



L'Chayim



1st September - 31st October 2019
1st Elul 5779 - 2nd Cheshvan 5780



Date	Parasha /Event	Service Leader	Reading	About
7th Sept. Saturday	Shabbat Ruby Wedding Selwyn & Gillian Goldthorpe. Special Kiddush	Rabbi Robert Ash	Shof'tim Deuteronomy 16:18-17:13	Position of judges and kings
13th-15th September Friday-Sunday	Menorah's WEEKENDER			Community get- together & activities.
14th Sept. Saturday	Shabbat	Matt Suher	Ki Teitzei Deuteronomy 21:10-22:7	Family laws, rebellious son; laws of kindness and miscellaneous laws
21st Sept. Saturday	Shabbat Chavurah	Clive Gilbert & Eve Davidson [Menorah]	Ki Tavo Deuteronomy 26:1-19	Tithes and regard for the needy Covenant between God and Israel
22nd Sept. Sunday	SOCIAL 10 PIN BOWLING			see details page 7
28th Sept. Saturday	Shabbat	Joan Brooke	Nitzavim Deuteronomy 29:9-28	Covenant and failure to follow it
29th Sept. Sunday	Erev Rosh Hashanah	Student Rabbi Gabriel Webber		
30th Sept. Monday , 10.30am.	Rosh Hashanah	Student Rabbi Gabriel Webber	Genesis 22:1-19 Deuteronomy 29:9-14	Binding of Isaac All Israel stands before God
5th October Saturday	Shabbat Shuvah	Matt Suher	Va-yeilech Deuteronomy 31:1-9	Deuteronomy 31:1-9
8th October Tuesday	Erev Yom Kippur	Student Rabbi Gabriel Webber		Kol Nidre
9th October Wednesday	Yom Kippur	Student Rabbi Gabriel Webber		
12th October Saturday	Shabbat	Susan Fox	Ha'azinu	Song of Moses



Chavurah meals are always vegetarian or fish.- please bring something suitable for this community meal so that your kindness can be shared by all. **Thank you for your contribution**

Apples and honey for the New Year



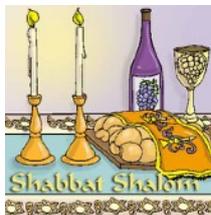
For those receiving L'Chayim by e-mail, you can print off your own calendar for display at home.



Date	Parasha /Event	Service Leader	Reading	About
13th October Sunday	Decoration of the sukkah and meal. Erev Sukkot Service and kiddush	Dr Stephen Waldek [Menorah]		
14th October Monday	Sukkot Kiddush and Chavurah lunch	Dr Stephen Waldek [Menorah]	Leviticus 23:39-44 Deuteronomy 28:1-6	The laws of Sukkot Blessings
19th October Saturday	Shabbat	Matt Suher	Deuteronomy 8:1-18	God's protection of Israel throughout her wanderings
20th October Sunday	Erev Simchat Torah	Student Rabbi David Yehudah Stern		
21st October Monday	Simchat Torah	Student Rabbi David Yehudah Stern	Deuteronomy 34:1-12 Genesis 1:1-2:3	The death of Moses Creation
26th October Saturday	Shabbat	Susan Fox	B'reishit	Adam and Eve; Expulsion from Eden



A communal light supper will be served after the Yom Kippur fast.



Refreshments are available from 10.45am., on Saturdays. **Please ensure these are not taken into services.** Services start punctually 11am on Saturdays, 7pm Friday nights.

Please mention to the wardens prior to commencement of the service any special prayers or inclusions you wish for in the service.

Please ensure mobile phones are switched to silent or off so as to not disturb the service.

Have you had enough to eat?



Remember to put your spare in date food cans, packets, and **toiletries** in the charity box near to the front doors of the synagogue for the food bank.

Nothing goes to waste.

Member of the Movement
for Reform Judaism



Registered Charity 227576

Synagogue Office:

Lisa Sachs
(Administrator Wed 10am-2pm,
Fri 10am-3pm),
Princes Street,
Southport, PR8 1EG
Tel. & Fax.
01704 535950

e mail : southportsynagogue@gmail.com

website: www.southportreform.org.uk



Southport Reform Shul

EMERGENCIES: contact the office: if it is closed, there is a directive answer machine.

Follow the synagogue on Facebook.

What better way to stay in contact with your friends?



Become a Facebook friend of the Southport & District Reform Synagogue. Circulate your photographs of our events and get together.

Make new friends. Keep in contact.

Facebook: **Southport Reform Shul**

The Sternberg Centre
home to the Movement
for Reform Judaism



General Enquires:
02083495724

www.reformjudaism.org.uk



Rabbinic Support

Although the synagogue does not have a full time Rabbi, we do have Rabbinic support and of course the co-operation of other nearby communities. Rabbi Norman Zalud now offers the synagogue pastoral support for personal issues. Rabbi Robert Ash offers support to our services and for Jewish learning. Rabbi Elf supports our services on request. Student Rabbis will continue to support our synagogue for services and education, thanks to Reform Judaism.

Editorial



*Selwyn and Gillian Goldthorpe,
editors of L'Chayim*

It seems like we have been editors of L'Chayim for at least half of our married life. Being editors of your magazine is a little like marriage anyway. There is an element of trust, a relationship that builds up with time, and a commitment by both parties to contribute. Of course, in an ideal world, nothing should be taken for granted. We did, as editors of L'Chayim, have a trial separation apart, when communication broke down, however after some guidance, we have gone on from strength to strength.

We celebrate our Ruby Wedding anniversary, 40 years, with a kiddush in our synagogue on 7th September - all are invited. It would be a help for catering if you could let the Synagogue know that you are coming to the service, with us and Rabbi Ash, that shabbat.

Like a lot of Jewish couples trying to get married in summer, we just squeezed in our marriage before the High Holy Days. We even had good weather on our honeymoon in the North Yorkshire Moors! Our High Holy Days are a bit late this year. We wish all our readers health and happiness in the year to come, **5780**. There will be apples and honey on hand, as well as Student Rabbi Gabriel Webber who has now been welcomed to our Synagogue on a number of occasions. We look forward to a vibrant Rosh Hashanah and a meaningful Yom Kippur with Gabriel leading the services.

