



# L'Chayim

HIGH HOLY DAYS

## Synagogue Dates to remember

Date	Event
Wednesday, 24th September	<b>Erev Rosh Hashanah</b> Service commences 7pm
Thursday, 25th September	<b>Rosh Hashanah - 1st day</b> Service commences 10.30am
Friday, 26th September	<b>Rosh Hashanah- 2nd day</b> No service, time for your personal reflection?
Saturday, 27th September	<b>Shabbat Shuvah Service commences 11am:</b> <b>Service leader Fortune Chamberlain</b>
Friday, 3rd October	<b>Kol Nidrei</b> Service commences 7pm, fast commences 6:46pm
Saturday, 4th October	<b>Yom Kippur</b> <b>Shacharit 11am</b> <b>Yizkor ( Memorial Service) 5.30pm (approx)</b> <b>Shofar ( Service Ends) 7.30pm: fast ends 7.46pm</b>
Sunday , 5th October	<b>Sukkah decorating , 11am,</b> and bagel lunch!
Wednesday, 8th October	<b>Erev Sukkot: Service commences 7pm.</b>

### Contacts:

Synagogue Office:

Lisa Sachs

(Administrator Tues, Thurs,  
& Fri 10am-1pm),

Princes Street,  
Southport, PR8 1EG

Tel. & Fax.

**01704 535950**

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[southportsynagog@btconnect.com](mailto:southportsynagog@btconnect.com)

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[www.southportreform.org.uk](http://www.southportreform.org.uk)

### Emergencies:

Please contact the office

### The Sternberg Centre

home to the Movement  
for Reform Judaism

General Enquires:

02083495724

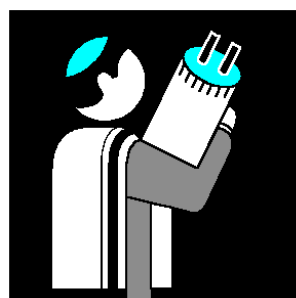
[www.reformjudaism.org.uk](http://www.reformjudaism.org.uk)

For those receiving L'Chayim by e-mail, please print off the calendar (pages 1-2) so that you can display your hard copy at home.

Date	Event
Thursday, 9th October	<b>Sukkot morning:</b> Service commences 11am.
Sunday, 12th October	<b>AGM</b> , 11am (see page 13)
Wednesday, 15th October	<b>Erev Simchat Torah:</b> Service commences 7pm
Thursday, 16th October	<b>Simchat Torah:</b> Service Commences 11am
Saturday, 18th October	Auf Ruf for Alex Hirshman (and Sian Barton) . Service led by Rabbi Zalud

Yizkor ( Memorial Service) takes place during the Simchat Torah service.

We honour our Chatan Torah who will be Phil Levine, and our Kalat Bereishit who will be Grace Levine.



For the Rosh Hashanah and Yom Kippur services we are fortunate to have **Student Rabbi Nathan Gobleman** (see page 3) to take the services.

For the Sukkot and Simchat Torah services we are fortunate to have Rabbi Robert Ash (see page 6 ) to take the services.



## Yizkor - Memorial Service

In memory of our departed loved ones, may their memory be a blessing.

You should have completed the form sent to you for their names to be included in the service.

If not please either contact the office as soon as possible or take the form into the office. It is not possible to include names handed in immediately before or during the services.

**Yizkor**, which means remembrance in Hebrew, is Judaism's memorial prayer. It likely became a formal part of the prayer service during the Crusades of the eleventh century, when many Jews were killed as they made their way to the Holy Land. The earliest mention of Yizkor can be found in the eleventh century Machzor Vitry. Some scholars believe that Yizkor actually predates the eleventh century and was created during the Maccabean period (around 165 B.C.E) when Judah Maccabee and his fellow soldiers prayed for their fallen comrades. (Source: Kolatach, Alfred J. "The Jewish Book of Why." pg. 81).

# Who is Student Rabbi Nathan Godleman?

- He is taking the services on Rosh Hashanah and Yom Kippur.



