



L'CHAYIM



The Magazine of Southport and District Reform Synagogue HIGH HOLY DAYS EDITION

Shabbat 6th September, service starts 11am. There will be a chavurah after the service. Please bring a non-meat contribution to the meal if you can.

**Erev Rosh Hashanah 22nd September,
Monday** Service commences 7pm

**Rosh Hashanah is 23rd September
Tuesday** Service commences 10.30am

After the service there will be apples and honey.
There will also be a chavurah lunch after the service.
Please bring a non-meat dish to share if you can.
Tashlich may be at 3pm if there is sufficient support.
(Bring your own breadcrumbs to cast your sins into the water!)
There is no second day Rosh Hashanah service.
There will be no service on Shabbat Shuvah,
27th September. However...

Kol Nidrei, is 1st October, Wednesday

7 pm service commences
Fast commences 6.05pm.

Yom Kippur is 2nd October:

Shacharit/ Musaf: 11am

Study session	2.30 pm (approx)
Minchah	4.30 pm
Yizkor (Memorial Service)	5.30 pm (approx)
Shofar (Service ends)	7.00 pm (approx)
Fast ends	7.05pm

There will light refreshments after the service to break the fast for those who have to travel.

Executive and Council would like to wish all our membership a sweet and happy New Year for 5786, and well over the fast.



The Synagogue continues to have your well being and safety as priority. There will be gate security for Rosh Hashanah and Yom Kippur. The car park will be closed. Please arrive promptly so that you can be seated without disturbance to others. Guests should be notified to the office in advance.

For those that are not members of a Progressive Jewish Synagogue nor in full time education, there is a £50 donation.

Erev Succot is Monday 6th October 2025. Decorating the Succah at 4.30pm, Service commences 6.00pm followed by a baked potato supper etc at 7pm. All fruit and veg, and any other food, as donations to Southport Food Bank.

Erev Simchat Torah is Monday 13th October 2025 6pm.. We would like everyone to be our Chatan/Kallat Torah/Bereshit to partake in the service. Bless you all ! Afterwards there be tea and cake.

New Year Message from Rabbi Dr Margaret



I am looking forward to being with you this year for the High Holy days, known in Hebrew as Yamim Noraim, Days of Awe. These days bring people together for a time of intense reflection. For some, it is the only time they will be in Synagogue all year, but somehow, the days draws them in, with their solemnity, beautiful melodies and memories of years past.

The Yamim Noraim are a time for looking back at the year that has gone. We reflect on the wrong we have done so that we can learn from it and do better in the year to come. It is also helpful to reflect on the good things we have done, so that we do not only feel a sense of failure, but also a sense that we are capable of living up to the best in ourselves. Much of our reflection is also collective: we look at the world around us and think about our responsibility for the suffering and injustice we see.

As we come together this year, the situation in Israel and Palestine will be very much in our thoughts. The last year has again been very difficult. There has been rising antisemitism. Our television screens have been dominated by pictures of starvation and destruction in Gaza, and - much less reported - fifty hostages continue to be held there under unimaginable conditions. Coming together with people who also feel the anguish that the situation brings feels important. We may differ in how we view the situation politically, but we all share our grief at the terrible suffering and our hopes and prayers for peace.

As we think about our responsibilities and how we make a difference in a world that can feel full of pain and suffering, it can be hard to think that we can make a difference. At such times, it is important to remember the words of Rabbi Tarfon from the Mishnah: 'You are not obligated to complete the task, but neither are you free to abstain from it.' We know the task is far beyond us, but that must not deter us from doing what we can, in the knowledge we are not alone and that others share the task with us.

A midrash tells us: A prince had left his father's palace. He wished to return but was unsure of the way and afraid that his father would not welcome him. Hearing this, his father, the King, sent a message: 'If you take the first steps, I will come to meet you and accompany you back.' So it is with us. The Hebrew for repentance, *teshuvah*, means returning. If we wish to return to God, we need only take the first steps and then God will, as it were, meet us on the way.

May this season be for us one of return, of new hope that the world can be a better place and that we can play our part, however small, in making it so. And may we feel God's guiding presence meeting us on the way, accompanying us and giving us strength and courage to be partners with God in building a world of kindness and peace.



Rosh Hashanah reflection

By Rabbi Shulamit Ambalu (Chair of the Assembly of Reform Rabbis and Cantors. Photo on the left) and Rabbi Igor Zinkov (Co-Chair of the Conference of Liberal Rabbis and Cantors. Photo on the right)



“Here I am about to something new... do you not perceive it?” Isaiah 43:19

We are writing to you during the month of Elul, conscious that these times are unlike any other.

How can one speak of a new beginning? An inexplicable near two years of war in Israel, the unspeakable horrors both there and in Gaza, and the ongoing war in Ukraine. Suffering, its necessary accommodations, the exhaustion and the human cost.

Can we speak of something new? Our tradition teaches us: not only can we do that, but we must speak of renewal and hope. Isaiah's famous words contain an implicit message. Here I do something new.. do you not perceive it?" There will be something new. It is up to us to recognise the potential of that moment. To know when and how change will, and must come.

Our Reform and Liberal forbears were people who understood that religious change, a future-facing Judaism, was inseparable from their core political aspirations for justice, democracy, equality and the rule of law. They gifted this evolving tradition to us.

Their voices are alive in us today. Their recognition of the potential of the new is what lies at the heart of a growing Progressive Jewish community across the globe, who are working together to strengthen that vision in Israel and all over the world. In turn, this strengthens us.

Isaiah's message is not only that change will come; it is a reminder to recognise that moment, to understand its meaning, and to act on it.

May you and your loved ones find that moment of renewal, may you know the tremendous potential of Jewish community, and together may we approach 5786 with awareness, confidence and hope.



Dr Selwyn Goldthorpe

Synagogue Chairman's New Year message:

I have the honour of being your Chairman for another year. I believe this is my 13th year. Last year I talked about the terrible atrocities that took place in Southport. This year I can talk about how our synagogue has led Southport in trying to make the town more cohesive.

A big thank you goes to Geoff Corré to whom I asked to deliver the first of what I hope will be an annual event - a Southport interfaith lecture. His superb lecture on the subject of "Building Bridges" sparked an enthusiasm for all the faiths of Southport to improve on the effort of trying to build a more cohesive Southport society, given the terrible murders and subsequent riots of last August/September. Southport should be very proud that following the riots so many people came out onto the streets to tidy up and say, "This is not what Southport is about"! We now have an established interfaith group in Southport. Our Synagogue can set examples that others may wish to follow. In spite of the difficulties in public relations the war around Israel has created we find that we can find common ground with those of faith in Southport. There is a difference between religion and politics. Thanks also to Geoff, and for his expertise, he now joins me in being appointed a Trustee of our Synagogue.

As Chairman I am indebted to all those on Council and Executive, and our service leaders, that work so hard to maintain Synagogue life for us all. This year has seen the Movement for Reform Judaism join with Liberal Judaism to become Progressive Judaism, Progressive Judaism now accounts for roughly 30% of UK Jews. There is strength in unity. Progressive Judaism will continue to strengthen our development and representation at a national level. Our liturgy stays the same. Prayers that have not changed for hundreds of years are not going to change because people work in the same office. Our Synagogue, joined almost all of the Reform Synagogues of Great Britain in voting to form Progressive Judaism.

Of course, when I say 'there is strength in unity', this applies to our community. I am delighted to welcome to our community many new friends that have joined us this year. Their active participation is very welcome. As we take part in our High Holy Day services, it gives us a space in our busy lives to reflect on our personal values and how as being Jews, we can apply our Judaism to make society better.

Thank you for another year as your Chairman. We continue to hope that this coming year will be one of peace and safety, that Southport and District Reform Synagogue can represent the best of Jewish values and those of the local community. With your help we can show the true meaning of our faith.

My best wishes to you and your loved ones for the New Year.

Shanah Tovah.



