



A QUESTION ANSWERED

Rabbi Gabriel Botnick responds to another current question

The Chevra Kadisha

Dear Rabbi,

At a recent Shabbat service, you spoke about relaunching the Chevra Kadisha at Belsize. What exactly is this and what would it entail to volunteer for it?

Sincerely,
A Caring Congregant

Dear CC,

The Chevra Kadisha – or Holy Society in Aramaic – is a sacred, if overlooked, component of every Jewish community. The primary role of the group is to prepare bodies of community members for burial. This practice has its origins in pre-Talmudic times and is considered one of the essential requirements for establishing a new Jewish community (along with a school, mikveh, synagogue and cemetery).

Before it became customary to bury our deceased in coffins, we would simply wrap the body in a shroud and carry it upon a bier from the deceased’s home to the cemetery. After a long illness, it was common for the body to emit a noticeable scent, compounded by other, natural, post-mortem odours. In order to ensure one’s last impression was one of dignity, people would gently and respectfully wash the body of the deceased. This is ‘Kavod HaMet’ or showing respect to those who have died and is considered to be an act of ‘Chesed Shel Emet’ or true loving-kindness, as those who engage in the work do so without expectation of compensation or acknowledgment. In fact, it is customary not to reveal the identities of Chevra Kadisha members.

Until recently, Belsize had an active women’s Chevra Kadisha, but after the retirement of its leaders, we began to rely more upon our funeral directors to perform this work, as they have a professionally trained team readily available at all times. Sadly, it’s been much longer since we had an

IN THIS ISSUE

- 1 Letter from Rabbi Botnick
- 2 Synagogue Snapshot
- 3 Events
- 4 Our Hidden Treasure
- 5 Belsize 2040
- 6 News from Abernein Mansions, BoD update
- 7 Belsize lavender
- 8 Services, Community news, Synagogue help lines



The Jewish Museum in Prague

The famed 18th century Prague Chevra Kadisha supported their community members at the end of life

continued on page 2

continued from page 1

active men's Chevra Kadisha. While there is nothing wrong with relying on our funeral directors, Cantor Heller and I believe it would be meaningful and appropriate to relaunch our community's Chevra Kadisha as another option for our members.

I know it can seem daunting to volunteer for such work, so allow me to explain exactly what is involved with being part of a Chevra Kadisha. As not everyone wishes their bodies to undergo such ritual preparations prior to burial, the services of the group are only required somewhere between ten and twenty times per year, approximately half requiring the services of the women's group and half the men's. We only need three volunteers per burial, so if we have enough volunteers, you might be asked to donate your time and care just a few times a year.

When preparing a body for burial, it is covered with a sheet,

with small areas of the body uncovered only when being washed gently with warm water. Once the body is clean, it is wrapped in fresh shrouds before being placed in the coffin for burial. During the thirty minutes or so that it takes to prepare the body, volunteers refrain from speaking – doing so only if absolutely necessary to perform the work in which they are engaged.

Of course, this is an oversimplification of the process, but it does give a general idea of what's involved. For further information about our soon-to-be relaunched Chevra Kadisha groups, please join the online meeting that Cantor Heller and I will host on 24 March – details are on the back page of this issue. If you then think that you might be interested in volunteering, I invite you to email me or to contact the synagogue office. After this, we will hold a couple of training sessions, in which you'll learn about the process in more detail. We will then hold a final session during

which volunteers will practice on a mannequin. Once you feel ready, you'll have an opportunity to participate in your first official preparation with me and/or Cantor Heller.

I encourage you to keep an open mind and look out for that first informational meeting. Whether you're retired or just starting out in your career; whether you have many demands on your time or are looking for something to do, taking part in the Chevra Kadisha will not ask too much of you and will add much meaning and purpose to your involvement in the Belsize community.

Sincerely,
Rabbi Botnick

If you have a question you'd like Rabbi Botnick to address in a future issue of Our Congregation, please send an email to rabbi@synagogue.org.uk with the subject 'Ask the Rabbi.'

SYNAGOGUE SNAPSHOTS

Suzanne Goldstein

Psychotherapist, former Synagogue Co-Chair



What's your favourite thing about your work?