Nathan joined Leo Baeck College in 2013 as a rabbinic student. Nathan is a native of Willesden in North West London and is the youngest of six children. He has an honours degree in History with German, graduating in 2000. For 10 years, he worked in education and during that time became Deputy Head of Humanities, in charge of Religious Education, at Queen's Park Community School in Brent and served as a teacher governor for two of those years. He is an active member of Harrow and Wembley Progressive Synagogue and was formerly at the Liberal Jewish Synagogue. His interests include music, historical fiction and enjoying the English countryside from the front seat of a motorcycle. His partner is Linda, who I am told is a master diver!

## Nathan wrote in June:

The past two weeks have been interesting. With the academic year almost over at Leo Baeck College, I have made a temporary return to teaching, re-joining my former humanities colleagues at a comprehensive school in North West London. It is not a faith school and Jewish teachers and students are few, although not wholly absent.

Having spent the past year in an almost exclusively Jewish environment, albeit a very open and outward-looking one, it was strange to be back.

Almost immediately, I returned to my role as 'resource person' for Jews and Judaism, available to answer questions on kashrut, Israel, the Shoah, Torah and anything else which sparks the curiosity of those around me.

The context is one of teaching history and religious education, yet the interest goes beyond that. Staff and students alike genuinely want to know about us. The problem is they have so few opportunities to meet us.

There is something rather ironic that in a school which could hardly be more multicultural, there are so few Jews. Part of the reason, of course, is the preponderance of Jewish day schools.

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The pros and cons of choosing such an education will be rehearsed each time a child approaches school age, at least in homes where it remains a question at all, and everyone must make up his or her own mind.

However, we cannot ignore the bigger picture. The absence of Jewish children in secular schools has an affect not only on them, but on the other children who will never meet them, nor get to know them. And, of course, the same applies to Jewish teachers.

The model of a Jewish child attending a secular school, proud in his or her identity, well versed in Judaism, yet with a broad outlook and a wide circle of friends, remains a viable one.

Prejudice is born of ignorance and school is where it can be overcome. Not in carefully-planned lessons, but in the building of relationships in which we learn to understand 'the other', because we are sitting alongside him and he has become our friend.



**You want your children to be Jewish ?**

Nathan has spent years as a school teacher.

We welcome all children in our services, and especially look forward to the fun that goes with Sukkot and Simchat Torah.



**Decorating the Sukkah- do you remember doing this as a child?**

**Our sukkah decorating takes place on**

**Sunday 5th October : I am**

**bagel lunch is provided!**

**Please bring greenery, flowers, fruit, biscuits, cakes, sweets etc.**



# Sukkot

For movers and shakers.

**Be there.**

Learn how to move and shake  
in the prescribed manner  
with Rabbi Robert Ash.

The Festival of Sukkot begins on Tishri 15, the fifth day after Yom Kippur. It is quite a drastic transition, from one of the most solemn holidays in our year to one of the most joyous. Sukkot is so unreservedly joyful that it is commonly referred to in Jewish prayer and literature as Z'man Simchateinu, the Season of our Rejoicing.

Sukkot is the last of the Shalosh R'galim (three pilgrimage festivals). Like Passover and Shavuot, Sukkot has a dual significance: historical and agricultural. Historically, Sukkot commemorates the forty-year period during which the children of Israel were wandering in the desert, living in temporary shelters. Agriculturally, Sukkot is a harvest festival and is sometimes referred to as Chag Ha-Asif, the Festival of Ingathering.

The word "Sukkot" means "booths," and refers to the temporary dwellings that we are commanded to live in during this holiday in memory of the period of wandering. The Hebrew pronunciation of Sukkot is "Sue COT." The name of the holiday is frequently translated "Feast of Tabernacles," which, like many translations of Jewish terms, isn't very useful. This translation is particularly misleading, because the word "tabernacle" in the Bible refers to the portable Sanctuary in the desert, a precursor to the Temple, called in Hebrew "mishkan." The Hebrew word "sukkah" (plural: "sukkot") refers to the temporary booths that people lived in, not to the Tabernacle.

Sukkot lasts for seven days. The two days following the festival, Shemini Atzeret and Simchat Torah, are separate holidays but are related to Sukkot and are commonly thought of as part of Sukkot.

