



L'CHAYIM

The Newspaper of Southport and District Reform Synagogue



...wonderful latkes for Chanukah.

The Synagogue hosted two Zoom® meetings for Chanukah being joined by Duly Platt in Spain, Sue Greenberg in London, and the younger Goldthorpes in Manchester. Whilst we were not able to meet in person, one of the advantages of Zoom® meetings is that our friends from further afield can join us. It was nice to catch up with everyone's news.



Thanks to Fortune Chamberlain for leading the shortened service and sing along bringing us the spirit of Chanukah right into our homes.

Chanukiah making (out of paper-maché) is a great activity for the youngsters. The grand daughter was able to relate to us the events surrounding the miracle of Chanukah at our Zoom® get together.

Thanks to Anne Kletz for guiding our youngsters in their Chanukah activities.

EDITORIAL



Selwyn and Gillian Goldthorpe,
editors of L'Chayim

We are pleased to show you some of the spirit of Chanukah. Well done to our young friend for trying her hand at latkes, you are growing up, whilst the rest of us are growing outwards and trying to avoid the calories! Somehow, life has a hole in it when you don't eat donuts at Chanukah.

The last few weeks has been particularly busy with Zoom® meetings. One of the problems of information technology is that meetings are so easy to arrange. At least our Friday night meetings (reported on page 5) and our Chanukah meetings added a little light to our lives and helped with the feelings of isolation. For the first time we can reveal the workings of JJBS (page 14). Reform Judaism had their Zoom®, with big changes of people and structure taking place - please read pages 15-16. I (SG) did also take time to attend the Merseyside Representative Council's Zoom® meeting on 1st December, however for the sake of good relationships I have not included a report in L'Chayim. Those at the meeting (and I still do not know who they were) did not use Zoom® names, who they represented, nor did they introduce themselves.

Thank you to Susan Fox for remembering Remembrance Day (pages 6-7). This is an interesting read and prompted me to look up, on the on-line data base, my Grandfather, who was gassed in the trenches of World War 1. Also thanks for the historical article on pages 14-15. This aspect of Judaism is so interesting.

Having taken the trouble to read all 130+ pages of the enquiry into anti-semitism in the Labour Party I was astounded as to the depravity uncovered, and I share a summary with you (pages 8-11).

The survey about how Covid has affected Jewish people is on pages 12-13. Here, I report on an opportunity missed. However, you can make up your own minds.

We have two forthcoming festivals in the first two months of 2021, Tu B'Shevat and Purim. We hope you discover some interesting facts (pages 21-23) and challenge you to the questions!

Gillian and I wish you every happiness for 2021 - there are some jokes on page 26. If you have any to share, please let us circulate more happiness - you cannot have too much of a good thing! Enjoy, and L'Chayim.



Message from the Synagogue Chairman:

We can look forward to 2021, when there is truly light at the end of the tunnel - lets hope we don't have to wait until next Chanukah for this! We are promised more Covid vaccinations at the beginning of 2021. Things are shaping up in that direction having talked with my medical friends. Great news!

We will look back at this last year with the clarity of 2020 vision and wonder whether life can be the same. Sadly, for those we have lost, their families (and friends), life will never be the same. Our Synagogue is always a focus for friendship, hope, and prayer, though you get out of it what you put into it.

**Our Synagogue is
always a focus for
friendship, hope,
and prayer**

**We can all help
each other.**

Tu B'Shevat (15th Shevat) falls on the 28th January 2021.

We hope to use technology to take part in a multi-centre Tu B'Shevat experience. We welcome your support for these events with the Synagogue remaining closed, it does little to help with the feelings of isolation. In this respect we can all help each other.

There is every hope that once we are all vaccinated and can resume our communal prayers in our Synagogue, there may be a fresh outlook in how we manage to bring an enhanced religious experience to our members. Technology has come of age. Communication with others has been enhanced. We can use this to our advantage. Should any members feel they need help in getting to use technology, please do not hesitate to contact either the Synagogue or myself, and we will do our best to assist. One 'advantage' of this communication revolution is that I have been able to attend more meetings on your behalf, all without leaving the security of home (please read some of the reports enclosed).

Lastly, but by no means least, let me **thank you** all for your generosity towards our Kol Nidre Appeal for the good causes of The Trussell Trust, Guide Dogs, and Jewish Women's Aid, Our appeal has now closed with the fantastic sum donated of £1505. A truly generous contribution to these charities that are having such a difficult time this year. I think we all understand this as last year our Kol Nidre appeal raised £700, so thank you once again for digging deep and helping these worthy causes.

**Our Kol Nidre Appeal...
£1505
..truly generous**

On behalf of Executive and Council, I thank you for your support of the Synagogue during such difficult times. As we look towards 2021, we can be optimistic that our Synagogue life, with your support, will continue to flourish.

**Dr Selwyn Goldthorpe
Chairman of Council**



Thinking about Faith Hope and Charity..... by Selwyn Goldthorpe

In 2020, I'm guessing many of us survived on faith. We all know that every storm passes and many of us rely on our faith to be the bedrock of our lives. Faith is about trust and confidence and this year we all had to keep marching forward with blind faith, in that our Government, and ourselves, acting responsibly, were doing the right thing for our families, and our neighbours.

To have faith is a trust, perhaps not based on 'scientific fact', where there is a belief that what we are doing is the right thing, not only for our own wellbeing but for other people. The Jewish faith is based on accounts of human behaviour, illustrated through stories, overseen by God, that have not changed for thousands of years. Human behaviour has itself not changed for thousands of years. We are as good or bad today as were our ancestors. Perhaps that is why our religion has survived for so long? We are indebted to our Rabbis for bringing fresh life and meaning to our scriptures.

Hope is something that religion gives us; you could argue, out of blind faith. However, I have heard many none religious people seeking hope from the Almighty when faced with life changing catastrophe. Imploring, hoping, that there is something beyond mankind to change the outcome. Who of us does not hope that the promised land of vaccination and the state of herd immunity will change our lives?

And then there is charity. Studies show that giving can boost your physical and mental health. It makes us feel better. After my daughter came back from her volunteering in a village in Zambia, rather than a personal present for Chanukah we were asked to provide a goat for some poor person in Zambia. If the purpose of giving a present is to make one feel better, then this fulfilled its purpose.