Council members put forward their selection of good causes for our Kol Nidre Appeal. This year our charities chosen out of the hat are:

Autism Initiatives

Autism Initiatives develop specialist services with, and specifically for, autistic people.

For over 50 years we have worked alongside autistic people and their families to learn more about how we may understand each person,. To understand each individual autistic perspective and support each successfully.. We have a continual focus on improving each person's quality of life including their physical and mental health and well-being and we make sure this is included in our planning. Together, we plan a support or education service designed to meet the needs of adults and children and aspirations of each person and then continue to work together to ensure that these are met.



The Commonwealth Jewish Council

The CJC became fully accredited to the Commonwealth as one of only 75 organisations world-wide to receive that recognition.**We are devoted to helping Jewish communities throughout the Commonwealth to enhance the Jewish life of their members, live in safety and respect, and help them in their efforts to contribute to the wider society in which they live.**Working through four regional hubs, W share decision making with the communities to connect and network, to share understanding, resoces, programmes and ideas, and to celebrate each community's unique and individual culture. The CJC took our old siddurs and machzors to send to Jewish communities in Africa saving us over £1000 in burial fees.



World Jewish Relief

Bringing life-changing action to people in crisis around the world.Inspired by our Jewish values, we provide life-saving and life-changing action to people in crisis from within and beyond the Jewish community. Working with local partners, we support people suffering the consequences of conflict, disaster and climate change, helping them to rebuild their lives. Many Ukranian refugees were housed through this charity, both Jewish and non- Jewish. Since October 7th 2023, WJC has been supporting Israelis devastated by trauma ,providing emotional first aid and support to families dealing with the stress and traumas of the ongoing crisis. They have also been working with Global humanitarian responders to support healthcare services for women and babies in Gaza and working alongside Israeli humanitarian organisations to provide critical medicines and medical supplies and also helping to overseeing humanitarian assistance in Gaza.



Please kindly donate using the following link:

BACS RBS 16-32-10, Acc. 14013920 Ref. Kol Nidre A

Details also provided with the QR code download

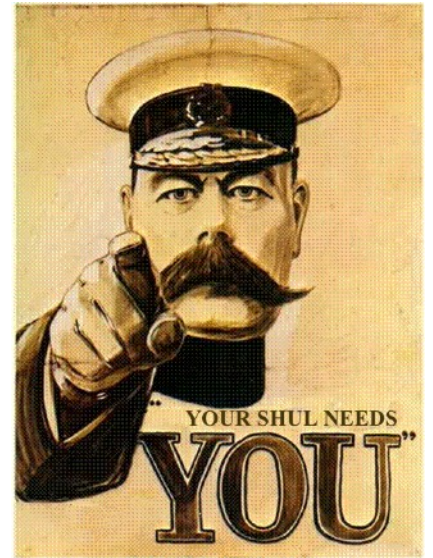


EDITORIAL



Selwyn and Gillian Goldthorpe,
editors of L'Chayim

A year ends and a New Year begins. What does this mean for YOU? **You are the most important person. L'Chayim is YOUR magazine.** All contributions are helpful. We produce the magazine every other month, as we have done for the last 20 or so years.



Thank you for all of you who have contributed their New Year greetings. Remember for a small price you can sponsor a page in L'Chayim to mark a life event.

Page 1	Services for High Holy Days, Sukkot, and Simchat Torah.
Page 2	New Year Message from Rabbi Dr Margaret Jacobi
Page 3	Progressive Judaism's New Year Message
Page 4	Chairman's New Year Message (Dr Selwyn Goldthorpe)
Page 5	Kol Nidre Appeal Charities
Page 7 - 9	Members and Friends greetings for HHDs
Page 10-12	AGM Report
Page 13	Community Security Trust New Year Greeting
Page 14-15	BBC reports on antisemitism
Page 15-17	Korach and the Power of Words
Page 17	Mezuzahs
Page 18	The Fast of Gedaliah
Page 19	Reverse Tashlich
Page 20	The 'new' Machzor
Page 21- 23	The Jewish Commonwealth Council
Page 24-25	Jewish Alsace
Page 26	Hot topic- Is cremation permitted by Jewish Law ?
Page 29	Book review - The Last Secret of the Soul

ANNUAL GENERAL MEETING

20th July 2025
and afternoon
tea.



We had a busy meeting that seemed to start with eating! Although everyone ate cakes for the complimentary afternoon tea, it was not that the AGM was revolutionary, or that the shul does not have challahs!

Once we got down to 'current' business there was plenty to discuss, with the Executive reports, also Anne Kletz kindly providing a social report of her activity (informing us that there are now only two Jewish people in The Home, and contact with hospital in-patients is at that person's request. In August Harry Kessler will be 95 and Valerie Mercer will be 97! Susan Fox also gave us an update about Eco-Synagogue initiatives. .

The meeting discussed updating the Laws of the Synagogue to give guidance to the Trustees as to how to manage our assets should the Synagogue have to close. This matter had been passed by Council over the last 12 months, the AGM was able to vote on the change in our constitution - this will now go forward to the Charity Commission for their approval.

Just so that those that were unable to attend, and have not read the letter sent out to all of our membership with regard to the event of a dissolution, I have reproduced below what was approved:

In the event of dissolution of the Synagogue this should be determined by the the Synagogue Executive, the Trustees, and the majority vote of the Synagogue Council. Affirmation of dissolution should then be confirmed by a secret postal vote of all members, a 75% returned affirmation being confirmation of dissolution. Information sent with the postal vote paper should contain the reasons for the dissolution as resolved by Council.

b) Having received the synagogue members confirmation of dissolution according to (a), up to date accounts shall be produced by the Honorary Treasurer to the satisfaction of the appointed Accountants and the Synagogue Trustees. c) Once the accounts have been approved (b) , all debts and liabilities should be resolved to the satisfaction of the appointed Accountants, Trustees, and Charity Commission. d) Fixed assets, excluding religious artefacts, should be valued by an independently appointed valuer and then placed on the market to obtain their best possible price. e) Religious artefacts should be transferred to another Jewish religious charitable establishment, as d by members at a general meeting, or in the event of disagreement, transferred to The Movement for Reform Judaism (or its evolved movement). f) In no circumstances should any individual Trustee, or member of the Synagogue benefit from the sale or distribution of the assets of the Synagogue with the exception of (g).

g) On dissolution of the Synagogue, and after debts and liabilities have been resolved, members belonging to the Joint Jewish Burial Society (JJBS) may, using the Synagogue's assets, have a lump sum paid to JJBS, as determined by JJBS at the time, to ensure that the standard JJBS funeral contributions are paid by JJBS at the time of their funeral, including Rabbinic fees for the burial service. (Note: this excludes subsequent memorial stones and stone setting service). h) Once (g) has been determined, any remaining assets should be used by the Trustees to set up a Legacy Fund in the name of S&DRS to be managed by the Movement for Reform Judaism (or its successor) to support small Jewish communities. i) Trustees to refer to Council's

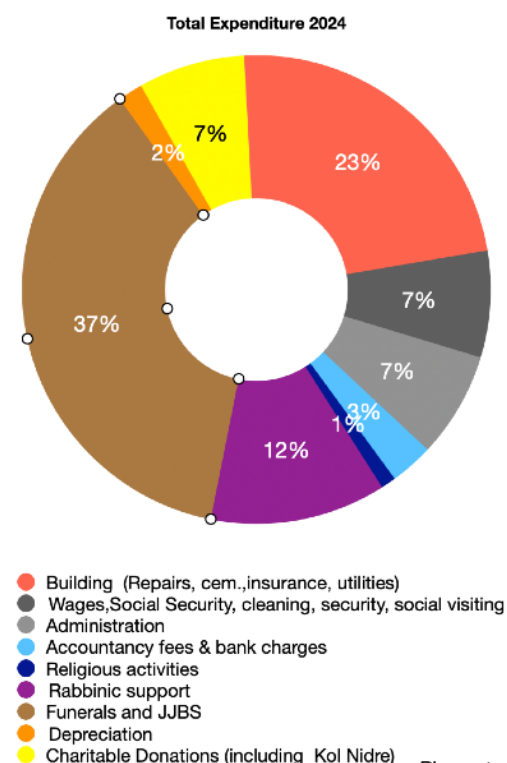
'Letter of Guidance to Synagogue Trustees' which may be updated from time to time according to Council's wishes, though this excludes any variance of the Laws of the Synagogue concerning dissolution.

