



L'CHAYIM

The Newspaper of Southport and District Reform Synagogue



HEATON PARK MURDERS WHAT SHOULD BE DONE?

Adrian Daulby, 53, and Melvin Cravitz, 66. Adrian is remembered as a "lovely, down-to-earth man" and a "hero", while Melvin who was a security guard, was honoured as "kind, caring" and "devoted" to his family. Our thoughts and prayers are for the bereaved and also for the full recovery of Yoni Finlay, who was shot by police while stopping the attacker.

Our Yom Kippur service was marred by the attack in Manchester. Although I tried to connect our CST phone that morning (as instructed by our safety briefing), the lateness of the start of our service and the early attack at Heaton Park Synagogue meant that the command centre was otherwise occupied in dealing with the lockdown of a number of synagogues in Manchester at that time.

I was answering our synagogue doorbell for 'late arrivals'. I was able to see the police through our spy-holes. Having let them into the hall, and listening to their concerns for our well-being and advice I was phoned, whilst in front of the police, by the BBC. I must have been one of the few people they were able to contact that morning about the murders as my comments made the national World at One BBC News:

Dubbed by an actor's voice (I had already declined a Zoom® interview later that day as it was Yom Kippur), I was quoted as saying, "I am not surprised by the attack on the synagogue in Manchester. Society is becoming more intolerant of those holding differing view points. People are doing horrible things to other people. There is a radicalisation of people in society. We are all very upset by what has gone on. The Jewish people is one big family; lots of people in Southport and Liverpool will know of those affected by this attack. We have always known that there is antisemitism. Over the last year the increase in antisemitism is quite profound."

Later in this edition, I will further discuss some of these issues.

Dr S B Goldthorpe, Synagogue Chairman.

EDITORIAL

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



Selwyn and Gillian Goldthorpe,

We are pleased to be able to update you about the Synagogue's High Holy Day services, Sukkot and Simchat Torah. Like buses, these festivals all seem to arrive together. This issue of L'Chayim is rather large due to the many photographs we have included. We thought that Rabbi Jacobi's sermon from Rosh Hashanah was well worth preserving for the future as her message of 'Hope' is as relevant on the day as at some future date when you may wish to read this in

time of need.

The appalling murders on Yom Kippur at Heaton Park Synagogue have shocked not only the Jewish community but the UK community as a whole. We have only been able to print some of the kind comments received by our Synagogue. We think they deserve greater publicity than just reading these in the office.

Our Synagogue literally will lead the way with regards to interfaith matters in Southport - our 'Walk of Unity' on 16th November, with civic leaders, and faith leaders from Southport, commences from our Synagogue. With regard to antisemitism, as highlighted by the Yom Kippur murders, we draw the distinction between religion and politics. Selwyn's article concerning this highlights the importance of this distinction in reducing antisemitism. It is something to think about.

We hope for a peaceful and joyous chanukah for you all as we celebrate this miracle at our Synagogue and in our homes (read page 16).

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Rosh Hashanah Morning 5786, 23rd September 2025, Southport

by Rabbi Margaret Jacobi



A few days before he died, when my father was finding it difficult to speak, he wrote down a message for us: 'There is hope...' We're not quite sure what he meant. Was he referring to a specific situation or giving us a general message, that we should always hope? We don't know, but we do know that it is a message he lived by and which we desperately need in our troubled times.

This time last year, at Rosh Hashanah, it felt as if we were coming to the end of a difficult year, but we all hoped for a better year ahead. Yet, as we look back, this year seems even harder than the previous one. The pain of what happened on October 7th is less acute, but it is none the less painful. Hostages are still being held in unimaginably horrific conditions.

Families continue to grieve their loved ones. Young men continue to lose their lives in battle. Israel remains a deeply traumatised society.

At the same time, the situation in Gaza is horrific. Men, women and children who played no part in the actions of Hamas are starving and deprived of medical care. Thousands have died and the war shows no sign of ending. Our distress as Jews in this country is compounded by the questions we have about how and why the war is being conducted. It feels difficult and painful to be a Jew.

And then there are the problems surrounding us in the UK. I do not need to remind this congregation of the terrifying riots that followed the murder of three young girls in Southport. Since then, the climate of hostility towards immigrants has only worsened. There have been threatening demonstrations outside hotels where asylum seekers and refugees are held. People who do not pass as white now feel unsafe on our streets. Over a hundred thousand people attended a far-right demonstration in London ten days ago. We are living in an uncertain world and when people feel uncertain and afraid, they become angry. They seek someone to blame and demonise people who are perceived to be different, as has happened so often in the past.

And all the time, the vulnerable are suffering most and we are diverted from addressing the causes of poverty, homelessness, climate change and other ills which afflict our society.

How can this day, and this season, help us to reflect on what has been and look to the future?

The Rabbis of the Talmud taught: For sins between a person and God, Yom Kippur atones; For sins between a person and their fellow, Yom Kippur does not atone unless they first make amends to the person they have wronged. If we do something that offends, deceives or hurts someone else, we cannot just expect forgiveness at Yom Kippur without putting things right with them. But what about sins between us and God? What do these even mean?

Sins against God are usually understood as ritual sins, which only we and God may know about, such as eating non-kosher food or failing to keep Shabbat. However, the great 20th century philosopher Emanuel Levinas, interprets these sins in a different, and startling, way. Amongst the sins against God, next to idolatry, he places despair. Next to not honouring Shabbat, he places not believing in the triumph of good (Quatre Lectures Talmudiques p. 37.) So despair and failing to believe in the triumph of good are sins

against God as much as failing to keep the Shabbat. These are the hardest sins to address and these are the sins which deeply affect our relationship with God.

In the nearly two years since October 7th, many of us must have felt despair and doubted that good could triumph. The appalling and brutal attacks shook our faith and our very being and what has happened since has added to our sense of hopelessness. Despair is understandable, but for Levinas it is also wrong. He wrote not long after the Holocaust, in full knowledge of that event, and yet for him it was a moral duty not to despair, and not to give up the hope that good would triumph. As he put it, these were a sickness of the soul. Yet we do have the precious opportunity of the Yom Kippur, to heal this sickness. As we approach that day, we have time to reflect and to seek ways to address our despair. The antidote to despair is hope.

Two weeks ago, I joined a webinar from the Leo Baeck Center in Haifa, a remarkable Progressive school, about hope. Carmit Palty Katzir, a mother of two students at the school, lost her three close relatives in the aftermath of the October 7th attacks. She spoke with quiet dignity about how she had managed to continue with life after so much loss. She talked about how she finds hope in the people who continue to demonstrate for hostages, week after week, and refuse to give up.

Rabbi Ofek Meir, the head of the Center, has consoled the bereaved and supported both young people and their parents who are trying to make sense of the trauma they have witnessed. He told us that hope was a deliberate choice. He talked about how he found hope in the eyes of the children he taught. And he talked about Rabbi Leo Baeck's quiet resistance. After the war, he had continued to risk his life by staying with prisoners in Terezin who suffered from typhus, risking his own life in order to give them spiritual sustenance. My father, too, was deeply influenced by Leo Baeck, and after being a refugee and losing his parents in the Shoah, he continued to hope until the very end of his life.