Hope, faith and charity may be a phrase adopted by the Christian Church in Roman times. However, let us remember that Judaism preceded this time, and charity, tzedakah, in Judaism is seen as a form of **social justice** provided by the donor as well as those who utilise the support to do their work and those who allow the support into their lives. For our small community to give the sum of £1505 for our Kol Nidre Appeal, shows that **Jewish values are very much alive in Southport and District Reform Synagogue.**

I told jokes over
my Zoom®
meeting... they
weren't even
remotely funny

....however we
did manage a
very social
Friday Night on
30th October...

A report by
Selwyn Goldthorpe

The advantage of a Zoom® Friday night is that we can be joined by those far and wide. I do of course refer to the measurement of distance.

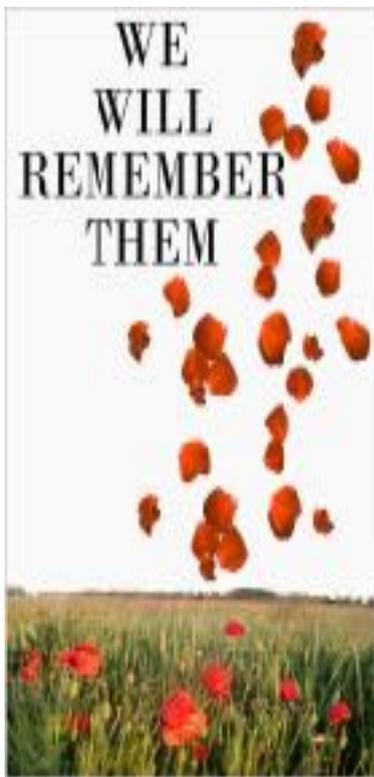
I must say thank you to Fortune Chamberlain for the service and her wonderful singing of numerous Friday night songs. She told us that due to 'feedback' we needed to mute ourselves. Perhaps a bit like a trumpet, I could wear a thicker face mask? Given my singing this certainly seemed to be the best idea, thereafter, duly muted (that is with a small d), all went well. Gillian lit the shabbat candles. We were duly joined by Duly from Spain. Isn't technology wonderful?

After the service there was the opportunity to admire my rather flattened, large, challah - a problem I put down to over proving. So much for the 'Great British Bake-Off.' Another opportunity missed! Even the best bakers may not rise to the occasion. Whilst I will never reach the final, I will be able to bake a decent challah -perhaps one day. I was very disappointed as the plaiting of the six strands was, even if I have to say this myself, 'classical'. I was able to explain the problem to those gathered on Zoom® that this was due to putting a hot-water-bath in the proving-oven to raise the temperature. Whilst this is recommended, it seems that the proving occurs much faster. This little crumb of knowledge is everything! The challah taste and texture was of the first order, of course. Perhaps next time I won't have so much to prove and the challah will be just right.

Thank you to Duly for telling us about the joys of living in Spain (no mention of the Spanish 'flu) and the Spanish NHS, the Spanish white wines, the beach, and the Spanish strict lockdown for Covid. It certainly sounds that we need to take our holidays out there once we can travel again. The big question is, can she cope with accommodation with such an influx if we all fly out together? Meanwhile, Harry Kessler, who can be all hearts, was urging Duly to join the on-line Bridge group - I thought it was an ace idea, though the remainder of us none Bridge players may be better off clubbing it. Not that there is much partying at the moment. Our Zoom® meeting was on safe ground.

We continued to chat. Did Duly really have whisky in the kiddush cup? These Friday nights are so informative. What a good way to see in a shabbat. We certainly had it boxed off. What a way to round off the evening.

Thank you to all those that took part in 'Zooming', it was lovely to chat and see you all.



by Susan Fox

Owing to the Covid-19 pandemic and in light of the risks posed, the annual **Remembrance Sunday March** past the Cenotaph did not take place this year. Instead, the Government led Remembrance Service at the Cenotaph went ahead as a closed ceremony and was broadcast live on BBC One.

Every year the nation unites to make sure that no-one is forgotten and to remember and honour those who have sacrificed themselves to secure and protect our freedom. Among the various multi-faith clerics at the service at the National Service of Remembrance at the Cenotaph on Remembrance Sunday, RJ was represented by the chairperson of the Association of Reform Rabbis and Cantors, Rabbi Celia Surget (*as seen in the photograph below, just to the right of the policeman. Picture taken at the Cenotaph ceremony*).



Remembrance Shabbat is the shabbat before Remembrance Sunday, on this special shabbat the following poignant Memorial Prayer is recited:

"To everything there is a season. A time for everything under the sun. A time to be born and a time to die. A time to seek and a time to lose". (Ecc 3: 1-2, 6)

This is the time to remember.

Armistice Day 1918 was November 11th - the end of the Great War, which was called 'the war to end all wars'. It did not end war. Countless other conflicts have happened since then and many still die in wars.

We remember all who give of their lives in the service of our country, past and present. Those who died that we might be free, those who died so that we could live on. There were many who had the strength to stand up to evil, protecting others from its consequences. Their example is still our defence and our shelter". (Siddur page 494).

60,000 Jews joined up and fought in the First World War. Although life in the trenches was brutal, precarious, and terrifying, it did not prevent some of them from observing the Jewish Festivals to the best of their ability. One Jewish recruit, Marcus Segal, who joined as a teenager in 1914, wrote more than 160 letters to his parents from the frontline until, sadly, his death from a shell at Arras in 1917. Marcus's letters detailed his Jewish life in the trenches, which included building a succah, and assisting the Rev. Michael Adler (the first Jewish chaplain on active service in the British Army). Marcus wrote:

“When I read on one chap's prayer book - ‘a small bar mitzvah present from his dear Grandad’ - I can tell you I was crying like a baby.”

Solomon Abrahams (photograph to the right) who was recruited into the Royal Engineers, wrote a war diary, recording his experiences as a hut builder, filling in potholes in roads and making uniforms. His mundane day to day life when not engaged in battle is juxtaposed with his fears about the horrors that awaited him in the trenches.



Florence Greenberg, nee Oppenheimer, reflected in her old age (by then as a famous cookery writer) that she felt privileged to have had interesting and rewarding careers, one in nursing, another in cookery writing and broadcasting. When she had completed her training as a nurse in Brighton in 1915, she joined the Queen Alexandra's Imperial Nursing Service and immediately set sail for the Middle East, where she worked on a hospital ship off the Turkish coast and in military hospitals in Egypt. She remained there until 1919, apart from two tours of duty in military hospitals in England. She wrote a wartime diary, now digitalised by AJEX, in that she states she understood what war really meant, working on deck with 120 beds of wounded men on either side, with inadequate numbers of medics and nurses to look after them.



