or Treasurers would love to come and talk about the work of the Board of Deputies. Perhaps we could try for a joint social event with our friends from Arnside Road? (ed.)

Jewish Child's Day was founded in 1947 as a once-a-year collection day to give Jewish children and their families in the UK the opportunity to help children in Europe whose lives had been devastated by the Second World War.



Today, Jewish Child's Day operates 365 days per year, working to protect Jewish children everywhere from deprivation, disadvantage, abuse and neglect; to nurture them and offer them a better future. Children who are suffering from physical, learning or emotional difficulties; children whose lives are blighted by the ravages of terrorism and war; children caught in the poverty trap and children battling against severe illness or trauma. Over 12,000 of these children benefit each year from projects supported by Jewish Child's Day.

If you think that you are able to help Jewish children who unfortunately have health and social issues then the Jewish Child's Day charity would be grateful for whatever financial support you can afford.

Donations, cash or cheque, can be made payable to JCD- placed in an envelope and delivered to Gillian Moonman, Flat 5, 10 Lancaster Road, Birkdale, Southport PR8 2LE.

Thanking you in anticipation. (ed.)

Email: info@jcd.uk.com
Web: www.jcd.uk.com

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The Joint Jewish Burial Society (JJBS) is an insurance scheme paid on behalf of you by the synagogue as part of your membership. It covers all the costs of a Jewish funeral. Other synagogues may have alternative schemes. Please be aware of this if you have to move, or cease to be a member, and speak to us.



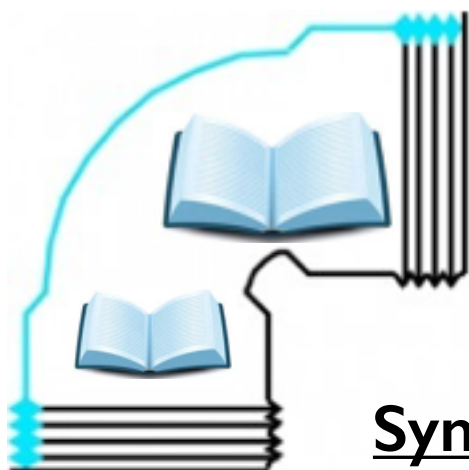
INTERESTED IN BRIDGE?

The Bridge Club meets at 1pm,
Wednesdays, in the Synagogue.

We would like to hire out the synagogue hall during the week to interested groups. If you know of an organisation, or group that wish to use a modern hall, then please put them in contact with the office. The hall could be used for anything from chess clubs to yoga groups.

We have rented the second car parking space at the front of the synagogue, Monday to Friday. Sorry for any inconvenience- it all helps to keep the synagogue open for a longer period as we continue to endeavour to not have a financial deficit.





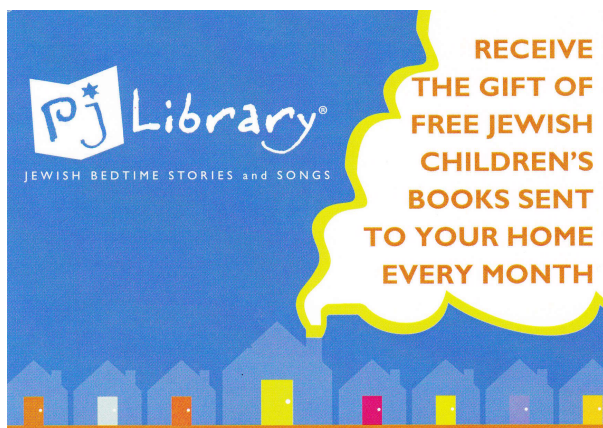
New prayer books for the funeral service and Days of Awe are in the pipe line for the synagogue. Following the generosity of the recent Scroll Appeal, Council has decided that the money that was not utilised for the new scroll should be devoted to modernising our service books.

Synagogue Book Loan Scheme

Did you know that the synagogue has an extensive Jewish library with books about all aspects of Jewish life, belief, law, and Zionism? we have books to suit all ages.

These books may be read in the synagogue (Why not have a cup of tea? See office hours below.) or may be taken out on loan by completing our records.