If these people, who have gone through such suffering, can continue to hope in and work for a better world, surely we can too?

The Torah reading which we read earlier described the despair of Hagar. Thrust into the wilderness with her son, fearing he would die of thirst, and seeing no hope, she cried out in despair. God heard her prayer and an angel answered her, showing her water. In Hebrew, the word for angel means 'messenger'. My teacher Rabbi Lionel Blue taught that people are angels, God's messengers.

There are many people like Carmit and Ofek in Israel, who reach out to others and teach about simple goodness and humanity by word and by deed. They give us hope and help to heal our souls. We too can be messengers. We can reach across barriers of religion or nationality and offer our hands and our hearts to bring hope to others. It may be as simple as speaking to a neighbour we have not spoken to before or smiling at a stranger or it may mean having difficult conversations and listening to points of view that are hard to hear, but anything we can do to open ourselves up to others can make a difference.

Through these Yamim Noraim, Days of Awe, through our prayers may we be able to see wells of water beyond the wilderness, light beyond the darkness and hope beyond despair. May we feel a sense of God's nearness and on Yom Kippur may we find healing for our souls. And may we continue to hope, despite everything, that the dream of peace, which seems so distant now, will be fulfilled bimherah veyameinu, soon and in our time.

5786

by Dr Selwyn Goldthorpe



The New Year brings many things. We hope for



Rabbi Margaret Jacobi's Rosh Hashanah's message is one of hope. We are able to keep her message for this magazine (thanks to Rabbi's generosity), and 'hopefully' as the weeks go by you can read her words again and renew your hope.

I was amazed at how good and versatile the new machzor is for Rosh Hashanah. Rabbi's choice, especially from the blue text, was excellent and relevant to our prayers.

Like buses, all coming at once, my shofar blowing towards the end of the service just gave me time to catch my breath. Had I needed help, my grandchildren were at hand (photo left).

Thanks to everyone that took part in the service (including the children present for the Erev and Day services). A big thank you to Fortune Chamberlain and Gillian Goldthorpe for the liaison with Rabbi Jacobi for the order of the service, it's format, and sorting out the honours. Many hours of work go into ensuring the services run smoothly.

Also, thanks to all those that made the after service chavurah so good. There was more than enough food, from the soup to the cake (I believe that honey cake was excellent, Faith!).

Shelley Yavetz has kindly donated to the Synagogue the decorative honey and apple pottery:

Many thanks. Her sweetness will be remembered for the years to come.

After the service, Marcel Zachariah unveiled a leaf on our Tree of Life, in remembrance of his young brother, Isaac, who sadly died prematurely at a young age. Isaac's yahrzeit coincides with the New Year.

For our sins, we were stuffed with home made challah (my own specially shaped 'bums' !), apples, honey, and that superb chavurah dining.

Those that were up to it, were enticed to take part in Tashlich at 3pm. For those not in the know, this is where Jewish people go to a body of natural, flowing water, like a river or the sea, and recite prayers to symbolically "cast away" their sins. The word Tashlich comes from the Hebrew word for "to cast off," signifying the intention to cast off sins from one's life. Led by Rabbi Jacobi, we assembled at Southport Marine Lake. There was a bit of an audience swanning around :



All very interested in having a bird's eye view of our Tashlich and Rabbi Margaret's words! Really!



Before we knew it time, and that's not all, had flown by, and we were ready to cast our sins (with some bird seed as their representation) into the void.



Sadly, our Rosh Hashanah day had come to an end. We left 'behind' some food for the birds, our sins, and thoughts of Yom Kippur to come.

Kol Nidre Appeal 2025

We think of those less fortunate than us. We are in a position to count our blessings. By being synagogue members and friends you support your community, your synagogue and all that it stands for within Judaism. We are now united and stronger as our Reform Movement has joined with Liberal Judaism to form Progressive Judaism- representing a third of UK Jews, ensuring a stronger future.

Giving to the Kol Nidre appeal is not simply a donation; it's an affirmation. It says: I believe in our Jewish continuity, in our Jewish values, the past, now, and of the future.

We build a better world when we support our chosen charities for this year's Kol Nidre Appeal:

Autism Initiatives

For over 50 years they set about how they may understand each person, to understand each individual autistic perspective and support each successfully, focusing on improving each person's quality of life including their physical and mental health and well-being and make sure this is included in our help. Together, we offer a support 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

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. The CJC took our replaced prayer books and used them for good within the wider world's Jewish communities - this saved our synagogue approximately £1000 in burial fees.

World Jewish Relief.

Help anyone in war zones Inspired by our Jewish values, they provide life-saving and life-changing action to people in crisis from within and beyond the Jewish community. They support people suffering the consequences of conflict, disaster and climate change, helping them to rebuild their lives.

I invite you to give with generosity of spirit as you have done in the past – so that like our Ner Tamid, the light of our people continues to shine brightly, here and for a better future world wide.

Our appeal will stay open for donations until the end of December 2025.

Thank you for your generosity.

Memories of our Yom Tovim 5786





Sukkot contributions taken to food bank



90+ age
difference

Blessed be our children Simchat Torah





There has been so much support sent to our Synagogue following the Yom Kippur murders at Heaton Park Synagogue that it is impossible to publish all the nice thoughts wished upon us by our none Jewish friends... phone calls, e-mails, cards sent to us...

I never normally get involved in the politics of religion but this attack has shocked me to the core.

I want to say that I am so sorry that the Jewish Community has had to suffer such an atrocious attack and that if I can help in any way I am willing and able.

God Bless all of you and know that many people are also feeling the same way I am.

I would just like to say how appalled I am at the terrible events that happened at the Manchester synagogue today.

Anti semitism and prejudice is disgusting and I'm sorry for the way things have been lately and the persecution against Israel.

I want to stand with you as a non Jewish person to show my solidarity and unity.

I can only have some small understanding of the fear and anxiety of your community. It is a sad reflection on all of us. Please do remind them that the Jewish community is and will always be a valuable part of British Society, respected and welcomed by the vast majority of people.

I am a Sefton Councillor and I was emailing to let you know that my thoughts are with you and your community following the appalling attack on Yom Kippur.

I was just wondering if there was anything you felt you needed from the Council in terms of further support? Please do let me know if there is anything you need.

Thank you, Cllr Lauren Keith

Here in Sefton, we know the strength that comes when local people stand together. Hate and violence can cause pain and fear, but they cannot break the care, kindness and neighbourliness that define our communities. We stand with all who feel vulnerable at this time, especially members of the Jewish community and the Jewish faith and we reject antisemitism in all its forms.

We stand shoulder to shoulder with the people of Manchester, and we send our love and support to everyone affected.

We understand that this tragic event will have wide reaching affects, including for those living here in Sefton and if anyone or organisation across the borough requires support at this time we would encourage you to get in touch with us.



