



# L'CHAYIM

The Newspaper of Southport and District Reform Synagogue

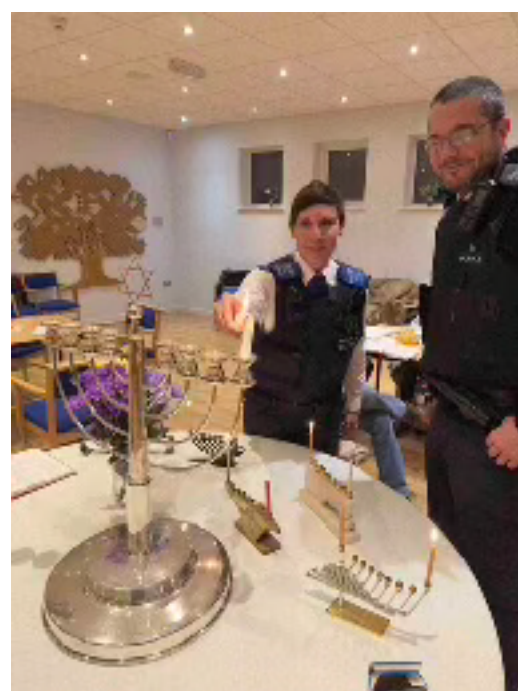


**Sadly we started our Hanukkah celebration in defiance of the insecurity that comes from the likes of the anti-semitic attack and killing of 15 victims on Bondi Beach, Sidney, Australia on 14th December.**

Before we had even opened the synagogue for Hanukkah we were greeted by a bunch of flowers left anonymously on the locked gate - there really are some decent people around in Southport that have some empathy with Jewish people.

I had previously requested of Merseyside Police that they have vigilance for our Hanukkah celebrations. We were reassured to find two uniformed officers for inside the synagogue and two uniformed officers for outside of our gate.

We started our Hanukkah with the liturgy in a time of community threat or disaster, our thoughts very much in sorrow for the killing and maiming of Jewish people on Bondi Beach and the police officers injured in their defence. Decent people unite when it comes to such atrocities (hence the flowers). Therefore, it was fitting that we also asked the police officers to light a Hanukkah candle, and remember with us the atrocity of the Greek emperor Antiochus who tried to Hellenise the Jews, desecrating the Second Temple in Jerusalem by dedicating it to the Greek god Zeus. We all know that the regaining of the Temple by the Jewish Maccabees resulted in a great miracle and the account of Hanukkah. It is not the first time in our history that people have tried to kill us. (Continued next page/)



## They tried to kill us... lets eat.

We all had the opportunity to light the first candle of Hanukkah, followed by the provision of generous helpings of donuts and latkes. Whilst eating, the game of dreidels took place. We included our guests in this great Jewish tradition, I being the umpire, and the person to ensure that there was no arguing about the rules!

There was no point in messing around we played for the real estate - chocolate gelt!

Apparently, our Honorary Synagogue Treasurer, and in real life, accountant, had his hands on the money. And I always thought although ruthless when dealing with money, Tony was really very sweet.

Apparently, not sweet enough, until he had cleared everyone of their chocolate gelt.



Thanks to Faith Choueke for supplying some of the quiz questions. I had already sent out the MJRC news letter prior to Hanukkah - should anyone actually read what I send out in the weekly news! The test, I decided was to include in the quiz the quiz questions ( rather tricky, about Liverpool ) that were included in the MJRC news letter - the answers being also provided there in the MRJC news. I would like to say that there was no prize for the winner, therefore. However that was not true!

There was at least one person who had read the quiz ( in fairness I had specifically asked you to read carefully that news letter - the prize went to Rose McNamara - well deserved a box of chocolate of/for 'Celebration'.

Over many adverse happenings, such as despite the extreme starvation and deprivation of Holocaust camps, makeshift Hanukkah lights were made using salvaged fat, thread wicks, and carved potatoes or shoes for candle holders, sometimes pooling meager food rations to create tiny celebrations, symbolising defiant hope and faith amidst dehumanisation. This is why Jewish people have survived, their religion action as a beacon of light for a better world.

*( Article & photos by Dr Selwyn Goldthorpe )*



Selwyn and Gillian Goldthorpe,

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

Sadly, our Hanukkah was not to be entirely joyous as wished for in the last edition of L'.Chayim. Nevertheless, we believe that the miracle, is that for more than two and a half thousand years Jewish people have remembered the value of their religious freedom and celebrated Hanukkah. . We have an account of our shul's event.

So much of this edition is sadly spent looking at antisemitism, whether it is combating this, remembering happenings, or looking at the effects on our community. Even the BBC has to account for its role in fuelling antisemitism in this country ( see page 24) . We are blessed with probably the best police force in the world - Merseyside Police being on top of their game in giving our shul some protection. I am sat in the synagogue whilst our new CCTV system is being fitted, and the police have already been around today to make sure we are all right. In fact, our Hanukkah account ( page 1-2) included our 'guardian angels'.

We have two accounts of the first Northern Chagigah, received with grateful thanks by us, the editors. We do appreciate people helping out to make this magazine part of the community. Do see the photographs of some of our shul members that were part of the 'Walk of Unity' ( pages 4-5). Valerie Mercer's family very kindly provided an account of her life. May her memory be a blessing. If you have a yahrzeit why not do the same? Articles are best received by e-mail to the shul.

Talking about communication our website is updated for Progressive Judaism. Do read page 23 to be up to date in what is happening with regard to the Movement.

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## HOW DO WE DO THAT?

### **There is nothing worse than talking to yourself.**

If there is anyone out there who thinks that you can tackle antisemitism by Jews talking to Jews, then think again ! As Geoff Corr e so eloquently illustrated in the first Annual Southport Interfaith Lecture 2025, it is important to have a relationship with those that misunderstand our religion. This is something that is not necessary a Jewish concept; when there were riots against the mosque in Liverpool last year, the Imam went out to meet the rioters and offer them food. Some common ground for all humans. Meaningful dialogue then ensued.

