



L'CHAYIM

The Newspaper of Southport and District Reform Synagogue

Our AGM : Sunday 20 July 2025 at 3pm.
With a free afternoon tea whilst we make plans
for the future as to how we want our
Synagogue to function. We need YOU and your
contribution to shape the the future of Reform
Judaism in Southport.



Dr Selwyn Goldthorpe

Chairman of Council 2024-2025

It would be a great help to the present Synagogue Council to have as many synagogue members as possible at our forthcoming AGM.

So many people take the synagogue for granted and expect it to be there for them whether it is for advice, socials, festivals, shabbats, or family happenings. The synagogue is now manned entirely by volunteers.

Those of us that do give our time to the community (and I thank all those members of Council, and service leaders that do this so willingly) don't expect anything back, however, it would be nice to know that our members do actually care about what happens to their future of Reform Judaism based in Southport. I wonder as to the mentality of

those that expect to just take all in the belief that their subscription (should they actually contribute their fair share) pays for a service, like buying something from a business. Our synagogue is a registered charity.

Tzedakah refers to the religious obligation to do what is right and just, which Judaism emphasises as an important part of living a spiritual life. Unlike voluntary philanthropy, tzedakah is seen as a religious obligation that must be performed regardless of one's financial standing, and so is mandatory even for those of limited financial means. (ref. Wikipedia). I am left wondering what it means to be Jewish for some people? As I have previously stated in L'Chayim, being 'Jewish' is not an adjective, it is a verb - it is about doing.

The Peeling principle of policing is that the public are the police and the police are the public. Perhaps the same could not be said of Jewish people? We are frequently asked for our advice for example about funerals, when there has been no contact with our Jewish community. Speaking as a retired mohel, the same could be said about Brit Milah. I certainly have heard Rabbi's resenting the way they are also used and abused by Jewish people, when the family have not contributed anything to our community. "Yes, I live in Sefton, and I used to be a member the synagogue 25 years ago", and "Can you help me with a funeral?" , and expect a free service.

We have important business to discuss at the AGM. The change in our Synagogue Law and the adding of a dissolution clause will help our Trustees. We need to provide for the future. Please come along, contribute, and enjoy the afternoon tea.



Selwyn and Gillian Goldthorpe,

Thank you for taking the time to read this edition of L'Chayim.

The forthcoming AGM is an opportunity for us all to get together and enjoy a free afternoon tea. It is up to you to make the most of your Synagogue membership. Our front page emphasises the importance of this event.

As our minds turn towards our summer holidays and the good weather, we remember the recent successful social at Brockholes.

Come September it will be the first anniversary of the murders of the children and the riot around the mosque (Please see the advert page 18 for the charity event) . Since Geoff Corr  s interfaith lecture on the subject of 'Building Bridges', we now have an established interfaith group in Southport. Not only that, we have the chance to join other faith groups in Liverpool. If we are to build a cohesive society, this must be a good thing. Accordingly, we bring you a report of the recent interfaith walk in Liverpool.

We continue the last part of Rabbi Kay's wartime experience of the liberation of the Belsen Concentration Camp.

Susan Fox's article about the Biblical Temple and Women's role in the Temple is something that should be of interest to both men and women.

We think that Shalom should mean just that. What is it's connection to Seaforth? Enjoy the read.

Page 1	AGM 20th July
Page 3	Brockholes Social
Page 4-5	Shavuot and VE Day Service with Southport Hebrew Congregation
Page 6-7	Interfaith at Liverpool
Page 8	School Visits to our Synagogue
Page 9	Jewish Archive. Reform Judaism News
Page 10	Dancing at our Synagogue
Page 11-13	Rabbi Kay's liberation of Belsen Concentration Camp (Part 2)
Page 14	Book review
Page 15-16	The Temple and Women
Page 17	Shalom and the connection to Seaforth
Page 18	Charity Dinner for Bebe's Hive
Page 19	Yahrzeits until the next L'Chayim
Page 20	Birthdays during the dates of this publication
Page 21 +	Useful information

Sunday 18 May 2025.

(Article & photos by Selwyn)

LET'S GET SOCIAL!

Those that chose to not duck out of our synagogue social had a great day out. The sun shone, the birds tweeted, and the company was good. What was not to like? How good was your Sunday?

We were treated to a splendid walk around the water ponds, a former gravel works many years ago. Now there are reed beds, plenty of fish (which we could see in the water), along with the tadpoles and following the food chain, many different birds. The River Ribble (photo right), which runs almost next door to the ponds was easily accessed. I have



never seen so many grey herons (photo left) in one small area. The ponds also have many herons, along with Canada geese, swans, and numerous sand martins. In fact, from the bird hide you can see the martins flying into their nesting boxes. Interesting to understand how they know which is their particular 'front door'! Around the nesting boxes were some long horn cattle - rather fine specimens. I did wonder how the beast with prolonged, frontal facing horns managed to eat, if you get my point?



There were a number of highlights to the nature reserve. I particularly liked the viewing of the greater spotted woodpecker (photo right) the Northern Lapwing was also a great view. Whilst sat on a bench having fluids, we were joined by a squirrel.



The numerous wild flowers attracted butterflies. There were also numerous Azure Damselflies. No wonder so many birds are resident.

Off to the cafe for refreshments and a shavuot ice-cream. Not only did the birds fly, but so did the time. Before we knew it, we thought we had been locked in. The centre closed at 4pm. At least they did not lock the gates. Perhaps we will go back and see what the evening sunset is like? Even if the visitors centre is closed you can still access the pathways and some of the bird-hides.

A great day out and a chance to socialise with friends from our synagogue and beyond.



All together for a shavuot social at Brockholes



Shavuot: Thanks for our Shavuot shabbat service led by Susan Fox.

After the service we were treated to a huge cheese cake made and donated by Amanda (shown on the left photo with her partner John). It was very moreish- if you could manage more!

Shabbat 10th May with Southport Hebrew Congregation. VE Day Service.

Our shul members were made very welcome at the Arnside Road Synagogue by all those we spoke with. About an 1/8th of our shul's membership were present.

If you haven't been in the orthodox synagogue , or should I say traditional synagogue, it boasts a large heritage building with lots of brown and white stone work made from imported Italian alabaster around the Aron haKodesh and Bimah along with impressive stained glass windows and resplendent brass work. The synagogue was built in 1926 for a then large Southport Jewish congregation.