The festival of Sukkot is instituted in Leviticus 23:33 et seq. No work is permitted on the first and second days of the holiday. Work is permitted on the remaining days. These intermediate days on which work is permitted are referred to as Chol Ha-Mo'ed, as are the intermediate days of Passover.

*You will dwell in booths for seven days; all natives of Israel shall dwell in booths.*

-Leviticus 23:42



## Rabbi Dr. Robert Ash

is now living in the North West having been a rabbi in South Africa, and prior to there, Newcastle upon Tyne.

Rabbi Robert Ash, qualified in 2002 from Leo Beck College, having previously obtained a PhD. He was for some years Rabbi of Newcastle Reform Synagogue before emigrating to be a Rabbi in South Africa ( Johannesburg) for the Beit Emanuel Progressive Synagogue in 2007. He is now back in England, representing international Judaism; as a student he was a visiting student rabbi to a German synagogue. He has a keen interest in politics, having at one time been elected to a Liberal-Democrat seat. We welcome him to our shul for the Sukkot and Simchat Torah services, and of course all the other times he may choose to pop into our services!



## Shofar Notes

### Rosh Hashanah and the shofar.

It's a time for people to think about their priorities in life and to reflect on what has been achieved in the past year.

It's a time of asking for forgiveness for wrongdoings (sins)

It's a chance to ask questions about your actions throughout the year. Questions considered during Rosh Hashanah include:

- What's the most meaningful thing in my life?
- Who in my life means the most to me? How often do I let them know this?
- What are the most significant things I've achieved in the past year?
- What do I hope to achieve next year and in my life generally?

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The sound of the shofar starts a ten-day period known as the 'Days of Awe', which ends with Yom Kippur.

The shofar is an instrument made from the horn of a ram or other kosher animal. It was used in ancient Israel to announce the New Moon (Rosh Chodesh) and call people together. It was also blown on Rosh Hashanah, marking the beginning of the New Year, signifying both need to wake up to the call to repentance, and in connection with the portion read on the second day of Rosh Hashanah, the Binding of Isaac (Genesis, chapter 22) in which Abraham sacrifices a ram in place of his son, Isaac.

Today, the shofar is featured most prominently in the Rosh Hashanah morning services. It is considered a commandment to hear the shofar blown.

There is a great deal of symbolism tied in with the legal requirements for what constitutes a proper shofar. The shofar of Rosh Hashanah, whose purpose it is to rouse the Divine in the listener, may not be constructed of an artificial instrument. It must be an instrument in its natural form and naturally hollow, through whom sound is produced by human breath, which God breathes into human beings. This pure, and natural sound, symbolizes the lives it calls Jews to lead. What is more, the most desirable shofar is the bent horn of a ram. The ram reminds one of Abraham's willing sacrifice of that which was most precious to him. The curve in the horn mirrors the contrition of the one who repents.

In the Talmud, we read: Rabbi Abbahu said:

Why do we sound the shofar? Because the Holy One, blessed be God, said: Blow me a ram's horn that I may remember to your credit the binding of Isaac, the son of Abraham, and I shall account it to you as a binding of yourselves before Me. The Torah tells us: Abraham look up and behold, he saw a ram caught in the thicket by its horns [Genesis 22:13]. This teaches us that the Holy One, blessed be God, showed our ancestor Abraham the ram tearing himself free from one thicket and becoming entangled in another. Said the Holy One, blessed be God, to Abraham: Thus are your children destined to be caught in iniquities and entangled in misfortunes, but in the end they will be redeemed by the horns of a ram. Therefore the prophet Zechariah said of the time of redemption: And the Lord shall be seen over them, and his arrow shall go forth like the lightning; and the Lord God shall blow the shofar, and shall move in stormy winds of the south [Zechariah 9:14]. [Rosh Hashanah 16a]

According to Leo Rosten, "The bend in the shofar is supposed to represent how a human heart, in true repentance, bends before the Lord. The ram's horn serves to remind the pious how Abraham, offering his son Isaac in sacrifice, was reprieved when God decided that Abraham could sacrifice a ram instead. The man who blows the shofar is required to be of blameless character and conspicuous devotion; he must blow blasts of different timbre, some deep, some high, some quavering."