We are fortunate to have the support of Menorah Synagogue, Manchester for their continuing involvement in our well being. You are invited to the Menorah Weekender on 13th-15th of September (I trust you have seen the advert with details on page 3). We report in this issue on the recent services involving members of Menorah Synagogue that have made the journey from the swamp-lands of Manchester (you will remember the flooding) to sunny Southport and please note and support the service of Clive Gilbert & Eve Davidson on 21st September. Dr Stephen Waldek, from Menorah, is welcomed back to us to lead the Sukkot festivities, on 12th and 13th of October. We look forward to seeing you all at the Sukkah decoration, and their is a meal!

Just when you thought the festivities were all over, well they are for a short while, once Simchat Torah takes place. This year, we are not giving the honour out to any two individuals to read the end and the beginning of the Torah, rather to the whole community can take part. I hope that this egalitarian service will appeal to our Membership and visitors. We are honoured to have Student Rabbi David Yehudah Stern to lead both the erev and day Simchat Torah service.

We are grateful to all of those that have used L'Chayim for your New Year greetings. So much better to support the Synagogue than a commercial organisation. Some say that charity begins at home. You are more than welcome to sponsor a page in this magazine, as it all helps the Synagogue along. Of course, we would be pleased if you support our Kol Nidre Appeal as well. The charities proposed were all drawn 'out of the hat' at Council's meeting, as we find it impossible to weigh up one good course from another.

PLEASE GIVE GENEROUSLY.

HAPPY NEW YEAR

- Gillian and Selwyn Goldthorpe.



This Yom Kippur we ask your support for the following three good causes chosen from a Council lottery of suggestions:



Funds research into the cause, cure, care and prevention of dementia. They are dedicated to defeating dementia through research. Dementia affects 1 in 6 people over the age of 80 years. The number of people with dementia in the UK is forecast to increase to over 1 million by 2025. Help those with dementia, help the carers, help to defeat this terrible disease.



**Guide Dogs
for the Blind**

**The lifetime cost of a guide dog is about £55000.
They have about 8000 to support.**

<https://www.guidedogs.org.uk/how-you-can-help/>



Norwood is the largest Jewish charity in the UK supporting vulnerable children and their families, children with special educational needs and people with learning disabilities and autism. They have social workers, family support workers, counsellors and specially tailored parenting programmes and support groups, to provide support and advice to children and families in crisis or experiencing difficult times. We are there to offer immediate, short or long-term help to those that reach out to us.

In difficult times, [our late synagogue member Bella Chilton was raised in an orphanage thanks to this Jewish charity.](#)



Greetings to all our readers for Rosh Hashanah from

May I wish each and every member and friend of our synagogue 'Shana Tovah' for 5780. Have a rewarding year until the next one.
Susan Fox.



**Happy
New Year**



**Faith and Richard Choueke
wish members and friends
a happy and peaceful year**



Shana Tova!

Neil and Fortune Chamberlain would like to wish our friends at Southport all the very best for 5780. We hope the year ahead will be as sweet as honey.





Marcel, April,
Hannah, Cassi, and
Joshua
wish
family friends
and the congregation

**A happy healthy and
prosperous year.**



Gillian and Selwyn Goldthorpe

**wish you all a very happy New Year, and
well over the fast.**

May all your hopes for 5780 come true.

*Best Wishes for a
Shana Tovah
oom'tukah!*



*A happy, healthy and
sweet year to all
members and friends of
Southport & District
Reform Synagogue
from Shelley Yavetz,
Tali, Maor and Susie.*



Please inform the Synagogue
office if you know anyone is ill and
would appreciate a visit or a
telephone chat.



Please inform the Synagogue
office if you know anyone is lonely
and would appreciate a visit or a
telephone chat.



40 years ago, I was invited to inspect the bride. Gillian Black...from Mac, about to become Gillian Goldthorpe.

Some things never change, there continues to be fun and games. Although not leading the singing, I am leading the dancing. Our ballroom dancing has to be seen to be believed!

We now have four grand children, via our sprogs, Simon and Alison. Sadly, we have to travel the world to keep up with them.

We have certainly journeyed and travelled far to our Ruby Wedding. We hope much more milage to come....

We would be pleased to see you in shul on 7th September for our wedding anniversary and celebration kiddush.



Progressive Jewish
Students

Maya Skaarbrevik
Student Fieldworker



tel 020 8349 5661

We (myself and Rabbi Daniel Lichman, our Student Chaplain) work with university students on campuses around the UK providing engaging and transformational Progressive Jewish experiences (read more here: <https://www.reformjudaism.org.uk/students/>). These come in the form of Shabbat dinners, educational events, our annual students retreat, 'Reconnect', and our leadership programme called 'Chizuk' (meaning emotional or spiritual support or encouragement). Many of the students that we engage with strengthen their Jewish identities and relationships as part of our ongoing support with them.

As part of your own congregations, you likely have sixth former (year 12 and 13) students and university students heading or returning to university in the autumn. We would love to be able to continue meeting and supporting these students while they are away at university. Many of our most impactful relationships with students come from a personal introduction by a Rabbi or lay person at the synagogue, enabling us to facilitate meaningful Jewish moments for that student at university. If you know of any students that you think would benefit from hearing from us directly, please get in contact so we can start a conversation with you about meeting these students.

Diary Dates



Erev Rosh Hashanah, 29th September 2019
Rosh Hashanah – 1st Day, 30th September 2019
Kol Nidre, 8th October 2019
Yom Kippur, 9th October 2019
Erev Sukkot, 13th October 2019
Sukkot – 1st, 14th October 2019
Erev Simchat Torah 20th October 2019
Simchat Torah 21st October 2019



You will appreciate that security is provided for High Holy Days. The Synagogue is taking part in Reform Judaism's student scheme by suitable application to the Office.

Members who wish to bring friends and relatives should make an application to the Synagogue Office. Failure to do so may result in a refusal of admission at the gate.

There is a charge for non Synagogue members who wish to attend the High Holy Days services.