The British Jewry Book of Honour is a record of Jewish soldiers who served and received military honours in the First World War, has a roll of honour

No Place For Antisemitism

UPHOLD THE LAW !

a factual report by Selwyn Goldthorpe on
the Labour Party Report by the Equality
and Human Rights Commission

Investigation into antisemitism in the Labour Party (October 2020) Report by the Equality and Human Rights Commission (The Commission is the regulatory body responsible for enforcing the Equality Act 2010. They are also accredited by the United Nations as an “A status” national human rights institution. Their duties include reducing inequality, eliminating discrimination and promoting and protecting human rights. using the statutory powers contained in the Equality Act 2010 . Their investigation into antisemitism in the Labour Party (October 2020) Report by the Equality and Human Rights Commission (The Commission is the regulatory body responsible for enforcing the Equality Act 2010. They are also accredited by the United Nations as an “A status” national human rights institution. They found that the Labour Party has committed unlawful acts. The Commission has therefore served an unlawful act notice on the Labour Party.

**The Labour Party
has committed
unlawful acts.**

The investigation identified serious failings in leadership and an inadequate process for handling antisemitism complaints across the Labour Party. It is hard not to conclude that antisemitism within the Labour Party could have been tackled more effectively if the leadership had chosen to do so. They found evidence of a significant number of complaints relating to antisemitism that were not investigated at all. They found evidence of political interference in the handling of antisemitism complaints throughout the period of the investigation. They have concluded that this practice of political interference was unlawful. Furthermore they found that the Labour Party breached the Equality Act 2010 by acts of indirect discrimination relating to political interference and a lack of adequate training. All in all they found, within the sample of 70 complaint files, 23 instances of political interference (14%).

**harassment, discrimination
and political interference of
evidence**

Trust should be at the heart of a political party’s relationship with its members, and with the wider general public; yet what this investigation has shown is a clear breakdown of trust between the Labour Party, many of its members and the Jewish community.

They found specific examples of harassment, discrimination and political interference in our evidence, but equally of concern was a lack of leadership

within the Labour Party on these issues, which is hard to reconcile with its stated commitment to a zero-tolerance approach to antisemitism. Whilst trying to correct matters the Commission was seriously concerned about the Party's commitment to working with them to correct problems brought to their attention.

Tackling antisemitism isn't just about procedures. It is also about making sure that the Labour Party has a culture that clearly reflects its zero tolerance of antisemitism and indeed of all forms of discrimination. In recent times, there have been examples of behaviour that falls well below the standards we would expect, from politicians of various parties.

Britain is made up of people from different communities – and with different views and perspectives – living side-by-side. It is essential that our society is based on the common values of tolerance, understanding and mutual respect – and to maintain our trust, it is essential that our politicians lead the way in consistently demonstrating those values and bringing the country together.

The investigation found that the Labour Party breached the Equality Act 2010 by committing unlawful harassment.

Also with regard to the Labour Party's training of staff, the approach to their training for antisemitism complaints is in stark contrast to the training provided for those handling sexual harassment complaints, for whom the Labour Party has implemented a comprehensive training scheme. We find that this failure indirectly discriminated against Jewish Labour Party members.

The Jewish Labour Movement provided the Commission with documents concerning 220 allegations of antisemitism within the Labour Party, dating back to 2011.

The Commission found evidence that the Labour Party agents denied antisemitism in the Party and made comments dismissing complaints as 'smears' and 'fake. Also, they found evidence that the Party was referring to the idea that Jews are part of a wider conspiracy, or are responsible for controlling others and manipulating the political process, including the Labour Party. For example, referring to Jewish people being a 'fifth column'. They particularly mention (Annex 2) **the actions of Ken Livingstone as being antisemitic** whilst being a member of the Labour Party's National Executive Council.

In many more files the Commission looked at there was evidence of antisemitic conduct by an 'ordinary' member of the Labour Party, who did not hold any office or role, whose conduct the Party could not be directly responsible for under equality law. The type of problems mentioned in social media were those that :

diminished the scale or significance of the Holocaust
expressed support for Hitler or the Nazis
compared Israelis to Hitler or the Nazis
described a ‘witch hunt’ in the Labour Party, or said that complaints
had been manufactured by the ‘Israel lobby’
referenced conspiracies about the Rothschilds and Jewish power and
control over financial or other institutions
blamed Jewish people for the ‘antisemitism crisis’ in the Labour Party
blamed Jewish people generally for actions of the state of Israel
used ‘Zio’ as an antisemitic term, and
accused British Jews of greater loyalty to Israel than Britain.

Since being given the opportunity to respond to antisemitic- complaints handling complaints made prior to 2016, the Commission found that the Labour Party has not set out its process for responding to antisemitism complaints in a single published document after 2016. Also, the leadership of the Labour Party had sought to gain political control of antisemitism complaints and this amounted to unlawful indirect discrimination against its Jewish members, contrary to section 101(2)(a) and / or (d) of the Equality Act 2010. When those very same members of the Labour Party did complain about antisemitism within the party, the Commission found the Labour Party’s policy and practice for updating complainants in antisemitism complaints, and for notifying them of the outcome of their complaint, to be unclear, inconsistent and inadequate. Despite clear recommendations from previous reports, and the Labour Party’s acknowledgment of the requirement, the Party has failed to deliver adequate training to those individuals who are responsible for handling antisemitism complaints.

The Commission found that, in effect, the Labour Party turned a ‘blind-eye’ to antisemitic social media comments by its members, taking no action. ‘The Labour Party failed to investigate antisemitism complaints based on likes, retweets and shares on social media. This policy contradicted the Labour Party’s commitment to zero tolerance of antisemitism.’

**the Labour Party turned a
‘blind-eye’ to antisemitic
social media comments
by its members**

The Commission states, ‘Our analysis points to a culture within the Party which, at best, did not do enough to prevent antisemitism and, at worst, could be seen to accept it.’

continued next page

Antisemitism in the Labour Party was the subject of three previous reports that were published in 2016, namely the Chakrabarti, Royall and Home Affairs Select Committee (HASC) reports. This time, it has been found that the Labour Party has broken the Law and must now take responsibility for that.