After the Rosh Hashanah service a special meal is eaten at home, including:

- apples dipped in honey, a symbol of the sweet New Year that each Jew hopes lies ahead
- a sweet carrot stew called a tzimmes is often served
- Challah bread in a round loaf, rather than the plaited loaf served on the Sabbath, so as to symbolise a circle of life and of the year
- often a pomegranate on the table because of a tradition that pomegranates have 613 seeds, one for each of the commandments that we keep.

# Yom Kippur

## - food for thought?

The ten days starting with Rosh Hashanah and ending with Yom Kippur are commonly known as the Days of Awe (Yamim Noraim) or the Days of Repentance. This is a time for serious introspection, a time to consider the sins of the previous year and repent before Yom Kippur.

One of the ongoing themes of the Days of Awe is the concept that God has "books" that he writes our names in, writing down who will live and who will die, who will have a good life and who will have a bad life, for the next year. These books are written in on Rosh Hashanah, but our actions during the Days of Awe can alter God's decree. The actions that change the decree are "teshuvah, tefilah and tzedakah," repentance, prayer, good deeds (usually, charity). These "books" are sealed on Yom Kippur. This concept of writing in books is the source of the common greeting during this time is "May you be inscribed and sealed for a good year."

Among the customs of this time, it is common to seek reconciliation with people you may have wronged during the course of the year. The Talmud maintains that Yom Kippur atones only for sins between man and God. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible.

Another custom observed during this time is kapparot. This is rarely practiced today, and is observed in its true form only by Chasidic and occasionally Orthodox Jews. Basically, you purchase a live fowl, and on the morning before Yom Kippur you waive it over your head reciting a prayer asking that the fowl be considered atonement for sins. The fowl is then slaughtered and given to the poor (or its value is given). Some Jews today simply use a bag of money instead of a fowl. Most Reform and Conservative Jews have never even heard of this practice.

Work is permitted as usual during the intermediate Days of Awe, from Tishri 3 to Tishri 9, except of course for the Sabbath during that week.

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Two lesser special occasions occur during the course of the Days of Awe.

Tishri 3, the day after the second day of Rosh Hashanah, is the Fast of Gedalia. This really has nothing to do with the Days of Awe, except that it occurs in the middle of them.

The Sabbath that occurs in this period is known as Shabbat Shuvah (the Sabbath of Return). This is considered a rather important Sabbath.

Yom Kippur is probably the most important holiday of the Jewish year. Many Jews who do not observe any other Jewish custom will refrain from work, fast and/or attend synagogue services on this day. Yom Kippur occurs on the 10th day of Tishri. The holiday is instituted at Leviticus 23:26 et seq.

The name “Yom Kippur” means “Day of Atonement,” and that pretty much explains what the holiday is. It is a day set aside to “afflict the soul,” to atone for the sins of the past year. In Days of Awe, I mentioned the “books” in which G-d inscribes all of our names. On Yom Kippur, the judgment entered in these books is sealed. This day is, essentially, your last appeal, your last chance to change the judgment, to demonstrate your repentance and make amends.

As I noted in Days of Awe, Yom Kippur atones only for sins between man and God, not for sins against another person. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. That must all be done before Yom Kippur.

Yom Kippur is a complete Sabbath; no work can be performed on that day. It is well-known that you are supposed to refrain from eating and drinking (even water) on Yom Kippur. It is a complete, 25-hour fast beginning before sunset on the evening before Yom Kippur and ending after nightfall on the day of Yom Kippur. The Talmud also specifies additional restrictions that are less well-known: washing and bathing, anointing one's body (with cosmetics, deodorants, etc.), wearing leather shoes (Orthodox Jews routinely wear canvas sneakers under their dress clothes on Yom Kippur), and engaging in sexual relations are all prohibited on Yom Kippur.

As always, any of these restrictions can be lifted where a threat to life or health is involved. In fact, children under the age of nine and women in childbirth (from the time labor begins until three days after birth) are not permitted to fast, even if they want to. Older children and women from the third to the seventh day after childbirth are permitted to fast, but are permitted to break the fast if they feel the need to do so. People with other illnesses should consult a physician and a rabbi for advice.