It is not that we are dead on our feet by any means, rather it is good practice to have guidance for our Trustees. Like you yourself having a Will, or Power of Attorney, or even an Advanced Directive for your medical care. As Chairman, I took the liberty of sharing our hard work, advice, and wisdom, to the Progressive Jewish Movement so as to help other synagogues with their own governance.

During the AGM Geoff Corré was voted onto our Synagogue's Council. He also kindly agreed to be a Trustee of the Synagogue (Geoff having previous experience as a Trustee) along with myself also being a Trustee (I likewise have had that experience), thus taking the number of Trustees to four. Earlier this year, I arranged what I hope will be the first of an annual interfaith lecture in Southport. Thanks to a superb lecture in this Synagogue by Geoff Corré on the subject of "Building Bridges", it sparked an enthusiasm for all the faiths of Southport to improve on the effort of trying to build a more cohesive Southport society, given the terrible murders and subsequent riots of last August/September. Southport should be very proud that following the riots so many people came out onto the streets to tidy up and say, "This is not what Southport is about"! We now have an established interfaith group in Southport. This Synagogue can set examples that others may wish to follow. We continue to evolve.

The majority of the Synagogue's administration is done remotely, though Gillian and I travel by train most weeks to spend a morning, physically, in the Synagogue Office. Physical is the right word as there is always DIY and cleaning (we no longer employ a cleaner). Our thanks to Gillian, bless her, who has been fundamental in keeping accountancy costs to a minimum, paying the bills, and doing the ordering. Thanks also to Tony Kletz, as Honorary Treasurer, for his flexibility and expert advice in how best to manage our limited resources. This synagogue is run on a shoe-string, however if the shoe fits, wear it! We have not increased our membership fees in the last ten years! It is down to Executive's due diligence that once again we are able to hold our subscription fees to the same rate as a decade ago.

Please do look at the enclosed pie graphic. We are delivering for you value for money brought about by good management and the hard work of Executive. I am determine to see the Synagogue run cost effectively for your benefit. This can only be done by careful considerations of costs and outgoings in relation to the membership numbers and other sources of income.



Redacted information

My thanks to our Honorary Secretary, Fortune Chamberlain, for arranging the religious life of the Synagogue. Fortune also kindly informs families as to their yahrzeits. Without the support of our lay-readers, bless them: Mina Abram-Hebblethwaite, Fortune Chamberlain, Susan Fox, and Matt Suher, we would not be able to provide for our religious needs. As lay-readers you do a great mitzvah for the congregation. The diversity and congregational participation in services is one of our Synagogue's strengths.

It is imperative to support our services. If you wish to have a vibrant religious life, incorporating Jewish festivals, then we need your attendance. Significantly, the people most critical of our efforts are often the people least likely to offer any support. We are a charity run by volunteers for the good of our members and the community. I thank all those that give of their time and effort to the synagogue, especially members of Council. Most meetings are via Zoom® as we are Southport AND DISTRICT Reform Synagogue. It is an indication of the quality of Council that I, as Chairman, cannot keep the meetings shorter than impinging on some member's bed time! So far I haven't seen anyone asleep - unlike a recent Jewish meeting I attended in Liverpool

Our monthly 'Let's Get Social' get togethers are proving to be very enjoyable - a lovely way for us to come together and socialise, not to mention our chavurahs after every shabbat service. We really have had some excellent get togethers. To have an active, vibrant Reform Jewish community based in Southport is something we can all support. Whilst we continue to evolve, we are bound by our religious affiliation and belief.

Most importantly, your support is vital in keeping the community together. If you give something of yourself to our community, we all benefit as a whole. There is strength in unity. We aim to continue to provide:

'A focus for Progressive Jewish Life in Southport and the surrounding District'

Thank you for your support. Dr Selwyn B Goldthorpe, Chairman of Council 2024 - 2025 - now my thirteenth year of service to you!

If you would like to discuss the any aspect of the above with a member of Executive, please contact the Synagogue office - we would be pleased to hear your constructive views and have your help with any possible improvements.



We continue to print paper copies of L'Chayim in the office, albeit it takes some time, for those people who are unable to access the colour version of L'Chayim on line. This has reduced printing costs. L'Chayim is distributed to our members, MRJ, and north west Reform Synagogues, Merseyside Jewish Rep. Council, and Rabbis associated with our Synagogue. **To sponsor a page is a mitzvah.** Advertising would be welcomed. We support advertising 'The Home' at no cost to that establishment, and the Southport Hebrew Congregation. We would

like to thank all authors that have contributed articles to L'Chayim this year. It is your magazine, though subject to editorial control! We aim to keep politics out of the Synagogue magazine. Our grateful thanks to our proof readers, Anne Kletz, Tony Kletz, Fortune Chamberlain, and Mina Abram-Hebblethwaite.

Within our Synagogue's web site L'Chayim is reproduced, redacted of sensitive information, two months after you receive your copy. I do try to keep this site safe from hackers. This last month the Synagogue received a phone call from 'Adolf Hitler' with the usual bad-taste comments. This has been reported to CST and the police.



Community, Security & Trust

CST wishes all of our **community** a Chag Sameach and a better year ahead.

We also want to thank you for the last two years. We want to thank you for the **trust** and the support you have given to CST as we do our utmost to give you safety and **security**.

We want to thank you for being determined to lead the Jewish lives of your choice: because that is why CST does our work. If we have helped to give you strength, then that is our privilege.

Security begins with the partnership between you, your communities and CST. We know that security measures can be annoying, but they need to be there for when times are tough.

The last two years have shown the need for security. There has been far too much anti-Jewish hatred, including the threat of terrorism. Even if Israel somehow finds peace, it will take a very long time for the hatred and the terrorist threat across Britain to meaningfully decline.

Our partnership is with you, every member of our Jewish community. Your reports of antisemitism and suspicious behaviour give us what we need to best organise our security, and to get the support of police and politicians. When you follow our security advice, it not only helps your own safety, it also helps the safety of your family, friends and fellow congregants.

Your resilience and keeping calm, especially in tough times, are vital in projecting the basic strength of our community.

Our community is strong and so is CST. We are not separate to our community, we are part of it. You give us our personnel and we give the training, teamwork and skillset. That is how, in two years, we have more than doubled the number of events we are guarding, working three times the number of hours.

CST's professionalism means we manage £18m of government money that pays for commercial (not CST) security guards to work at our schools, shuls and community centres. Hundreds of those sites have CCTV and radio connection to our 24/7 National Security Control Centre.

We still need more people to help in this vital work. If you are physically capable of joining us please do so and don't leave it up to others.

A deep thank you to all of our volunteer security personnel. Some of you have protected our communities for a very long time and then, after 7 October 2023, you stepped it up to yet another level. Others have joined us after that fateful day, bringing more strength when we really needed it.

Thanks to all of our community for supporting CST. From all of us, we wish you a Happy New Year, and a safe and meaningful fast.

Chag Sameach

Report suspicious activity and antisemitism to CST at cst.org.uk/report

EMERGENCY National Emergency Number (24-hr) **0800 032 3263**

NON-EMERGENCY London **020 8457 9999** | Manchester **0161 792 6666** | Leeds **0113 237 1980**

Community Security Trust is a registered charity in England and Wales (1042391) and Scotland (SC043612)



A new report into antisemitism in the UK has found widespread failures to address anti-Jewish discrimination including within the NHS, education, the arts and policing.

Commissioned by the Board of Deputies of British Jews - the review was co-authored by Lord John Mann, the government's independent adviser on antisemitism and former Conservative defence secretary Dame Penny Mordaunt. It followed extensive evidence gathering from a range of institutions including the NHS, the police and the arts sector.