I work as a psychodynamic psychotherapist, focussing on understanding how unconscious processes and past relationships shape a person's current thoughts, feelings and behaviours, particularly in close relationships and in their

emotional life. I love the variety of clients I work with, and I have huge respect for their choice to work on themselves.

What is the hardest part of your job?

The most difficult part is hearing about the never-ending harm that people may inflict on themselves and, by association, on others. As an example, a person may struggle with fitting in socially and label themselves as useless or dysfunctional. This may result in their refusing invitations to join in activities, thus isolating themselves yet further, causing anxiety both to them and to those who care about them. The work is to understand why that choice of 'isolating' was made. In time, the therapeutic relationship could allow the individual to feel

more robust, less isolated and more able to take the risk of joining in.

If you could do any other job for one day, what would you choose?

I'd work in a florist's shop, arranging flowers. The task has a beginning, a middle and an end, all in a short while, unlike my work which can take years!

How did you come to be a member of Belsize Square?

My grandmother was a founder member of the Synagogue and as a child I travelled to Belsize with my parents from what is now Milton Keynes. Living so far away meant that my sisters and I could not participate in Cheder, which I think would have been fun. However, when I married Clive, we joined Belsize ourselves and I became a Board member, taught at Cheder and eventually became a Co-Chair of this community.

What's your favourite festival?

Yom Kippur – it feels like a good time to re-connect with Judaism as well as to remember those who are no longer with us. I also love being around the community, with an opportunity to talk with people I'd taught, or who I haven't seen for some time.

Where do you like to sit in shul?

We sit on the right, towards the back, probably as a result of scooting into services late with our daughter in her Bat Mitzvah year, trying to arrive un-noticed!

AJR HOLOCAUST MEMORIAL DAY COMMEMORATION

The Association of Jewish Refugees held its annual Holocaust Memorial Day commemoration at our Synagogue on 20 January. The service, conducted by Rabbi Botnick and Cantor Heller, was attended by the Austrian Ambassador and by diplomats from the Swiss, Danish, German, and Israeli embassies and by UK Government representatives.

The event's theme was *Bridging Generations* and the speakers represented four generations of Jewish refugees from Europe. Joanna Millan BEM, JP, a child survivor of Theresienstadt concentration camp, spoke movingly of her release and escape to Britain; Baroness Ruth Deech, former Principal of St Anne's College Oxford, and her daughter, journalist Sarah Deech, discussed their experience of being the daughter and granddaughter of refugees and the importance of preserving the memories of a unique community that were in danger of fading; and twelve year old Eddie Caplan spoke of his great-grandfather, who had come to Britain as a refugee aged 15: 'His story makes me realise that remembering the Holocaust is no longer just something older generations do – it's now my responsibility too.'



Speakers and memorial candle lighters
L-R Baroness Ruth Deech, Sarah Deech, Eddie Caplan and his mother Amy Caplan, Jackie Young, Ivor Perl, Mala Tribich, Joanna Millan

BELSIZE SQUARE SYNAGOGUE

COMMUNAL SEDER

INTERACTIVE ★ INSPIRING ★ DELICIOUS

SECOND SEDER NIGHT
THURSDAY 2 APRIL
6.45pm following the Service

Rabbi Botnick and Cantor Heller
invite you for Second Night Seder

A Seder for the whole family including a three course dinner, all of the Pesach songs and thoughtful insights and discussion

£50 Members ★ £60 Non-members ★ £20 under 16s
£120 Family rate (2 adults & 2 children)

Book via our website – www.synagogue.org.uk
E: office@synagogue.org.uk T: 020 7794 3949



EVENTS

JAZZ IN THE SQUARE

Ralph Freeman directed his Quintet from the piano in the very successful *Great American Songbook* concert on 1 February. Shaped by immigrant composers, many of them sons of cantors, the music showed how the Jewish tradition blended with jazz.