Our Southport Interfaith Group, that was formed following the Interfaith Lecture, had a ‘Walk of Unity’ from our synagogue, to Christ Church, Lord Street, and onto the mosque. We had 175-200 people in our synagogue for tea and biscuits. I blew the shofar, firstly, to bring the crowd to silence ( and some applause!) and also, as I explained a unifying cry, for us. By us all being present and taking part in our ‘Walk of Unity’, it is a mitzvah. All those taking part act as a beacon that shines a light on the good work being done by our Southport Interfaith Group. I thanked everyone for doing their bit for Southport and for our distinguished guests ( Southport’s MP, Deputy Lieutenants of Merseyside, Sefton’s Mayor) and faith leaders, for their example and leadership. The walk was on the last day of The UK’s Interfaith Week ( 16th November). The week is set up to:

**‘Get ready to build bridges and celebrate the incredible diversity of faith and belief across the UK. Inter Faith Week is a powerful annual initiative dedicated to strengthening interfaith relations, fostering mutual understanding , and showcasing the invaluable contributions of faith communities’**



Above: setting off from our synagogue on the walk. Right: Gillian and Faith with the Mayor.



Left: Selwyn was asked to take the shofar with him on the walk so as to unite and start the walking once we had finished at Christ Church. Shown in the photograph is the Vicar of Christ Church, Rev. Ben Dyer, Imam Hussain, and Rev. Graham Turner - chairman of our interfaith group.



In Christ Church all faith leaders and civic leaders, including senior police, gathered for a photograph to show we are united in wanting a more cohesive society. TV coverage was by BBC and ITV news and local press.



Left: Selwyn chatting to Harry and Mary Kessler as we are about to enter the mosque.

The photographs were supplied by the kindness of MFA photography and Stand Up for Southport. Do see their web site:

<https://standupforsouthport.com/>

The Church of Jesus Christ and the Latter Day Saints kindly supplied the marshals for the walk.

Thanks to Merseyside Police for their presence and ensuring our safety and traffic control.

Article by Dr Selwyn Goldthorpe, Acting Secretary to Southport Interfaith Group.

## The Southport Annual Interfaith Lecture 2026

**‘From Encounter to Peace Building:  
A pathway from Nostra Aetate to Fratelli Tutti to Pope Leo XIV’**

**3pm, Sunday, 15th February 2025  
at Holy Family Church,  
1 Brompton Rd, Southport PR8 6AS.**

Free Admission. No booking required.  
You are invited to attend and participate in the question session  
that follows and light refreshments to continue socialising.

**We are honoured to have The Most Reverend  
John Sherrington, Archbishop of Liverpool,  
as this year’s lecturer.**



Archbishop John Sherrington, is a former lecturer in moral theology, having taught at two seminaries. In April 2025, Pope Francis appointed him as the next Metropolitan Archbishop of Liverpool; he commenced in this role May 2025. Previously holding the office of President of the Diocesan Commission for Marriage and Family Life, he has been a Consultor of the Catholic Bishops' Conference of England and Wales on issues of morality, and has experience as a working parish priest.

The lecture is for 40 minutes followed by 20 minutes in which you are invited to put forward your own thoughts as to how we can support our friends of different faiths in Southport, helping us to build a more cohesive society. The lecture is open to all those that wish to support Southport faiths, irrespective of beliefs.

Car parking on site  
FREE of CHARGE





HOLOCAUST  
MEMORIAL  
DAY 27/1

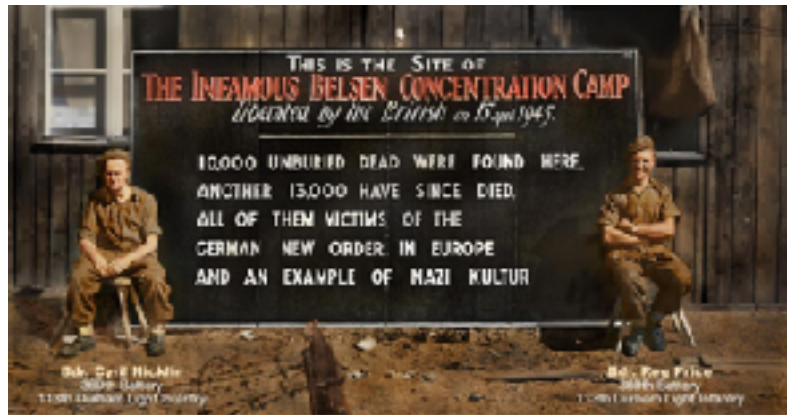
## HMD 2025 will be a particularly significant year as we mark 80 years since the liberation of Auschwitz-Birkenau and 30 years since the genocide in Bosnia.

The theme of this year's 2026 HMD is

### 'Bridging Generations'.

This theme serves as a call to action to ensure the responsibility of remembrance is carried on by all generations, not just survivors. HMD 2025 reached record levels of engagement, with over 510,000 website visitors, a 23 percent rise from 2024, and more than 2,000 media stories published nationwide. Holocaust Memorial Day takes place each year on 27 January, marking the date of the liberation of the Auschwitz-Birkenau concentration camp in 1945. We remember the six million Jewish men, women, and children murdered during the Holocaust, also we remember the millions of others persecuted and killed because of who they were — Roma, disabled people, LGBTQ+ individuals, political opponents, and so many more.

As time passes, fewer survivors remain to tell their stories firsthand. This places a responsibility on us. We now become the witnesses. It is our duty to carry their voices forward, to ensure that their experiences are not diluted, denied, or forgotten. This last year, L'Chayim published ( May-June, 2025) the account of Rabbi Kay



( May his memory be a blessing) and his terrible experience of the liberation of Belsen concentration camp. We hope that anyone younger reading this account would empathise with the agony of those survivors and the long term effect this has on those people and their families. This also includes anyone who was an eye witness. Although Rabbi Kay was reluctant to talk about his war time experience ( as are a lot those that survived the war), I did tell him that he had a duty to tell. We can learn from experience educating young people not just about history, but about humanity and how people have behaved towards one another in the past.

What we pass onto the next generation are learnt moral imperatives - to stand up against antisemitism, racism, and prejudice wherever they appear. it means recognising that genocide does not begin with violence — it begins with words, indifference, and the dehumanisation of others. All human beings should be valued.

Holocaust Memorial Day remembers the past, we act in the present, ensuring that the next generation learns that “Never again” means exactly that.