Cartoon, The Spectator July 2025

Lord Mann described hearing "shocking experiences" from Jewish individuals during the review process. He said it was "unacceptable" there had been what he called an "onslaught of antisemitism" since the 7 October Hamas-led attack on southern Israel, in which approximately 1,200 people were killed and 251 taken hostage. In the months since, the Israeli military's campaign in Gaza has resulted in at least 57,823 deaths, according to the Hamas-run health ministry.

Lord Mann told BBC's Today programme that ordinary Jewish men and women are "going about their everyday life particularly at work and suddenly being held to account for what's happening in the Middle East in their workplace". He said people are being "ostracised" in the workplace "simply because they're Jewish". He said antisemitism is "often missed off the agenda" in equality training, but he praised a recent programme in English football that successfully introduced antisemitism training nationwide within two years, showing that "it's working."

The report, seen by the BBC, found many Jewish employees within the NHS felt "the issue of antisemitism had simply been swept under the carpet." It also said some Jewish patients felt "uneasy about a service that should be taking care of them."

Among the report's education-focused findings was evidence of some Christian primary school teachers "inadvertently using antisemitic tropes" in lessons, particularly in religious studies.

It welcomed a joint initiative between the Winchester Diocese and the local Jewish community to train teachers in avoiding such tropes and recommended that the programme be expanded to all faith schools.

The report outlines 10 key recommendations, many of which centre on education and training, to tackle what it calls "failure to apply the protections rightly afforded to different vulnerable groups equally to Jewish people in the same positions."

To help drive change across sectors, the report proposes creating a formal "Antisemitism Training Qualification" for those delivering instruction on what it terms "contemporary antisemitism." It also calls for training to be delivered by "credible providers" and to reflect

Jewish communal concerns - particularly the need to recognise Judaism "as an ethnicity as well as a religion," to ensure antisemitism is understood and addressed appropriately.

Other recommendations focused on equal treatment for Jewish members of the arts industry and trade unions, as well as a more "consistent approach" by the police to dealing with antisemitic crimes. Dame Penny emphasised that "no person should face abuse or discrimination whilst going about their business, whether it is pursuing the career of their choice or accessing public services."

The Board of Deputies echoed that point, stressing that while freedom of belief is vital, those in positions of "welfare, safety, or security" have "an additional duty" to ensure that people feel able to seek help without fear. Board of Deputies president Phil Rosenberg summarised the findings as evidence of systemic failure: "This report can be summarised as one of a failure to apply the protections rightly afforded to different vulnerable groups equally to Jewish people in the same positions."

In response to the report, an NHS spokesperson said: "It is completely unacceptable for anyone to experience racism, discrimination or prejudice in the health service, whether staff or patient, and the NHS takes any instance of antisemitism or discrimination extremely seriously. "The NHS provides care and treatment for everyone regardless of race, faith, or background and all NHS healthcare providers should have policies in place to address issues like this in the workplace."

(Ref: BBC News 15th July 2025)

KORACH

The Power of Words.

D'var Torah, by Mina Abram-Hebblethwaite
@ Menorah Synagogue 27 June 2025



Rebellious Korach. Divisive Korach. Master of words.

Able through persuasive rhetoric to convince the people, including 250 leaders of the Sanhedrin, that Moses had "gone too far" in choosing Aaron his brother to be High Priest.

Not enough for Korach to already hold a respected, responsible leadership role in the Levitical choir. He wanted the priesthood too - and was determined to have it. How? By use of carefully chosen, persuasive words, inclusive language, and accusation - words laced with passion and conviction. "We were **all** there at Sinai, all heard the Divine voice. We are **all** holy." And the people knew this to be true.

Korach knew how to use words cleverly: for personal benefit while keeping people alongside. A little mockery to amuse them: "Moses, does a house full of Torah scrolls need a mezuzah on the door?" "Yes", affirms Moses. "What!", we can almost hear Korach spluttering, 'a house full of



Torah and you still think we need a mezuzah on the door!'. Perhaps many do join in and enjoy the ridicule. Maybe it really does seem slightly ridiculous, perhaps a little over zealous? But maybe also not everyone would have been taken in. Moses was after all the chosen leader and this could have been just the point at which On began to have second thoughts.

Being a little devious to achieve his ends was not beyond Korach either. Include one or two long-time grudge bearers in the campaign. Let them stir up the people. Aviram and Datan were ideal for the purpose. "You promised us a land of milk and honey

Moses. Instead you have brought us into the desert to die!". So, fear was added to perceived injustice, attempting to undermine Moses' authority and leadership. Such 'truths' the people heard, listened to, and believed. With profound effect. The power of words.

Of course we know what follows and how it all ends. Moses endeavours towards conciliation, time for reflection, prove futile. "If these were my ideas let the rebellious ones die a natural death, but if they are God's will, then let death come in a way that has never happened before". Barely has Moses finished speaking when the most extraordinarily dramatic event recorded in Torah takes place before the peoples' eyes. Not only does the earth open up to swallow Korach and his cronies, it closes over them. They are buried alive. The truth of Moses' words ring true: "It is **you** Korach who have gone too far."

We know in our own lives how easy it may be to be caught up in passionate campaigns, to be persuaded by words from the mouths of people who like us may speak with mixed motives, however sincerely meant. We hear from our leaders, religious and political, words of inspiration, maybe fear-inducing, convincing.

Words used, perhaps like Korach, by those who know how to use them in powerfully effective ways. Think, for example, of immigration' and Brexit. Or more positively how the concept of equality envisioned a Welfare State where basic needs of all people could collectively be provided. With words we create worlds.

Maybe, like me, you have listened to our political leaders passionately debating the Bill (Assisted Dying) passed this week to the House of Lords. Words such as pain, suffering, fear, coercion, vulnerability, resources, palliative care, have been powerfully, persuasively, effectively, used. And perhaps you heard the MP speaking just before the division who, after applauding the (apparently unusual) courtesy with which our leaders debated the issues, said: "There are those in this place who believe in God and the sanctity of life. They too deserve not to be sneered at". The implication of these words are obvious.

When Korach mocked Moses about putting a mezuzah (** see the article that follows- page 17) on the door of a house full of Torah scrolls perhaps he missed something of profound and eternal significance: "Hear, O Israel, the Lord is our God, the Lord is One". Words going right to the 'heart and soul' of Judaism. Of our covenant with God. Of Torah itself.

Deeply embedded in Torah teaching is the concept that life is sacred. We are imaged in God. Each life uniquely precious, meaningful, of Divine purpose. Touching the mezuzah often in our daily "going out and coming in' reminds of of this. The Shema - words critical to life.

We know the power of words: those we listen to, or ignore. Words we speak and how we speak them. What we do say and what is left unsaid. Had Korach's words been successful, society as it then was would have changed dramatically. In our very recent time Brexit has undoubtedly changed our society in a way that some may find regretful. In 1948 The Welfare State instrumentally changed British society in ways which many believe has been for the better. All through the powerful persuasion of words.

It has been stated that should this Bill, passed by a fairly slim majority of our representative political leaders, be committed to law the result will be a "seismic change" change to society. Sanctity of life beliefs may almost inevitably be replaced by 'quality of life' criteria expansion to 'death decisions'.



And who knows, who yet can say, whether we too may have gone 'a step too far'?



The Hebrew word mezuzah means "doorpost." **According to tradition**, the mezuzah is to be affixed to the doorpost at the entrance to a Jewish home as well as at the entrance to each of the interior rooms except for bathrooms. The more vexing question is whether synagogues should have a mezuzah? You may have noticed that we fixed a mezuzah to the outside door of shul. Is this correct? It certainly is helpful for visitors to understand* that the words of the Shema are, 'inscribe them on the doorposts of your house and on your gates.' This rather begs the question should we have a mezuzah on our gate post?