Our Hidden Treasure

Minyanman takes a pause from prayer to discover another book or three in our Synagogue's library

'I shall tell you how once there was great rejoicing' – so begins *The Seven Beggars*, one of the stories in our first book. Can tales of the Hassidim help with Belsize 2040? 'I will tell you about the journey I had' is the very first invitation to The Fly and the Spider. Anyone journeying into tales from *The Thirteen Stories of Rabbi Nachman of Breslev* – complete with the Introduction of his foremost disciple Rebbe Nathan – will realise before it is too late that you are the spider, lost and entangled in a web of magic realism. Anyone who has wandered into a wood without a map or conscious purpose will recognise the giddiness when, as a reader, you become aware of a deeper understanding of circular time. Each tale unfolds and then folds back over, enchanting you with the permanent spells of historical truths. We become at once Alice in Wonderland following the white rabbit, and Stephen Sondheim's *Into the Woods*.

To the Anglo-Jewish reader, perhaps steeped like many at Belsize in the grammatical rigour of German and infused with a relatively rigid liturgy, all framed within a hierarchical rabbinical structure, this English translation may seem stilted, possibly archaic and probably alien. But therein lies the genius, as readers in English may begin to feel the playfulness of Yiddish, which both reflects and conveys the revolutionary messages spun within each story and passed down from the Baal Shem Tov (the *Besht*) to his disciples, of which Rabbi Nachman is one in a long line of equals.

Lovers of European medieval and classical literature will however detect the timeless tropes expressed through a quintessentially Jewish lens, of how power structures based on inheritance alone offer no guarantees of authority for those holding office, without a deeper wisdom that comes through becoming a Tzadik (no English translation of that personage suffices!)

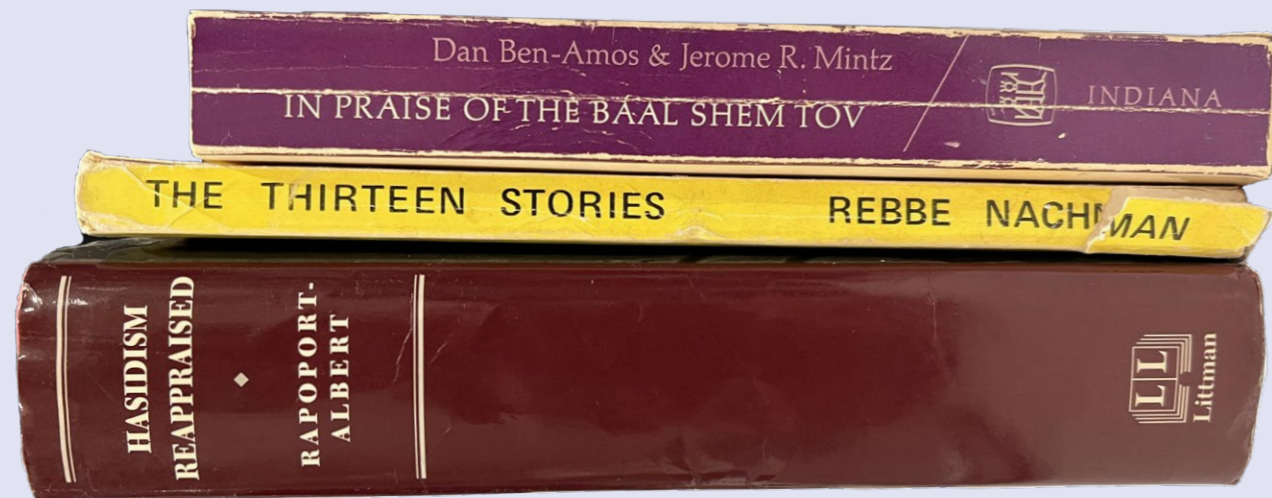
You may think you know what will follow from swapped roles with titles ranging from *Emperor and King* and *Clever One-Simpleton*, to *Prince and Servant*.

Perhaps the contradictions and clarity of dream confusion that run through this collection are best contained in *Burger and Beggar*. Here the two protagonists weave their story into myriads of repetitions akin to Russian dolls, through 'hiding pits' to crossings with unnamed seas, pirates, wars, banishments and returns. If as a reader you find hints of exile and a longing to return to enslavement in a dark, narrow place, rather than braving the lightness to be found to help you reclaim and refashion a better future of something lost, then you come closer to the richness of what may seem a simple text. The narrator often breaks the fourth wall and addresses us directly as here: 'And none is merited to attain the proper end in truth, only the one who has merited this. And some are answered through a messenger or from behind the wall...'