[Editors: This is not a political article, as editors we discourage political articles in L'Chayim. The article consists of direct quotes from the Human Right's Commission. As Jews, we must be concerned to protect all Human Rights, no matter what their faith or creed]



The poster features a decorative border at the top left with various colorful icons representing Jewish culture, including musical notes, a Star of David, a menorah, and a chalice. To the right, two stylized human figures in yellow and green are shown holding hands, with a blue ribbon-like shape connecting them to the top right corner.

Northern Chagigah

Something to look forward to!

Save the Date

5-7 Nov 2021
The Hawkhills, Easingwood

Questions? Get in touch
sarita@rjuk.org or
020 8349 5716

Register your interest or book at
reformjudaism.org.uk/events/northernchagigah2021



JPR's COVID-19 survey looks at how Jews have been impacted by the pandemic in terms of their health, jobs, finances, relationships and Jewish lives.

The findings are being shared in a series of short reports looking at key policy issues, and this one focuses on the issue of how comfortable Jews feel about attending Jewish activities and events in person.

Drawing on survey responses from July 2020, it finds that whilst Jews situate themselves across the full length of the 'comfort scale' (running from very comfortable to very uncomfortable), there is a clear leaning towards the uncomfortable end.

Unsurprisingly, those who are uncomfortable are likely to be in older age bands and/or suffering from health conditions that make them particularly vulnerable to the virus. Similarly, those who have had the virus and continue to suffer from secondary symptoms (i.e. 'Long COVID') also tend to be uncomfortable about attending events in person.

However, there are some interesting exceptions. The most elderly appear to feel more comfortable than average, and the youngest age bands (those aged 16-24) feel more uncomfortable than average. Those who have had COVID-19 and recovered feel more comfortable than those who have not. And those who have experienced job losses, or have been furloughed, are rather less comfortable than those whose working lives have remained reasonably stable.

It is also very striking to see that, denominationally, the Strictly Orthodox feel most comfortable about attending in-person events, whereas non-synagogue members feel most uncomfortable. Members of other 'mainstream' denominations cluster together in between. However, people's level of religiosity is actually a slightly better predictor than denomination of how comfortable they feel about attending community activities or events in person – those with strong religiosity are most likely to feel comfortable, and those with weak religiosity most likely to feel uncomfortable.

The Strictly Orthodox feel most comfortable about attending in-person events, whereas non-synagogue members feel most uncomfortable.

Perhaps most interestingly, there is an important relationship between how comfortable people feel about attending community activities and events in person, and their general state of mental health. Those showing signs of psychological distress feel notably less comfortable than others.

Brief details about the methodology used in the survey are contained in the report. A more detailed methodological is being prepared and will be available shortly

See https://jpr.org.uk/documents/JPR_2020.Coronavirus_paper_1.2.Hidden_effects.pdf

A critical review of the JPR Covid- 19 survey

A national survey of Jews across the UK conducted by JPR in July 2020, during the COVID-19 pandemic. The studies look at the effects of the virus on Jewish people's health, jobs, finances, relationships and Jewish lives, and aims to provide Jewish organisations with the data they need to navigate their way through the pandemic, and to help reinvigorate Jewish life in its aftermath. I took part in the survey as a participant

What is the mental health impact on the UK's Jewish population during the COVID-19 pandemic?

Even before the pandemic took hold, Jews reported slightly higher levels of anxiety than the general population, and since the pandemic there has been a rise in the levels of anxiety, with a third of respondent to this survey expressing feelings of 'frustration'. About a quarter of respondents were 'bored' and another quarter 'irritable'. Two out of every three respondents thought their mental wellbeing had decreased during the pandemic, this being most marked in the younger adult age range, and in women, and those parents with young children at home. The young might be disproportionately affected by transmission mitigation strategies and the pandemic response of governments.

Mental distress was notably higher among those who are not synagogue members than among those who are.

Mental distress was notably higher among those who are not synagogue members than among those who are.

The lowest levels of mental distress are exhibited among those who are employed or retired, whereas the highest levels are exhibited among those who are not employed, whether permanently or temporarily, especially so in low income groups.

For this survey about 7000 Jewish people, as self responders, took part. As such, the selection of those responding may mean that the results should be viewed with caution. There is a lot of information presented in the three reports I have summarised. You can view the full reports at www.jpr.org.uk.

The scales used for the responses are of their own creation, and so if you don't ask you don't find out. The survey is rather anticipatory in my opinion. Furthermore, we do not know how many people of those taking part responded to the questions. Results are presented as percentages (eg. a change from 2 to 3 could be a 50% increase), with poor definition of what we are talking about eg. "1.5% reported difficulties of varying degrees" and "Comparison with national data is somewhat inconclusive".

There is a missed opportunity to analyse the data so as to give meaningful comparisons (statistical significance and confidence intervals), eg.a "clear collective leaning towards discomfort". There is poor definition of meanings throughout. I am unsure whether this is a piece of work that would stand up to serious peer review.

Although I took part in the survey, and the authors welcome comments, and aim to get back to you with e-mail correspondence; there has not been a response. There is no doubt of the good intentions of this piece of research, and of those donating their money for such a good cause However, I do feel this was an opportunity lost.

Licoricia of Winchester - 13th century enterprising Jewish women.

by Susan Fox

The story of, illustrates just how much wealth and influence a Jewish woman could accumulate in the 13th century



In 1244, King Henry sent Licoricia to the Tower of London whilst her late husband's estate was assessed by the King for death duties.

Jews first arrived in England from Rouen with the Normans, shortly after 1066. William I (the 'Conqueror') was very ambitious but short of money to finance the economic development and military occupation on a long term basis, of newly conquered England. By 1200, there were approximately 5,000 Jews in England, who although considered chattels of the monarch, were also under the protection of the monarchy. The Jewish community as a whole was marginalised by Normans and Saxons alike and preferred to live in close communities in urban centres, such as Oxford, Winchester and York, with castles in the vicinity, which sometimes served as refuges during times of persecution. They could travel freely and settle in towns of their choice, but needed permission to leave the country.