Synagogues often have mezuzahs on their doorways, although it is not a legal requirement for the entire building. While synagogues are exempt from mezuzahs on their sanctuary doors because they are considered "holy" or "learning halls" rather than "dwellings," mezuzahs are placed on the doors of any rooms within the synagogue complex that serve as permanent dwellings, such as living quarters, offices, or social halls. Additionally, many synagogues may affix mezuzahs ***for educational purposes**, to show solidarity with Jewish tradition, or as a symbolic gesture of connection to God and Judaism.

Mezuzahs are slanted as a compromise between two differing rabbinic opinions on their proper placement: one holding it should be placed vertically and the other horizontally. This compromise, attributed to Rabbi Jacob ben Asher, became prevalent in Ashkenazi Jewish communities and symbolises a commitment to both perspectives, fostering a sense of unity, peace, and acceptance of diverse opinions within Jewish tradition.

(<https://judaism.stackexchange.com/questions/5860/why-is-there-a-mezuzah-in-shul/5866#5866>)

The Reform Judaism web site says the mezuzah should be on the right doorpost. Why? Rava said: 'Your house is interpreted to mean that the mezuzah is placed in the way that you enter the house. And when a person lifts his foot to begin walking, he lifts his right foot first. Therefore, the mezuzah is affixed on the right side of the doorway' ! (ref: <https://judaism.stackexchange.com/questions/136437/why-are-mezuzot-always-mounted-on-the-right-side-of-the-doorway>



One day after Rosh Hashanah commemorates a Jewish tragedy whose message reverberates even today.

(Article by Susan Fox)

This is a minor Jewish fast day marking the assassination of Gedaliah, the then Governor of Judea. His death ended Jewish autonomy following the destruction of the First Temple (586 BCE) and the fall of King Zedekiah. The fast is the day after Rosh Hashanah (Day 2).

Although the assassination probably occurred on the first day of *Tishri*, the fast is observed on the third day so as not to coincide with *Rosh Hashanah*.

The story of Gedaliah is recounted in detail in Jeremiah 41 and by the Jewish Roman historian, Flavius Josephus (Yosef ben Mattityahu) and also in Kings 2. The reason for the fast is due to the fact that Gedaliah was a righteous person. As described in the *Talmud* Tractate *Rosh Hashanah*, the fast establishes that the death of a righteous individual is likened to the burning of the House of God.

At the time of the destruction of the First Temple 2,500 years ago, the majority of the Jewish people were exiled – including the Ten Tribes at the hands of Sancheriv. The eventual conqueror, Nebuchadnezzar, later eased harsh restrictions and allowed some Jews to remain in the Land of Israel. He even appointed a righteous Jew named Gedaliah to administrate the territory. Gradually, more Jews who'd escaped from the horrors of the war into neighbouring countries began to return to their homes in Israel. The Babylonian garrison stationed in Mizpah offered protection to the Jewish community against hostile neighbours.

Gedaliah was realistic about the limitations of Jewish sovereignty. He understood that for their own self-preservation, the Jews in Israel needed to fully cooperate with the nation who had conquered their land.

But this political subservience was intolerable to some Jews. A man named Yishmael ben Netaniah, spurred on by jealousy and foreign influence, arose and ignored the King of Babylon. On the third of Tishri, Yishmael treacherously killed Gedaliah as well as many other Jews and Babylonians. Gedaliah was assassinated at a Rosh Hashanah banquet in Mizpah by Yishmael and the other conspirators, whom Gedaliah had invited to the event. The conspirators then embarked upon a ruthless massacre of Gedaliah's allies and murdered the Babylonian garrison in Mizpah.



Gedaliah, a thoroughly worthy, righteous individual, was thus the last Jewish ruler in Israel for centuries and his death marked the end of Jewish autonomy there until the end of Hasmonean dynasty (37 BCE, when Herod the Great took power). Gedaliah's fate was an undeserving, tragic one which we should remember.

Tashlich comes from the Hebrew word meaning "to cast," referring to the intent to cast away our sins via this meaningful and ancient Rosh Hashanah custom.

REVERSE TASHLICH

(Article by Susan Fox)



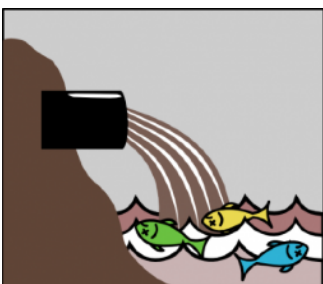
Eco Judaism emphasises environmental stewardship and incorporates it into Jewish practice, integrating Jewish values with environmental awareness and action accordingly. It encourages Jews to be environmentally responsible citizens, addressing the challenges of Climate Change. It aims to promote sustainable practices within Jewish communities and institutions, advocating policies that protect the Natural Environment; community action work with other interfaith and other groups locally and involvement in environmental education.

A recent innovative aspect of Eco Judaism is Reverse Tashlich, a modern adaptation of the traditional Tashlich ritual, which is traditional on Rosh Hashanah. However, instead of symbolically casting sins into the water, **Reverse Tashlich involves physically cleaning up beaches, rivers and shores to remove items that cause pollution.** This proactive approach aligns with the Jewish concept of Tikkun Olam, repairing the world, highlighting the importance of caring for water courses in the Natural Environment.

Historically as well in our very environmentally aware era, the practice of Tashlich has been questioned because of concerns about potential pollution of water courses and harm to wildfowl as bread has no nutritional value and can cause health problems for them.

In 2024, Jews in twenty three countries chose to honour their tradition (including members of eco synagogues in the south of England) and address the modern crisis of plastic pollution by clearing up beaches, lake and river banks at the time of Rosh Hashanah. So Reverse Tashlich is a contemporary adaptation of Tashlich that transforms a symbolic act into a tangible effort to protect water courses. Participants are actively removing debris and trash from beaches, lake and river banks. The practice focuses on removing human "sins" (pollution) from the Natural Environment, rather than symbolically casting them away. It also emphasises the responsibility of the human population to care for the Natural World and addresses the issue of water pollution. Such an event is a community based one, uniting individuals around a shared commitment to protect water courses. I believe that incorporating Reverse Tashlich into Jewish life allows individuals to combine their ethical and spiritual values with caring for the planet and environmental stewardship.

There are discussions around and various questions arising from the subject of Reverse Tashlich, firstly on the spirituality of the sea, lakes and rivers which are home to a wide variety of amphibians, birds, fish and mammals ; secondly how Jews who are committed to environmental stewardship should take responsibility for the preservation of water courses (lakes, rivers and within the marine environment); thirdly, which Jewish texts that refer to Baal Tashcit (the commandment not to destroy) apply to water.



Rabbi Dr Margaret Jacobi will lead us in Tashlich at 3pm on Rosh Hashanah, down at Southport Marina. She has suggested there may well be some Reverse Tashlich.



The ‘new’ Reform Judaism High Holy Days Machzor,

that has been 10 years in the making, will be used for our HHDs services. This is a reminder. Last year we used the new Machzor for the first time and they were a refreshing success.

The revised and modernised prayer book was produced by an Editorial Group of clergy including Group Chair Rabbi Mark Goldsmith and Joint Editors Rabbi Paul Freedman and Rabbi Professor Jonathan Magonet – together with rabbinic and cantorial colleagues and input from regular congregational testing.

Explaining some of the many innovations, Rabbi Paul said: “When we produced the new Reform Siddur in 2008, people noticed the changes: a

modern use of language, helpful translations, explanatory notes and transliteration of the Hebrew on nearly every page. But when the High Holy Days came around, our congregations had to go back to the old prayer book style and design.

“The new Machzor means we are bringing everything together and catching up. Regularly updating our prayer books is rather like painting the proverbial ‘Forth Bridge’... it’s never ending really!”

These changes and improvements are needed to reflect today’s Progressive Jewish society and those of the next 30 to 40 years, before a new generation suggests that the next edition will be needed. “We want to make sure that we met gender neutral language needs, for instance,” explained Rabbi Naomi Goldman, a regular member of the Editorial Group. “Diversity of communication is so important and until now the old version reverted to a type that is no longer entirely appropriate for today’s world.”