If you, dear reader, want to go behind the wall of our hidden treasure, take an immediate left into the library and seek the shelf marked *Jewish Mysticism and Hassidism*. Few texts shine as brightly as this yellow covered collection from the Rebbe.

If you want more strange illuminating tales, try *In Praise Of The Baal Shem Tov*, translated and edited by Dan Ben-Amos & Jerome R. Mintz, packed with more mystical parables. (Thank you 1989 donor Esta Leftom, née Gutman). Who could resist The Besht's Combat with a Witch? Afterwards, to try and understand more, take a deep dive into scholarly articles in *Hassidism Reappraised*, edited by Ada Rapoport-Albert. Communal leadership will suddenly become as modern and relevant for Belsize 2040 as it was in 1772 – a big year for the evolution of Hassidism. Read this to find what we can learn from our dreamscape tzadikism.

As told to James Rossiter



THE BELSIZE ESSENCE

HOW IS OUR SYNAGOGUE DIFFERENT FROM ALL OTHER SYNAGOGUES?



Joe Hacker summarises the six Belsize 2040 sessions in November and December

Our facilitated sessions were attended by 130 members, with seven hours of reflections and conversations, hundreds of experiences shared and many insights generated.

We were looking for a view on our synagogue's core values. **Are the three that emerged the ones that set us apart from other synagogues?**

- Progressive and adaptive
- Traditional services and music
- Individual differences welcomed

Those words probably aren't quite right – we still need to work on them as a community so that they feel exactly right. 'Warmth' came up many times during the sessions – should this be in there somewhere? Is the word 'progressive' too connected to the notion of 'Progressive Judaism'? Does 'independent' need to be in there somewhere, or do we need to unpick what it is that we are able to do with our independence and focus on that? There is nothing currently mentioned about the desire to learn. Should 'Enduring curiosity' or 'Pursuit of wisdom' be entirely different points? We are the people of the book. No other religious tradition says louder than Judaism that words *matter*.

You might still ask why we need to spend so much time and energy on defining our core values. Why can't we simply say, 'We're just different... we're not like any other synagogue?' Why can't we just have one core value that says, 'Everyone's welcome here, come on in!?' The truth is that we *can* say that, but only for so long. Maintaining such a broad church can be incredibly valuable for the survival of an organisation. By accommodating so many viewpoints and practices we can attract new members from right across the religious, political, and socio-economic spectra. There are, however, costs to this seemingly advantageous positioning.

If it is not clear what we stand for, other than doing our best to accommodate everyone, then any new initiative or idea could be a good one (or a bad one). There are no objective criteria by which to judge this. The message from leadership is more likely to be, 'If you are willing to put in the time and energy then go for it!' This allows for huge creativity and creates a great deal of activity. At the same time, efforts and resources can get spread so thinly that great initiatives may never get off the ground or get the attention they warrant. A lack of defined values can also lead to chronic anxiety about losing the soul of an organisation. If we're not sure what exactly we are, then any change can feel dangerous, as if the legacy of decades of love and sacrifice is inexorably fading away. If there is plenty of activity but little progress, those who seek to effect lasting and meaningful positive change can, in time, get frustrated and disaffected. A sense of purposelessness can begin to pervade the organisation and community. If everything is important then nothing is important. If the unspoken message is 'don't upset the apple cart' it can be hard to galvanise and inspire groups of people.

The challenge of teasing out what the synagogue does stand for (its essence as I refer to it) is by no means insignificant. The essence is subtle, elusive, ephemeral; it can't be found in any single tradition or attitude or artefact. However, the benefits are considerable, and what is more, we've already done the hardest part by honestly sharing and reflecting on our individual experiences. On Sunday 15 March we can try to finish the job. We can then look forward together, knowing that whatever future we envision, we will not lose the soul of Belsize in our efforts to get there.