The professions of Medieval European Jews were restricted, usury being one of them, as a result of Christian prohibition of lending money at interest, and they were also were involved in jewellery making and selling, medicine, metalwork, notary work and acting as scribes with the poorest being pedlars . Only a minority acted as money lenders, charging only two or three pence per pound weekly on money lent, whereas non Jewish Cahorsins (a term to denote French) and Lombards could charge as much as much as 50%, so Jews did not have the monopoly on money lending.

Licoricia first appears in records in 1234 as a widow with three sons, taking over her husband's usury practice.. There were other enterprising Jewish women at the time including Chera, also of Winchester, Belaset of Bristol among others. In 1242, she married her second husband, the wealthy David of Oxford. Licoricia and these women travelled widely on horseback to conduct their business, accompanied by an armed escort. Licoricia lent money to individuals in all levels of society, from non Jewish women



As many as 10 percent of loans recorded in the English king's rolls of the time were made by Jewish women.

for house holding purposes, farmers to Henry III of England and Simon de Montfort, before his downfall. She was a highly influential business woman for over thirty years. Her eldest son by her first husband, Benedict, became the only Jewish guildsman in Medieval England. Asher, her son by David, whilst in prison in Winchester Castle, inscribed on the wall of his cell in

Hebrew on Shabbat Emor "*all the Jews of the land of the isle were imprisoned. I, Asher inscribed this*". From the 1240s, a huge increase in taxation on Jews was being imposed by monarchs John and Henry III. Licoricia no longer appears in records after 1276 and in the following year, she and her faithful Christian servant, Alice, were found murdered with many items stolen. Three men were eventually charged, but not convicted.

In memory of Licoricia, planning permission was granted in 2018 for a statue commemorating Licoricia and her son Asher by sculptor Ian Rank-Broadley to be erected in Jewry Street in Winchester. The aim of the project is not only to encourage people to learn about Mediaeval England's Jewish community but also to promote diversity, tolerance and understanding between different traditions.

Thanks to Susan Fox for this interesting article. If you want to know more about the interesting life of Licoricia (of Winchester) then see:

<https://daily.jstor.org/licoricia-jewish-medieval-women-moneylenders/>

'Our collective imagination has been shaped largely by Shakespeare's iconic Shylock, the male antagonist in The Merchant of Venice, who embodies the noxious stereotype of the Jewish moneylender. hat few probably know is that as many as 10 percent of loans recorded in the English king's rolls of the time were made by Jewish women, many of whom became well-known moneylenders in their own right, and not mere adjuncts of their husbands.....' (editors)



The JJBS was founded in 1969 with six reform synagogues being members. It is a registered charity, paying no tax, though is a limited company by guarantee to protect its trustees.

At present the JJBS membership is :
29 Reform Synagogues
7 Masorti Synagogues
4 Liberal Synagogues
2 independent Orthodox Synagogues

Membership has been fairly constant over JJBS's years of operation. It has 15600 London memberships and 2400 provincial memberships. The population of the membership is ageing, consequently the JJBS has seen an increase in the numbers of funerals it provides for, and especially so during the Covid pandemic, severely affecting its cash flow and reserves.

At present about 25% of funerals are cremations. They provide a funeral service to none members, and also to couples of mixed faith, enabling couples to be buried in the same plot. Funeral costs have increased much more so than the retail price index, and this difference is even greater in the provinces. It is only because the JJBS has investments that they are able to offer such a cost effective benefit. As a charity, they have to keep sufficient funds available (presently the estimated liability is £6m) to ensure that all members will in their lifetime benefit from membership. They have a small number of paid staff and an office now located in a new, environmentally friendly building at Woodland Cemetery.

The JJBS is trying to streamline its Governance, making it more responsive to change, and trying to maintain its contact with communities and members. There are plans to have electronic meetings and voting, and a forum for active Council members/ Chairs of Synagogues around the country to have a greater say in how the charity conducts its business.

Too often we have felt that the JJBS is a 'black-hole'

I think for us in Southport this will be welcomed, as too often we have felt that the JJBS is a 'black-hole' (if you appreciate what I mean). I attended an on-line Zoom® meeting to discuss these changes on 30th November and am hopeful that we will eventually see a more progressive JJBS. From a financial point of view, JJBS have managed to give value for money, especially for those families outside of London.

(A report following a Zoom® Synagogue Chairs' meeting with JJBS, 30th November, from Dr Selwyn Goldthorpe)

Our thanks to Lisa Sachs, our shul Administrator, who has negotiated a favourable rate with the local undertakers, Gibbs, so that most if not all the costs of a funeral will be covered by JJBS.

Not only has the work of our Synagogue been affected by the Covid crisis, it is apparent that the work of Reform Judaism has been affected.

The support staff at RJ were decreased from 28 to 17 staff, with many staff being furloughed. Geoffrey Marx, who I think has been an excellent chairperson for RJ for the last 8 years, is stepping down, and the new chairperson is Robert Wiltshire; he has been

There are no plans to have a senior Rabbi

on the Board of RJ for a year. Furthermore, there are no plans to have a senior Rabbi for RJ following the loss of Rabbi Laura Janner-Klausner. Not having a senior rabbi will help the strained finances of RJ. However, the feeling of those attending the meeting was for the concern that there would not be a senior

figure to represent RJ at official functions and speak up on behalf of RJ. However, RJ is planning to appoint a much needed senior part-time communications person.

With regard to funding, RJ is expected to have a financial loss of £49000 this year and worsening next year to £145000 . Much of this loss is due to the fact that there has been a loss of income from events and tours, though almost all income streams have been reduced.

RJ is looking at whether they can continue to fund LeoBeck College to the same degree. At present about 1/3rd of Synagogue contributions go towards supporting LeoBeck College and its student rabbi programme. RJ is questioning whether the £250 000 it costs to train a progressive rabbi is value for money. They think that this cost is not sustainable, especially as LeoBeck has a responsibility for training progressive rabbis from all over Europe. It is not only Brexit that has seen Britain become more insular, clearly the Covid crisis has stretched finances to focus more clearly on what is happening to RJ bursaries, and from 2021 these are being reduced to LeoBeck students. There will be new treasurers at RJ, Robert Lampl from Wimbledon, and Michele Saffer from Sheffield. The best of luck to them in their new roles!

About 1/3rd of Synagogue contributions go towards supporting LeoBeck College and its student rabbi programme.