The total number of people self-identifying as Jews in England and Wales in 2021 was 271,327. This compares with 265,073 in 2011 and 259,927 in 2001, the first occasion the religion question was asked;

Jews comprise 0.46% of the population of England and Wales. This compares with 0.47% in 2011 and 0.50% in 2001;

Greater London accounts for 53.6% of the total Jewish population of England and Wales, with 145,466 Jews living in the capital. This excludes areas contiguous to London such as South Hertfordshire and Essex;

Several parts of Britain have seen their Jewish populations decline since 2001, notably: Redbridge (-57%), Harrow (-44%) and Brent (-42%); While still the largest religious group, in 2021, the Christian population fell below 50% of the total for the first time and is now comprises 46%.

The world's Jewish population stands at 15.8 million on the eve of Rosh Hashanah, the Jewish New Year, the Jewish Agency said on Wednesday, an increase of about 100,000 over the last year.

The annual report is based on research conducted by demographer Prof. Sergio Della Pergola of the Hebrew University in Jerusalem.

The agency added that of those 15.8 million, 7.3 million reside in Israel, compared to 7.2 million last year. Of the 8.5 million Jews who live outside of Israel, the biggest Jewish population center is the United States — which is now home to 6.3 million, according to the statement.

The remaining 2.2 million Jews live in other countries, with the biggest populations in France and Canada, with 438,500 and 400,000 respectively.

Israel's population figure was calculated following a correction issued by Israel's Central Bureau of Statistics regarding what defines residency in the country, the agency said.

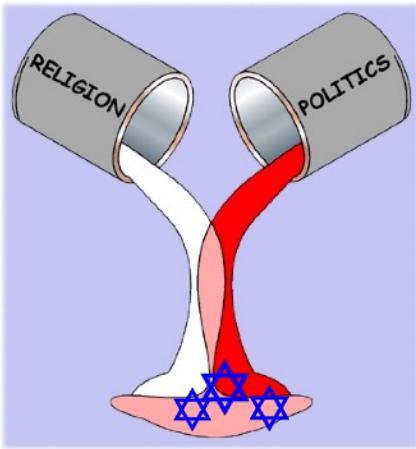
The relationship between Jews outside of Israel and the Jewish state since the October 7 Hamas massacre in southern Israel, which left 1,200 dead and 251 taken hostage, has strengthened, the agency's chairman said.

"The existential relationship between the Jewish communities around the world and the State of Israel has strengthened in the past year. We are witnessing unprecedented support that provides us the strength and hope to carry on," said Maj. Gen. (res.) Doron Almog.

"The difficult war that was imposed on us, alongside the struggle of Jews around the world against rising antisemitism, emphasises the shared destiny and the mission of The Jewish Agency — to be a living bridge between global Jewry and the State of Israel, to be the home for all Jews from around the world — from all denominations and sectors," he added.

After Israel, the US, France and Canada, the 10 countries with the largest Jewish populations are the United Kingdom (313,000), Argentina (170,000), Germany (125,000), Russia (123,000), Australia (117,000), Brazil (90,300), South Africa (49,500), Hungary (45,000), Mexico (41,000), and the Netherlands (35,000).

The statistics, the agency said, are based on self-identification as Jewish and/or on having at least one Jewish parent and not belonging to another religion.



Religion is a system of faith and belief that provides moral and ethical guidance, while politics is the process of governing a state through power, authority, and decision-making.

DO THE TWO MIX?

Perceptions of antisemitism have intensified: 82% of British Jews now see antisemitism as a “very big” or “fairly big” problem, with 47% saying it is a “very big” problem — up from just 11% in 2012.

Direct experiences of antisemitism have become more common, especially verbal and online abuse. In calendar year 2024, 32% of Jews reported experiencing at least one antisemitic incident. Younger and visibly Jewish individuals are disproportionately affected: 46% of 16–29- year-olds and 53% of Strictly Orthodox Jews experienced an antisemitic incident in 2024. Feelings of safety have declined sharply: In 2025, 35% of Jews rated their safety in Britain at the lower end of a 10-point scale (scoring 0-4), compared to just 9% in 2023 before the October 7 attacks. Ambient antisemitism’ is rising: indirect experiences (e.g. hostile media coverage, online commentary, microaggressions, etc.) are becoming increasingly common, with 45% experiencing them ‘frequently’ or ‘regularly’ in 2025, compared to 8% before the October 7 attacks.

Trust in UK institutions is low: only the legal system and parliament score above average; trust in political

Emotional attachment to Israel has increased: 75% of British Jews feel emotionally attached, with 49% “very attached” (equivalent figures just before the October 7 attacks were 72% and 40%). Attachment varies by age and denomination: younger Jews and those unaffiliated with synagogues are less likely to feel attached.

Supporting Israel as a component of people’s Jewish identity has grown: 45% say it is “very important” to their Jewishness, up from 38% in 2022. Charitable giving has shifted: priority for Israel-focused charities rose from 5% in 2022 to 15% in 2025, while support for UK Jewish charities declined. Zionist identification remains stable overall (64%), but anti-Zionist identification has risen from 8% in 2022 to 12% in 2025. Younger Jews are the most critical of Israel: a quarter (24%) of 20–29-year-olds identify as anti-Zionist, while a further 20% are non-Zionist, and significant minorities appear to be questioning foundational Zionist ideas.

Criticism of Israel’s conduct in Gaza is growing: 52% say the Israeli army has not done enough to protect Palestinian civilians in Gaza (compared to 48% in 2024), and 68% say Israel’s government has not done enough to release the hostages (compared to 62% in 2024).

Increased communal engagement: 32% of Jews report greater involvement in Jewish community life since October 7, compared to 9% who report less. Social shifts towards Jewish solidarity: Jews are six times more likely to feel closer to Jewish friends than less close since October 7, and three times more likely to feel less close to non-Jewish friends than closer. Internal tensions are rising: 17% of Jews feel not well accepted by the community, mainly due to their views on Israel/Zionism — up from 11% in 2022. Generational divides are evident: younger Jews tend to see a broad commitment to social justice as a more important part of their Jewish identity than support for Israel, while older Jews tend to reverse that hierarchy.

Optimism about the future of Jewish life in the UK is muted: most Jews score below the midpoint on a 0–10 optimism scale. Migration to Israel (‘aliyah’) remains stable and low, but Jews who experience antisemitism or ambient antisemitism are notably more likely to be considering it.

Stronger together



Dr Selwyn Goldthorpe, Synagogue Chairman.

The Southport Mosque open day on 5th October was especially important for the Southport faith community to show that in spite of the Heaton Park Synagogue atrocity we are united and determined to form a better society. I thank all those from our synagogue that turned up to support me, as the shul's representative, and support the Southport mosque who still feel quite raw concerning the riot from 2024.

There was support from all sectors of the community, from the Lord Lieutenant of Merseyside, the King's representative, to Imam Ibrahim Hussain, for our community's grief at the Yom Kippur murders at Heaton Park Synagogue. We have had four anonymous bouquets of flowers delivered to our synagogue as an expression of sympathy, and numerous e-mails from faith leaders and community leaders in support as mentioned previously.