Of course the ladies had to go upstairs. Downstairs, I had the company of Lawrence to sit next to. He told me he had been attending the synagogue for many years. It can be difficult to get a minyan at times.

The word minyan itself comes from the Hebrew root maneh מנה meaning to count or to number.

As we do not have this problem (men and women being equal in Reform Judaism) I thought I would find out where this practice originated from.

Although the issue of whether women are permitted to make up a minyan has been noted in early works, the matter has only come to the fore in the past few decades, a reaction to an enhanced role of women in modern society and to the demand for their inclusion in all areas of religious life. The Talmud itself does not directly address the question of whether women may count as part of a minyan for some prayers. Many authorities are of the opinion that women are included in the minyan for Kiddush Hashem and Hillul Hashem. However, traditionally women are not included for the devarim shebkidusha ("Holy Matters"- see below.) Why? Thankfully, this is not a problem we experience or need to debate!

The Kaddish Prayer, as well as Kedusha and Barchu, are all considered "Devarim Shebekedusha"("Holy matters"), and therefore cannot be recited unless there is a minyan of ten men present. This halacha is learned from the verse, "I (God) shall be sanctified amidst the Children of Israel (Vayikra 23:32)." By connecting this verse with the verse, "Separate yourselves from amid this assembly." (in Bamidbar 16:21) we learn that an official assembly of men which constitutes "a congregation" is required for the recital of Kaddish, and that the minimum number of people for this is ten. The minimum of 10 Jewish men needed for these holy prayers also has its origin in Abraham's prayer to God in Genesis 18:32. In addition, the

minyan has its origin in judicial structure of ancient Israel as Moses first established it in Exodus 18:25. This we find reiterated in Cyrus Adler's and Lewis N. Dembitz's "Minyan," Jewish Encyclopaedia, stating: "The minimum of ten is evidently a survival in the Synagogue from the much older institution in which ten heads of families made up the smallest political subdivision. In Ex. xviii. Moses, on the advice of Jethro, appoints chiefs of tens, as well as chiefs of fifties, of hundreds, and of thousands.

(ref. Wikipedia, and https://ohr.edu/this_week/insights_into_halacha/7557). (Continued on the next page/)



The service followed the traditional shabbat service. We were honoured to have the deputy Lord Lieutenant Rev. Dr. Crispin Palin MBE, the mayor of Sefton, the Worshipful Councillor June Burns (Photo left, page 4) and the Southport MP, Patrick Hurley (Photo right, page 4) joining us for the service.

Rabbi Moshe Ariel Abel CF LLM, was one of two Rabbis taking the service, However, it was fittingly Rabbi Abel, who is an Army Chaplain, gave the sermon about what it means to be a British Jew - keeping the values of British society, yet also keeping the values of Judaism. The two co-existing nicely together.

We had a splendid kiddush in the Amelan Hall. The entrance to the hall and the toilets have recently been upgraded and modernised. I was able to thank the Synagogue for the honour of including our shul in their VE day service and related to the assembly Rabbi Kay's war time liberation of Belsen Concentration Camp (the second part of this experience is included in this edition of L'Chayim), along with my parents WW2 experience as my Mother as a Navy Wren, constructed top-secret radar, and Father was in the RAF in Burma.



As a by-the-way, I had an interesting discussion with MP Patrick Hurley about the assisted dying bill.

He and I agreed that this would be detrimental to palliative care services and would therefore put at risk those people that would benefit from enhanced care. He was keen to read the article I wrote in L'Chayim following the study session we had at Yom Kippur with Student Rabbi Rachel Berkson, focused our thoughts about dying.... including assisted dying, or assisted suicide if you like.

There is a need for our synagogues in Southport to do more together. How we go about doing this is down to the goodwill which clearly exists within our community.

Photo. showing from left to right:

MP Patrick Hurley, Worshipful Mayor of Sefton, June Burns, Michael Braham DL, Rev. Dr Crispin Palin DL, Dr Selwyn Goldthorpe , Chairman of S&DRS.

(Article by Selwyn Goldthorpe)



Sunday 18 May 2025 was a history-defining day as the member communities of Reform and Liberal Judaism, voted to unite into one Progressive Judaism for the UK and Ireland. Expect the future to hold more events under the banner of Progressive Judaism.

In May, Rabbi Dr Margaret Jacobi and Rabbi Dr Jonathan Romain MBE spoke to The Jewish Chronicle (print edition only) about the work of the Liberal and Reform Batei Din as we come together as one Progressive Judaism – telling how the practices are "closely aligned" and the principle of both is "to be inclusive". **We will be treated to Rabbi Dr Margaret Jacobi who is leading our High Holy Day services this year. Rabbi Margaret has recently retired from being the Liberal Rabbi of Birmingham Liberal Synagogue.**

Stronger together - Liverpool's Interfaith Walk 12th June



How diverse is religion! There was an opportunity to mingle with people of all faiths and see their places of worship on The Liverpool Interfaith Walk, Thursday 12th June. The walk was well attended with people of all faiths present in spite of the threat of rain. Although the 'walk' is advertised as such, there is really not so much walking.



We met for tea, coffee, and cake/biscuits at St Bride's Church, Liverpool, L8. We had some solo singing in the church, with the grand piano as accompaniment. The church has fine acoustics, and also has a professional music recording studio. This is the Church of England's parish church for Liverpool's University and Canning areas.

St Bride's was designed by Samuel Rowland. Building work started on 29 August 1829 and the church was consecrated on 29 December 1830. It was built for the Reverend James Haldane Stewart

and is a Grade II listed building. It is deemed the best surviving Neoclassical church in Liverpool. It is temple-like in appearance and has a monumental portico of six unfluted Ionic columns across the west end. The east window is of stained glass in a Renaissance style and was installed in about 1905. In the chancel there is a monument to Rev Mr Stewart who died in 1854. There is another monument to Mr WM Foster, his wife and servant, who all drowned in the wreck of the steamship *Rothsay Castle* in August 1831. The history of the disaster is interesting. The ship, a paddle steamer, carried 150 passengers for day trips out of Liverpool. On leaving the Mersey estuary, The *Rothsay Castle* encountered a strong NNW wind and a rough sea. One of the passengers went to see the captain, Captain Atkinson, to ask him to return to port, but he found Atkinson drunk and unwilling to consider turning back. By 10 pm the ship had still only reached the Great Orme and the ship was found to have two feet of water in the stokehold. The pumps were found not to work, there was not even a bucket available for bailing, and the single lifeboat (shipboard) had a hole in the bottom and had no oars. At around 1 am on 18 August the *Rothsay Castle* ran aground on Dutchman Bank and after a while broke up, the captain and the two mates were swept to their death when the funnel collapsed. Twenty three passengers were rescued in the morning. 130 people lost their lives. Bodies were washed up over a wide area of Anglesey and the Welsh mainland. (Ref. Wikipedia).