The meeting discussed Safeguarding within RJ. Around the beginning of lockdown it was apparent there were 'issues' with regard to Safeguarding within RJ. It was thought that there were sufficient policies, but poor practice when this was actually looked at. Safeguarding also covers how staff are treated, how members are treated, and the more obvious risk to vulnerable individuals. An independent review of Safeguarding is due to take place within RJ. Our synagogue is also assisting in this review, as should be all other

Reform Synagogues. The review comes on the back of a report concerning West London Synagogue :

Chair, Geoffrey Marx, to an article that appeared in the Jewish Chronicle:

“The article concerning the behaviour of a rabbi at West London Synagogue discusses very serious issues, and these must be treated with the utmost care. As a movement, our primary concern is the welfare and wellbeing of everyone who engages with Reform Judaism. We are working alongside the Assembly of Reform Rabbis and Cantors, and all our communities, to continue to build accountable, transparent and thorough processes that underpin all that we do.”

West London Synagogue has withdrawn their financial support for RJ though all parties would like to have a better relationship.

Reform Judaism strives to have in place the highest possible standards for safeguarding. The Board of Reform Judaism has commissioned an Independent Review of Safeguarding; their statement regarding this can be read [on our website](#). The Review is underway, carried out by Jim Dyson of [SAB Safeguarding](#). If you would like to contribute to the Review, please [email Jim](#), who will speak with you in confidence. **We are grateful for Matt Suher as our Synagogue’s designated safeguarder, for his involvement in these matters.**

Baruch Dayan Ha'Emet

Reform Judaism joins Jews globally in mourning the loss of Rabbi Lord Jonathan Sacks z"l.

Jews of all denominations continue to benefit tremendously from Rabbi Sacks' profound scholarship, dedication to the Jewish faith and ability to connect to people of all backgrounds. His writing, rooted in his Orthodox Jewish faith, inspires us with its universal values of justice, tolerance, trust in the future generations and unfailing morality.

Rabbi Sacks leaves an indelible mark on British Jewry. We have lost a truly great scholar, leader, statesman and friend.

We extend our sincere condolences to Lady Elaine, Joshua, Dina, Gila and all of Rabbi Sacks' family. May his memory be a blessing.

ברוך דיין האמת

Photo Credit: The Office of Rabbi Sacks

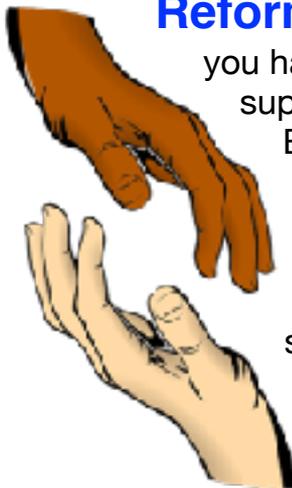
COVID

Religious or belief-based stand alone life cycle ceremonies or celebrations are limited to 6 people if outdoors, and only one household and support bubble indoors.

Whilst Sefton does have a free walk-in rapid testing service for those without symptoms, this test is by no means reliable, the British Medical Journal notes, 'The government has claimed that rapid lateral flow covid-19 tests, which are being used in mass testing pilots in England and can provide results in 30 minutes, are "accurate and sensitive enough to be used in the community," after evaluation results were published. However, experts warn that the tests may miss as many as half of Covid-19 cases, depending on who is using them—making them unsuitable for a "test and release" strategy to enable people to leave lockdown or to allow students to go home from university.'

This virus is most infectious prior to developing symptoms, and for some, especially the young, they may not develop symptoms at all. We have not had our grandchildren in our home for most of the year, though we have had some outdoor walking.

We should continue to take all the precautions we can and not rely on the minimum advice issued by Government. The vaccine is being distributed. However, this is still only 95% effective if we are optimistic. We will need to keep our guard up until the virus is not circulating in our communities- at present the infection rate in Sefton is on the rise.
(from Dr SG)



Reform Judaism's Bereavement Support – many of you have highlighted the challenges around grieving and bereavement support whilst 'social distancing'. Reform Judaism will be starting a Bereavement Support Group online, for people who have been bereaved in the last few weeks, and have been unable to attend the funeral or cremation, or to have a shiva as they would have wished – please pass this on to people in your community who have had this experience. This will be a supportive space to share thoughts and experiences with others who have had similar experiences.

The group will be facilitated by experienced bereavement counsellors. This will run from 6th May for an initial period of 4 weeks, every Wednesday from 12.00 – 1.00 on Zoom <https://zoom.us/j/97769196348> or you can phone in 01314601196, meeting ID: 977 6919 6348. Please speak with Sharon at RJ (sdaniels@rjuk.org) if you wish to join as that is useful to our organisation of sessions.

Talking about Dying: a gentle, loving space to talk about any concerns surrounding death. Every Monday, Wednesday and Friday from 2.00 – 3.00 -access RJ:TV

See: <https://www.reformjudaism.org.uk/rjtv-online-community-from-reform-judaism/>

FEELING ALONE? LACKING YOUR SYNAGOGUE?



www.zoom.us/j/407196863

www.reformjudaism.org.uk/

RJ:TV is Reform Judaism's interactive broadcasting platform for these challenging times. Each day they will provide a range of interactive programming that you are invited to join – from daily prayer services and adult learning sessions to fun for all ages and casual catch-ups. We can still come together virtually to share in learning and meaningful interaction. Click here : <https://www.reformjudaism.org.uk/rjtv-online-community-from-reform-judaism/>

**Unable to relax?
Feeling stressed?
Feeling low?**

Talk Liverpool
**working together to
look after your mental
wellbeing.**

0151 228 2300 talkliverpool.nhs.uk

I believe you have to have a Liverpool GP though I am sure you can be signposted to an similar service if you are outside their catchment area.

Best to phone and have a chat or have a confidential chat with me for further help.

Dr Selwyn Goldthorpe

**'A trouble shared is
a trouble halved'**

Help yourself to feel better

To help you to tackle your problems, we can offer effective talking therapies to:

- Understand why you feel as you do
- Look at the links between your feelings, thoughts, symptoms and behaviour
- Find out what you would like to change
- Discover new ways of coping now and in the future.

How can I find out more?

You can self refer by completing the online referral form available on their website:

talkliverpool.nhs.uk or call on 0151 228 2300.

Tu B'Shevat (15th Shevat) falls on the 28th January 2021 - a reminder ...