At the mosque, I was able to thank the representative of Merseyside Police for their concern for our welfare and protection. Prior to getting to the mosque I was at the synagogue for a couple of hours cleaning the sukkah and we had three visits from various police patrols!

I was able to talk about the elephant in the room ...

I was asked to reflect on one of the most pressing and fundamental tasks for communities:

'How to build a socially cohesive and united society?'

The recent attack in the USA on the Church of Jesus Christ and Latter Day Saints (the Mormon Church) and the Yom Kippur Manchester Synagogue killings this last week, and the recent fire bombing of a British mosque, once again emphasises the urgent need for action in addressing religious intolerance. It seems to me that societies are becoming more intolerant of different view points. On the back of this, people are doing horrible things to others. There is a radicalisation of people in all countries perhaps fuelled by social media.

No one should have to fear for their safety because of their religious beliefs, or for that matter their political beliefs, or race. We cannot let a small minority of blinkered individuals define our community's values, where they seek to polarise our communities by their atrocities.

Personally, I never dispute a religious belief. I believe this is a personal entitlement, a basic human freedom. Besides, I believe the belief is not important, other than it should be a guide to decent behaviour. There is then tolerance and respect of diversity based on shared values and behaviour. Belief or lack of belief is not the issue - it is how a person behaves.

My congratulations, that is a Jewish "mazel tov" to you all gathered here, today, at this mosque, for not making this polarisation happen. Our gathering here today demonstrates our friendship and mutual support. My thanks for the mosque's kindness and hospitality in facilitating this by holding their open day.

Diversity in itself is not a challenge—it is a gift In every major faith tradition, we find a universal call to compassion, to justice, to the dignity of every human being. This shared moral grounding points us, as a moral compass, showing us the way that interfaith dialogue is not about erasing our differences, but about remembering and discovering the common values that unite us, and having tolerance for the belief of others that leads us to decent behaviour.

I would like to address 'The elephant in the room' - namely the war between Israel and Hamas. Yes Hamas - the terrorists that target and kill babies and children, rape women, kill civilians indiscriminately, and publicly execute those that disagree with its rule. The war is not a Israel-Gaza war, any more than Quatar, Lebanon, and the Yemen is part of Gaza. The war is between Israel and Hamas. Hamas seeks Israel's destruction. Moreover, you and I did not elect President Trump, nor I, as a British Jew, elect the Israeli Government. There needs to be a clear distinction between religious belief and the responsibility of overseas governments. Perhaps then this avalanche of antisemitism in this country will settle back to the levels that we have sadly had to experience over time?



The subject of the first Southport annual interfaith lecture last February, at my synagogue, was "building bridges". Interfaith cooperation does build those bridges. where barriers have perhaps previously stood.

When people of different faiths come together working for the common good of society, we send a powerful message: that unity does not mean uniformity. There is strength in unity, and the consideration of wider perspectives than your own. We can share our strengths, our moral integrity, in making our society a better place.

Social cohesion grows when no one feels excluded, marginalised or threatened. As British citizens, we all need to feel equally valued, equally safe, and equally proud of our heritage. Social cohesion grows when places of worship are seen as not only sanctuaries for prayer, but also centres of dialogue, understanding, and part of the good being done in society. It is quite disgusting that we need security outside of our synagogues and mosques and religious schools.

It is important that people feel that our faiths, whether Judaism, Islam or Christianity (the so called Abrahamic Faiths) or other faiths, are one of society's strengths, they offer a pathway that defines moral integrity.

Our Southport Interfaith Group exists to, I quote,

'To promote friendship understanding and cooperation among our faith communities working together for the peace, social cohesion and the well being of Southport.'

Friendship out trumps hatred.

Let us continue to build partnerships across faith lines that uplift the marginalised, protect human dignity, and preserve peace for future generations. In so doing we make the world a better place. In Judaism this is known as Tikkun Olam" (תיקון עולם) — a Hebrew phrase that means "repairing" or "mending the world." In Jewish thought, it refers to the responsibility of humans to partner with God in improving and sustaining the world.

We have the opportunity, by our actions, to show Southport that our faiths binds us together to create a cohesive society. - a strong, resilient society. In a world of seemingly increasing intolerance, we can literally show there is an alternative pathway..





Guests enjoy the Open Day hosted by Southport Islamic Society Mosque. Pictured are (from left: Nadeem Ashfaq (Light Foundation); Southport Hospital Chaplain Jan Fraser; Lord Lieutenant of Merseyside Mark Blundell; Southport and District Reform Synagogue Chair Dr Selwyn Goldthorpe; Imam Ibrahim Hussein; Holy Family Church Parish Priest Father Kevin McLoughlin; Sefton Council Leader Cllr Marion Atkinson; Merseyside Police and Crime Commissioner Emily Spurrell; Southport MP Patrick Hurley; and Merseyside Police Head of Local Policing Natalie Perischine. Photo by Andrew Brown Stand Up For Southport

On behalf of the Southport African and Caribbean Heritage Association (SACHA), we would like to express our heartfelt appreciation for the ongoing efforts of Southport's faith communities to promote peace, understanding, and unity.

Our members Jacky and Sandra attended the "Celebrating One Community" Open Day on Sunday, organised by the Light Foundation, and found it to be a truly inspiring and well-attended event. The theme of inclusion, mutual respect, and interfaith understanding was reflected beautifully throughout the day.

We were particularly moved by the open and respectful conversations led by Ibrahim, who helped dispel myths and inaccuracies surrounding Sharia Law, and by the reflections from Dr Selwyn Goldthorpe and other speakers who reminded everyone that while global conflicts are deeply painful, they must never divide our local community. The overall tone of unity and compassion was uplifting and reaffirmed our shared commitment to a cohesive Southport.

Following community feedback, SACHA recently hosted a Safe Space Community Chat to listen to residents' feelings about the increasing display of flags across Southport and Sefton. A draft of the resulting SACHA Safe Space Community Report: Flags in Southport has now been prepared. Before submitting it to Sefton Council, we would like to share it with the Interfaith Group and invite your support, input, and possible co-signature to strengthen our collective message of unity and inclusion.

There was strong consensus that community dialogue, education, and joint action are needed to reclaim shared symbols as inclusive for all. The challenge is for the shared commitment of local people to foster respect, understanding, and belonging for everyone in Southport.

We also look forward to joining the "Walk of Faith" on Sunday, 16th November 2025 at 2:20 pm, from the Synagogue to the Mosque — a wonderful celebration of our shared values and peaceful coexistence.

With appreciation and solidarity, Gemma Collins, Chair Southport African and Caribbean Heritage Association (SACHA)

Inter Faith Week 2025

‘The week aims to strengthen interfaith relations, increase awareness of different religious and non-religious communities, and foster greater understanding between people of diverse beliefs.’



INTER FAITH WALK

16 November 2025, 2pm.

with Southport's civic and faith leaders.

Meeting at Southport & District Reform Synagogue,

Princes Street, Southport, PR8 1EG

Gathering and welcome 2pm for light refreshments,

then a prompt start to walk at 2.20pm

walking to be welcomed at

Christ Church

124 Lord Street, Southport, PR8 1AA

walking to be welcomed at

Southport Mosque and Islamic Cultural Centre,

102a Sussex Road, Southport, PR9 0SL, to continue our social.