( Article by Selwyn Goldthorpe, editor L'Chayim )

# Journey into Hope

by Susan Fox

December 2nd 1938 was the date of the first arrival of child refugees (the Kindertransport) with subsequent arrivals throughout December from Nazi occupied Europe, so 2025 marks the 87th anniversary of the the rescue efforts to bring Jewish children to Britain from Nazi Europe, with events already highlighting education about the Kindertransport and its ongoing relevance.

The first transport arrived in Harwich, bringing 200 children from a Jewish orphanage in Berlin, destroyed during Kristallnacht.

The events include exhibitions in Lowestoft (a key arrival point); online tributes by the Kindertransport Association and World Jewish Relief focusing on survivor testimonies and the importance of sharing the stories; connecting the past to present refugee crises and the link to Holocaust Memorial Day. An exhibition entitled "A Thousand Kisses" is running at Lowestoft Railway Station, an historic arrival site. In general

terms between December 1938 to May 1940, almost 10,000 unaccompanied children from Austria, the former Czechoslovakia, Nazi Germany and Poland were brought to Britain. Lowestoft welcomed a Kindertransport to the town with over 500 children from Austria. Developed as part of the Harwich Haven. Surrender and Sanctuary Project, the exhibition draws on the experiences of eight children and their families left behind. It is a story of persecution and migration of refugees who were made welcome and also those who were turned away. The exhibition is being staged as part of the National Railway 200 Anniversary into 2026. As persecution of Jewish people had become more cruel and extreme, the founder of the Central British Fund for Jewish Relief (CBF), Leonard Montefiore, had set up the Kindertransport, with the first one arriving from Berlin on December 2nd. After World War 11, Leonard Montefiore appealed to Britain's Jewish communities and others to fund the transport of 300 surviving orphans to Windermere, where they would find a peaceful and tranquil atmosphere to recover from horrific and traumatic experiences. Donations flooded in from all sectors of British society, both Jewish and non-Jewish in order to support the Windermere project, as it became known.



Kindertransport Memorial, Harwich Quay side.

Sir Nicholas Winton, stockbroker by profession and humanitarian, saved 700 children from Nazi-occupied Czechoslovakia in 1939 through the 'Czech Kindertransport' arranging for them to be brought to safety in Britain just before World War II began. His heroic efforts remained unknown for nearly 50 years until his wife discovered his records, leading to a public revelation on BBC's 'That's Life' in 1988. He was alarmed by violence against Jewish communities in Germany and its annexed territories in Czechoslovakia following Kristallnacht in November 1938 and hearing of subsequent efforts of Jewish agencies to rescue children from Nazi occupied countries, he established a rescue operation, a Children's section of the British Committee for Refugees to bring them to Britain.



*Sir Nicholas Winton, 1909-2015.*

*Order of the White Lion, British Hero of the Holocaust, Order of the British Empire, Tomáš Garrigue Masaryk Order. Saved 669 children from the Holocaust.*

In addition to the Kindertransport, it is important to mention that Rabbi Leo Baeck (may his memory be for a blessing) prominent German Jewish leader and senior Jewish chaplain to then German Imperial Army in WW1, played a crucial role in the effort to rescue children from Nazi Germany by personally bringing a trainload of children to England in August 1939, just before WW2 was declared. He then returned to Germany to continue his leadership of the German Jewish communities, despite having a chance to remain in Britain. He was instrumental in representing German Jews and advocating for their survival, even as he became a symbol of moral resistance, leading to his eventual deportation to Theresienstadt, in Prague, though he survived, leaving for England directly after the war was over.

[editor's note:

The lives of almost 10,000 children were saved in the nine months the Kindertransport was running. Almost all of the children who were rescued from the Nazis never saw their families again.]



London's Liverpool Street Station, a major hub for the refugee children's arrival; it features several powerful sculptures, notably Frank Meisler's "Kindertransport – The Arrival" (children at the platform) and "Für das Kind" (a waiting child), commemorating the evacuation of nearly 10,000 children from Nazi Europe, a vital part of Holocaust remembrance.



# Holocaust Memorial Service

## Sunday 25th January 1.30pm

### Christ Church, Lord Street, Southport.



## Genocide

**Genocide is the deliberate and systematic destruction of a national, ethnic, racial, or religious group, in whole or in part.** Under the 1948 United Nations Genocide Convention, genocide includes acts committed with the intent to destroy such a group, including:

◆ Killing members of the group.

- ◆ Causing serious bodily or mental harm.
- ◆ Deliberately inflicting conditions meant to bring about the group's physical destruction.
- ◆ Preventing births within the group.
- ◆ Forcibly transferring children of the group to another group.

A key element of genocide is specific intent—the actions must be aimed at eliminating the group as a group, not merely harming individuals ( ref. AI)

Raphael Lemkin ( the original creator of the term in 1944) had a definition that was broader than the UN version. 'Genocide is a coordinated plan aimed at the destruction of essential foundations of group life. Includes cultural destruction, economic destruction, political domination or forced assimilation.' Cultural genocide was central to his thinking.

Martin Shaw ( Senior Research Professor at IBEI and Emeritus Professor of Sussex University, UK, the author of War and Genocide) defines genocide as a form of violent social conflict in which civilian populations are targeted for destruction. Key features being an emphasis on process, not just intent. It focuses on civilian targeting and connects genocide to war and state violence. His message is one of holding Israel to account for genocide ( Further, and full reading is to be found at <https://www.tandfonline.com/doi/full/10.1080/14623528.2025.2556575> ) .

An alternative view to Shaw's is by Dirk Moses (Australian–German historian and scholar of genocide studies, best known for his work on the history, theory, and memory of genocide—particularly the Holocaust—and for controversially critiquing how genocide is defined in law and public discourse. He is the author of 'The Problems of Genocide: Permanent Security and the Language of Transgression (Human Rights in History). He sees **the essence of genocide as the targeted destruction of an enemy civilian population as opposed to its armed forces.** That is what genocide 'adds' to our conceptualisation of criminality. It can be distinguished from war crimes and crimes against humanity thus: 'when perpetrators see civilian populations as distinct enemies and direct violence against them for that reason, this is different from targeting civilians as a means of pressuring an armed enemy, let alone from what is often called "collateral damage."' ( See <https://jpr.winchesteruniversitypress.org/articles/10.21039/jpr.7.1.172> and <https://chatgpt.com/c/69330c5e-3ec4-832c-9fd3-e84edbd29cbb>).