We are fortunate to have Student Rabbi Gabriel Webber for our service leader on the High Holy Days, this year .

Gabriel has taken services on a number of occasions at Southport and District Reform Synagogue. We can be assured of an enlightened and meaningful High Holy Days.

Do be punctual ,or even early, for the start of services as it is unfair on those concentrating on praying if there is interruption by late comers.



Community get-together for all ages returns to beautiful Hartington Hall in the heart of the Peak District.

**Friday 13 September 2019
at 5:30 pm - Sunday 15 September at
1:00 pm . All meals included and a
choice of accommodation.**

There is a schedule of events and activities, but also with plenty of time to gather and chat in beautiful surroundings, or going for walking in this lovely area.

The amazing Shonaleigh, possibly the last Drut'syla, (traditional Jewish storyteller), will be headlining a great list of session leaders for the weekend, including Helen Conway (judge and storyteller), Liz Kessler (author), MAD and Dead Recipe Society, which has become a popular feature of the weekend.

One can't guarantee the weather, but we can guarantee a warm coming together of progressive Jews for a wonderful weekend. We hope it will be a highlight of the year! As usual, there will also be a fun and exciting Youth programme

Hartington Hall is a beautiful 17th Century manor house with a variety of accommodation options ranging from luxury double rooms, through family rooms to single sex dorms.

Day trips and staying outside the venue are also possible:

email weekender@menorah.org.uk

protected email for costings and further details, or speak directly to Menorah Synagogue Office.

Fancy Bowling??



Sunday September 22nd 2019

at Ten Pin Bowling,

Ocean Plaza, Southport, PR8 1RY

3.30-5.00pm.

£9.95 per person, includes 2 games of bowling.

Followed by tea at Roberto's (from 5.15pm)

which is right next door!



www.robertositalian.co.uk/menu

**To book, please email Louise Davies at louised111@hotmail.com
or call or text 07931 351203**

by Monday 16th September,

indicating if you are coming for both bowling and/or the meal.

Both fully accessible. Under 10s eat free.

Music

Shabbat 6th July, with Shir Chadash

Shir Chadash is a tefillah (prayer) musical band that provided us with a lively shabbat service with a mixture of traditional and new tunes in English and Hebrew.

Musicians include David Hoffman - lead vocals and guitar, Karen Orange - vocals, Miriam Taylor - vocals, Jennifer Broughton - cello, Sean Fitton - mandolin and flute, and Michael Elston - mandolin and tambourine.



It was good to see so many people turn out on this shabbat to enjoy this musical and religious treat. Our grateful thanks to all who made this shabbat so special.



We would love to have Shir Chadash back with us on another occasion. It is a real mitzvah to bring such a polished service to smaller communities.



More Tables !

**Friday Night, 19th July with
Rabbi Fabian and Reuben Saffer**

There was a problem on Friday at the service in our Synagogue. It was a problem that needed a quick response. It was a problem we were actually pleased to have. Namely, we had to keep producing more and more tables for those attending the Friday night chavurah.

We were pleased to welcome our friends from Menorah Synagogue, especially Rabbi Fabian and Reuben Saffer. Rabbi led us in a delightful Friday night service with plenty of singing to welcome in the shabbat. We were at that point all seated in a circle so that we were as one large family.

Gillian Goldthorpe lit the shabbat candles. Although Rabbi

abbreviated the service to his, and our liking, we did not feel rushed in any way.

The main problem was that we had decided to seat everyone at tables for a more communal atmosphere in the Synagogue, and as people kept arriving, tables were added, and added, until eventually we were across the whole of the Synagogue and had to make a T shaped table at the end of the extra folk. (see photo above).

Our thanks to those that helped in the kitchen, both before the meal and afterwards. The chavurah was a sumptuous, high-quality meal. Thank you to all those that brought food for us. There was no shortage of choice, and that included the desserts.

It was nice to catch up with old friends and share bread as one big 'family'.

Thank you to those from Menorah Synagogue that travelled to sunny Southport, I hope you enjoyed the occasion as much as we did.



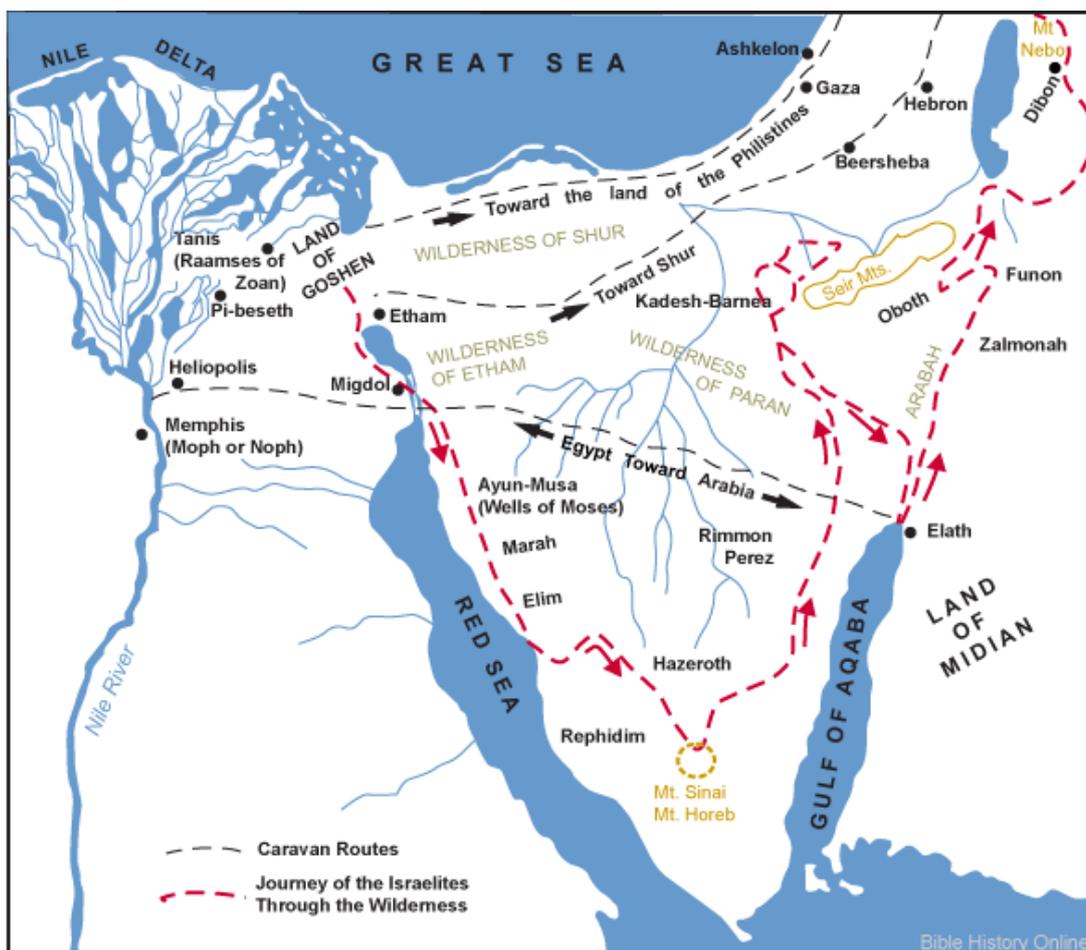
A Journey...