Many members also have private libraries. If you are looking for a particular book (especially if it is out of print or not available elsewhere), you are welcome to advertise (free of charge) in L'Chayim.



You have children? You have grandchildren ?

This scheme is FREE.

They have wonderful books (*I know, as I read them to my grandchildren - editor.*), always relating to some aspect of Jewish life that is suitable for the age of your child.

Apply on their web site.



Please note synagogue office hours :Wednesday and Friday, 10am - 3pm.Outside of office hours there is an answer phone service and contact for urgent





LIZ KESSLER IS HARRY KESSLER'S
(our synagogue's Council member) DAUGHTER.

Children's author, she has now completed her 17th children and Young Person book. She lives in Cornwall, St Ives (previously in a caravan, and a narrow boat!), where she writes novels about mermaids, fairies, time travel and superpowers for 8-14 year olds.

She also writes early readers for the ages of 4-7, about Pirate Dogs, and Shetland Ponies. She also writes books for teenagers coming of age, falling in love, discovering their identity and dealing with life in general.

Brought up in Southport, she had from an early age a interest in writing: at the age of 9, her poem Jinx's shop was published in the local newspaper.

Last year, two very exciting books came out viz. her first ever YA (Young Adult) novel, Read Me Like A Book and the other was the sixth Emily book, Emily Windsnap and the Ship of Lost Souls. In 2016, my second YA book, Haunt Me came out in the UK, featuring a ghostly love triangle. It's out in the states in 2017.

Liz has have worked as a journalist and a teacher, and at present a photographer. Perhaps she gets this from her father , Harry?

Her most popular books are in the Emily Windsnap and Philippa Fisher series. She specialises in writing stories about real people in the real world to which people can relate, but where magic manages to find a way in. Her book A Year Without Autumn was shortlisted for BBC Blue Peter fiction prize 2012.

If you have children, grand children or know children that would benefit from a good book, then look no further. There is lots of choice! Do look her up, perhaps on Amazon?

I look forward to hearing how Harry's daughter is doing in the world of literature.

(Article by Selwyn)



GOD'S STORY:
JACOB
AND
ESAU

DVAR TORAH, PARASHA
TOL'DOT, GENESIS 25:19-28:9
Shabbat Kislev 3, 5777 (December 3rd).

Further thoughts from Susan Fox - service leader that shabbat.

This focuses on the relationship between Isaac and Rebekah's twin sons and explains why it is so difficult, if not impossible for Esau and Jacob to become close. According to the text, their birth is God's gift to Rebekah, who was childless for the first 20 years of her marriage (Genesis 25:20-21, 25:26). Yet even during Rebekah's pregnancy, Esau and Jacob did not seem to get along with one another as they pressed against one another, causing Rebekah so much physical pain that she consulted an oracle through whom the Divine speaks to her. Rashi and Nachmanides both comment on the excessive pain from which Rebekah suffered.

God tells Rebekah that she is to give birth to twins who will be at odds with one another in life just as they are in the womb. They will become the fathers of two nations, the descendants of the elder son serving the descendants of the younger (Genesis 25:23). When she gives birth, she and Isaac name the first son to emerge as Esau and the second, Jacob.



Esau grows up knowing that Rebekah's favourite is Jacob while Jacob knows that Isaac has come to favour Esau. Rebekah undoubtedly shares more in common with the sensitive Jacob than she does with Esau, while Isaac takes

special pride in the outdoor skills Esau

possesses. As the Rabbis suggest though, it is Rebekah's prophetic insight that Jacob, not Esau, is to inherit the covenant that leads her to favour the son who has been chosen by God.



It could be argued that Jacob dressed to ensure that his father blessed him is neither delicate nor tactful on the part of Rebekah and tricking Isaac into giving the blessing to Jacob is not an affectionate gesture either. If God wanted Jacob, not Esau, to receive the blessing, that could justify her actions. Yet even if Rebekah's actions were justified and Isaac's preference for Esau understandable, it still does

not excuse those words and acts that destroy any chance of the brothers' becoming friends. Rebekah lovingly addresses Jacob, but not Esau, as "son" (Genesis 27, verses 8, 13, and 43) while Isaac says "my son" (Genesis 27, verses 1 and 37) he is speaking to Esau, who regards Rebekah's helping Jacob attain God's blessing as cruel and subsequently vows to kill his brother (Genesis 27:41). Jacob too may have been hurt that his father was so easily tricked into thinking that he was Esau. Jacob is then sent to Paddan-aram to marry a relative of Rebekah's, while Esau, having already married two Hittite women, leaves to find his uncle Ishmael and marries his daughter.