As we remember Holocaust Memorial Day, let us sadly remember the genocides that have been Man's inhumanity to Man.

( Article by Dr Selwyn Goldthorpe)

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## Antisemitism and insecurity since 7th October 2023

**jpr** / Institute for Jewish Policy Research

- 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. 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.
- 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.

# The first-ever Northern Progressive Chagigah,

## Northern Chagigah Report (21st - 23rd November in Hull)

by Susan Fox

This was very well attended located at a pleasant hotel venue in Hull, with various communities attending from Liberal Judaism and Reform Judaism (now as one with Progressive Judaism) some for the first time from Edinburgh and Nottingham Liberal synagogues.

Following registration, there was a Kabbalat Shabbat with Rabbi Gill Zidkiyahu (Nottingham Liberal) and Cantor Zoe Jacobs. After dinner, there was a choice of 'Oneg' (songs & stories) with Zoe Jacobs or 'Tikkun Olam begins at home': Issac & Rebakah: family patterns needing repair in 'Parashat Toldot', with Rabbi Eleanor Davis (Finchley Reform), was informative and interesting.

Shabbat morning began with Rabbi Lisa Barrett leading a meditation & chanting session, followed by Shacharit with Rabbis K. Vardi & F. Sborovsky.

There was a choice of a visit to Hull Reform synagogue or 'Cultivating Radical Assessment - Our goal should be to live life in radical amazement ..... Everything is phenomenal ..... To be spiritual is to be amazed'. This is part of a quotation by Rabbi Dr. A J Heschel.

An outdoor session by Rabbi Lisa offering, 'Radical amazement in nature', was an option.

There were several afternoon sessions:

An interesting text study of 'Toldot' with Rabbi Elisheva Salomo (York Liberal) discussing the evident tensions in it, but also possibly hiding an inner meaning from discussion of various commentaries about it.

Midrash in Melody - contemporary Jewish music offering meaning to the text.

'Transmigration through Hull' with English Heritage tour guide, Paul Schofield. Hull is home to the longest established community of Jews in the country from 1836 - 1914. It became a gateway for Jews fleeing persecution and people from Scandanavia escaping poverty.

The mid afternoon session included my panel session, 'From Theology to Practice' with friends from other faiths, namely, Drs. Sholeh & Sina Hakimian (Baha'i), Howard Quinn (Buddhist), Peter Robinson (Quaker) in 'From Theology to Practice', and chaired by Rabbi Sybil Sheridan. We discussed the theological concept of 'Tikkun Olam' and how each

religion discharges this responsibility. It was brilliant being part of a multi-faith discussion on this topic.

There was also 'Delighting in Psalms' (Rabbi Gill) - a creative exploration of meanings and verses in addition to 'A History of Klezmer Music', with Sue Cooper.

Late afternoon sessions included 'Golem Aleph' (Rabbi Deborah Blausten) a super computer named after mythical a Jewish creature in Israel's Weizmann Institute.

'Wrestling with the Dream, Israel and Responsibility' (Rabbi Charley). What does it mean to be Progressive Jews whose values feel at odds with what is going on in Israel? There was online discussion with guests from Israel's protest movement, Fania Oz-Salzberger and Sharona Lifschitz (parents taken hostage from kibbutz Nir Oz). They reflected on the tensions of, and responsibilities towards, the situation in Israel.

The final session was R. Eleanor's talk 'Improving the world we leave behind: Jewish perspectives on eco-burial options'.

Sunday began with a lovely Shacharit by Rabbi Elisheva.

In addition there was, 'Lifting spirits with singing when nothing else connects', particularly concerned with social connection to people who can no longer connect with group activities. Also Rabbi Gill led a session through gentle guided movement bringing together Jewish music and the structure of the Shacharit prayer.

One of the Sunday midmorning sessions was an interesting and meaningful discussion with Rabbi Eleanor entitled 'Tikkun' begins with 'Atzmi' (myself).

Rabbi Sybil led a session entitled 'Who Revives the Dead', discussing the notion of resurrection in the second paragraph of the Amidah, which discomfited Maimonides. What do we as Progressive Jews think of it now?

The four final sessions of Chagigah were:

'Social media connects billions, shaping narratives, communities and identities, but is it a tool for repair or a force for destruction' with Josh Gaventra of RJ.

'Sing a new song' - new tunes for Shabbat and Hanukkah with David Hoffmann.

"From Protest to Progress, What Progressive Zionism is doing & what it needs?" when Israel's democratic soul is being tested.

There was an online discussion with Rabbi Charley, Fania Oz-Saltberger again and Rami Hod (Executive director of the Beri Katznelson Centre which discusses and sets the policies of Liberal Zionism in Israel. Together they explored the current political reality in Israel and the work of activists fighting for equality and justice.

## Northern Chagigah 21 – 23 November 2025 (by Neil Chamberlain)

It had been two years since the last Northern Chagigah and that meant that everyone attending the Mercure Hotel in Hull, was eager to check out this new venue for the 2025 event. We first collected our lanyards and then enjoyed the welcome glasses of red, white and sparkling wine whilst re-connecting with past friends and acquaintances. After checking into to our rooms, we headed to the



welcome session where Cantor Zoe Jacobs and Rabbi Gili Zidkiyahu lead the attendees in a musical Kabbalat Shabbat. This was followed by kiddush and dinner where we had a chance to introduce ourselves and get to know people we had never met before sitting on our table.

Dinner was self service and I think the staff were taken by surprise at the speed with which the food was disappearing. Dinner was followed by a very good, but lengthy, birkat ha mazon, (shorter versions are available)! Following dinner there was a choice of Oneg with songs and stories with Cantor Zoe Jacobs or a discussion entitled 'Tikun Olam begins at home' with Rabbi Eleanor Davies. I became engrossed in a conversation with two of the staff who were eager to know about our group whilst I collected the Grace after Meals booklets so that the staff could easily clear up and change the tablecloths ready for breakfast.

A good night's sleep in a comfortable bed is always good for the soul and one's back, breakfast was again a buffet and Fortune had gone for an early breakfast in order to attend the northern network meeting so I was able to get up leisurely, meet up with people I knew and enjoy a cooked breakfast which I normally never have at home.