The short walk to the Greek orthodox church of St Nicholas at Berkley Street took us via the Year of Faith 2004 pavement monument, at Berkley Place (photo left) The pavement depicts 16 stylised men and women, representing people of various faiths, standing together in a circle at whose centre is the Earth. The words, 'Behold how good and joyful a thing it is for brethren to dwell together in unity!' from Psalm 133, VI are written around the edge. The religions represented are (in alphabetical order): Bahai, Buddhist, Christian, Hindu, Jewish, Muslim, Rastafarian and Sikh.

Saint Nicholas Church (Photo upper middle) was designed by William and James Hay in the Neo-Byzantine style, based on the design of Hagios Theodoros church in Constantinople (now Molla Gürani Camii, also known as Vefa Kilise Mosque, Istanbul), which it resembles only slightly (see my photo). It was built 1865-1870 under the supervision of local architect Henry Sumners (1825-1895), son of a Bold Street bootmaker. The second oldest purpose-built Greek Orthodox church in Britain, it is a Grade II Listed building. I greeted Rabbi Elf at the main door of this church. There were a lot of people on this walk! We had a short talk about the church from the Priest and mention of why some of the saint's icons are there.

Almost next door to Princess Road Synagogue is the Church of St Margaret of Antioch, (photos below) also a grade II listed building. The church was built in 1868-69 and designed by G. E. Street. The architectural style of the church is Decorated. There are some fine stained glass windows (see my photo). It was paid for by Robert Horsfall, a local stockbroker and Anglo-Catholic. Sadly at this point of time we had to leave the walk to get home in time for the delivery of our synagogue's challahs! We did miss out on Princess Road Synagogue and the Mosque (and the meal!). Perhaps next year we can complete all of the walk?



*Photos and
article by*

*Dr Selwyn
Goldthorpe*

Dear Dr Selwyn and Gillian,

I would like to thank you both personally for your time, care and preparation that went into making our Year 4 children have such a memorable visit! The children absolutely loved everything about their visit and particularly appreciated how 'hands on' you made their experience. The raisins 'fruit of the vine' were particularly appreciated and helped them recall their learning about Shabbat. They still remember their synagogue ABCDE. Here are some photographs below that clearly show how the children were hanging on your every word.

I am actually leaving Ainsdale St John's next month after 11 years. Bringing the children to the synagogue and having such an amazing experience thanks to your gift of welcome has been a wonderful way to end my time there.

Kindest regards,
Louise Evans
RE Teacher, Ainsdale St John's



Our Synagogue is registered as a religious education hub (see certificate near to the light switches as you enter the synagogue.) We have had 90 children in the last month visit the synagogue as part of their education about Judaism.

We hope that the children will have fond memories of their visit which may turn out to be a once in a life time experience for them. If nothing else, the riots in Southport, last year, around the Mosque, should teach us that isolation and lack of integration fosters false belief.

St Nicholas School, Crosby, very kindly made a cash donation to our shul. We hope that the next generation of adults will not foster anti-semitism and will be supportive of our Jewish diversity.

If you see page 10, you will find that we are using our synagogue for the good of the whole community. we have advertised these dances to all the faith groups in Southport (They are privately run as a business).



Merseyside Jewish Community Archive

Update by Phil Sapiro

Honorary Community Archivist

The year 2024/25 has been a very productive one for our archive. Our project archivist, funded through a grant from the Rothschild Foundation Hanadiv Europe, started work last September and has just completed the sorting, storing, and cataloguing of the 60 plus boxes of documents that had accumulated over the last 20 years. The project is thus close to ending.

To mark the completion of the cataloguing project, and to celebrate 50 years of the community depositing material in the Record Office, covering 280 years of Jewish life in the Liverpool area, and also celebrating 150 years of the Board of Guardians/Merseyside Jewish Community Care (MJCC), an exhibition of some key items from our collection will be on show in the display cabinets in the Picton Reading Room of the Central Library (first floor though the doors to the right of the large 'Enquire' sign in the main library) **from 1 July onwards until the end of October.**

So, when you are in town, why not pop in and get a taste of the breadth of items held in the archive.

The Movement for Reform Judaism's Northern Network meeting took place at Liverpool Reform Synagogue, 22nd June . A short report...



Sometimes being Chairman of the Synagogue can feel a bit out of the loop, not knowing what is happening in other communities helps get this into perspective and keeps us in touch with everyday best practice and Reform Judaism.

I heard that most of the large synagogues are charging £50-150 for High Holy Day tickets. Apparently the smaller synagogues are the exception in not charging. It was thought that given the proportional excessive

costs of a small community in paying for Rabbinic support that we should be charging those people that do not belong to a Progressive Jewish synagogue a realistic fee, which could then be deducted from any forthcoming yearly membership they wished to have.

We were praised for developing a dissolution clause for our synagogue laws- this will undoubtedly help the Trustees. Apparently we can simplify our accounting procedures, I am hoping for a cost saving. Also, we need to put more into the accounts for expenses that at present are not counted even as donations. (Notes from Dr Selwyn Goldthorpe, Chairman of Synagogue)



Synagogue Dancing

Ballroom, Latin American, Sequence

Wednesday Tea Dances The first Wednesday of the month	Saturday Evening Social Dance The second Saturday of the month
July 2nd	July 12th
August 6th	August 9th
September 3rd	September 13th
November 5th	October 11th
December 3rd	November 8th
1.30 -3.30pm	8pm - 10.30pm
£5 /person pay on the door	£8 /person pay on the door

All levels of dancing from beginners to experts. Excellent music.
Good fun.