as explained by our friends from Menorah Synagogue, Shabbat 3rd August.

We were pleased to welcome to our synagogue, Gersh Lipshon and his wife Liz, and Reuben Saffer. Reuben was pleased to join our small community for the second time in as many weeks for our shabbat service. Both Gersh and Reuben (photograph to the left) shared the leadership of the service on our behalf.

The parasha was about the journey of the Children of Israel in the wilderness. It

seems that most authorities think that they initially kept to the coast, heading south to Mount Sinai and then north to Aqaba. They then followed the valley to the Dead Sea and then on to Jericho (see map below).



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The Exodus of the Israelites from Egypt. is thought to date this event at B.C. 1491, deriving it in this way: --In 1Ki 6:1 it is stated that the building of the temple, in the fourth year of Solomon, was in the 480th year after the exodus. The fourth year of Solomon was about B.C. 1012. Add the 480 years (leaving off one year because neither the fourth nor the 480th was a full year), and we have B.C. 1491 as the date of the exodus. This is probably very nearly correct; but many Egyptologists place it at 215 years later, --about B.C. 1300. Which date is right depends chiefly on the interpretation of the Scripture period of 430 years, as denoting the duration of the bondage of the Israelites.

Should you be interested in following the Journey further, try reading https://www.bible-history.com/maps/route_exodus.html.

I am amazed at how much factual information there is in the Torah and this has enabled scholars to fairly accurately map the 'wandering in the wilderness', which you can see from the map was more of a journey than a wander. Who knows though? We are only given reference points in the Torah and there may have been a convoluted course between points, if you take my point!

Our thanks to Gersh and Reuben for making this parasha (Mas'ei Numbers 33:1-10) come to life.

Liz Lipshon, on the other hand, had her own journey having the honour of reading the haft torah for us, probably the longest one of the year (poor Liz!). Our grateful thanks.

The chavurah was splendid. We were able to have a seated meal. Gersh related to me details of his own journey - having been brought up in the South African Jewish community I was fascinated to learn of Jewish life over there, not least as my son's in-laws stem from that part of the world, and let us not forget, the wanderings of Rabbi Ash, who spend some years over there. Reuben on the other hand had spent a year in Israel. His reading from the scroll was so clear. He told me he put this down to both his hard work and his education in Israel. He now passes on some of his knowledge by teaching Bar/Bat Mitzvah in Menorah Synagogue.

We sincerely hope that our friends from Menorah will come over to join us again. It was a splendid shabbat service and chavurah. Thank you to all those that brought food to share, as usual for our chavurah's you do us proud.

(Article by Selwyn Goldthorpe)





Many people read the newspaper religiously every day

(Duly is now located in Madrid, though plans to be a friend of the Synagogue, ed.)

News from and about the community

Dear All,

I just open a mysterious parcel to find a beautiful Mezuzah what a wonderful surprise, how very thoughtful of you, many thanks I will treasure it. Here life is progressing and I settling nicely discovering new things all the time, everybody is so friendly, in the local market they know me and I get most of the information from them proper locals. Anyway I look forward to see you all for New Year. Thanks once again.

Love,
Duly

Get well soon



Many loving, caring thoughts are with you as you recover

Our thoughts and prayers are with and for Mina Abram-Hebblethwaite as she recovers from surgery .



**Mazeltov on your
Golden Wedding Anniversary
Richard and Faith Choueke**



Mazel tov!

SEPTEMBER

OCTOBER

Omitted for on line version.



Go on, have a party!
Why not add a leaf to our Tree of Life?

If you wish to use the synagogue function room for a celebration, please contact the office.

There are reduced rates for synagogue members!

If you wish to sponsor a page in L'Chayim, this can be done for a minimum of £10. You can pay more if you wish. Please contact the office.

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

Why waste postage? Place a greeting in L'Chayim to all your friends.



yahrzeits (יאָרצײַט)

during this issue of
L'Chayim

We remember their contribution to our
lives...

Yahrzeits in September

Edith Morrison,
Mother of Edna Davis
Myrtle (Mickey) Pavion,
Mother of Stephen Pavion
Jack Hakim,
Father of Fortune Chamberlain
Louis Swade,
Father of Martyn Swade
Leslie Myer,
Father of Deborah Hirshman
Millie Freedman,
Mother of Irving Freedman
Isaac Zachariah,
Brother of Marcel Zachariah

Yahrzeits in October

Ann Kessler,
Mother of Harry Kessler
Harry Pavion,
Father of Stephen Pavion
Minna Mayze,
Mother of Gina Luxemburg and Rodney
Jackson
David Hirshman,
Husband of Nives Hirshman, Brother of
Jon Hirshman
Minnie Green, Grandmother of Andrea
Cook

The congregation on shabbat have the opportunity to reflect on those that have helped to make us, make our community, and contribute to the world we at present live in.

MAY THEIR MEMORY BE A BLESSING.