The Shacharit service was taken jointly by Rabbi Kath Vardi and Rabbi Fabian Sborovsky which was very balanced and full of joy, this was followed by kiddush and an early lunch.

On Shabbat we are supposed to take things slowly so after lunch you had a choice of having a chat with friends, taking a stroll down to the road to visit Hull Reform Synagogue, attend the craft area if you felt creative, or you could join Rabbi Lisa in an outdoor activity cultivating radical amazement at nature. Both Fortune and I did the latter where you worked in pairs - one had to lead the other with their eyes closed to something outside and then the person opened their eyes and described what they felt being led unsighted across grass and paths and then describing what they felt when they opened their eyes.

Session 1 began at 2pm and we both went to the session entitled 'Transmigration through Hull' with English Heritage accredited tour guide Paul Schofield. He described how essential Hull had been over the decades allowing over 2.2 million people to pass through to seek out a new, safe life in US, Canada, the UK and South Africa. Although I had previously been to such a session at a different event, it was still very informative and well presented, The alternative sessions were a text study with Rabbi Elisheva Salamo and Midrash in Melody with Cantor Zoe Jacobs which explored how contemporary Jewish music acts as midrash.

There were numerous choices for Session 2 including Theology to Practice which took place with friends from other faiths and included our own Susan Fox. Delighting in Psalms with Rabbi Gili Zidkiyahu described as a creative exploration of verses and meanings.

I attended A history of Klezmer music with Sue Cooper. I found it to be slightly anorakish unless you were yourself heavily into Klezmer music, although it was interesting to learn that the slow revival of Klezmer music has taken place partly because of the discovery in a basement, after the second world war, of a collection of recordings made many decades ago.

There was a short break where we could have a cup of tea or coffee and some cake and this was followed by various choices, one of which was Klezmer with Judith Plowman. Klezmer dances are 'secular' folk dances of the Yiddish speaking Jewish communities of old eastern Europe that were danced mainly at weddings until the world wars decimated those settlements. Another option was Wrestling with a dream with Rabbi Charley Baginsky where I understand a discussion took place via zoom with a guest from the Israeli protest movement.

I chose a rather obscure session entitled Golem Aleph with Rabbi Deborah Blausten via zoom, more out of curiosity than anything. The term "golem" appears once in the Bible in Psalm 139:16, where it refers to Adam's "unformed" or "unformed substance" before God's eyes. While the biblical "golem" is a formless mass, the concept of a living, clay creature animated by human will, is a later development in Jewish folklore. The name was subsequently given to a super computer sixty years ago at the Weizmann Institute in honour of the mythical Jewish creature.

During the session we explored the exploding use of AI and discussed at what point does something be classed as human. Rabbi Blausten was herself part of a rabbinic focus group who agreed that under Jewish law for most of history, the simple criteria of having been formed within a human being was enough to answer most questions about the nature of humans. The golem, a dark being that was not made of human materials and which could not produce progeny, yet people argued that should it ever possess moral intelligence, that under current halachic law it could/would be considered human. The advent of AI has required a reformulation of halachic criteria.

The following criteria characterise the halachic definition of humans:-

- a) Being formed within or born from a woman
- b) Exhibiting da'at (moral intelligence)

c) Exhibiting the capacity to produce progeny with another human being.

An important issue on this definition is whether an organism requires one or all of those criteria to be considered human. The focus group proposed that an organism has to possess at least one of the three criteria to be defined as a human being and does not need all three.

Thus in the world of AI the ever increasing capabilities of AI intelligence networks means that exhibiting moral intelligence is not that far off, so would that be considered a human being?

I retired from the IT industry over a decade ago, but when I first heard about AI around that time and its capabilities I argued that all AI produced media should have clear identifiers indicating that it has been produced by AI. This never came into being and this now has created a scenario where it is possible to write a thesis using AI with full cross references on a subject without typing a single word. Just how examiners in education overcome this issue I do not know. You can go online and chat with a computer, tell it to do things, discuss moral arguments, for me it is a subject I doubt I will delve further into, yet my son who is a computer programmer, has demonstrated to me the benefits to him of AI, it is capable of checking his work, it can even write a whole working program. Surgeons are already doing delicate medical procedures remotely using AI. Accountants are being superseded by AI programs. It begs the question, exactly what will everyone be doing in future centuries when there is no longer a requirement to work, as AI is doing it all for us. How will people fill their day? Will we as human beings lose our physical form in generations to come?

Once darkness had been with us for some time, the adults gathered with the children and took part in Havdallah followed by a group photo.

Dinner was followed by Klezmer dancing, which I confess I just sat and watched. There was an alternative session: Improving the world we leave behind - Jewish perspectives on eco burial options with Rabbi Eleanor Davies.



*Fortune & Neil during chagigah (photo above)*

I was glad to return to my bed and thankfully I woke up refreshed and went with Fortune to break fast after which we vacated our rooms putting our cases into the car.

I skipped everything for the early part of that morning – opting to catch up on learning my Spanish lessons until session 3 and thoroughly enjoyed Cantor Zoe Jacobs' session entitled Music to

Watch the World Change By. Although I was new to such a session the harmonies created by the group of people attending were truly inspiring and sounded fabulous. Other sessions on offer were Tikkun begins with Etzmi (myself) with Rabbi Eleanor Davies. Who Revives the Dead with Rabbi Sybil Sheriden - a discussion about the notion of resurrection which both Reform and Liberal liturgy have historically always struggled with.

For Session 4 the choices were Social Media connects billions, shaping narratives, communities and. identities, but is it a tool for repair or a force for destruction.

From Protest to Progress - What Progressive Zionism is Doing and What it Needs, with Rabbis Charley Baginsky and Rami Hod Executive Director of the Berl Katznelson Centre, a think and do tank that builds ideas, policies and leadership of Liberal Zionism in Israel, exploring the current political reality in Israel.

During the whole weekend there was always the option of Crafting with Kathryn.

Both Fortune and I attended Sing a New Song with David Hoffman where we learned some different tunes for general liturgy as well as for Hanukkah.

The closing ceremony (Tekes) was followed by lunch and our final good byes.