Tu B'Shevat is the new year for the purpose of calculating the age of trees for tithing. See Lev. 19:23-25, which states that fruit from trees may not be eaten during the first three years; the fourth year's fruit is for God, and after that, you can eat the fruit. Each tree is considered to have aged one year as of Tu B'Shevat, so if you planted a tree on Shevat 14, it begins its second year the next day, but if you plant a tree two days later, on Shevat 16, it does not reach its second year until the next Tu B'Shevat.

Tu B'Shevat is not mentioned in the Torah. There is only one reference to it in the Mishnah, and the only thing said there is that it is the new year for trees, and there is a dispute as to the proper date for the holiday (Beit Shammai said the proper day was the first of Shevat; Beit Hillel said the proper day was the 15th of Shevat, which is the date we follow.

What happens on Tu B'Shevat?

There are few customs or observances related to this holiday. One custom is to eat a new fruit on this day, or to eat from the Seven Species (shivat haminin) described in the Bible as being abundant in the land of Israel. The Shivat Haminin are: **wheat, barley, grapes (vines), figs, pomegranates, olives and dates (honey)** (Deut. 8:8). You can make a nice vegetarian pilaf from the shivat haminin: a bed of cooked bulgar wheat or wheat berries and barley, topped with figs, dates, raisins (grapes), and pomegranate seeds, served with a dressing of olive oil, balsamic vinegar (grapes) and pomegranate juice.

Some people plant trees on this day. In Jewish communities it is the custom for children to go around collecting money to plant trees in Israel at this time of year. This stops soil erosion, retains moisture, and makes Israel green. A true ecological benefit to Israel and the planet.

In the 16th century, kabbalists, developed a seder ritual conceptually similar to the Pesach (Passover) seder, discussing the spiritual significance of fruits and of the shivat haminin. This custom spread primarily in Sephardic communities, but in recent years it has been getting more attention among Ashkenazim and we now have our own Tu B'Shevat seder service booklet, which you can borrow if you are having a seder at home, although we hope to join other communities with an on-line seder (details to follow nearer the time) . [Ref. <https://www.jewfaq.org/holiday8.htm>]



Have your say the editors welcome letters and articles, though not of a political nature, and reserve the right to edit. Please send to the Office or gillygold@yahoo.com

EREV PURIM 25th FEBRUARY
PURIM FRIDAY 26th FEBRUARY

Last year's purim play was a great success, so much fun! Whether we will be able to have a community Purim in the Synagogue this year is looking less likely. Of course, this does not stop you, at home, dressing up, having alcohol, and remembering the history of Purim...

The story of Purim, in the book of Esther is to be found as part of the Tanakh, this is the canonical collection of Jewish texts, which is also a textual source for the Christian Old Testament.

These texts are composed mainly in

Biblical Hebrew, with some passages in Biblical Aramaic. The traditional Hebrew text is known as the Masoretic Text. The Tanakh consists of 16 scrolls (I wonder how many you can name? **Answers at end of article**).

Of course, the villain of the piece, Haman (**Boo!**), is eventually hanged. (no messing there, for our children then, in these enlightened times!). Many have noted the echoes of Purim in the Nuremberg war crime trials. In the Book of Esther, Haman's ten sons were hanged (Esther 9:13); in 1946, ten of Hitler's top associates were put to death by hanging for their war crimes (including the crime of murdering 6 million Jews). An 11th associate of Hitler, Hermann Göring, committed suicide the night before the execution, a parallel to the suicide of Haman's daughter recorded in the Talmud (Megillah 16a). There are rumours that Göring was a transvestite, making that an even more accurate parallel. One of the men seems to have been aware of the parallel: on the way to the gallows, Julius Streicher shouted "Purim Fest 1946!"

Another echo of Purim is found in the Soviet Union a few years later. In early 1953, Stalin was planning to deport most of the Jews in the Soviet Union to Siberia, but just before his plans came to fruition, he suffered a



stroke and died a few days later. He suffered that stroke on the night of March 1, 1953: the night after Purim (note: Jewish days end at sunset; you will see March 1 on the calendar as Purim). The plan to deport Jews was not carried out.

The primary commandment related to Purim is to hear the reading of the book of Esther. The book of Esther is commonly known as the Megillah, which means scroll. Although there are five books of Jewish scripture that are properly referred to as a Megillah . Can you name all five Megillot? (**Answers are below**) .

We are also commanded to eat, drink and be merry. According to the Talmud, a person is required to drink until he cannot tell the difference between "cursed be Haman" and "blessed be Mordecai," though opinions differ as to exactly how drunk that is! We all have our own tolerance!!



Now the answers to my little quiz - if you got all 16 you should be writing for L'Chayim and be a service-leader!

16 SCROLLS MAKE UP THE TaNaKh (Hebrew Bible)					
1. תורה Torah		9. Scroll of the 12 Prophets		10. תהלים Psalms	
בראשית Genesis		הושע Hosea		11. משלי Proverbs	
שמות Exccus		יואל Joel		12. איוב Job	
ויקרא Leviticus		עמוס Amos		13. Five Megillot	
במדבר Numbers		עובדיה Obadiah		שיר השירים Song of Songs	
דברים Deuteronomy		יונה Jonah		רות Ruth	
2. יהושע Joshua		מיכה Micah		איכה Lamentations	
3. שופטים Judges		נחום Nahum		קהלת Ecclesiastes	
4. שמואל Samuel (I & II)		חבקוק Habakkuk		אסתר Esther	
5. מלכים Kings (I & II)		צפניה Zephaniah		14. דניאל Daniel	
6. ישעיה Isaiah		חגי Hagga		15. עזרא ונחמיה Ezra Nehemiah	
7. ירמיה Jeremiah		זכריה Zechariah		16. דברי הימים Chronicles (I & II)	
8. דקדק Ezekiel		מלאכי Malachi			

ref: <https://www.jewfaq.org/holiday9.htm>

Article research by Selwyn Goldthorpe.

yahrzeits (יָאָרְצײַט)

during this issue of L'Chayim



January

Edward Lippa, Father of Paul Lippa
Pearl Cohen, Mother of Doreen Canter
Hyman Isaac Hirshman, Father of Jon Hirshman
Eli Franks, Father of Donald Franks
Sarah Hannah Canter, Mother of Dr Jeffrey Canter
Rodney Jackson, Brother of Regina Luxemburg,
Uncle of Lesley Brand

Yahrzeit candles
are available for
purchase from the
Synagogue.