Total distance 1.4miles, total walking time about 1 hour

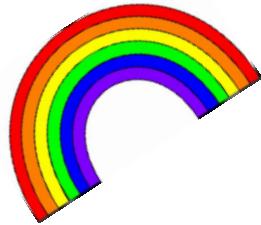
We come together
in Southport
stronger in our unity



An opportunity to
socialise with those of
other faiths.

This is one of the most important community events for our synagogue. We have civic leaders, faith leaders and many distinguished guests coming to our synagogue. Your support is needed. It is our pathway to lead...





DO YOU BELIEVE IN MIRACLES?

by Dr Selwyn Goldthorpe



Lets start with a definition:

'A miracle is an extraordinary and welcome event that is not explicable by natural or scientific laws and is therefore attributed to a divine agency'.

Of course there are other definitions. Over the millennia many scholars have sought to provide explanations for miracles - was the Red Sea really the Reed Sea, a tidal area of marshland Moses was familiar with following his escape from Egypt after killing the abuser of a Jewish slave? Did the walls of Jericho fall down, not with the blowing of the shofar and divine intervention, but with a coincidental earthquake? If so, was the earthquake a divine intervention?

The Torah is full of miracles - some like the rainbow now have an accepted rationale of light refraction, however, some of the miracles can never be accounted for by modern science.

Led by the sons of Mattathias, the Hasmonean family, a priestly group, successfully fought against the Greek attempts to suppress Jewish religious practices:

'For Antiochus (the Greek king) the unexpected conquest of the city (Jerusalem), the looting, and the wholesale slaughter were not enough. His psychopathic tendency was exacerbated by resentment at what the siege had cost him, and he tried to force the Jews to violate their traditional codes of practice by leaving their infant sons uncircumcised and sacrificing pigs on the altar. These orders were universally ignored, and Antiochus had the most prominent recusants butchered.' (— Flavius Josephus, *The Jewish War*, Book 1.34–35)

The Hasmonean victory refers to the Maccabean Revolt (167–160 BCE), this rebellion against the occupying Greek (The Seleucid Empire) forces started as a guerrilla movement in the Judean countryside, raiding towns and terrorising Greek officials, eventually developing into a proper army capable of attacking the fortified Seleucid cities.

Successful armed conflict for the Jewish forces eventually lead to the rededication of the Second Temple in Jerusalem in 164 BCE and the establishment of an independent Hasmonean kingdom in Judea. This victory was a major turning point, establishing an independent Jewish state that lasted for about a century.

The Hasmonean victory, doesn't diminish the meaning of bringing light, both literally and metaphorically, into darkness. The freedom to practice religion and respect those religions is still as important today as in the Hasmonean Kingdom period. We could argue whether anti-semites are psychopathic, as Flavius Josephus suggests of King Antiochus.

As we light our Chanukah candles we remember that the forceful suppression of religion has never been successful. You can torture and kill, however this is unlikely to change the religious mind set.



Like our Ner Tamid present in every synagogue, light symbolises God's constant presence, the perpetually burning lamp in the ancient Temple in Jerusalem, and the enduring nature of Jewish tradition. By our lighting of the Chanukah candles, we affirm that our traditions burn brightly, irrespective of our belief in miracles.

The Hebrew letters on our dreidels represent “A great miracle happened there” (see below). Whilst there are many explanations as to why Chanukah lasts 8 days [The sanctuary was purified on the 25th of Kislev, the same day of the same month as that on which foreigners had profaned it. The joyful celebration lasted for eight days. ref. my Jewish Learning].

The miracle, I believe, is that for more than two and a half thousand years Jewish people have remembered the value of their religious freedom and celebrate chanukah.



Depending on whether your dreidel was made in Israel or outside of Israel, it will carry one of two series of letters: Nun Gimel Hay Shin OR Nun Gimel Hay Pay, standing for: Nes Gadol Hayah Sham (A Great Miracle Happened There) OR Nes Gadol Hayah Po (A Great Miracle Happened Here).

And so the season has arrived for our annual debate:

Which statement did the original dreidel carry?

The correct answer is neither!

The four-sided spinning top now so strongly identified with the miracle of Chanukah was originally a popular game played by Irish and English children during a different December holiday. Though the history of the 6-sided top goes back thousands of years, our earliest written record of the four-sided “totum” game is from the year 1500 in England. In English letters, the sides read: T (for “Take all”), H (for “half”), P (for “put down”), and N (for “nothing”).

As “totum” spread across Europe, Jewish children saw their German peers playing the game around the holiday season. Translated into German, these four-sided spinning tops called “dreihen” read: Gantz, Halb, Shtel, and Nisht.

Some of you may recognise these words, because they mean the same thing in both German and Yiddish. Just as the “gantze megillah” means the “whole megillah,” the Gimel on your dreidel means “take the whole thing.” And if you spin a Nun in a game of dreidel, you will be left with gor-Nisht (that is Yiddish for “bupkes”). Though Yiddish uses the same words as German, the language is written exclusively with Hebrew letters. As you have probably guessed, Jewish children around Hanukkah time translated their neighbours’ spinning tops into Yiddish, innovating the Nun-Gimel-Hay-Shin that we all know and love.

(Ref: <https://www.ramahdarom.org/the-real-story-of-the-dreidel/>. Selwyn)



The origins of Chanukah gelt (“money” in Yiddish) are tied to several traditions, including giving money to teachers, commemorating the Maccabees’ victory, and later, as a gift for children. One key tradition from 17th-century Europe was giving money to children to then give to their teachers as thanks for their instruction. Over time, children began to keep some of the money, and the custom evolved to include giving children gelt for themselves. Another theory links it to the Maccabees’ victory and their minting of their own coins to celebrate their freedom. The practice may have also started in the 18th century as a way to thank religious teachers, and chocolate coins became popular in the 20th century, particularly in America

The UK Jewish Film will be screening films in Liverpool again this year, at FACT, on 1st and 4th December.

The 1st December in particular, ought to be a hugely entertaining evening. **British Jewish Life On Film** is a wonderfully diverse selection of short films about British Jewish life. As part of this, we are screening two films about the Liverpudlian Jewish community. One, **The Soldier of Smithdown Road**, which is set in the city in 1947, was made for us two years ago, but we feel it very much deserves a second outing. The second, **Primordial Chicken Soup** is about a group of Jewish women from Liverpool who all met at King David's School and have been friends for 55-years and counting.

Other films in this programme include **Beshert**, a beautiful and wistful short drama set in Leeds which stars Liverpool's own Anton Lesser. There will be a Q and A after the screening with some of the cast and crew from some of the films.

Tickets for British Jewish Life on Film can be purchased here: <https://ukjewishfilmfestival2025.eventive.org/schedule/68dbec6ef7e7efd0b758bfd8>

The second screening on the 4th December is **Mazel Tov**, an entertaining Jewish family comedy from Argentina. Tickets for this screening can be purchased here: <https://ukjewishfilmfestival2025.eventive.org/schedule/68dbee88de0da398f0da912e>



Anton Lesser and Kit Rakusen in Beshert.