Please note: This is a summary of a much longer article. For the full version please email BotF@synagogue.org.uk with subject 'Full Article'

YOUR OPPORTUNITY TO SHAPE THE FUTURE OF BELSIZE SQUARE SYNAGOGUE

Join our next interactive session on Sunday 15 March 19.30 - 21.00

- Task 1: Hone *The Belsize Essence*
– decide the wording of the core values
- Task 2: Envision 2040
– what could a thriving future Belsize be like?

There are no limits on imagination for this task... time to suspend disbelief and get truly aspirational!

For catering purposes, please inform the office if you plan to attend.

If you are unable to attend you still contribute your ideas by emailing them to BotF@synagogue.org.uk – they will be incorporated into the session in your absence.

NEWS FROM ABERNEIN MANSIONS NW.3.

Dear Fellow Members

Now that we are in the doorstep of the month of spring let us hope that this knew seasoning will bring with it a better phrase of advents. Uber all, may their be an end to the many violet convicts that are still ranging across the globe. Of cause, for us in the Jewish face, we prey for a piece in the Mittel East, witch intern might stem the tight of auntie-semitismus hear in Gross Briton. Then we can all breeze a thigh off release.

Following her stirring roll as Esther in our Purim Spiel, Mrs Klopstick has been busy reformulating her Jewish senior ladies rugby leak team. To introduce more jung blut into the sport, she is reducing the age off entry to seventy five. In the time being I have bean choosen to over look the orangements for Seder. The biggest problem for me is the table odour. Hear in Abernein Mansions we have a surface off wimen. This means that each from the mails has to take on two oder three off the opposing genre. You can amagine how this resents itself to those who still have their huspants in toe. Sum off the wives are very reluctant too chair them with others.

Won thing bose Mrs Klopstick und myself are rewiving is the matzo rumble. This we did every Pesach with the synagogue use clup. We took the Metropolitan line to Amersham und from their rumbled across the fields und woots. For unser inmates we are planning this on Hampstead Heath. We are going to take a back of matzo crumps und with them make a trial from the White Stone Pound all the way to Kentwood Haus. We have drifted in Mrs Bluhmenkohl who will come on behind us und shoe away any pidgens und squarels who mite want to eat the matzo crumps. All und sunday are invited to join us together on this exiting advent.

With the best of intentions
Fritz Klopstick

ASK FRITZ

Later oder sooner we will be arriving in the season off eulogies, such as grass und tree polen. Sum of my readers who have a more sensible repository system suffer severely from these eulogies. They have asked from my advise in how to compack this. If you spend as much time as you can unter water it will do much to elevate the simtoms. Otherways won can have nasal sprays with sea water und of cause auntie hissed omen tablets.



Our regular report from our Board of Deputies representatives **Deborah Cohen, Peter Strauss** and **Dilys Tausz**

The Board's monthly plenary meeting on 18 January was a fascinating event, with a broad range of topics and speakers. The President, Philip Rosenberg, opened proceedings by hoping that this year would bring 'More Joy and less Oy' after the challenges the community had faced in 2025. Key to a more positive outlook was the introduction of the Jewish Culture Month, set for May and June, bringing a platform to key cultural institutions and accentuating the positive experiences and contributions to society, economy and culture of Jews across the UK. Despite the record levels of antisemitism, the aim is to demonstrate the joy, creativity and laughter found in Jewish culture, whatever individuals' religious beliefs and practices.

Following the President's speech an unexpected ally took to the stage. Sir Sajid Javid has just become Chair of the Holocaust Memorial Day Trust. He emphasised how involved he has been in campaigning against antisemitism over the years, and the importance of continuing to educate the public on the Holocaust, not just with a focus on the victimisation of Jews and other minorities during World War II, but also with the subsequent holocausts in countries such as Sudan. The heartfelt speech left the audience feeling that Sir Sajid was truly invested in the community and would do his very best to highlight the ongoing problems of antisemitism.