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

Please discuss
your needs with
the Synagogue's

February

Dorothy Bernstein, Mother of Lawrence Bernstein
Norman Applebaum, Father of Faith Choueke
Froy (Alfred) Cohen, Father of Doreen Canter
Gertrude Shieldhouse, Mother of Shelley Yavetz
Abraham Freedman, Father of Irving Freedman
Milton Mannheim, Husband of Estelle Mannheim
Sadie Elton, Mother of Adele Davis
Amanda Kerr, Wife of Ian Kerr

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.

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.

MAY THEIR MEMORY BE A BLESSING





IT'S YOUR BIRTHDAY!

MAZELTOV AND ALL OUR BEST WISHES

January

Lesley Brand
Louise Davies
Susan Fox
Noah Hoskin
Meira Hoskin
Delilah Hoskin
Ian Kerr
Regina Luxemburg
Lilian Stephens

February

Emilie Barnett
Sophie Barnett
Andrea Cook
Deborah Hirshman
Nives Hirshman
Paul Windham

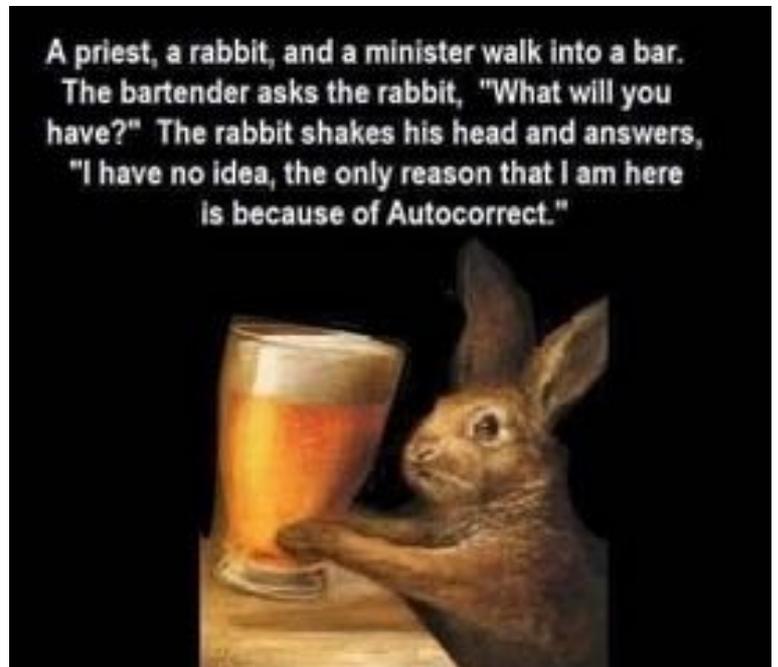


The Synagogue, as a Hall, is available for hire if you wish to have a function room AND there are reduced rates for Synagogue Members!

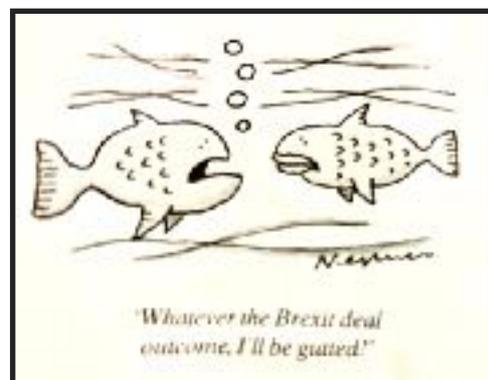
To make a booking, please contact the Office.

A Jewish joke from Fortune Chamberlain

There was a Jew and a Chinese guy sitting in a bar drinking. All of a sudden the Jew turns and punches the Chinese guy in the face knocking him off his stool, stunned the Chinese guy gets up and says "What the hell was that for?" The Jew replies "That was for Pearl Harbour". The Chinese guy says, "That was the Japanese, I'm Chinese". The Jew says, "well you have black hair squinted eyes and buckteeth, it's all the same to me". The Chinese guy says "Okay" and sits on his stool and continues drinking. About a half hour later the Chinese guy turns and punches the Jew in the face knocking him off his stool, the Jew gets up and says "What the hell was that for?" The Chinese guy says "That was for the Titanic". The Jew replies "The Titanic? That was an Iceberg". The Chinese guy says, "Iceberg, Goldberg, Steinberg, it's all the same to me ..."



Rabbit joke thanks to Deborah Hirshman





KOSHER FOOD DELIVERIES TO SOUTHPORT

CSDA - Corona Squad Delivery Angels is a non-profit charitable organisation which has been set up to pick and deliver groceries and Kosher food. There is a central (for Southport, and Liverpool) address to collect from and a delivery charge of £25 per group order (the more you group together the cheaper the delivery).

The delivery will be alternate Wednesday's, initially, though plans are in hand to make this weekly.

The shops in the scheme are:

Kosher Savers - [Text/WhatsApp 07940 131 615](https://www.whatsapp.com/text/07940131615)

Email: coronasquadmanchester@gmail.com

Kosher Deli Meats & Chicken

tel [0161 697 4775](tel:01616974775)

As the scheme grows other shops will be incorporated.

This system will continue when the current pandemic passes.

We hope those that needed matzah over Pesach received their free delivery and thanks to Anne Kletz for helping with the deliveries.

The Southport Rest Home

Choice of long or short stays,
permanent residency

Situated at 81 Albert Road, Southport PR9 9LN



- **24 hour support**
- **Senior citizens**
- **Jewish ethos**
- **Flats and rooms**

‘The Home’ from home

24 hour care on site

Lift, wheel chair access

Superb Kosher food on site

Rooms at reasonable rates

Large conservatory overlooking park

Synagogue on site.



“Good”

Enquiries telephone :01704 531975
office@sjah.freeseve.co.uk

The Home is a registered charity Number 1123524 and a Registered Company Number 06368309



The following kind people have been elected to serve 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	Joan Brooke, Susan Fox, Gillian Goldthorpe

Other members of the Synagogue's Council :

Marcel Zachariah	Faith Choueke
Neil Chamberlain	Harry Kessler
Anne Kletz	Matt Suher

Trustees : Phil Levine and Marcel Zachariah

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

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



Phil Levine is also a Trustee of the Synagogue

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