You may bring your own refreshments (drink and food, though no meat is allowed).

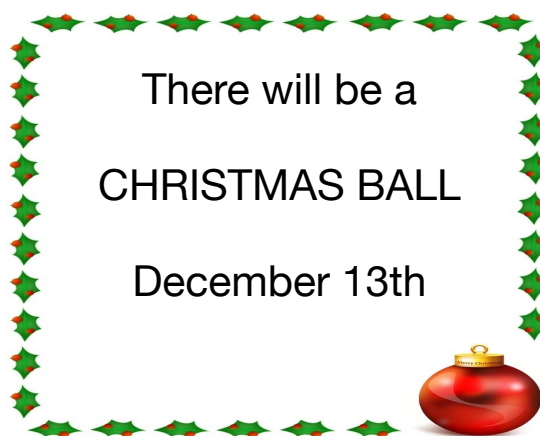


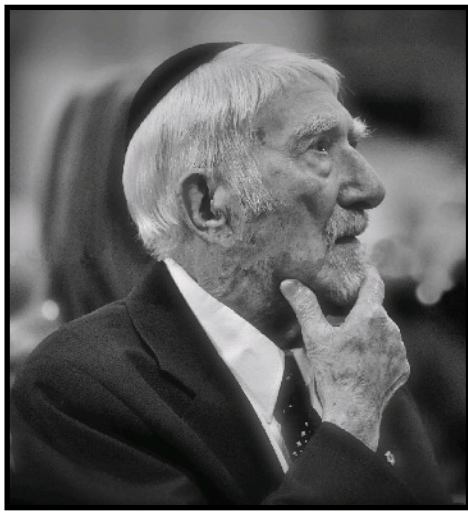
If you want lessons (group or private), please contact:

Julie julie.buck@live.co.uk
for further information



ALL WELCOME





Rabbi Emeritus Sidney Kay's talk about his experiences as he helped liberate **'The Infamous Belsen Concentration Camp'**. is now concluded in the second part of his talk (please see LChayim May-June 2025 for the first part).

"For a time, my mind was quite numbed by what I could see."

"But terrible death was all around me and I decided my role must be to help the dying as best I could."



It wasn't a question of finding the most deserving to help. All those around me were equally deserving, so I just turned to those nearest to me and tried to help, one at a time. As if the brutality, the starvation and sickness, the complete absence of any resemblance of dignity was not enough, these human beings were also infested with lice, fleas, scabies and no doubt other irritating insects as well. Of course, my close contact with them caused me to be infested too.

I have no idea, now, how many men and women died in my arms. To me, at that time, the numbers seemed to be endless.

I really did not know what to do and I formed no plan. But I supposed instinct took over, and I knelt down to them as they lay on the ground. All I

could do was to hold them tight in my arms, close to me, and to speak to them in the Yiddish I remembered from my youth. I told them they were not alone, that a fellow Jew, a friend, was with them. I gave them little sips of water, stroked their faces, their arms and hands. Afterwards, when they died, although some of these men and women may not have been Jews, as the Nazis murdered priests, monks and nuns, trade unionists, those mentally ill, the infirm, Gypsies, anyone who had helped a Jew, even some prisoners of war, I recited the Kaddish, the Sanctification of the Almighty, recited when one is faced with the greatest of tragedies, publically affirming one's belief in God.

However I do remember, and will never forget, the last person to die in my arms. This was a woman, younger than the others. She may have been about 50 years of age but looked generations older. Her black hair, which had been shaved, was beginning to grow again and she was clothed in tattered rags. She had barely the strength to lift her head as I comforted her with words as best I could and held her tight to me and gently stroked her face. As with the others, she knew I was with her, and I hope they, and she, received some comfort from my actions. When she died and after I had recited the Kaddish, I knew I could no longer carry on, could not take any more of the terrible things I had faced day after day. I was removed from Belsen and sent back to rejoin those members of the group who had remained in our own little camp on the heath. Jewish people chose just one Hebrew word with which to describe the indescribable, 'Shoah'. The word means the burning, the desolation, the utterly. The word still causes me to shudder when I hear it.

While I was attempting to help those who were close to death, the population of the small town of Belsen, who had claimed they knew nothing of what went on in the camp, were made to come into the camp and see for themselves just what their compatriot had done. (see photo next page) Also the men were made to bury the many hundreds, of the as yet, unburied and decaying dead. I am quite sure they would have taken those memories with them to their own graves. But even in the village of Belsen, there was one ray of light and hope.



One woman had managed to save a number of Hebrew Bibles and Prayer Books. How she obtained them, I don't know. These she had hidden under the kitchen floorboards. That was indeed bravery, as she could have been sent to the Concentration Camp itself if found out.

After I came out of Belsen I was posted to a small prisoner of war camp in Delph a suburb of Oldham, north of Manchester. There I was in charge of maintenance of a section of the camp. This pleased me for two reasons; Lily my late wife, would be close by in Manchester, and I would be able to be with her each day. Also I would be able to

take my revenge on those 'expletives deleted', as I imagined, monsters who would be in my charge.

But to my surprise I was just not able to harm them in any way, not even to abuse them verbally. I realised that had I done so, I would have started to sink, almost to the level of the guards in Belsen, and that I had no intention of doing.

I never lost my belief in God. But I did lose my belief that God was man's friend. To me He was no longer man's friend but man's enemy. If God was, to me, man's enemy, then I would be man's enemy to God. I would not attend synagogue nor would I let my wife and daughters go, nor my daughters to religion school, although they did attend later. I would not observe any of the festivals or rituals. The religion I had held to all my previous life left me. God was no longer in my equation.

When I was demobilised, I joined the British Legion and I am still a member. The branch headquarters was in Cheetham Hill, Manchester, the centre of a large Jewish population. Each year at the festival of Chanukkah, the festival that remembers and celebrates the re-dedication of the Temple, desecrated by Antiochus IV Epiphanies in the third century BCE, the Jewish members would march to Albert Square in front of the Town Hall. There we would be inspected by a General, an Admiral or an Air Marshal and then, back to headquarters for afternoon tea. I equated this with a secular occasion and took part.