One of the key aims was to demystify the principles, customs and practices of the Yamim Noraim (Days of Awe). The draft Rosh Hashanah evening and morning services have been tested out for a number of years in a variety of congregations. Questionnaires and discussions led to feedback that was full of ideas and useful points of interest that the editorial team took into consideration. Some of these are reflected in the preparatory readings and study anthologies that help accompany the congregant through the themes of the days and special services of the whole penitential period.



“One of the most asked questions, though, was will it be heavier than what we’ve had before,” said Rabbi Mark. “That’s why our new edition will now be split into two volumes and we will also make available a Kindle version so that people can have the access that suits them best.”

The new Machzor has been designed to facilitate the variety of styles and alternative services in our congregations. In particular, in many places, the usual liturgy on the right-hand page is creatively complemented by readings and poetry in a blue typeface on the facing page, either for congregational use or to give permission to the individual to ‘wander’ and find new meaning in the service.

The Reform series of prayer books, Forms of Prayer, first appeared in the 19th century and this is now the ninth edition of the High Holy Day volume, replacing the 1985 edition. The hope is that it will allow everyone to participate in Rosh Hashanah and Yom Kippur in a way that addresses their personal needs and reflects today’s Reform and Progressive values and place in Jewish tradition.

Dear Southport & District Reform Synagogue,

I hope you are all well.

I am delighted to be able to attach some photos of books arriving and being distributed in Nigeria. They received 8 large boxes which had to be divided between a large number of communities.

They were extremely grateful, as were we for your support and generous donations.

The boxes for Tanzania and Uganda are expected to arrive mid-September.

Thank you once again.

Best wishes and Shanah Tovah

Julie

Julie Caplan
General Secretary
Commonwealth Jewish Council
President: Lord Mendelsohn
<https://cjc.org.uk/>
(+44) 020 3369 9369
Commonwealth Jewish Council
BCM Box 6871. London



It is nice to know that our shul's prayer books are being of help to Jewish people outside of the UK. There follows an article about the work of the Commonwealth Jewish Council. (one of our Kol Nidre Appeal charities for this year)....





Commitment to African Jewry

The Commonwealth Jewish Council (CJC) is deeply committed to fostering, facilitating, and sustaining Jewish life across Africa including where it is manifest in emerging communities of a variety of provenances. We recognise the vibrancy and resilience of the Jewish communities throughout the continent, many of which lack the infrastructure and resources necessary to fully embrace and practice Judaism.

While we fully recognise that it is not our place – or in our capacity – determine the nature of the Jewish status of the members of these communities, we fully accept the mission of supporting all those who choose to identify themselves as Jews, adopt a Jewish lifestyle and throw in their lot with the Jewish People. Some of our affiliated communities are mostly made up of former European Jews who came to the continent during or after the 19th century. They have then been joined by expatriate business people from around the world, including many Israelis.

Communities We Serve: CJC represents and supports Jewish communities in the following African countries:

Botswana: 100 members. Cameroon: 70-80 members Eswatini: 20 members
Kenya: 300-500 members. Lesotho: <5 members. Mauritius: 200-250 members
Mozambique: 15 – 40 members. Namibia: 100 members. Nigeria: 2,000-40,000 members
South Africa: 56,000 members. Tanzania: 100 members. Uganda: 2,000 – 4,000 members
Zambia: 35 members. Zimbabwe: 200-1,000 members

Some of CJC's work in Nigeria:

Nigeria: Rebuilding the Jewish school closed during COVID-19 and establishing a community centre to serve as a hub for Jewish life.

- Uganda: Providing agricultural assistance to support sustainable community development.
- All Communities: Enhancing access to Jewish ritual items to enrich religious practice and education.

Space does not permit us to publish all the work done by CJC (editors) however you may be interested in Nigeria, which covers a vast territory, has many Jewish communities scattered around the country but the biggest concentration is in the southeast, in the province called Biafra. These communities are not formally organised nationally, but the CJC has various points of contact, including with one of the biggest federations of communities, the Jewish Fellowship Initiative (JFI). The Nigerian Jewish community is made up of a subgroup of the I(g)bo people who believe they were descended from the 'lost' tribe of Gad, migrating from North Africa and Egypt approximately 1,500 years ago. There are now an estimated 2,000 to 40,000 spread throughout. Nigeria, practicing some form of Judaism.

The Igbo belief in a Jewish ancestry goes back to the 18th century, but when colonialism brought Christian missionary activity to Nigeria in the 19th century, many Igbos, like millions of other

Africans, adopted Christianity and abandoned some of their traditional practices.

However, it was during and after the Nigerian Civil War (the Biafran War 1967–1970) that Igbo identification with and as Jews crystallised. Igbo saw themselves as sufferers of genocide, like the Jews of World War II in

Europe. The Civil War and its disastrous consequences initiated an ongoing period of questioning, and a small number of Igbo began to question why, if they were in fact Jews, they should continue practising Christianity

By the mid-20th century, several Igbos began connecting their ancestors' traditions with Judaism.

Soon, these Igbo started to study and practice Judaism in earnest, abandoning Christianity entirely by the 1990s. News of the emerging interest in Judaism spread throughout Nigeria, bringing more and more Igbos to Jewish practices. This has split families, some of whom remain devout Christians. They face additional bias living in a country with significant separatist tensions.

Over the last 15 years, rabbis involved in various organisations, mostly American, have visited the Igbo Jews, bringing with them religious items and teachings. Some conversions have been carried out by Rabbi Gershom Sizomu, the (Conservative) leader from Uganda, and visiting rabbis from the USA.

There is another Jewish community in Nigeria: the B'nei Ephraim, based in the Southwest of the country. They migrated from Morocco during the 16th century, following the Spanish Inquisition in 1492.

In 2011 the Judaism Fellowship Initiative (JFI) was founded by Chief Arthur Regis-Odidika. The aim was to unite all the Jewish synagogues under one umbrella body. It is no surprise that this has not yet been achieved!

Community Life: All synagogues hold a 'meeting' every Shabbat and general meeting of congregations on the first Sunday of the month though some host daily services too. There are also three established Nigerian synagogues in Abuja, the federal capital, most of whose members are Igbo.

The Igbo Jews are generally Orthodox in their practice: they observe the Jewish festivals; maintain kashrut and mitzvot; study the Torah and other Jewish texts; worship in individual houses, rented shops or open space. However, although they often learn online from Orthodox rabbis as well, the main influence on them directly has been Masorti.

The relationship between Igbos and Jews involves a belief among some Igbos of Israelite ancestry, particularly linking themselves to the "Lost Tribes of Israel," which gained prominence and solidified after the Biafran War (1967–1970). This belief is reinforced by perceived similarities in customs between Igbo and Jewish traditions, such as male circumcision, mourning practices, and celebrations of the new moon. While most Igbos remain Christian or traditional, a growing community of Igbo Jews practices Judaism in Nigeria. (Ref. AI overview)

As of 2025, the core Jewish population worldwide is estimated to be approximately 15.8 million, with about 7.2 million in Israel and 6.3 million in the United States.

Jewish Alsace- a visit, August 2025.

(Article by Selwyn Goldthorpe)

I've previously written in L'Chayim about Jewish Alsace. Alsace has a long history of Judaism..

Alsace, in France near the border with Germany has seen some terrible fighting in the First World War, and the Second World War. Some of the trenches and fortifications are still to be seen.

Following the Armistice signed in Rethondes on 22 June 1940, the refugees that had been evacuated away from the border with Germany were invited to return home. Known Francophiles, state officials and Jews (Jews were also excluded from the French civil service by the Vichy regime) were not allowed to return!

All anti-Jewish Nazi legislation was applied in Alsace and Moselle, both of which were annexed to the German Reich. This manifested itself in the desire to make these regions Judenrein (without Jews) like the rest of the Reich. A circular of 13 July 1940 organised this "purification". This was implemented very quickly and brutally for the deportees who sometimes only had a few hours to leave their homes. Their homes thereafter were sold for the benefit of the Reich.