**Please be in shul so we can together
remember our loved ones.**

Yahrzeit candles are available for purchase from the synagogue.
Memorial plaques are still available for the **Tree of Life** in the Synagogue.
Please discuss your needs with the Synagogue Administrator.



A Jewish Cemetery in Blackburn???

by Neil Chamberlain



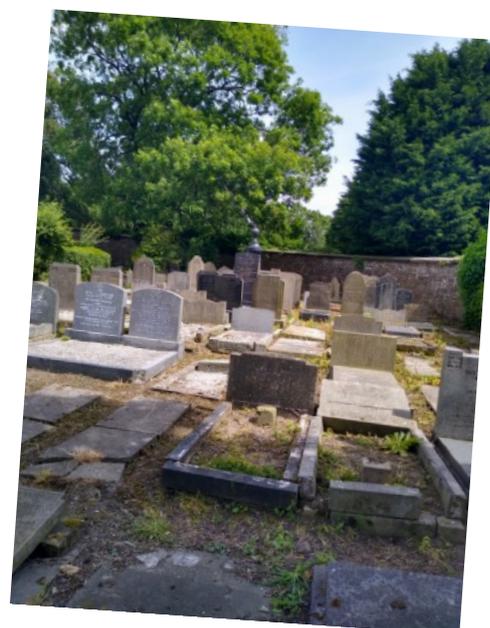
Indeed yes, in the days of 'King Cotton' there were as many as 5000 Jews living in and around Blackburn. Today we number less than the fingers on one hand, however there is a rich history behind some of the past residents, indeed I went to school with the Newman family who ran a slipper factory in Blackburn. So I decided to further explore the old Blackburn Cemetery off Whalley New Road. Using the top approach from the dual carriageway I noticed that the graves in this area were more recent than the one's lower down the hill towards Whalley New Road, but even so, the grass was still not kept very short in general, of course council cuts are to blame, the only graves being properly cared for were the one's being visited by relatives on a regular basis.

Edged by short box bushes I found the Jewish section at the top near the dual carriageway and to the south. I was amazed firstly that considering the vandalism that has obviously taken place over many years since it was last used, at how tidy it looked considering the other parts of the cemetery were looking extremely shabby and unloved. Although some were hard to read, I was surprised by the variety of names on the gravestones, the notable ones included, Auerbach, Black, Cohen, Desser, Fine, Freitag, Garde, Goldberg, Gordon, Green, Ingham, Jacobs, Laurie, Malitsky, Miller, Nahm, Newman, Pokorski, Stanley and Wolf. Unfortunately some names were unreadable without large amounts of work to reveal any lettering that is left and even some of the above names have been deciphered using digital photography techniques.

The main site looks like this:



The Jewish section like this:



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I took photographs of four gravestones for a member of my wife's, Fortune's, family whose surname is Fine as I know that the Fine family are from the north of England and I thought the photos may be of interest to them. I was also there to see the grave of a Max Samuel born 9th January 1883 in Argenau, Germany, died 2nd September, 1942 in Blackburn who was a German entrepreneur and community chairman of the Jewish community in Rostock, the largest city in the German federal state of Mecklenburg-Western Pomerania.

Some days previously Rabbi Amanda Golby had contacted Fortune because Rabbi had herself been contacted by Ulf Heinsohn academic director of the Max-Samuel-Haus, the Rostock Jewish Heritage Centre in Rostock, Germany, who is currently researching Herbert Samuel, son of Max Samuel, the namesake of their foundation, and his wife Ilse Samuel, née Steinfeld. From papers submitted to the Heritage Centre following their deaths, Ulf Heinsohn had noticed that the eulogy for Max Samuel's son Herbert and daughter-in-law Ilse had been written by a female Rabbi, but no name had been given, however some research by him correctly traced Rabbi Golby, who in turn referred Ulf to ourselves as we had actually lived nearby.

Back in the early nineties, Rabbi Sidney Kay had informed us that Ilse and Herbert Samuel were living in Lower Darwen, a suburb of Blackburn, on an estate the access to which was through a narrow tunnel just wide enough for a car, but hidden even from myself who was born in Blackburn. Rabbi Kay said that he was unable to visit them himself and asked if we would do so, which we did manage to do two or three times. They were a warm and welcoming elderly couple although Herbert was sadly quite unwell, indeed we only actually saw Herbert the first time we visited on subsequent visits he was upstairs in bed. I will begin their story after telling you briefly about Herbert's father Max, some of which is taken from archive files from the Rostock Jewish Heritage Centre, but most from the German version of Wikipedia.



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Max Samuel began his professional training in the shoe store of a relative in Güstrow, Mecklenburg. Here he was given the opportunity to develop his own inventions in a small workshop. The result of this work was the development of orthopedic articles and shoe accessories, with the help of which he founded EMSA-Werke in 1906. In 1926 Max developed a brush for suede shoes, he then patented the brush in Germany and in 1931 in America, that brush secured him good sales. He initially delivered throughout Germany, but later expanded to Belgium, Holland, Russia, Scandinavia, Switzerland, England and the USA. In 1906 Max Samuel had married Berta Gessner, the daughter of a Bavarian community cantor. In Güstrow the son Herbert (1907-1992) and the daughter Käthe were born. The conditions for expanding his company were not favorable in the small town of Güstrow, so Max Samuel bought a large piece of land in the port city of Rostock in Friedrichstrasse a beautiful old university town near the Baltic coast, and built up his factory there, where he employed over 150 people and managed it with strong leadership and modern methods. In 1921 he bought the villa at Schillerplatz 10 as a residential building, which was built in 1912 by the Laag architect Paul Korff on behalf of the physiologist Hans Winterstein.

In 1923 Max Samuel became mayor of the Jewish community in Rostock. In this capacity he understood how to integrate strictly religious parishioners and moderates alike into community life and to prevent a division of the church, as had happened in many other churches. Rostock also was the largest Jewish community in Mecklenburg and this persuaded Max Samuel to relocate the Landesrabbinate and the Oberrat from Schwerin to Rostock. In 1930 he took over the chairmanship of the Israelitisches Oberrat of Mecklenburg-Schwerin.