But in 1951, after the inspection, we marched round the square, down Booth Street which I knew, and down Jackson's Row, a street unknown to me. There was an imposing building (I did not know it was the newly rebuilt Manchester Reform Synagogue. The original having been destroyed in the 1940 air raids on Manchester. Had I known I would have broken ranks and sat on the steps until the others came out). But it was too late, I was inside and trapped.

The service was a memorial service to those that had lost their lives in two world wars. The interior of this beautiful building, the warmth, the music, the choir, the prayers, and even the sermon delivered by the congregation's charismatic rabbi, who was to later become my mentor and friend. Without my realising it, gradually weaving their spell around me, long forgotten memories stirred in my mind, and suddenly I felt I had been literally and violently slapped across my face having been exposed to the contents of this service. And that my friends I suppose is the start of the long road of me being the aged Rabbi you find today.

Thank you for listening to me. It is only the second time I have spoken about my time at Belsen. I can't say I have enjoyed the experience. The very first time I have been able to talk about it at all without shedding tears is when I was invited to give a talk in Lincoln last year. My talk was purposely cut short. I wanted to talk for 30 to 40 minutes but when I was working on this talk I realised I was becoming far too emotional, and I have kept this talk just long enough to allow me to cope with bitter memories without too much emotion overtaking me.

I hope I have still managed to inform and interest you, if so it has been my privilege to be able to do this amongst you. The time has now come that I feel that I have to tell others of the horrors, so that the same horrors will not happen again.

I will be pleased to answer any questions you may have and God bless you,

Q: I am told that being able to talk about this helps you repair, so that now you are talking about it, maybe it will help.

A: Help is not unique to me. Many people have had terrible experiences and don't talk about it. Many brave people fought in the War and didn't tell of their experience maybe for 70 years. In this instance there are many films, books, and whatnots about Belsen and other concentration camps. However, I think nothing beats face to face talks and explanations, and that is why I feel I must do it. I hope that talking to a large group will mean that for some of you my memories will go on and on over the years to come.

Q: When you were in Belsen you said you thought that God was the enemy. Why did you just not believe in no God at all ? Secondly, why did you believe that God was the enemy?

A: I believe that God was the enemy because of what I saw and experienced. Why I didn't believe that God didn't exist - perhaps this was a remnant of my upbringing and why I refound my belief in God in the normal way. It was the effect of that synagogue service that I literally felt that I had been slapped across my face- that was it!

Thank you for listening and God Bless you all. " (Rabbi Kay, Southport Reform Synagogue on 9th October 2010)



In April 1945, the BBC's Richard Dimbleby was the first reporter to enter the liberated Belsen concentration camp. His report shocked the world.

Approximately 50,000 people died in the Bergen-Belsen camp complex. Among them was Anne Frank (of diary fame). The camp complex held Jews, prisoners of war, political prisoners, Roma (Gypsies), "asocials," criminals, Jehovah's Witnesses, and gay men. These are all remembered at our Holocaust Memorial Service in Southport.

Sanitation was incredibly inadequate, with few latrines and water faucets for the tens of thousands of prisoners interned in Bergen-Belsen. Overcrowding, poor sanitary conditions, and the lack of adequate food, water, and shelter led to outbreak of diseases such as typhus, tuberculosis, typhoid fever, and dysentery, causing an ever increasing number of deaths. In the first few months of 1945, tens of thousands of prisoners died.

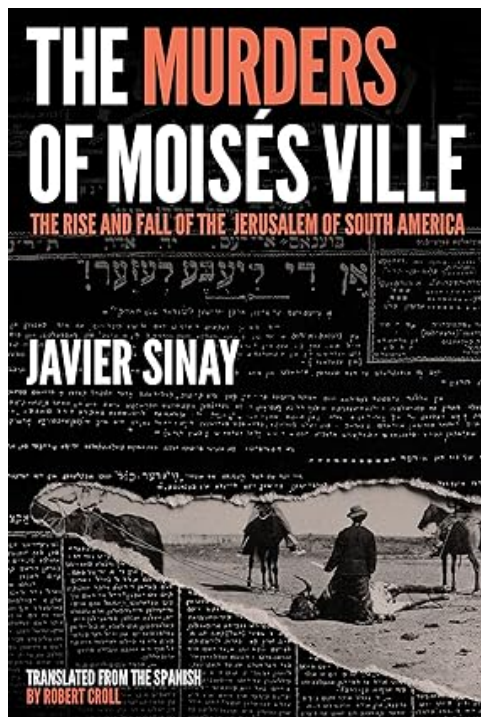
After British soldiers liberated the Bergen-Belsen concentration camp in Germany, they forced the remaining SS guards to help bury the dead. There were 55000 people in the camp at the time of liberation. Thousands of corpses lay unburied in the camp grounds.

BOOK REVIEW



Did you know that there were Jewish Gauchos in Argentina in the nineteenth century? People fleeing from persecution in Tsarist Russia escaped to Argentina and in 1889 established an agricultural colony in a remote part of the Pampas or grasslands in the province of Santa Fe. The conditions there were difficult, and they had to contend with drought, mosquitos, disease and hostile neighbours.

Despite these issues, they established a small town with three synagogues, a theatre and schools, and published newspapers in Spanish and Yiddish. They were joined in the 1930s by refugees from Germany but today the Jewish population is less than 10%.



Hardcover ISBN:

9781632062987

Publication date: Mar 29, 2022

£18.38 hard cover Amazon



The town is recognised as an UNESCO World Heritage site and retains many of its original buildings such as schools and Synagogues.

One of the darker aspects of its history is the murder of 24 of its residents. The author of this book, who is a descendant of one of the founding members sets out to investigate the murders and why they were inadequately investigated at the time. In so doing, he discovers much of the fascinating history of the town and its inhabitants.

To compound the tragedy of the murders, many of the archives containing information about them were destroyed in the terrorist attack on the Jewish Community Centre in Buenos Aires in 1994.

I found the first half of this book to be fascinating as it told the foundation and history of Moises Ville, but some of the subsequent chapters were rather anecdotal concerning the author's family history. The chapters about his research into the murders were also interesting.

Despite these criticisms, it opened my eyes to a little known aspect of Jewish history.