We visited Bergheim where the synagogue, built in 1863, is now an art gallery (like so many synagogues in Alsace. An exhibition by the artist Jacques Jacobi was held there in 2014 during the European Days of Jewish Culture). Bergheim is a lovely village north of Colmar, famous for its ramparts and numerous medieval houses. Early 16th century Bergheim had one of the largest Jewish populations in Alsace. We visited the synagogue and the Jewish Street.



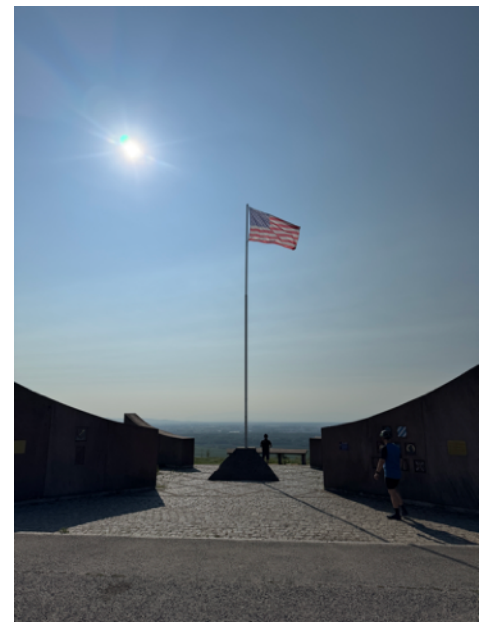
Also of interest in the vicinity is the town of Sigolsheim. We parked our camper van amongst the vines for the night and did a little wine tasting!



The town Mayor was executed by firing squad in 1944. In December 1944 (and thick snow) the USA 1st Battalion, 15th Regiment drew the unenviable assignment of capturing the town of Sigolsheim, a key German stronghold that had to be taken at all costs. Sigolsheim was an anchor of the enemy line on the

northern perimeter of the Colmar bridgehead. Even though the town had been battered by artillery fire, the Germans had burrowed deeply into the rubble and continued their fanatical resistance. However, before any position in Sigolsheim could be held, the enemy had to be cleared from Hill 351, this overlooks the town and is the present site of the WW2 war cemetery. (American battle memorial shown in the photo on the right) . The view from the hill is fantastic.

We visited Sigolsheim and 'The Hill'. The hill now has a cemetery consisting of 1589 French soldiers, of which 12 are Jewish. There are also 792 North African soldiers. The hill was aptly named 'Blood Hill'.



Alsace is a beautiful part of the Rhine Valley. Previously we have followed the Jewish Heritage Tour. We tried without success to go to a shabbat service in Colmar - the synagogue was closed. Even the kosher wine maker has gone out of business.

If you want to taste some nice fruity, though fairly sweet, wines, Alsace has many opportunities for free tastings. I am pleased that my sister-in-law lives on the famous wine route that takes you amongst the vineyards and picturesque villages with their half-timber framed houses. Starting just south of Strasbourg, the wine route is centred on Colmar. We can recommend the cycling in the area - this is France. Our record this year was 31 miles on a bike for a wine tasting - yes it was worth it!



A hot topic



we are frequently
asked.....

Is cremation permitted by Jewish law?

Defenders of cremation point out that there is no explicit prohibition against cremation in Jewish legal sources. However there are prohibitions on defiling dead bodies and detailed procedures for handling them prior to burial — all of which appear inconsistent with the act of cremation. Proponents of cremation also point to biblical sources suggesting that Jews may have practiced the burning of dead bodies in ancient times. Against that is a large body (no pun intended!) of Jewish literature that deals extensively with burial of the dead. In Genesis (3:19), God declares of man: “For dust you are, and to dust you shall return.” Deuteronomy (21:23) commands in the case of an executed criminal, “You shall surely bury him.” The requirement of burying the dead is explicitly codified in multiple later rabbinic sources as well, including Sanhedrin 46b, Maimonides’ Sefer Hamitzvot and the Shulchan Aruch.

Moreover, there are additional historical, cultural and spiritual arguments against cremation. According to the Jewish mystical tradition, the soul does not immediately depart the body after death, and the process of decay in the earth allows a gradual separation rather than the more immediate and painful one resulting from the burning of the body. Cremation was historically associated with pagan practices that Jews are repeatedly enjoined in the Torah to reject. And because the body is traditionally considered the property of God, it is forbidden to defile it, which some regard the willful burning of human remains to be.

For all these reasons, Orthodox and Conservative rabbinic authorities maintain that cremation is prohibited. The Reform movement has adopted conflicting positions on this question over the years, but the most recent rabbinic opinion on the subject states that while cremation ought to be discouraged, the practice is not considered sinful.

Can the remains of cremated Jews be buried in a Jewish cemetery?

Generally yes. Even in traditional communities, the fact that someone may not have adhered to Jewish law in their lifetime does not constitute grounds (no pun intended!) for their exclusion from Jewish burial grounds. Individual burial societies or Jewish cemeteries might decline to inter the ashes of a cremated body, in part as a deterrent to others who might also choose cremation. But there is nothing in Jewish law that bars them from burying ashes. Many Jewish cemeteries are known to bury ashes upon request, and **the Reform movement has said explicitly that cremated remains of a Jewish person should be buried in a Jewish cemetery.**

Duke Street cemetery authorities accept that ashes of the deceased can be buried in the cemetery - up to eight urns! Ashes normally come from the crematorium in a cardboard box (named, etc.). It is up to you or your executors as to what type of urn you should have.



What's a Greek urn?
About 3 drachmas a week

Dr S B Goldthorpe
Synagogue Chairman.

(ref: <https://www.myjewishlearning.com/article/judaism-on-cremation/>)



September

redacted

October

redacted

Yahrzeit candles are available for purchase from the Synagogue.

Memorial plaques are still available for the **Tree of Life** in the Synagogue.

Please discuss your needs with the Synagogue's Administration by phone, e-mail or in person.



WE STAND ON THE SHOULDERS OF GIANTS

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

MAY THEIR MEMORY BE A BLESSING

.

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

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.

THE ARNSIDE ROAD SOCIAL COMMITTEE FILM EVENING



Date: SUNDAY 7th SEPTEMBER, 2025
Time: 7.00PM
Location: AMELAN HALL, ARNSIDE ROAD

THE SHAWSHANK REDEMPTION



Andy Dufresne (Tim Robbins) is sentenced to two consecutive life terms in prison for the murders of his wife and her lover and is sentenced to a tough prison. Whilst in prison, he forms a friendship with Red (Morgan Freeman), a fellow prisoner also serving a life sentence for smuggling contraband.

The Shawshank Redemption has become a classic film. Reviewers say it is celebrated for its themes of hope and friendship, with exceptional performances by Tim Robbins and Morgan Freeman. Its portrayal of human spirit and institutional corruption is impactful and its emotional resonance and timeless message remain widely acclaimed. See the official trailer [here](#).

SUGGESTED DONATION: £5
Refreshments included

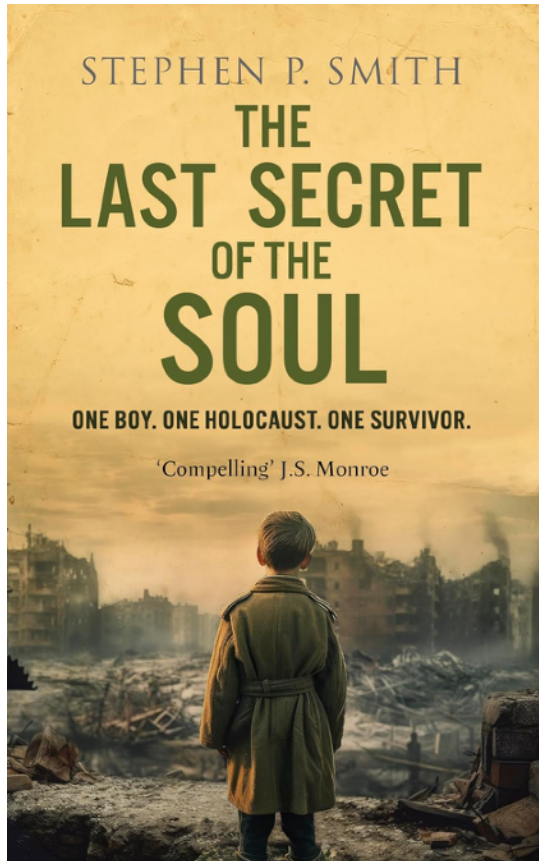
If at all possible, please email Peter Gordon (pandigordon@googlemail.com) or let a committee member know that you will be attending - this will help us with numbers for catering. But you are very welcome to just turn up on the night!