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Most of the holiday is spent in the synagogue, in prayer. In Orthodox synagogues, services begin early in the morning (8 or 9 AM) and continue until about 3 PM. People then usually go home for an afternoon nap and return around 5 or 6 PM for the afternoon and evening services, which continue until nightfall. The services end at nightfall, with the blowing of the tekiah gedolah, a long blast on the shofar. See Rosh Hashanah for more about the shofar and its characteristic blasts.

It is customary to wear white on the holiday, which symbolizes purity and calls to mind the promise that our sins shall be made as white as snow (Is. 1:18).



**There is no mention  
as to the size of  
your sins!**

*The editors, Selwyn & Gillian, wish you well over your fast, and may all the goodness you have achieved this year cancel out your sins! Like cricket you can score a perfect six.*

$$\frac{\sin x}{n} =$$
$$\frac{\sin x}{n} =$$
$$\mathbf{six = 6}$$



# Community New Year greetings

Wishing everyone a healthy and  
Happy New Year  
and well over the fast.

**Marcia Stoller and family.**



Ivor and Joan Brooke wish every-  
body a Happy and fruitful New Year  
and well over the fast.

L'shanah Tovah to everyone for 5775  
from **Anne, Anthony, Adele and Belinda  
Kletz**



Audrey and Martyn Swade  
wish all our family and  
friends all the best, good  
health and happiness for  
the coming year.

Shanah Tovah, joy and peace for 5775  
Best wishes  
Fortune and Neil Chamberlain



Happy  
New Year

## More greetings ...

Richard Faith and Family would like to wish all Members and Friends of the Community Shanah Tovah and a year of peace, health and contentment.



Wishing Shana Tova to all Members and Friends of Southport Reform Synagogue.  
May you have a healthy and peaceful year ahead.  
**Lisa & Richard Sachs and family.**

Wishing all members and friends of Southport Reform Shul our warmest greetings and blessings for a Healthy, Happy and Peaceful New Year.

Shana Tova!  
**Shelley Yavetz and Family.**



As your Chairpersons, and the Editors of L'Chayim, Gillian and Selwyn Goldthorpe wish you all a New Year of your wishes.

As our friends, we wish we could have found you a better photograph!  
Shana Tova.

## **KOL NIDRE/YOM KIPPUR APPEAL**

This year Southport Reform Synagogue will once again be supporting three worthy causes which are:-

*The Southport Jewish Home*

*The Karen Morris Memorial Trust*

*The Trussell Trust*

### **1. The Home**

Many things have been happening at The Home in the last year. Gill, the Manager retired after many years and has been replaced with her Deputy, Julie. Most of the rooms at The Home are currently taken although a number of residents currently need a higher level of care than required in the past.

The Home runs a successful Friendship Club which is held every month and which includes lunch and entertainment for residents and also people who do not reside at The Home but who wish for an afternoon of fun and good company.

Residents are offered on-site hair and nail care should they require it. The Sefton pamper team come along regularly and there are quizzes, parties, music trips and more to attend.

The fire precautions at The Home have recently been updated after a visit from the local Fire Inspector.

On the first floor a new shower room has been installed and the dining room is currently being refreshed and refurbished which will include new blinds, curtains and table cloths.

Brian King, the Manager of The Home, would like to thank Southport Reform Synagogue members for their continuing support which is very much appreciated.

### **2. The Karen Morris Memorial Trust**

The KMMT was set up to continue the fundraising initiative of Karen Morris, who lost her fight against leukaemia in September 1998. The Trust supports facilities for leukaemia patients and their families which would not otherwise

*/continued on next page*

be available. There are currently three Karen's Homes from Home (at Hammersmith Hospital in London, the Churchill Hospital in Oxford and Addenbrooke's Hospital in Cambridge) as well as personnel providing complementary services for leukaemia patients and their families in leading haematology departments in England.