Geoff Corr 

The Temple and Women

Article by Susan Fox

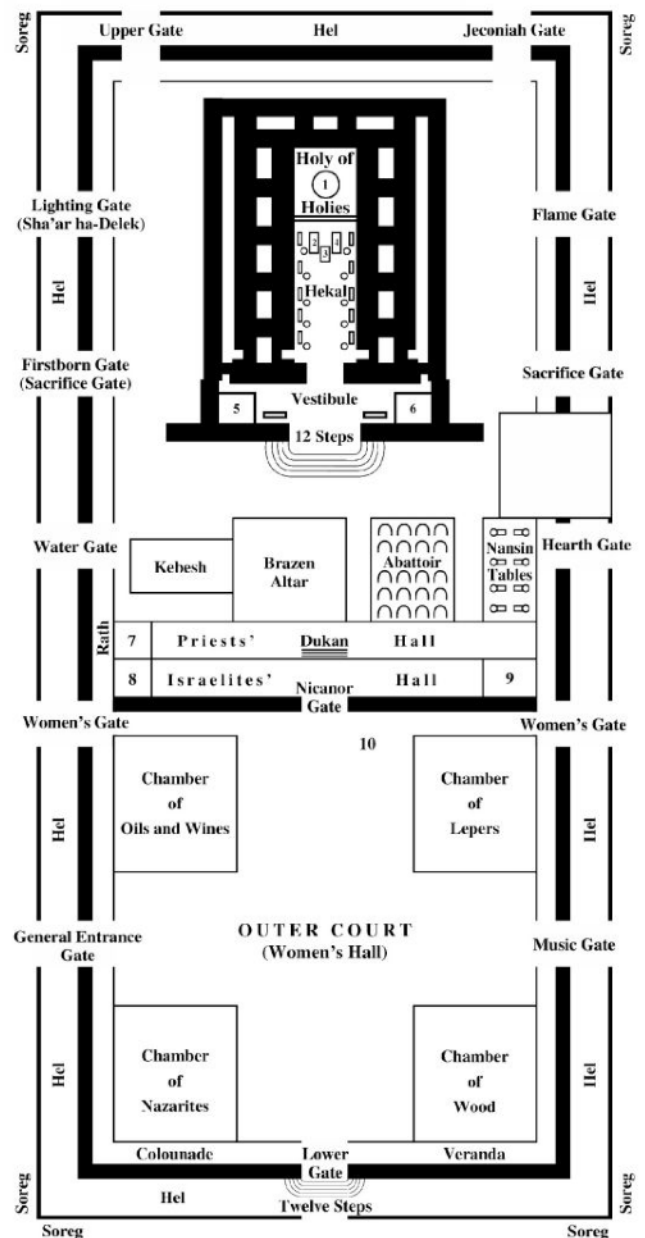


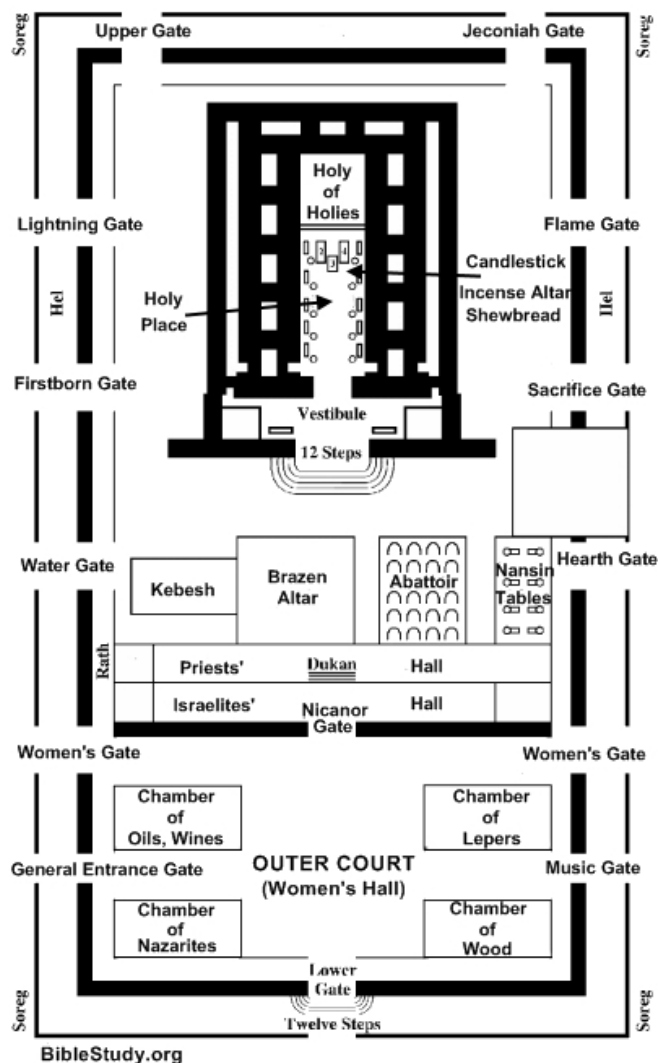
Women in the context of the Temples (see what is said to be the best diagram of Solomon's Temple lower right, and the outer Court, The Women's Hall) in Biblical Times, participated in every aspect of community life, except the priesthood. It is important to bear in mind that the Temple was a massive structure with many activities going on and many people participating. It was divided into various courts, the area of the Women's Court (Ezrat HaNashim) was 61.72M (135 cubits) by 61.72M (135 cubits) and there were roofless chambers (40M long & wide) all connected it from the outside, namely the Chamber of Wood; the Chamber of the Nazarites; the Chamber of Oils; the Chamber of 'Lepers' (the Hebrew word for all skin diseases translates as 'leper'), where there was a mikvah. The entrance to the Chamber of Musical Instruments was in the Court of Women. The importance of musical

instruments and singing in worship of God is described in Chronicles 9; Ecclesiastes 2 and Kings 10. The Court of the Women was open to all worshippers and was not exclusively for the use of women during services. It was considered more holy than the terrace which surrounded it, so king Jehoshaphat of Judah issued a decree that a person was not obliged to bring a sin offering if they bathed in the mikvah that day before entering the Court of Women. .

The Temple Courts were central to Jewish worship and religious observance. They were the setting for numerous Biblical teachings and events. Beyond their religious function, the Temple Courts were a hub of cultural and social activity. They were places where people gathered for community interaction, festivals and teaching.. The courts as a whole facilitated the exchange of ideas and the dissemination of religious teachings, playing a crucial role in the life of the Jewish community.