WE LOOK FORWARD TO SEEING YOU THERE!





BOOK REVIEW



ISBN. 9798340711045

Published 2025. by SP Publishing.

**Available as Amazon Kindle £1-99
or £8-99 paper back.**

The Last Secret of The Soul: One boy. One Holocaust. One Survivor.

by [Stephen P. Smith](#)

This book was kindly sent to our synagogue (you can borrow it from our library) by the author.

The fictional story follows ten-year-old Feitel, a Jewish boy at the tail end of the Second World War, arrives at a concentration camp and is separated from his mother at selection. With only her last words 'Find somebody to look after you' to guide him. He is selected for work, his Mother for death. This he does as a common theme throughout the story.

The story outlines the scene and workings of the concentration camp, a forced march in winter, and the survival to get to Berlin (that is home) and the survival of those in the city as it is destroyed by the advances forces. Feitel eventually gets to Paris where he is more or less captured by one of the camp guards who wishes to escape prosecution. I won't spoil the story. It ends well.

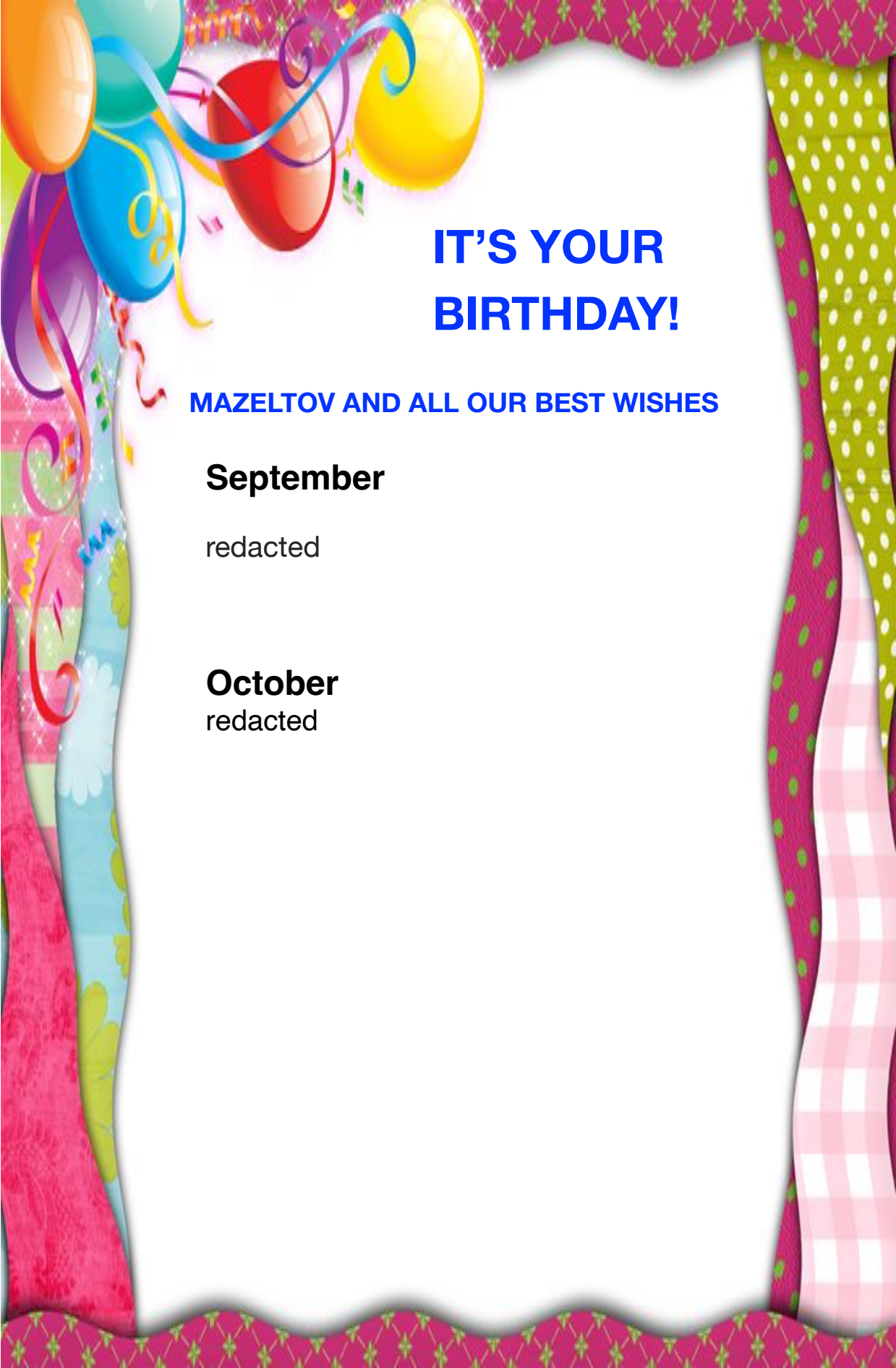
The book is an easy read. I found the description and emotional understanding rather superficial. You are not going to get much insight into the Holocaust, though you may get some understanding of how German civilians coped in the downfall of the Third Reich. Perhaps this story is best suited to the younger generation that

are naive about the Holocaust? The story gives as much emphasis on the taking of Berlin as it does to life in the concentration camp.

Towards the end of the story is perhaps the best part as Feitel gets to Paris, and then safety, he seemingly ends up in Canada. Eighty years later he is supposed to have revisited his concentration camp. This is indeed something of a moving experience which is lacking in other parts of the book.

All in all I find this story about one ten year old Jewish boy's life at the end of the second World War to be lacking in emotional detail and rather superficial.

(**Review by Selwyn Goldthorpe.** The book is presently out on loan from our shul's library. The library is free for borrowing to shul members and friends.)



IT'S YOUR BIRTHDAY!

MAZELTOV AND ALL OUR BEST WISHES

September

redacted

October

redacted

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'

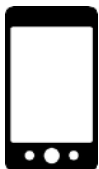
**Emergency Dental
Treatment 0161476 9651
for Sefton Residents.
03001234 010 for West
Lancs.**

**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.



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



Merseyside Jewish Community Care Email: info@mjcshifrin.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

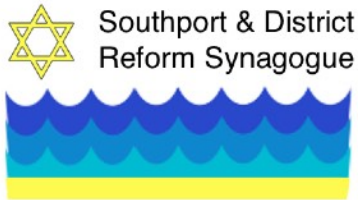
SILVER LINE tel: 08004 70 80 90 Free 24 hour confidential helpline for older people:

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

Neil Chamberlain

Faith Choueke

Geoff Corré

Harry Kessler

Anne Kletz

Matt Suher

Lynne Pavion

Mina Abram-Hebblethwaite

Trustees : Geoff Corré, Selwyn Goldthorpe, Phil Levine, Marcel Zachariah

Chairman

Dr Selwyn Goldthorpe

Vice Chair

Gillian Goldthorpe

Honorary Secretary

Fortune Chamberlain

Honorary Treasurer

Tony Kletz

Wardens

Susan Fox,
Gillian Goldthorpe

Synagogue telephone: 01704 535 950 (24 hours)

e mail : southportsynagogue@gmail.com

Southport Reform & District Synagogue is a **registered charity, number 227576**.
The Synagogue is managed 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.

'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



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 office.

email: southportsynagogue@gmail.com