Fortune and I decided to have a walk around Hull near the flood barrier and revisited the Street Life Museum in Hull, followed by a short walk to the Marina when suddenly the dark threatening clouds decided to turn nasty and start raining so after a few photographs we set off for home, well at least where we are currently residing.



Photos left and above by Neil Chamberlain.

Other photos by by Simon Marcus / Addictive Media)



## The transformation of Hanukkah, from an insular ‘us and them’ holyday to a universalist celebration, is somewhat of a miracle

Dr Keith Kahn-Harris, Senior Research fellow and Project Director of the European Jewish Research Archive.

9 December 2025

Throughout the surprising twists and turns of the improbable history of the Jewish people, there have been few developments as unlikely as the transformation of Hanukkah.

During the upcoming eight nights, social media and Jewish publications will be filled with the sight of the Jewish great and good lighting candles and eating doughnuts with the non-Jewish great and good: Prime ministers and presidents, mayors and councillors, religious leaders and the odd celebrity will all be pictured smiling with their Jewish counterparts at candle-lighting ceremonies across the world. There will be talk of lights in the darkness and hopes for the future.

Why is this surprising? It's because Hanukkah is one of our least universal and most insular festivals. It commemorates stubborn survival and an absolute refusal to join in with the dominant (Greek) culture of the day. Its narrative is not one of peace and goodwill to all men. Chanukah's closest equivalent is Purim, with its similar message of Jewish defiance and obstinacy.

### Between Christmas and Hanukkah

Of course, the reasons why Hanukkah has evolved in the post-war period in the way it has are not hard to fathom. As Christmas has become more secularised in Western countries, it has presented an opportunity to universalise Hanukkah and, at times, a pressure to do so as well. Christmas, its festivities and gift-giving, is incredibly alluring to Jews, particularly to Jewish children.

Even Jews who avoid any acknowledgement of Christmas sometimes use Hanukkah as an opportunity to insert themselves into the festive season: In Haredi communities, local non-Jewish dignitaries are sometimes invited to candle-lighting and, if they take away the impression that Hanukkah is our Christmas, no one is likely to disabuse them of the notion if they don't say it out loud.

JPR's data on Christmas observance among British Jews shows how popular the festival is: An analysis of our 2022 National Jewish Identity Survey found that almost 30% of British Jews have a Christmas tree at home, at least some years. That percentage falls amongst older respondents and those who are more traditionally Jewishly observant. It rises, as one might expect, amongst Jews who are married to non-Jews.





## Is Chrismukah a threat to Jewishness?

Some Jews will view these statistics as a sign of worrying trends in assimilation. But viewed from an observant Christian perspective, you might equally see them as a sign of worrying trends in secularisation. Either way, Jewish participation in Christmas does not seem to weaken Jewish observance of Chanukah. Our 2025 survey data shows that 90% of all British Jews reported participating in at least one Hanukkah candle-lighting ceremony last year.

Hanukkah is, in fact, observed by more Jews than those who attend a seder (84%), fast on Yom Kippur most years (63%) or light candles every Shabbat (56%). This data suggests that 'Chrismukah' is very much a thing, and a significant minority of British Jews combine rituals from both festivals. The data also suggests that some Jewish festivals and observances remain popular with the majority of Jews, even amongst those who are secularised and assimilated in other respects.

Perhaps the ironies and contradictions of Hanukkah as it is observed in Britain today only seem like that from the outside. Jews are adept at what social scientists and scholars of religious studies call 'syncretisation' – knitting together disparate practices in ways that may look contradictory but can, if done enough, feel surprisingly seamless, such as a Menorah-shaped ornament hanging from a Christmas tree.

Still, there are also risks in how Hanukkah comes across to the outside world. Even orthodox-led public ceremonies might not be able to avoid giving off the impression to non-Jews that Hanukkah is just a Jewish Christmas – just happening in the same month as Christmas is enough to base that misapprehension on. Also, the syncretic Jewish Chrismukah may look to some non-Jews as if Jews are hypocrites or are not deeply attached to Jewish identity.

Maybe Jews should pick another festival to show off to the world; one that is fun to celebrate without demanding too much, that doesn't coincide with a non-Jewish festival, isn't as open to misinterpretation as Hanukkah is, and is easy to invite non-Jews to...

My suggestion is Tu B'Shvat: Gorging on fruit, a non-scary environmental message, and it breaks up the post-Christmas greyness – what's not to like?

Until that time, perhaps Jews should embrace the American tradition of greeting their non-Jewish friends with happy holidays and their Jewish ones with chag sameach. Happy Hanukkah is, perhaps, a little too Christmasy.

## Chag Sameach and Happy Holidays to you all!

Ref: <https://www.jpr.org.uk/reports/celebrating-festival-lights-popularity-chanukah-among-jews-uk>



## Tu BiShvat is the "Jewish New Year of the Trees."

The holiday is observed on the 15th (tu) of the Hebrew month of Shvat. Scholars believe that originally Tu BiShvat was an agricultural festival, marking the emergence of spring. In the 17th century, Kabbalists created a ritual for Tu BiShvat that is similar to a Passover seder.

### These days Progressive Judaism uses Tu BiShvat as a focus for thinking about the environment.

I also prefer to remember Tu BiShvat by the appalling destruction we have witnessed around the world with regard to trees, especially in the rain forests, though also in the coniferous forests in more temperate climates. China sets a new low with destruction of trees and the resulting land erosion. The Yangtze River is Asia's longest river and the third-longest in the world, flowing over 6,300 km (3,915 mi) through China from its source on the Tibetan Plateau to the East China Sea near Shanghai, this faces severe environmental challenges like pollution and habitat loss, this has resulted in animals facing immediate threat of extinction such as the baiji dolphin, narrow-ridged finless porpoise and the Yangtze alligator. These animals numbers went into freefall from the combined effects of accidental catches during fishing, river traffic, habitat loss and pollution. In 2006 the baiji dolphin became extinct; the world lost an entire genus. We have witnessed land erosion in China where there are no trees to be found. ( see my photo to the right).