The Court of the Women stood between the Court of Non Jews and the Court of Israel (Men). There are sources which state that the Court of Women existed in the Mishkan at Shiloh and certainly in the First and Second Temples. Women participated in various aspects of worship, including musical





performances (Psalm 68); prayer (1 Samuel 1); dancing with men in religious processions (2 Samuel 6); participating in festivities and music in weddings (Song of Solomon 2) and the offering of sacrifices. Women were certainly included when the Siniatic Covenant was instituted

(Deuteronomy 29) when Joshua read the Torah. Their presence was not just an option, they were required to be present for public reading of the Scriptures on Sukkot in the Temple. On Simchah Beit Hashoeva (Rejoicing of the Water Drawing House) was a joyous celebration which historically included women in the Women's Court. It was a water libation ceremony held during Sukkot, involving dancing, singing and music, signifying the drawing of water for the Temple altar and symbolising the drawing of divine inspiration. The Levites stood praying and singing on 15 semi-circular steps in it. As a result of the increased height, balconies were built that stood out from the walls to accommodate women attending the service who would participate. Women would also join the assembly of people during the Hakhel, the Biblical commandment whereby all Jewish women, men and children every seven years, during Sukkot were summoned to hear the public reading of the Torah by the monarch, sitting on a throne. This gathering aimed to strengthen love and respect for God and their commitment to Jewish law and tradition.

Perhaps the design of the Second temple ?

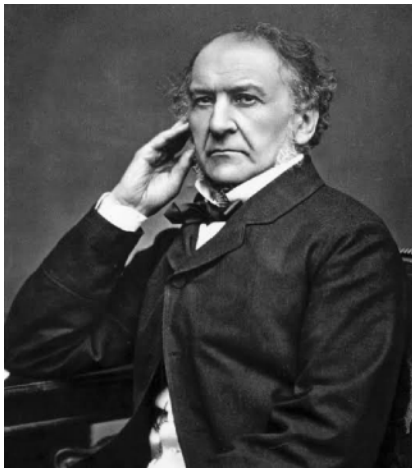
It seems that at the time, Sukkot was a truly spectacular festival, celebrated quite differently during our Rabbinic era now. Also, it is probable that the practice of women seated in the galleries of Orthodox synagogues developed historically from the balcony galleries set up for women during the Temple celebration of Sukkot.

Women freely engaged in commerce, property transactions and engaging in manual labour, if they so wished

(Editors: Diagrams Ref. <https://selukatudfguidediagram.z21.web.core.windows.net/diagram-of-jerusalem-temple.html>)



SHALOM



One of the pleasures of modern history at school was learning about William Gladstone. You can find a statue of him in Seaforth, Liverpool L21 (part of my medical practice's area). His picture is on the left.

Seaforth House was a mansion in Seaforth, Merseyside, built in 1813 for Sir John Gladstone, father of William Ewart Gladstone who was Prime Minister of the United Kingdom four times. William Gladstone is perhaps Seaforth's main claim to fame, even today.

Sir John had lived on Rodney Street, Liverpool, and decided that he wanted to move his young family away from the city centre. Sir John, was an absentee landlord who never visited his estates in the Caribbean but became fabulously rich from the proceeds of slavery. His pursuit of profit at the expense of free – and then cheap – labour in Guyana transformed the South American country for ever. He was responsible for 'owning' 2,508 enslaved Africans.

William Gladstone's career was financed by his father's wealth. William Gladstone served as prime minister four times and had two stints as chancellor of the exchequer. He was 82 when his final term as PM began in 1892, though I doubt that Donald Trump knows this, amongst other things. William Gladstone's first substantive speech to Parliament was in defence of his father's ownership of enslaved Africans. He said, 'it's not that bad and it wasn't true that they were dying off in large numbers'. At least in Liverpool we now have a Museum of Slavery. That is something to thank Gladstone for.

William Gladstone was known for his love of tree felling (with an axe), a hobby he pursued at his Hawarden (North Wales) estate. This activity became a public spectacle and a powerful political metaphor, with Gladstone's supporters using it to symbolise his efforts to eliminate wrongdoing and corruption, while his critics used it to criticise his policies as destructive.

You must now be wondering whether this is just local history and why mention Gladstone in L'Chayim? Well perhaps Gladstone's most well known quote is,

“We look forward to the time when the Power of Love will replace the Love of Power. Then will our world know the blessings of peace.”

We teach the school children the word “Shalom” when they visit our synagogue. In these troubled times we can all learn from history.

(Article by Selwyn Goldthorpe)



Bebe's Hive mission statement says: "Bebe's Hive is a safe place where grieving children find hope, creativity, and connection. "Born from loss. Rooted in love. Guided by Bebe."

After losing her, we saw how deeply grief affects children. We also saw what was missing: a safe, child-led space for healing. So we're creating one — rooted in love, creativity, and connection.



JULY

Wallace Davis, Father of Heather Davis
Edna Mair, Mother of Andrea Cook
Ivor Brooke, Father of Sheri Conner and Rhea Brooke.
Harry Patterson, Life Member of the Synagogue

Yahrzeit candles are available for purchase from the Synagogue.

Memorial plaques are still available for the [Tree of Life](#) in the Synagogue and hallway.

Please discuss your needs with the Synagogue's Office.

AUGUST

Richard Choueke, Husband of Faith Choueke
Bernard Goldthorpe, Father of Selwyn Goldthorpe
Betty Earl, Stepmother of Tracey Graham
Dennis (Hans) Windham Father of Paul, Geoffrey & Stephen Windham and Sue Dutch
Mariam Rivilis, Mother of Estelle Mannheim



MAY THEIR MEMORY BE A BLESSING

WE STAND ON THE SHOULDERS OF GIANTS

Without the foresight of those that have gone before us we would not have a Synagogue. We owe it to these wonderful people to keep the Synagogue alive for the next generation.

The longevity of the Synagogue should exceed our longevity.

Please consider making a LEGACY in your will to the Synagogue (a registered Charity).

S&DRS can supply you with details of a number of local solicitors who are willing to offer advice.
Your memory will live on.