Max Samuel was a social member of the Corporation of Merchants and a member of the State University Society. After the seizure of power by the Nazis in 1933, these functions he could no longer perform and this limited his activities to church leadership. Here he ensured the security of Jewish cemeteries in Mecklenburg and tried to strengthen the spiritual self-assertion among the parishioners. Max was obviously particularly concerned with social work in the Jewish communities, which became more and more important and necessary. Max hired many workers whom he then provided with a means of escape by supplying them with exit papers and travel money to escape the threat of the Nazis.

Max's son Herbert had already emigrated to London, England in 1934 to found a branch of the EMSA-Werke, and Herbert's sister Käthe followed in 1936. In 1937 Berta Samuel died of cancer and at the funeral the family were overwhelmed by the number of non Jews who attended, highlighting the kind, loving and generous nature of Bertha. Following the seizure of his factories in the spring of 1938, Max Samuel reluctantly followed his son to England where Max was very vocal about the fact that he had not wanted to leave Germany.

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Ilse Steinfeld had been working in London since 1931 for the London correspondents of the Berliner Taggeblatt when she met Herbert in late 1936, they fell in love and were married in a simple ceremony at the registry office in the December of that year. They bought cheap rings and had a one night honeymoon in Eastbourne, this was because they were both working hard, saving ever single penny for emergency arrivals of refugees. Conditions for Jews in Europe had become intolerable hence many were fleeing the oppression. They had a small flat in Wembley which was often overflowing with refugee guests. Herbert had little free time and what bit he did have was spent trying to master the English language and at the same time it was often necessary for Herbert to travel to his other European distribution outlets and it was during just such a visit to Holland that he managed to meet up with and persuade his father Max to follow him to England. Herbert had studied and obtained a law degree in Germany in 1929 but it was not recognised in England so Herbert studied again for his law degree.

Max, Herbert and Ilse were all caring for Jewish refugees in one way or another but by now Max had obtained the necessary permits to set up his factory business in the industrial heart of the North West of England which he promptly did in Blackburn, Lancashire, providing work for unemployed cotton workers. Amazingly there were actually already well established German refugee industries in Blackburn. Herbert Foot Appliance Ltd, which Herbert had set up in London with the help of an English Jewish secretary, formed the foundations for the creation of EMSA Works and Herbert Foot Appliance Blackburn. Max moved up with Herbert and Ilse and was pleasantly surprised to find he was able to speak his native German to the owners of the other German refugee Industries in Blackburn. As war loomed so did the fear of internment, but just as war broke out and Germany invaded France, Scandinavia, Belgium and Holland, many orders for footwear began arriving having been redirected from Rostock, thankfully also at this time of expansion there was also an influx of workers from Austria and Germany to supplement the textile workers of Blackburn.

Herbert obtained a contract with Woolworths where he and his father were known as "Mr Max" and "Dr Herbert". The type of people the Samuels were, was highlighted after everyone had finished creating the factory and offices at EMSA Works, the Samuels not only took the workforce on a trip to Blackpool but they took all the local craftsmen - the joiners, the electricians, the plumbers the printers and the engineers who helped set up the successful business.

Herbert's successful business stopped him being interned when war broke out and his father Max who had a weak heart also did not have to suffer internment on the grounds of ill health. Throughout his life, Max had never stopped trying to help refugees and continued to care for persecuted Jews everywhere, however on 2nd September 1942 Max Samuel died in Blackburn aged 59. Herbert joined the Home Guard and his fluent German soon got him into the Intelligence Corps, consequently there was little time for sleep especially when Herbert was given problems to solve. Munitions factories were

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common in Lancashire, indeed there was the Royal Ordnance Factory in Lower Darwen, however this posed a major problem because at that time, most people in Lancashire wore clogs. Steel clogs made sparks and sparks could ignite explosives. Herbert's solution to this problem was a pair of rubber soles to pull over the steel clogs, thus EMSA rubber works began life, eventually making all kinds of rubber products in combination with nylon to increase durability.

An example of the generosity of Herbert and Ilse was at the end of the war Herbert and Ilse made a trip to Switzerland and before returning to England they spent every penny they had taken with on buying care parcels to be sent to friends in Germany, they spent so much money they could not even afford a drink to quench their thirst on the train from Switzerland and also did not have enough money to get from Paris to London and onward to Blackburn, luckily they were able to rely on friends to help them out.

Herbert carried on as MD of the company until it was taken over by a multi-national in 1963 and Herbert became a travel agent. By that stage Herbert had already suggested that Ilse should study and learn German, Ilse made enquiries at Manchester University after sitting two entrance examinations she began studying in 1959 and graduated magna cum laude in 1962. On her train journeys to Manchester Ilse built up a friendship with Judith Lupton who was studying law at Manchester. They always journeyed together and remained firm friends for many years. Ilse then surprised Herbert again when she applied for and gained a teaching position at Darwen Grammar School and this led to an even wider circle of friends, including teachers and headmasters.

In 1989, the fall of the communist dictatorship in East Germany, allowed a new association to be formed by a man called Schroder along with some associates, to research and present the Jewish history of Rostock, an effort which they formalized in 1991. At the same time, Herbert Samuel reacquired his father's villa at Shillerplatz in Rostock. The newly formed association acquired the use of one room at the villa's attic flat initially. In August 1991 Herbert signed a document formally donating his father's villa to Stiftung Begegnungsstätte für Jüdische Geschichte und Kultur in Rostock which translated means, Foundation for the Meeting Place for Jewish History and Culture in Rostock. On 2nd September 1991 the 49th anniversary of Max Samuel's death, the first meeting of the board of the Max-Samuel-Haus was convened. Upon Herbert's death in 1992, a letter was discovered written in July 1991 in Herbert's own hand officially handing over his father's villa to the recently created association, the villa to this day is the Rostock Jewish Heritage Centre a meeting place, a cultural centre and research institute and it was Ulf Heinsohn academic director of this heritage centre, who contacted us.

Sadly, Herbert and Ilse were not blessed with children which was probably why they made such a fuss of ours when we did visit. Their fascinating story is a shining example of the kind of unsung heroes that existed during those dark and desperate times.