The fourth Karen's Home from Home is scheduled to open at the Queen Elizabeth Hospital in Birmingham this September. Your donation would help to furnish and maintain the accommodation to the high standard of warmth and practicality which is so appreciated by those staying in other Karen Morris Homes.

### **3. The Trussell Trust**

The Trussell Trust has a mission to develop, run, and enable communities to replicate sustainable projects that combat poverty and exclusion, sharing their experiences to raise awareness of the issues.

13 million people live below the poverty line in the UK.

Every day people in the UK go hungry for reasons ranging from redundancy to receiving an unexpected bill on a low income. Trussell Trust foodbanks provide a minimum of three days emergency food and support to people experiencing crisis in the UK.

In 2013-14 foodbanks fed 913,000 people nationwide. Of those helped, 330,000 were children.

Rising food and fuel prices, static incomes, underemployment and changes to benefits are some of the reasons why increasing numbers are being referred to foodbanks for emergency food.

The Trussell Trust partners with churches and communities to open new foodbanks nationwide. With over 420 foodbanks currently launched, our goal is for every town to have one.

The Trussell Trust is OUR way as a community of marking the **Shmita year of 5775** ( see Lev 25:1-7) This is WHY this charity has been chosen this year. It is a year of rest for the land when we are supposed to rely on what grows naturally, so all produce should be shared as there is no ownership of land or food.



## They're going to Southport Reform Synagogue's AGM on Sunday, 12th October, 11am.

Dear Member,

This is a **personal** invite for you to attend The Annual General Meeting of Southport Reform Synagogue, this will take place in your Synagogue on Sunday 12th October at 11:00 am. Draft copies of the audited accounts will be available at the meeting. Alternatively these can be obtained from your Synagogue's office.

You will have already received the Chairman's Report 2014 with your subscription request for the forthcoming year. We plan at the AGM to have a discussion based on this report, so that we can hear your views on our performance outcomes over the last year, and what religious and social activities members wish to see the Synagogue facilitating over the next couple of years, and how we are going to continue to take forward the outcomes of last year's Extraordinary General Meeting within our five year plan.

We will then have formal voting for Wardens and Council, and other officers within our Synagogue, according to the Laws of the Synagogue.

Please come along, we welcome your ideas as to how we can flourish as a community. This is an opportunity for you to shape the future of your synagogue. Our Synagogue is all of our's responsibility, now and hopefully for a long future.

**A bagel lunch will be provided.** To cater appropriately, it would be helpful if you could e-mail ([southportsynagog@btconnect.com](mailto:southportsynagog@btconnect.com)) or call the office (on 01704-535950) to advise if you will be attending.

Please make every effort to attend. Here is a real opportunity for you to influence the working of your synagogue on Sunday 12th October.

We look forward to seeing you.

Kind regards,

Dr Selwyn Goldthorpe

Chairman

On behalf of Executive and Council



You are invited to  
A special  
**FRIDAY NIGHT DINNER**  
**AT**  
**THE AMELAN HALL,**  
**ARNSIDE ROAD, SOUTHPORT**

On  
**SEPTEMBER 19 2014**

Minchah service will be at 6.15pm followed by the meal.

The cost of the dinner is £15.00 per person.

In attendance: We welcome on his first visit to Southport Rabbi Geoffrey Shisler

Booking and payment should be made in advance via the Synagogue Office. If anyone is interested in attending please ask them to contact the shul office well in advance to book a seat. We need to know numbers at least a week beforehand so as to cater appropriately.

Please confirm your place as soon as possible by contacting Sue in the Synagogue Office on 01704 532964, specifying the names of all attending (and indicating any vegetarians).

Payment - £15.00 per person - may be made by cheque (made payable to 'Southport Hebrew Congregation') or cash and sent/taken to the Synagogue Office.

Looking forward to seeing you!



## Blackpool Northern Communities Day

**Havdallah and Illuminations  
Saturday 1st November  
At Blackpool Reform  
Synagogue**

Shabbat morning service, bring and share lunch, learning, RSY-Netzer ac-

tivities, havdallah on the beach, Blackpool illuminations, fish and chip supper, all welcome!