Our trip to Madagascar showed us the effect of 'slash and burn' on the rain-forest ecology. The farmers burn down the forest to grow crops ( Madagascar has a huge, young population - where is the family planning ?) . The result is that the lemurs and other wildlife find their habit shrinking to levels where their population is not sustainable. We saw one of the few bamboo lemurs when over there. The population is declining, predominantly due to hunting and to ongoing habitat loss; with only about 1,000 individuals remaining. The principal loss of habitat is due to slash-and-burn agriculture or the harvesting of bamboo, for use as a building material as



well as for carrying water and basket making. The bamboo lemur **Bamboo Lemur -endangered** is classified as critically endangered by the International Union for Conservation of Nature (IUCN). We saw the soil being washed away into the rivers ( now a red-brick colour) - once gone it is gone forever. The land then can no longer be used for agriculture - this results in more slash and burn.

As you fly over the Amazon you see geometrical loss of the rain forest due to crops. Roads disrupt wildlife traditional pathways. As far as the eye can see, the rain-forest ends, land is set aside to feed vast herds of cattle. Brazilians eat enormous quantities of beef. Do they care about the loss of rain-forest? We came back from the Pantanal in Brazil determined to be vegetarian. The jaguars are confined to narrow strips of forest bordering the waterways, though are also threatened by the periodic slash and burn which is never adequately policed. Forest fires in Brazil are rampant. Between January and October 2025, fires burned 7.5 million acres of Brazil's Amazon rainforest, about 39 times the land area of New York. 2024 was no better -ravaging an area larger than California!



Rather sickening was the hundreds of miles of oil palm groves ( photo bottom left) we saw in Borneo, The expansion of oil palm plantations is a major cause of deforestation and biodiversity loss, particularly impacting the critically endangered Bornean orangutan. The rainforest park reserve we stayed in was home to so many large mammals. Luckily, we were able to see orangutans and the rare sun-bear in their natural home. Indonesia ( Borneo) produces about 60% of the worlds palm oil. About 70% of soap products and cosmetics

use palm oil, it is also used as oil in catering products, and if you are thinking that biodiesel is good for the environment, think again - the use of palm oil as biodiesel generates three times the carbon emissions as using fossil fuel, and, for example, "biodiesel made from Indonesian palm oil makes the global carbon problem worse, not better" ( ref: Abrahm Lustgarten (20 November 2018). "Supposed to Help Save the Planet. Instead It Unleashed a Catastrophe". The New York Times)



As we journey through Canada, we see whole mountain sides stripped of their trees for logging. Machines hold, and munch through trunks in a few seconds. Lorries pass you carrying logs, roads



are build for this causing further disruption to the environment ( here we also remember the terrible Tasmania deforestation- do look at Huon Pine. Some are over 3000 years old, an incredible feat as this slow-growing tree only increases in girth by two millimeters every year. This tree has been brought to the brink of extinction.) Soil erodes. Wild life is devastated. There is some replanting - you cannot replant soil and wildlife.

Lastly, as we visit our daughter in New Plymouth, New Zealand for the 13th time, we witness the logs piled up at the docks. Rather like matchsticks on a grand scale. Logging in New Zealand is a major export with millions of cubic meters harvested annually, and a significant portion of the harvested logs exported, mainly to Asian markets. Forestry is the most dangerous job in New Zealand, with 56.73 fatalities per 100,000 workers. The forestry and logging sector directly contributed NZ\$1.475 billion to the New Zealand GDP for the year ending March 2023, about 5% of the whole of their economy. Whilst the plantations are sustainable, you try to find a kiwi in New Zealand !

**Yes, I remember Tu BiShevat. How are you going to remember this festival? Have I planted a thought? Hundreds of years ago Jewish people realised that trees are important. If you don't mind me saying, Judaism is rooted not only in human values, but also rooted in values to protect our environment.**





# The Movement for Progressive Judaism

The creation of The Movement for Progressive Judaism is a moment in history, a moment when the vision, courage and optimism of so many people have together created something bold, hopeful and essential.

We bring together timeless Jewish tradition with the diversity, creativity and values of 21st century Jewish life. We have synagogues and communities all across the UK and Ireland, each rooted in local identity and strengthened by being part of something larger.

We are proud to bring you new branding and a new website that truly represents and showcases all of this – beginning with a logo that blends the P and J of our initials with the most recognisable of Hebrew letters, the Shin.

MPJ Co-Leads Rabbi Josh Levy and Rabbi Charley Baginsky said: "A Shin is the first letter of shalom, peace, relationship, the repair of the world. The first letter of shalem, wholeness, integrity, becoming complete. And the first letter of shekhinah, the presence of the sacred in our lives. It is the letter placed on our mezuzot, marking every threshold with blessing. And now it marks the beginning of our story together."

The new website can be found at [progressivejudaism.org.uk](http://progressivejudaism.org.uk). Please note that we are refining and adding content all the time.

The Movement for Progressive Judaism new Board consists of new MPJ Chair Dr Ed Kessler MBE will be Paul Langsford and Karen Newman as Legacy Trustees, a rabbi or cantor from each of our two clergy bodies, Noeleen Cohen, Nigel Cole, Jonathan Lewis, Jack Lubner, Richard Ruben, Michele Saffer, Tania Townsend and Tommer Spence.

You will find that our own synagogue's web site has also been updated to take into account the creation of Progressive Judaism. The agreement at our last AGM gives us the authority to alter the Laws of our synagogue to also take the changes into account. We continue to be known as Southport & District Reform Synagogue and we continue with the Reform Judaism liturgy .



## THE FACTS ABOUT THE FICTION

The Board of Deputies welcomes December's BBC announcement that Community Security Trust and Antisemitism Policy Trust have provided the material for a new compulsory training course for all staff, to be rolled out over the next six months.

This announcement follows months of engagement from the Board and partner organisations with the BBC, and a meeting the Board held on Tuesday with BBC Chair Samir Shah, outgoing Director General Tim Davie and other BBC executives, which addressed antisemitism training, concerns relating to BBC Arabic, and wider Middle East coverage.

Board of Deputies President Phil Rosenberg said:

“Over the last 18 months, the Board of Deputies’ engagement with the BBC has focused on the urgent need for change in both culture and content at the Corporation. We have always said that a key component of the cultural change required is a proper understanding of contemporary antisemitism, provided by credible organisations. Our aspiration is that, in time, the training and additional safeguarding and compliance will also be provided to suppliers and contractors as well as staff”.

On BBC Arabic, the Board raised a litany of past problems, which have been widely publicised. The BBC ran through changes to structure, content and oversight that they have made to the Arabic service. They also indicated that it was hoped that the long-promised thematic review of Middle East coverage would be launched early in the New Year.