The positive note was continued with a speech by the incoming President of the Union of Jewish Students, Louis Danker. Accepting that there had been a rise in antisemitism on campuses, he emphasised that support is available for all students, regardless of where they are studying. The last speaker was Adrian Cohen, the Board's Vice President with responsibility for its International Division who explained the origins of the crucial European Convention on Human Rights and other international treaties. Despite the importance of these agreements, he noted that every challenge to them brings insecurity for diaspora Jewish communities.

As always, the BoD encourages smaller regional organisations to join, and it was heartening that there was a unanimous vote that the Cambridge Residents Association, which facilitates burials in the East Anglia area, and the Jewish Volunteer Network, which links charities needing volunteers with those wishing to volunteer, should be accepted as members. We are delighted that they will now be able to elect deputies to represent them.

GARDENING

Spring – a time to grow

Vivien Lewis introduces us to the Belsize lavender

Eleven years ago, I planted a small lavender bush on our patio at home. It grew big and leggy so I decided to remove and propagate it. It now surrounds my house and fills many friends' gardens - and you can find it all along the parking area at the Synagogue.

The species is an unusual one - *lavandula x heterophylla*, which is a cross between *L.dentata* and *L.latifolia*.

It is very easy to grow and it can be propagated at any time, so I thought members might like to take pieces of Belsize back home to their patios, gardens or window boxes, even to friends. And it's free!

WHAT YOU NEED TO DO:

Cut off or carefully break off pieces about 9in (about 20cm) long, and plant them immediately on returning home, or they will wilt. I suggest taking 8-10 pieces.

At home, using kitchen scissors or something similar, make deep holes in the soil and drop each piece of lavender into a separate hole, quite a few inches apart. Press the soil around the twig. This is now the important bit: water it lots and lots and often, until well established. This lavender prefers sun but is hardy enough to cope in light shade.

You should get pale blue flowers. Every year, after flowering, trim the plants. They can grow quite large.

There is plenty for everyone! Enjoy!



Outstanding care in a centre of excellence

A WARM JEWISH HOME LED BY AN AWARD WINNING TEAM

Nightingale Hammerson provides residential, respite, rehabilitation, nursing, dementia and palliative care. Charitable funds are available for those unable to meet the full cost of care.

Residents benefit from in-house specialist support, which includes:

- GP, Pharmacy Technician, Audiology, Dietitian, Speech & Language Therapy
- Physiotherapy, Occupational Therapy, Clinical Psychology, Spiritual Care and Engagement Activities



Find out more
nightingalehammerson.org



NIGHTINGALE HOUSE LONDON SW12 8NB | 020 8673 3495
HAMMERSON HOUSE, WOHL CAMPUS LONDON N2 0BE | 020 3838 8090

GENERAL ENQUIRIES:
RESIDENTSERVICES@NIGHTINGALEHAMMERSON.ORG Registered Charity No. 207316



Belsize Square Synagogue Israel Charity Dinner

IN CONVERSATION: PHILIP SIMON



Professional comedian Philip Simon has been entertaining audiences around the world for over two decades.

He has written for Mock the Week, worked on TV shows Taskmaster and The Imitation Game, and has been seen/heard on BBC, ITV, Channel 4 and BBC Radio 4.

Philip was in the news last year after his show at the Edinburgh Fringe Festival was cancelled by the venue. Join us as Philip recounts his difficult time, and shares his experience of being a Jew on the comedy circuit.