Costs to be confirmed nearer the time but please register your interest by calling Sarita

## Southport Jewish Heritage Walk

SUNDAY 21 SEPTEMBER 2014, commences 2pm



Led by John Cowell (researcher for a book on History of the Southport Jewish Community) and Michael Braham (local historian).

Meet at 2pm at Waddington Conservative Club, corner Sussex Road and Windsor Road. The walk should take around 2½ hours.

Advance Booking Required: email [jcowellnix@yahoo.com](mailto:jcowellnix@yahoo.com)

Cost £5 per person, payable at beginning of walk. We will have a break en route at Southport Reform Synagogue for refreshments.

Good walking shoes advised.

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



The Auf ruf of Alex Hirshman and Sian Barton will be on Shabbat 18th October 2014 .

The service will be led by Rabbi Norman Zalud.

Please join us for this joyous occasion to be followed by a light kiddish.

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**Contributions to L'Chayim, including those from our neighbouring communities, are gratefully received by the shul office either by e-mail or paper. Thank you for your support.**

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It is a religious obligation and a mitzvah to attend a Jewish funeral or stone setting. Some of our community have seen all their friends die, and do not have anyone to remember them. Sadly, we do need people to attend funerals and stone settings from both the orthodox and reform communities.

**PLAESE TAKE THE TIME TO HELP**

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**EVANS & BURKEY**

**STONEMASONS OF DISTINCTION**

**SPECIALISTS IN QUALITY HEADSTONES FOR THE JEWISH COMMUNITY**

**MANY YEARS OF EXPERIENCE**



**TELEPHONE 0151 733 5563**

Need a  
break?

In need of



## The Southport Rest Home

*Choice of long or short stays,  
permanent residency*

- \* **Friendly atmosphere**
- \* **24 hour care**
- \* **Rooms available at reasonable rates**
- \* **Excellent food from our Kosher kitchens**
- \* **Conservatory overlooking Hesketh Park**
- \* **Beautiful synagogue for your convenience**

**Also available : self-contained flats**

**Enquiries to Julie on 01704 531975**



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 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 SRS one of your charities. SRS 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 SRS 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. SRS 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.



Contact Limmud for further information: [office@limmud.org](mailto:office@limmud.org)

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**LIMMUD CONFERENCE 26TH DECEMBER 2014 - 1ST JANUARY 2015**

The Limmud Conference 2014 Team has several volunteering opportunities available:

Catering Co-Chair

Programming roles

Shabbat team volunteers

YTL - Teen Coordinator

YTL - Young Programming Co-Chair

Families team volunteers - several positions available!

For details on each role, please visit Limmud Conference 2014 Volunteering Opportunities to learn more about the opportunities, skills and team to which it relates.

Please contact Kim and Ilana on Volunteers Team if you are interested in taking on one of these roles

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**MANCHESTER DAY LIMMUD 1ST FEBRUARY 2015**

Would you be willing to give 1-2 hours of your time to help make it a great day?

There are many areas that you could get involved in.

For example, there's HelpDesk, serving food, setting-up or packing away etc.

Please send your responses to our Volunteer Coordinator, Belinda Copitch, via Manchester Day Limmud by October 2014



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**HARROW DAY LIMMUD 15TH MARCH 2015**

The Harrow volunteer team is looking for:

A Volunteer Coordinator

A Deputy Treasurer

A Deputy Presenter Lead

A Deputy Registration Lead

A Deputy Chair (to work with Team Leaders, and also get involved for the next Harrow Day Limmud)

If you are interested in any of these roles, please email Harrow Day Limmud by the end of June 2014

It is with deep regret that I have to inform the community that Southport WIZO will cease to exist. After more than 40 years as Chairperson, no-one has volunteered to follow me or to take over one of the executive positions. The remaining funds will be sent to WIZO headquarters to be used at their discretion.

This is a sad and emotional announcement for me to have to make as a former recipient of the Rebecca Sieff Award, as I remember the flourishing communal organisations there used to be, but it is a consequence of an ageing population and a reduction in the community, which is reflected in the shul membership.

I wish all past and present members of WIZO and indeed the whole community a happy and healthy new year.

Yours sincerely,

ALMA MORRIS

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 2 car parking spaces 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.