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Thomas William Gould, VC (28 December 1914 – 6 December 2001) was a Royal Navy sailor and a recipient of the Victoria Cross. He was one of three Jewish recipients of the Victoria Cross in the Second World War. On 16 February 1942 north of Crete, in the Mediterranean, HM Submarine Thrasher, after attacking and sinking a supply ship, was itself attacked. Thrasher was subjected to a three-hour depth charge attack and aerial bombing. When after dark the submarine surfaced, two unexploded bombs were discovered in the gun-casing. Petty Officer Gould and Lieutenant Peter Scawen Watkinson Roberts volunteered to remove the bombs, which were of a type unknown to them. They removed the first one without too much difficulty, but the second bomb had penetrated the side plating of the gun emplacement, and then the deck casing above the pressure hull.

Roberts and Gould entered the confined space (which was no more than 2 feet (61 cm) high in places), and lying flat, wormed past deck supports, battery ventilators, and drop bollards. The petty officer then lay on his back with the 150 lb bomb in his arms while the lieutenant dragged him along by the shoulders. "It was then a matter of the two of us, lying horizontally, pushing and pulling the bomb back through the casing. It was pitch black and the bomb was making this horrible ticking noise while the submarine was being buffeted by the waves". They pushed and dragged the bomb for a distance of some 20 feet until it could be lowered over the side. Every time the bomb was moved there was a loud twanging noise as of a broken spring which added nothing to their peace of mind. Thrasher was surfaced, stationary, and close inshore to enemy waters. If the submarine was forced to crash dive while they were in the casing, they must have been drowned. It was 50 minutes before they got the bomb clear, wrapped it in sacking, and dropped it over the side.

Tommy Gould went on to become one of the founders of the 43 Group, a group of Jewish ex-servicemen who fought the Fascists after the Second World War.

His VC was sold at Sotheby's for £44,000 in October 1987. His medals are held by the Association of Jewish Ex-Servicemen and Women, in the Jewish Museum London in Camden.



Remembrance Day Tuesday 11th November

Issy Smith VC (18 September 1890 – 10 September 1940) was a Jewish, British-Australian recipient of the Victoria Cross.

Born Ishroulch Shmeilowitz (and other renderings), to parents residing in Turkey, Smith travelled to Britain as a child stowaway and enlisted in the British Army in 1904. He emigrated to Australia after he had transferred to the reserve, where he remained until mobilised as a reservist in 1914. As an Acting Corporal in the 1st Battalion, The Manchester Regiment, Smith was engaged in the Second Battle of Ypres. On 26 April 1915, Smith, on his own initiative, recovered wounded soldiers while exposed to sustained fire and attended to them "with the greatest devotion to duty regardless of personal risk". His conduct secured a recommendation for the Victoria Cross, which was awarded to Smith in August 1915.

After his demobilisation, Smith returned to Australia with his wife and daughter. He became a prominent figure in Melbourne's Jewish community, was appointed a Justice of the Peace.

'I am determined that this war, with all it's powers for devastation, shall not master my poetry – that is, if I am lucky enough to come through it all right.'

(Rosenberg's letter to Laurence Binyon, Autumn 1916)



Isaac Rosenberg was born in Bristol on 25th November 1890, the son of Barnett and Anna Rosenberg, Lithuanian Jews who had emigrated to Britain several years prior to that. The family moved to London's East End in search of better paid work, but it was a difficult financial period for the, so Issac's education was disturbed as he had move from two previous schools to Baker Street Board School, where he demonstrated talents for drawing and writing, which his sympathetic headmaster encouraged. Having to leave school at the age of 14 in 1904, he began work as an engraver's apprentice, spending his spare time improving his artistic skills and writing poetry, Issac's earliest known poem was written in 1905. He began attending art evening classes in 1907 and in a chance encounter at the National Gallery, he was introduced to a group of wealthy Jewish female patrons of the gallery, one being a Mrs Herbert Cohen, who offered to support him at the Slade Art School, where he met fellow Jewish artists, David Bomberg and Mark Gertler. **'Night and Day'** was Issac's first volume of poems published in 1912. He was subsequently introduced to Edward Marsh, editor of the Georgian Poetry series. He had a successful exhibition of his paintings at the Whitechapel Art Gallery and hoped to make a living by painting, but was increasingly drawn to poetry. Recovering from a severe chest infection, he moved temporarily to South Africa to stay with his married sister, where he continued to paint and write poetry, also giving lectures on Art, subsequently published in a Cape Town journal. Issac was in South Africa when WW1 was declared and anticipating its violence, he wrote in letters to Edward Marsh and in his poem, **'On Receiving News of the War'**. He published a second volume of poems entitled **'Youth'** in 1915 on return to England. Issac hated war and the idea of killing, but nevertheless enlisted, firstly assigned to the 12th Suffolk Regiment and then the King's Own Royal Lancaster Regiment. Shortly before leaving England, he published his third collection of poems, **'Moses'**. He spent 21 months in the trenches, keeping up correspondence with Edward Marsh, Laurence Binyon, Gordon Bottomley, all of whom admired his poetry. His trench poems, written on whatever scraps of paper he could find, went through many drafts which he sent home to his sister Annie to be typed and then forwarded to his friends. Despite the difficult conditions under which he worked, he produced remarkable and powerful work, including **'August 1914'**, **'Louse Hunting'**, **'Returning, we hear the larks'**, **'Dead Man's Dump'** and **'Break of Day in the Trenches'** all published in a single volume 1922.

Isaac was killed early morning of April 1st 1918 during the German spring offensive at the Battle of Arras. His poetry reached maturity during the war and he found a truly distinctive voice, one indebted to the Tanach and his Jewish identity. His Judaism is explored in dramatic fragments, 'Moses' and 'The Unicorn'.

Isaac's headstone reads 'Buried near this spot'. Beneath his name, dates and regiment, are engraved the Star of David and the words 'Artist and Poet'. (Article by Susan Fox)



Is This the First Moving Image of a War Poet? WWI Poet Isaac Rosenberg Captured in Archive WWI Trenches Footage (See <https://www.warhistoryonline.com/war-articles/moving-image-war-poet-wwi-poet-isaac-rosenberg-captured-archive-wwi-trenches-footage.html> 19

Poet & artist Isaac Rosenberg was killed 1st April 1918 . His body was buried in a mass grave until he was exhumed & identified in 1926. He now lies in @CWGC Bailleul Rd East Cemetery. These are his poems:

'Break of Day in the Trenches'

The darkness crumbles away.
It is the same old druid Time as ever,
Only a live thing leaps my hand,
A queer sardonic rat,
As I pull the parapet's poppy
To stick behind my ear.
Droll rat, they would shoot you if they knew
Your cosmopolitan sympathies.
Now you have touched this English hand
You will do the same to a German
Soon, no doubt, if it be your pleasure
To cross the sleeping green between.
It seems you inwardly grin as you pass
Strong eyes, fine limbs, haughty athletes,
Less chanced than you for life,
Bonds to the whims of murder,
Sprawled in the bowels of the earth,
The torn fields of France. What do you see in our eyes
At the shrieking iron and flame
Hurled through still heavens?
What quaver-what heart aghast?
Poppies whose roots are in man's veins
Drop, and are ever dropping;
But mine in my ear is safe—
Just a little white with the dust.