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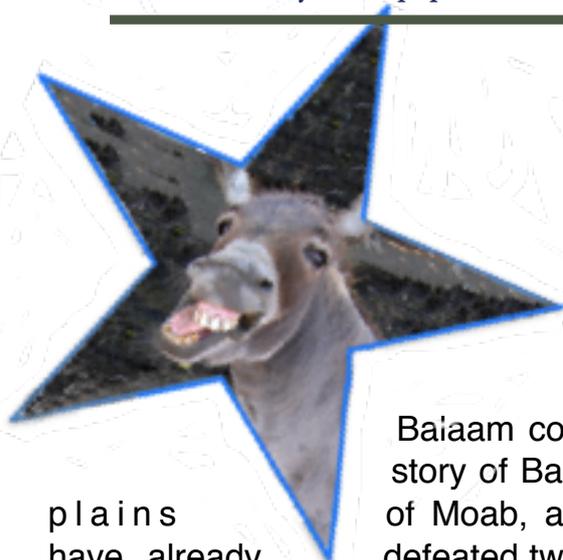
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The Donkey is the Star

D'var Torah – Parashah Balak (Numbers 22 :2 –25:9)
17 Tamuz 5779 (20.07.2019)

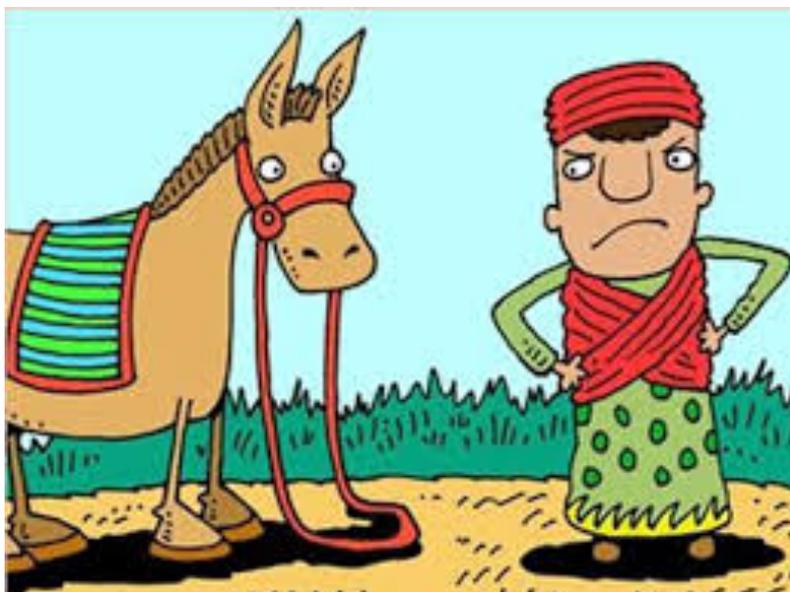
by Susan Fox



plains
have already
of Bashan, so

Balaam could be described as a diviner, seer or a sorcerer, his story of Balaam occurs during the sojourn of the Israelites in the of Moab, at the close of 40 years of wandering. The Israelites defeated two monarchs in the area, Sihon of the Amorites and Og the Moabite monarch, Balak, is alarmed and sends officials to Balaam to get him to come to curse Israel. Balaam sends back word that he can only do as God commands and through a dream, God has already instructed him not to go. However Balaam continues to persuade God that he feels obliged to go, so eventually he is permitted to do so, providing that he says only what God commands and sets off in the morning. God becomes angry though when Balaam says more than instructed to the Moabite messengers accompanying him, so an angel, seen only by his donkey at first, is sent to stop the journey. After the donkey wisely refuses to move, Balaam beats her three times, and is miraculously given the power to speak, rightly complaining about Balaam's mistreatment. The angel, now visible to Balaam, explains that the donkey has saved his life by stopping, so Balaam repents and is then instructed by the angel to continue the journey. The curses he is instructed to give turn into blessings, including words that endure in the *Siddur* as the *Mah Tov* prayer (Numbers 24:5).

Balaam carried out God's instructions, but essentially he had a deeply flawed character and was driven by materialism, as he thought of the bribe he had been offered by Balak first and God's instructions second. Also the fact that he did not see the angel at first nor think that that there was anything unusual in the donkey's behaviour demonstrates his spiritual blindness. As a seer he should have been keenly aware that God was trying to send him a message. Even the donkey is discerning enough not to stand against an angel brandishing a sword, clearly the donkey has more spiritual discernment



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than Balaam, whose main focus was on the reward from Balak. Balaam had become so angry and irrational that he failed to notice that he was having a conversation with his donkey. The donkey says poignantly to Balaam "Am I not your donkey, on which you have ridden all your life long to this day? Is it my habit to treat you this way?" God opened the donkey's mouth and spoke through her. After the donkey spoke to Balaam, the angel proceeded to ask the identical questions that were uttered from the mouth of the donkey, further evidence that God, not the donkey was actually speaking both times. Whatever interpretation is put on it, the donkey was able to speak by a miraculous working of God's power. In the animal world, the donkey is a pack animal with a gentle and loyal disposition, so by taking burdens for human beings, it is a symbolic representation of the characteristics of dedication, determination, devotion, perseverance and strength. **There is no doubt that the donkey is the star of the parashah and leaps out of the text** (metaphorically speaking) as one of the most unforgettable characters in Numbers. She could be perceived as a "beast of burden" subject to physical abuse and the ultimate image of powerlessness in the social hierarchy, having a voice transforms the power dynamics as much as when God turns curses into blessings. The donkey does not tell Balaam about the angel brandishing a sword in front of him, she draws his

attention to the abuse he inflicted on her and her refusal to accept it. Balaam does not apologise to the donkey, rather it is God who strongly reprimands him for it.

The donkey and her role are transformed, making us think about who we listen to, who we ignore, when to speak up and when to remain silent. Balaam's treatment of the donkey was an abuse of authority. Moreover he was not capable of

recognising the divine spark in anything and seemed unaware of the messages that God was sending through the donkey's behaviour. The most negative characteristics of Balaam demonstrated by this story are compromise, corruption and greed. Balaam claims that he "knows the mind of the Eternal One" *(Numbers 24:16) but the Talmud counters this by saying that he does not even know the mind of his own donkey. His main ambitions are to increase his power and wealth .