TICKETS

EARLY BIRD: £80*

*BY FRIDAY 20 MARCH

FULL PRICE: £120

CHARITIES

ASSAF

BEIT URI

YEMIN ORDE

TUESDAY 21 APRIL 2026

TO BOOK: www.synagogue.org.uk/payment 020 7794 3949

SERVICES

Friday evenings at 6.45pm

Saturday mornings at 10.00am

Kikar Kids – Junior Shabbat Service

Saturday 7 March, 4 April, 2 May

11.00am in the crèche for under 5s Service

11.00am in the library for 5-9-year-olds

11.30am Kids Kiddush

Contact Caroline at caroline@synagogue.org.uk for more information

PESACH SERVICES

1st Night: Wednesday 1 April at 6.45pm

1st Day: Thursday 2 April at 10.00am

2nd Night: Thursday 2 April at 6.45pm
followed by Communal Seder

2nd Day: Friday 3 April at 10.00am

7th Night: Tuesday 7 April at 6.45pm

7th Day: Wednesday 8 April at 10.00am

8th Night: Wednesday 8 April at 6.45pm

8th Day: Thursday 9 April at 10.00am
including Yizkor

CHEDER AND BEIT MITZVAH

Sunday mornings 9.30am–12.30pm

Enquiries to Head: Caroline Loison
caroline@synagogue.org.uk

Start Of Term Sunday 19 April

Half Term Sunday 24 & 31 May

End of Term Sunday 5 July

ADULT DISCUSSION GROUP

Meetings take place on Sunday mornings in term-time.

Programme will be in the News from the Square emails every Thursday.

For further information, please contact Claire Walford
claire.walford@yahoo.com.

COMMUNITY NEWS

NEW MEMBERS

We extend a cordial welcome to:

Charlotte Marx | Ed McGovern & Teddy Briggs

Victoria Gill with son Che | Idit & Tomer Orni

with son Daniel | Nicola & Jason Sears | Georgia Sears

Morgan Sears & Jess Alexander | Adam Spear

Roni Maimon-Mor & Shachar Meir with children

Noga & Lior | Anna Foden with sons Charles & Julian

Max Freudenheim

BNEI MITZVAH

Mazal Tov to Yael Lifshitz & Eyal Goldberg on the Bar Mitzvah of their son Dan on Saturday 21 March

Mazal Tov to Emma Forrest on the Bat Mitzvah of her daughter Carolina on Saturday 11 April

Mazal Tov to Nikki Gewirtz & Justin Bass on the Bar Mitzvah of their son Oscar on Saturday 18 April

Mazal Tov to Victoria Viner and her family on her Adult Bat Mitzvah on Saturday 25 April

SYNAGOGUE HELP LINES

BELSIZE SQUARE SYNAGOGUE

51 Belsize Square,
London NW3 4HX

020 7794 3949

office@synagogue.org.uk

www.synagogue.org.uk

SYNAGOGUE OFFICE HOURS

Mon–Thu: 9.00am–5.30pm

Friday: 9.00am–2.00pm

PESACH OFFICE HOURS

The Office will close at 12.00pm on Wednesday 1 April and will reopen at 9.00am on Tuesday 7 April

The Office will close at 12.00pm on Tuesday 7 April and will reopen at 9.00am on Friday 10 April.

SYNAGOGUE LIBRARY

Open to members during office hours

RABBI

Rabbi Gabriel Botnick

rabbi@synagogue.org.uk

To book an in-person, video or telephone appointment with Rabbi Botnick, please email his PA Claire Austin:
claire@synagogue.org.uk

CANTOR

Dr Paul Heller

cantor@synagogue.org.uk

07949 078366



CHIEF EXECUTIVE

Lee Taylor

lee@synagogue.org.uk

CHAIRS

Annette Nathan and

Jimmy Strauss

chairman@

synagogue.org.uk

CHEDER AND YOUTH

Caroline Loison

[caroline@](mailto:caroline@synagogue.org.uk)

synagogue.org.uk

020 7794 3949

COMMUNITY CARE CO-ORDINATOR & BEREAVEMENT SUPPORT SERVICE

Eve Hersov

eve@synagogue.org.uk

07944 574676

FUNERALS

During Synagogue office hours phone Synagogue

Evenings/weekends phone

Calo's (Undertakers)

020 8958 2112

OUR CONGREGATION

Editor: Alex Antscherl

Associate Editor:

David Horwell

Copy date for the

May/June issue is

10 April. Contributions to

alexantscherl@me.com or

the Synagogue office

RE-ESTABLISHMENT OF THE CHEVRA KADISHA

Following Rabbi Botnick's recent sermon and his letter in this issue, interested members are invited to join an online information meeting on **Tuesday 24 March at 8.00pm.**

The Rabbi and Cantor Heller will host the meeting, where you can learn more about this initiative, about membership of the Chevra groups and ask any questions you might have. Further information will be circulated shortly.

If you wish to participate, please email office@synagogue.org.uk