Board Vice President Andrew Gilbert said: “These changes to BBC Arabic will have to be measured in terms of impact. We urge the BBC to expedite a full, independent thematic review on its coverage of the Middle East since 7 October 2023, which has been of profound concern. We continue to encourage our community to use the BBC’s complaints service, and we will continue to escalate issues of concern.”

On a positive note, the Board also discussed with the BBC leadership its plans for a new Jewish Culture Month in 2026, and ways that the BBC can support this initiative.

Phil Rosenberg added: “The BBC finds itself in a moment of challenge and opportunity. It can continue in the same vein, with the same problems, or it can make changes that restore trust and pride in the central place of our national broadcaster in an ever-more fraught and fractious media and societal landscape. We hope that today’s announcement on antisemitism training to all staff is the start of a more positive journey.”

**Valerie Mercer.**

**Born 16th August 1928**

**Died 19th November 2025, aged 97.**



Daughter of Philip and Rita Meek and younger sister of Harold.

She was brought up in Stanley Road in Broughton Park and moved to Southport with her parents when she was twenty one years old.

She used to commute daily to Manchester on the very efficient, as they were then, trains and even managed to have a regular bridge game on the journey!

When mum got to work, her boss would give her a big pile of conveyancing to do while he went out to shmooze clients. One day she missed her train home and her father told her she had to give up that job

and work in Southport instead – which she did!

Mum had a friend, Tessa, who on a bus pointed out an older lady to her and said that , “That lady is going to be your mother in law”. My mum laughed as she knew the other son, my uncle Dennis, and she definitely didn’t fancy him! That night, she went to a dance and met my father, and on the way home, she saw that friend who said “I told you so”.

She made her one and only very quick decision and was engaged within a month and married in six months.

Our parents couldn’t really make major decisions, they looked to move for the best part of 30 years to a bigger house and then to downsize to a smaller one but never quite managed either! It actually took them 25 years to buy a garden shed.

After our father passed away, on their 36th wedding anniversary, my mum made a busy life for herself in Southport with her many friends who are sadly no longer around. She regularly came to Manchester to see her growing number of grandchildren. She was very proud of her nine grandchildren and twelve great-grandchildren, never quite believing she had so many!!

We always enjoyed large family Yom Tovs with her large extended family including her machatonim Pam and Len Rose and Chava Taylor for many years. We often enjoyed riotous games of rummicub, scrabble and Slosh.

When she did move back to Manchester she enjoyed her first few years here making many new friends and reacquainting with a few old ones. She played a lot of bridge – even teaching a lot of those in Broadfield Court how to play - but unfortunately Covid did put an end to all of that and in the past four years unfortunately her health deteriorated.

Mum never wanted to be any trouble or interfere. And to be fair, she never did. Even choosing to pass away now, when all the family are able to be here, which with the many babies, illnesses and hip replacements, is no easy feat.

After Peter and I saw mum on Monday, she said to Buky that she wanted to take the sides down on her bed. When Buky said “why”, she said she was going to a party. Mum, I hope you are at that party with Dad now.



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.

## January

Andrea Maylott, Wife of Brian Maylott.  
Sheila Freedman, Wife of Irving Freedman.  
Isaac Bernstein, Father of Laurence Bernstein.  
Edward Lippa, Father of Paul Lippa.  
Rose Suher, Mother of Matthew Suher.  
Morris Zandan, Grandfather of Matthew Suher.  
Maurice Suher, Father of Matthew Suher.  
Freda Lever, Mother of Carole Suher.  
Pearl Cohen, Mother of Doreen Canter.  
Hyman Isaac Hirshman, Father of Jon Hirshman.  
Eric Corre, Father of Geoff Corre.

## February

Rodney Jackson, brother of Gina Luxemburg, Uncle of Lesley Brand.  
Joan Brooke, Mother of Sheri Conner and Rhea Brooke.  
Edna Davis, Mother of Heather Davis.  
Dorothy Bernstein, Mother of Laurence Bernstein.  
Norman Applebaum, Father of Faith Choueke.  
Alfred Cohen, Father of Doreen Canter.  
Gertrude Shieldhouse, Mother of Shelley Yavetz.  
Abraham Freedman, Father of Irving Freedman.  
Milton Mannheim, Husband of Estelle Mannheim.

**MAY THEIR MEMORY BE A BLESSING**



## **WE STAND ON THE SHOULDERS OF GIANTS**

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

**The longevity of the Synagogue should exceed our longevity.**

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

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

**Your memory will live on.**

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



**IT'S YOUR  
BIRTHDAY!**

**Redacted**



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

*Happy Birthday  
to You!*

**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.**

# LACKING A SYNAGOGUE SERVICE ?



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](http://talkliverpool.nhs.uk)

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

Text HEAL 85258. for text message support.

Adult mental health support

0800 145 6570

'A trouble shared is a trouble halved'

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

NHS Direct phone 111 for all health advice.

Sefton Council Social Care

9am-5pm 0151 934 4600

Emergency Duty Team (out of hours) 0151 934 3555



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



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

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



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



**Merseyside Jewish Community Care** Email: [info@mjccshifrin.co.uk](mailto: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](http://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](http://www.mind.org.uk)

**SILVER LINE** tel: 08004 70 80 90 Free 24 hour confidential helpline for older people:  
[www.thesilverline.org.uk](http://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](http://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.

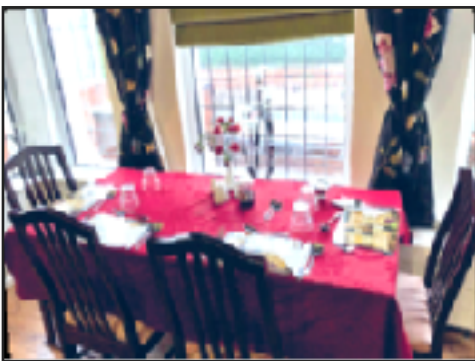
We welcome anyone from any denomination for long, short or respite stays, in a person centred, pleasant, home from home environment, with wheel chair access throughout. Delicious fresh homemade food is prepared on a daily basis together with biscuits and fresh fruit. Regular tea and coffee is provided

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/>