Please contact L'Chayim's editors via the Synagogue office if you have someone special you would like to remember here.



IT'S YOUR BIRTHDAY!

July

August

Birthdays redacted.




*Wishing you many many
happy returns of
the day...*

*Happy Birthday
to You!*

and Mazel Tov !

LACKING A SYNAGOGUE SERVICE ?



[https://
www.reformjudaism.org.uk/
covid-19-information/
synagogue-service-streaming/](https://www.reformjudaism.org.uk/covid-19-information/synagogue-service-streaming/)

The link on the left will give you a list of all the Reform Judaism services you can join by Zoom®

Local Support for mental health and well being

0151 228 2300 talkliverpool.nhs.uk

0300 3032708 [talking matters-sefton](http://talkingmatters-sefton.org.uk)

Text HEAL 85258. for

text message support.

Adult mental health support

0800 145 6570

'A trouble shared is a trouble halved'

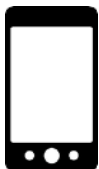
**Emergency Dental
Treatment 0161476 9651
for Sefton Residents.
03001234 010 for West
Lancs.**

**NHS Direct phone 111 for
all health advice.**

Sefton Council Social Care

9am-5pm 0151 934 4600

**Emergency Duty Team (out of
hours) 0151 934 3555**



Our Synagogue has a new digital phone system which will, in the event of an urgent call, divert you to whoever is available to help. Telephone: 01704 535950



Our web site is <http://www.southportreform.org.uk/>

On the web site you will find contact details, L'Chayim (previous issue), Jewish festivals, sabbath reading. Our Facebook group (by invitation) is **Southport Reform Shul**



If you know of anyone who would like to join the Synagogue as a member or a friend please encourage contact with us as above.



Merseyside Jewish Community Care Email: info@mjccshifrin.co.uk tel: 0151 733 2292

Citizen's Advice Bureau Monday to Thursday 8.00 am to 4.00 pm Friday – 8.00 - 1.00 pm

AGE UK ADVICE LINE tel: 0800 678 1602 Open 8.00 am - 7.00 pm, 365 days a year

ANXIETY UK tel: 03444 775 774 **Monday to Friday 10.30 am – 4.30 pm**

www.anxietyuk.org.uk

JAMI. Jewish mental health service tel : 0208 458 2223

Specialist provider of mental health services in the Jewish Community

<https://jamiuk.org/get-support/>

JEWISH WOMEN' S AID (Domestic violence and Sexual abuse) tel: 0808 801 0500

One telephone number for support for both domestic and sexual violence/abuse

LISTENING LINE tel: 0800 652 9294

If you're feeling alone, anxious, depressed, suicidal, or simply in need someone to talk to. Male, female, religious or not, Jewish Helpline are there for the whole community.

Mon -Thur 12.00 pm to 12.00 am Friday - 12.00 pm to 3.00 pm

MERSEY CARE

0151 296 7200

Emergency mental health support line available: 24 hours, 7 days per week

MIND tel: 0300 123 3393 Support for mental health. www.mind.org.uk

SILVER LINE tel: 08004 70 80 90 Free 24 hour confidential helpline for older people:

www.thesilverline.org.uk

THE SAMARITANS tel: 116 123 Calls are free any time from any phone

www.samaritans.org/how-can-we-help-you





The Home

SOUTHPORT REST HOME

81 Albert Road

01704 531975

thesouthportresthome@hotmail.co.uk

'The Home' (formerly known as Southport Rest Home) is a 25 bed home near Southport centre, opposite the beautiful Hesketh park.

Working closely with remarkable DNs we are able to facilitate residents that just require some TLC, others that have different levels and forms of dementia, Parkinson's, strokes and End of Life.

We welcome anyone from any denomination for long, short or respite stays, in a person centred, pleasant, home from home environment, with wheel chair access throughout. Delicious fresh homemade food is prepared on a daily basis together with biscuits and fresh fruit. Regular tea and coffee is provided

All our room's, many of which have been freshly renovated, have their own toilet and wash basin, Wi-Fi connection, colour TV and fridge. With an itinerary of activities and entertainment on a daily basis together with our in-house dementia friendly hairdressing salon to accommodate grooming needs. There is a small shop where residents can make purchases, an in-house post box so mail can be sent by residents to family members and friends, a calming sensory area inside and out, a retro style Memory Café, together with a lovely conservatory for relaxation. Our minibus is always available for days out.

If necessary, we can provide a smoking area and small pets are welcome by prior arrangement.

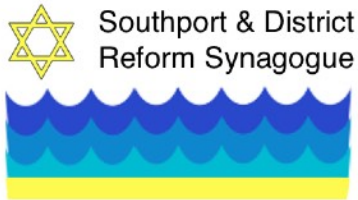
We also offer a Friendship Club (for a small fee) whereby people can join us for morning coffee/tea, take part in one of our activities, three course lunch and afternoon tea.

If we can assist in any way please **contact Kevin or Lanie (Joint Managers)** on the above.



The Home is a registered charity Number 1123524

and a Registered Company Number 06368309



The following kind people have been elected to serve you on the Council of Southport & District Reform Synagogue

Chairman	Dr Selwyn Goldthorpe
Vice Chair	Gillian Goldthorpe
Honorary Secretary	Fortune Chamberlain
Honorary Treasurer	Tony Kletz
Wardens	Susan Fox, Gillian Goldthorpe

Other members of the Synagogue's Council :

Mina Abram-Hebblethwaite	Faith Choueke	Neil Chamberlain
Harry Kessler	Anne Kletz	Eileen Lipa
Lynne Pavion	Matt Suher	

Trustees : Phil Levine and Marcel Zachariah

'Let us come together in God's name and prepare to do God's will'

from Prayer for Committee Meetings, p 366 Siddur, Forms of Prayer 2008



Southport Reform & District Synagogue is a **registered charity, number 227576**.
The Synagogue is run predominantly by volunteers, giving hundreds of hours of their time in a year,,
for the Reform Jewish Community and others.
Please be advised that our complaints procedure is available from the Synagogue office.

As a synagogue member should you not wish to receive the membership copy of L'Chayim and wish to unsubscribe, please e-mail the Synagogue office or send a message via the web site to the Synagogue

Telephone: 01704 535950

<http://www.southportreform.org.uk/>