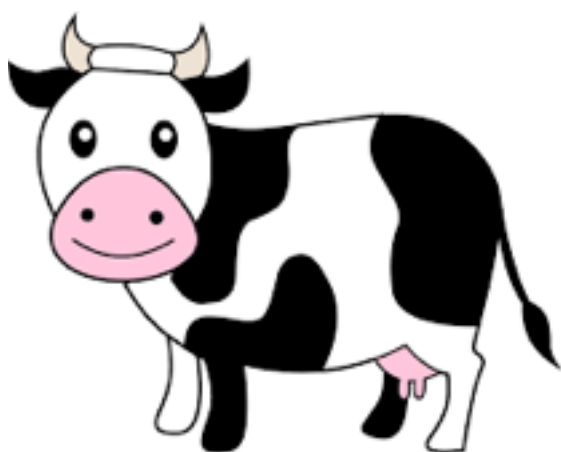


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Subsequently, according to Parashat Vayishlach, Esau and Jacob don't see one another for many years, and when they do, their reunion is awkward and short-lived (Genesis 33:1-17). Given the parental favouritism that worked against their forming a close relationship from the beginning, it is not surprising that the brothers go their separate ways.

It also seems that Jacob appears is born with a silver spoon in his mouth, but even being born into the prophecy, Jacob's apparent advantages are not a foregone conclusion. The broken relationship between Jacob and Esau is just a casualty of this prophecy, and may seem sadly, unimportant when considering Jacob's destiny to be representative of the Jewish people as a whole. Esau has physical strength, but Jacob has strength of character, so in later life, he wrestles with an angel (see cartoon, below, ed.) and earns the name Yisrael, indicating that Jacob wrestled metaphorically with the Divine and prevailed (Genesis 32:25-33).

With the name Yisrael, we recall all the ways Jacob has and will wrestle throughout his life, fighting with his brother in the womb, fighting to win the birthright, struggling with his conscience alone on his journey from home, and fighting his uncle Laban in order to marry Rachel. His legacy is one of struggle, as we all have to struggle for what we want to accomplish.



Jacob was left alone, and a man wrestled with him until the break of dawn. When he saw that he could not prevail against him, he touched the socket of his hip, and the socket of Jacob's hip became dislocated as he wrestled with him . . . Therefore, the children of Israel may not eat the gid hanasheh, which is on the socket of the hip (rump), until this day, (Genesis 32:25-33).

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The Home is looking for volunteers to take chair-bound residents out to the nearby local park and amenities.

If you can spare a little time for this mitzvah, please contact Julie on the above number. You are only young once!



A rabbi was once passing through a field where he saw a very old man planting an oak tree. ‘Why are you planting that tree?’ Said he. ‘You surely do not expect to live long enough to see the acorn grow up into an oak tree?’ ‘Ah,’ replied the old man, ‘my ancestors planted trees not for themselves, but for us, in order that we might enjoy their shade and fruit. I am doing likewise for those who will come after me’
Talmud Ta’anit 23a

A legacy to Southport and District Reform Synagogue today is a special gift to our tomorrow.

After considering your family and friends, you may also want to leave an amount in your will to charities. Please consider making S&DRS one of your charities. S&DRS future will be all the more secure so that our children may continue to practice the religion of their choice in Southport.



The responsibility to protect what was given to us, build on it and pass it on to the next generation in a better, stronger state is incumbent on us all. The gift of continuity in your will, whether large or small, will help to ensure that our community will continue for generations to come.

L’dor v’dor—from generation to generation.

Remember S&DRS when writing your will. Even if you have already made a will, you can amend it at any time and make your gift by using a simple document, a codicil. We can provide the correct wording for this. It is always advisable to seek professional advice when drafting something as important as a will. S&DRS can supply you with details of a number of local solicitors who are willing to offer advice.

Please give this some thought - your contribution can make a significant difference.