Ceramic poppy display in remembrance of those fallen soldiers - photograph by Selwyn Goldthorpe, October 2025, in the entrance to the Manchester Imperial War Museum (entry is free)



Age 27, Private Rosenberg of the Royal Lancashire Regiment.

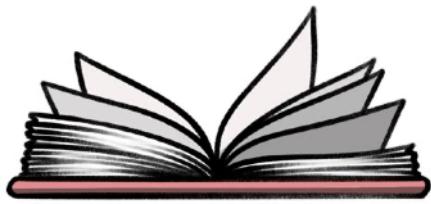
In The Trenches

I snatched two poppies
From the parapet-s ledge,
Two bright red poppies
That winked on the ledge.
Behind my ear
I stuck one through,
One blood red poppy
I gave to you.
The sandbags narrowed
And screwed out our jest,
And tore the poppy
You had on your breast ...
Down - a shell - O! Christ,
I am choked ... safe ... dust blind, I
See trench floor poppies
Strewn. Smashed you lie.

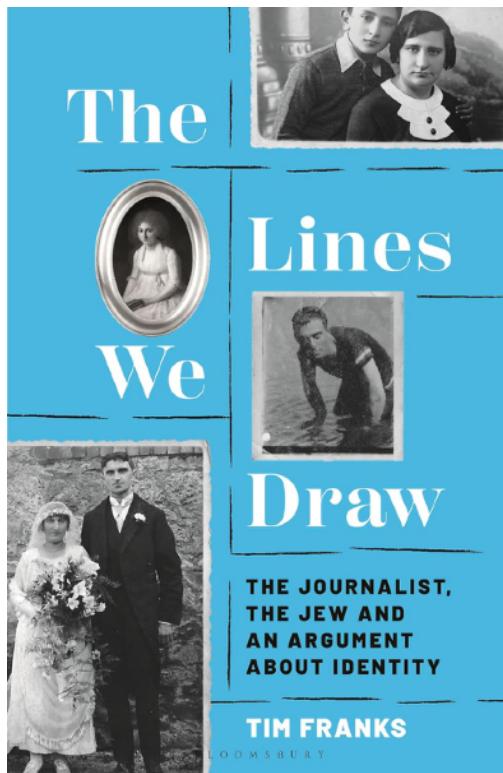


For our tomorrow they gave their today

BOOK REVIEW



Above: Tim Franks (author)



Tim Franks has presented *Newshour*, the flagship news and current affairs programme on the BBC World Service since 2013. Before that, Tim spent almost 20 years as a reporter. He cut his teeth covering the Troubles in Northern Ireland before heading to Westminster and becoming the *Today* programme's special political correspondent. Tim spent nine years as a foreign correspondent, based in Washington, Brussels and Jerusalem, and travelling across Europe and the Middle East. He's covered several major conflicts, from Iraq and Israel-Lebanon, to South Sudan and Ukraine. Tim won one of the most prestigious international war-reporting awards - the Bayeux - for his coverage of war in Gaza. He also spent two years as the BBC's most improbable sports correspondent. Whilst in the Middle East he was attacked as a self-hating Jew and as an Islamophobe – as a tool of competing, malign agendas. He always tried to respond with a journalist's detached curiosity, drawing a clear line between his identity and his work. Up to the point that he asked himself: is that necessary? Beyond the judgments of others: what does it mean to be Jewish?

It was a question he struggled to answer. As a child in 1970s Birmingham, Tim was a practising Jew with hardly any relations or sense of lineage. And so he embarked on a search for his ancestral roots, from Constantinople to Curaçao, from Amsterdam to the death camps, from Lithuania to Downing Street.

Framing each part of his journey through what he has learned as a journalist, Tim discovers ancestors who all speak to a part of the Jewish story: there are the refugees and the risk-takers; the artists, rabbis, soldiers and revolutionaries; there is even a route to the Conservative Party's unlikeliest leader, Benjamin Disraeli. He raises the question as to why do Jews have such a calamitous history?

This book is a deeply empathetic memoir which encourages us all to confront the lines we draw. In searching for what it is to be Jewish, Tim discovers what it means to take a stand and write about the world. His Judaism supports his journalism.

Although Tim is now based in London, with *Newshour*, Tim does still regularly report from the field, and has co-presented the programme from locations as diverse as Managua, Beijing, Addis Ababa, Caracas, Damascus, Berlin and Bujumbura.

The Lines We Draw: The Journalist, the Jew and an Argument About Identity

Kindle Edition by Tim Franks (Author)

ISBN-13 : 978-1399423045

Publisher : Bloomsbury

Continuum. Publication date :

3 July 2025. 297 pages.

Kindle edition £13-99, Hard cover £15-99 at Amazon.



Benjamin Disraeli

The Earl of Beaconsfield
KG PC DL JP FRS

Prime Minister of the
United Kingdom :
20 February 1874 –
21 April 1880



Disraeli's statue
outside of
Liverpool's St
George's Hall. He is
named as the Earl
of Beaconsfield

1770. However, until the Jews Relief Act 1858, MPs were required to take the oath of allegiance "on the true faith of a Christian", necessitating at least nominal conversion.

After leaving school he joined a firm of solicitors and Benjamin changed his surname from D'Israeli to Disraeli. He enrolled as a student at Lincoln's Inn and joined the chambers of his uncle, Nathaniel Basevy, and then those of Benjamin Austen, who persuaded Benjamin's father, Isaac that Disraeli would never make a barrister and should be allowed to pursue a literary career.

If you go down to St George's Hall in Liverpool you will see outside (towards the Wellington Memorial end) a statue to the Earl of Beaconsfield. Who was the Earl of Beaconsfield? Why is he outside St George's Hall? And, why am I mentioning this now?

Following L'Chayim's last article about Seaforth's most famous person, Prime Minister William Gladstone (his statue is **within** St George's Hall) . Gladstone's arch rival in politics was Benjamin Disraeli (his statue is **outside** St George's Hall), was born Jewish on 21 December 1804 in Bloomsbury, London, the second child and eldest son of Isaac D'Israeli, a literary critic and historian, and Maria (Miriam), née Basevi. The family was mostly from Italy, of Sephardic Jewish mercantile background. He also had some Ashkenazi Jewish ancestors. He later romanticised his origins, claiming his father's family was of grand Portuguese and Venetian descent; in fact, Isaac's family was of no great distinction, but on Disraeli's mother's side, in which he took no interest, there were some distinguished forebears, including Isaac Cardoso, as well as members of the Goldsmids, the Mocattas and the Montefiores (the London banker, who stated in 1860s that "Palestine must belong to the Jews").