It is a cautionary story as we are encouraged to emulate the behaviour of donkey with her wisdom, rather than the seer. The treatment of the donkey also

encourages us not to lose sight of what victims feel and think, often forgetting that they are quite capable of speaking for themselves. A victim of abuse must be taken seriously as someone capable of real feeling and thought, instead of an appendage of little importance and value.



We're middle of the road folk and we're certainly not angels

On Rosh Hashanah when we review our past year - it might be a relief to hear what our medieval French scholar, Rashi, says about who we are. He claims that we are "in between people" - beinonim - neither absolutely righteous nor absolutely wicked but just run of the mill people. Hopefully you recognise yourself as this, rather than absolutely righteous or absolutely wicked! For me, it's a relief not to think of myself as at neither extreme. Most of us do not live either completely ethically and selflessly, nor living completely at odds to these aspirations.

Rashi explains that to be benoni, in the middle, means to have done roughly half good and half bad over the past year. The constant drive to improve our behaviour is sharpened at this time of year - we can influence our future through teshuvah, tefillah and tzedakah. Teshuvah describes the "return" and rediscovery of ourselves as essentially good people. Tefillah is prayer and tzedakah righteousness and justice - correct and proscribed.

It's not our way to expunge our mistakes or our misdemeanours through spiritual or physical self-flagellation. Instead, we are expected to be proactive and repent through acts of goodness and tzedakah. I love the weight of this expectation. It is a beautiful and profoundly Jewish message that to secure our names in the Book of Life, we must qualify prayer and contemplation with action, seeking forgiveness from those we have wronged and engaging in tzedakah. This ability to act, to live life consciously and purposefully, is ultimately what makes us human. During these Days of Awe, we face up to having misused or actually abused this ability. We contemplate whether we have used our power to act responsibly and positively, enriching the lives of our family, community and society.

Facing our own humanity is the core task of our High Holy days - even when we perhaps want to turn the other way.

For two years now, the rhythm of my year has been punctuated by daily study of the Talmud - one folio, two sides of Talmud every day as part of the Daf Yomi international Talmud cycle that takes seven and a half years to complete. The daf or folio of Talmud whose reading coincides with Erev Rosh Hashanah, deals specifically with what makes us human. Chagigah 16 explains that in three ways, we are like animals, and in three ways, we are like angels. Like animals, we eat and drink, have offspring and die. These three actions related to the life cycle, its sustenance, its reproduction and its conclusion. They constitute the instinctual drives of what Jewish tradition calls 'nefesh', the life force of living beings. Like angels, meanwhile, we are wise, we are upright and we speak Hebrew. This relates more to neshamah, the spiritual component of our souls, the divine spark that ultimately separates humans from animals, the part of us that is sensitive to God's will in the world.

If we acted solely upon nefesh, we would live passive and meaningless existences, lives without impact. If humans acted according to neshamah, our lives might be decisively thoughtful and spiritual, but lacking in action and disconnected from the world. Our task as Jews is to be beinonim of another sort, to occupy the intermediate ground between animals and angels, between the everyday business of being and the divine business of prayer and thoughtfulness.

Exploiting this middle space between animalistic 'being' and angelic 'thinking' leads to action. As Reform Jews, this challenge should never not pass us by. Do we improve the lives of those people around us? Do we work for ourselves alone or for the good of our families and communities too? Are we using the definitively human ability to act in a responsible and impactful way?

During the Days of Awe, we couple thoughtfulness with action through teshuvah, tefillah and tzedakah, struggling against our mistakes towards redemption and inscription in the Book of Life. As Jews, beinonim existing between extremes of any kind - good and bad, between animal and angel, our divine task is to negotiate our position between these extremes not only now on Yom Kippur, but always. Let the blast of shofar be a clarion call to another year of thought, of action and of joy.

Ken yehi ratzon, may it be God's will.

Ken yehi ratzoneinu, may it also be our will.

Rabbi Laura Janner-Klausner

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break?

In need of



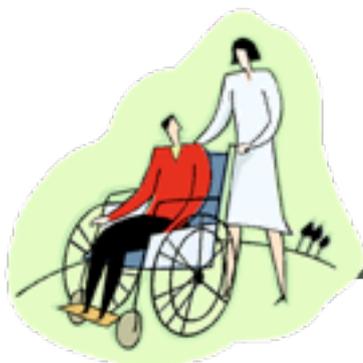
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A rabbi was once passing through a field where he saw a very old man planting an oak tree. 'Why are you planting that tree?' Said he. 'You surely do not expect to live long enough to see the acorn grow up into an oak tree?'

'Ah,' replied the old man, 'my ancestors planted trees not for themselves, but for us, in order that we might enjoy their shade and fruit. I am doing likewise for those who will come after me'

Talmud Ta'anit 23a

A legacy to Southport and District Reform Synagogue today is a special gift to our tomorrow.

After considering your family and friends, you may also want to leave an amount in your will to charities. Please consider making S&DRS one of your charities. S&DRS future will be all the more secure so that our children may continue to practice the religion of their choice in Southport.



The responsibility to protect what was given to us, build on it and pass it on to the next generation in a better, stronger state is incumbent on us all. The gift of continuity in your will, whether large or small, will help to ensure that our community will continue for generations to come.

L'dor v'dor—from generation to generation.

Remember S&DRS when writing your will. Even if you have already made a will, you can amend it at any time and make your gift by using a simple document, a codicil. We can provide the correct wording for this. It is always advisable to seek professional advice when drafting something as important as a will. S&DRS can supply you with details of a number of local solicitors who are willing to offer advice.

Please give this some thought - your contribution can make a significant difference.



Your legacy?



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

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

Other members of the Synagogue's Council :

Marcel Zachariah	Joan Brooke
Faith Choueke	Richard Choueke
Susan Fox	Harry Kessler
Anne Kletz	Matt Suher
Neil Chamberlain	

'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



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