Details of Disraeli's schooling are sketchy. From the age of about six he was a day boy at a dame school in Islington, which one of his biographers described as "for those days a very high-class establishment". Two years later or so—the exact date has not been ascertained—he was sent as a boarder to Rev John Potticary's school at Blackheath.

In 1813 there was a typical Jewish business of an argument his Father had with the Bevis Marks Synagogue, his father renounced Judaism and had the four children baptised into the Church of England in July and August 1817 ! Isaac's father, Benjamin (that is the prime minister to be's grandfather) , was a prominent and devout member of that synagogue; it was probably out of respect for him that Isaac did not leave when he fell out with the synagogue authorities in 1813. After Benjamin senior died in 1816, Isaac felt free to leave the congregation following a second dispute Isaac's friend Sharon Turner, a solicitor, convinced him that although he could comfortably remain unattached to any formal religion it would be disadvantageous to the children if they did so. Turner stood as godfather when Benjamin was baptised, aged twelve, on 31 July 1817. Conversion enabled Disraeli to contemplate a career in politics. There had been Members of Parliament (MPs) from Jewish families since Sampson Gideon in

Disraeli, by this time was quite hard up, he started writing - his first novel, *Vivian Grey*, published anonymously in four volumes in 1826–27, was a thinly veiled re-telling of the affair of *The Representative*. It sold well, but caused much offence in influential circles when the authorship was discovered! The financial failure and personal criticism that Disraeli suffered in 1825 and 1826 were probably the trigger for a serious nervous crisis affecting him over the next four years: "He had always been moody, sensitive, and solitary by nature, but now became seriously depressed and lethargic."

From 1830 together with his sister's fiancé, William Meredith, Disraeli travelled widely in southern Europe and beyond. The trip was financed partly by another high society novel, *The Young Duke*, written in 1829–30. The tour was cut short suddenly by Meredith's death from smallpox in Cairo in July 1831. Despite this tragedy, and the need for treatment for a sexually transmitted disease on his return, Disraeli felt enriched by his experiences. He became, in Parry's words, "aware of values that seemed denied to his insular countrymen. The journey encouraged his self-consciousness, his moral relativism, and his interest in Eastern racial and religious attitudes".

After his travels he took to writing for the Conservative party, political leaflets and literature. Disraeli was elected to the exclusively Tory Carlton Club in 1836, and was also taken up by the party's leading hostess, Lady Londonderry. In June 1837 William IV died, the young Queen Victoria succeeded him, and parliament was dissolved. On the recommendation of the Carlton Club, Disraeli was adopted as a Tory parliamentary candidate at the ensuing general election. The rest is history. Disraeli had a special relationship with Queen Victoria. Ultimately, he was a proper Jewish schmoozer. His close friendship with Queen Victoria, was built on flattery and respect. When asked about his technique, Disraeli is said to have quipped, "She liked flattery, and I laid it on with a trowel" - perhaps he would have been better suited to dealing with President Trump?! It was Disraeli who passed the Royal Titles Act of 1876, which formally conferred on Queen Victoria the title "Empress of India".

He even married a wealthy widow, Mary Lewis, - his financial problems were over. The couple shared a deep affection. Mary Lewis famously joked, "Dizzy married me for my money but if he had the chance again he would marry me for love," a sentiment Disraeli reportedly agreed with.

Described as a flamboyant dandy in his youth, he was known for his fashionable and expensive clothing. Somewhat strong headed, he was also a speculative investor who caused his own financial ruin early in his career and famously purchased a large stake in the Suez Canal from Egypt on behalf of Britain without consulting Parliament first! This secured a crucial trade route to India for Britain.



His famous quote about becoming Prime Minister, was, "climbing to the top of a greasy pole," reflected his long and difficult struggle to reach the highest office in the land, despite being an outsider.

Although Gladstone was a Seaforth/Merseyside notable, why do we have a statue of Disraeli outside of St George's Hall? Benjamin Disraeli's connection to Liverpool is primarily through his famous insult of Lord Liverpool, a prime minister he derided as an "arch-mediocrity" in his novel *Coningsby*. Never short of a quip, in 1847, Benjamin Disraeli once famously compared the developing town of Birkenhead to Damascus, then a key city in Britain's empire. He said that while the "disciples of progress" had yet matched the glory of the Syrian city they "have great faith in the future of Birkenhead." Perhaps that is why his statue is outside St George's Hall? Perhaps also to commemorate Disraeli's status as a key figure in the development of the modern Conservative Party? There is also a connection to Liverpool through the naming of several roads in the Anfield district after Disraeli, a reflection of his cultural impact during his second premiership.

yahrzeits (יאָרְצִיִּט)

during this issue of L'Chayim



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.

November

Samuel Rivilis, Father of Estelle Mannheim

Joe Sefton, Father of Lynne Pavion

Gertrude Lutchner, Mother of Louise Hazrati and David Lutchner

Denise Valerie Kletz, Mother of Tony Kletz

Dora Lippa Mother of Paul Lippa.

Jean Levine, Mother of Phillip Levine.

Frank Kessler, Father of Harry Kessler

Trevor Asher Kletz, Father of Tony Kletz

December

Samuel Oleesky, Father of Anne Kletz

Rabbi Sidney Kay, Father of Helen and Truda.

Anthony Simon Pavion, Son of Lynne Pavion.

Alfred Zachariah, father of Marcel Zachariah

Audrey Earl, Mother of Tracey Graham

Rosalyn Goldthorpe, Mother of Selwyn Goldthorpe



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.

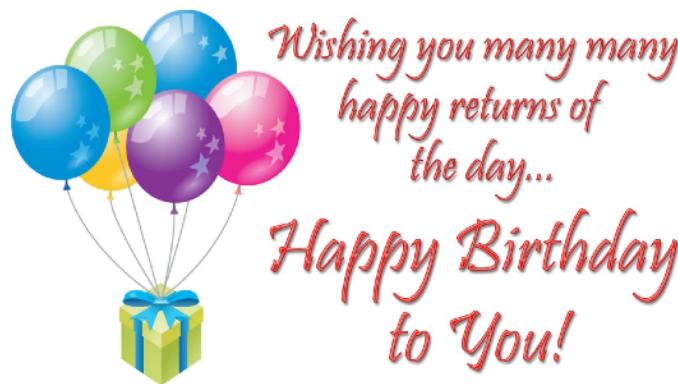
IT'S YOUR BIRTHDAY!

November

Mina Abram-Hebblethwaite
Henry Hipps
Anne Kletz
Joanna Barnett
Lee Stoller

December

Marcel Zachariah
Laura Hoskin



and Mazel Tov !

Should you wish to hire the Synagogue hall for an event, please contact the office. There are very reasonable rates for members and friends.

<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

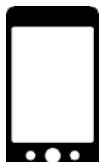
Text HEAL 85258. for

text message support.

Adult mental health support

0800 145 6570

'A trouble shared is a trouble halved'



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
Geoffrey Corré	Harry Kessler	Anne Kletz
Lynne Pavion	Matt Suher	

Trustees : Geoff Corré, Selwyn Goldthorpe, Phil Levine, 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/>