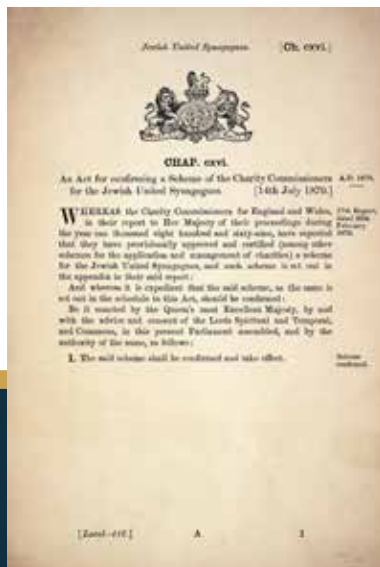


The US at 150



THE JEWISH UNITED SYNAGOGUES ACT 1870



The Jewish United Synagogues Act of 1870 was the culmination of developments that began two centuries earlier.

Soon after the Resettlement of 1656, Ashkenazi Jews came into Britain from Holland and Germany. In 1690 they founded the Great Synagogue in Duke's Place. The Hambro' followed at Fenchurch Street in 1702. In 1762 the New Synagogue was opened at Leadenhall Street.

To meet the westward movement of the community, the Central Synagogue was founded at Great Portland Street in 1855 and the Bayswater Synagogue at Chichester Place in 1863.

There was already a great deal of cooperation between the five synagogues. During Succot 1866, Chief Rabbi Nathan Marcus Adler suggested a merger to strengthen London Jewry and provide for its future. Negotiations between the communities and with the Charity Commissioners took some years but finally the scheme was approved. The Act received Royal Assent on 14th July 1870.

Elkan Levy President of the United Synagogue from 1996 to 1999

Celebrating US 150



by Chief Rabbi
Ephraim Mirvis

The importance of the number 150 in Jewish tradition is rooted in the fact that there are 150 chapters in the Book of Psalms.

Our Psalms, which, for thousands of years, have provided us with support and inspiration for the vicissitudes of life, are bookended by two significant verses. Psalm 1 commences with the words "Happy is the person..." and goes on to provide the keys for joy and meaning in life, "when you delight in the Torah of God and meditate in words of Torah day and night".

Psalm 150 concludes with words we are familiar with from our daily prayers: "Let every soul praise God. Praise be God!" What begins as an aspiration to delight in the study and practice of Torah, ends in enthusiastic praise of the Almighty.

150 years ago, my illustrious predecessor, Chief Rabbi Nathan Marcus Adler, presided over the formation of the United Synagogue, mandated by an Act of Parliament. This ambitious project started

out with the aspiration to build a family of communities which would "delight in the Torah of God" and serve as a beacon of light and inspiration throughout the British Empire.

What subsequently unfolded has been extraordinary. Countless lives have been uplifted and enhanced. The United Synagogue continues to stand proudly as a bastion of Jewish tradition and observance, which serves as a model of communal excellence throughout the Jewish world. The collective efforts of so many outstanding spiritual and lay leaders over the course the last 150 years, have not only delivered upon the aspiration to "delight in the Torah of God" but have also delivered on our collective mission: "Let every soul praise God. Praise be God!" Today, the United Synagogue produces a truly outstanding 'Kiddush Hashem' – a sanctification of the name of the Almighty - within the United Kingdom and well beyond.

Ahavat Yisrael • Alei Tzion • Barnet • Belmont • Birmingham
Central Synagogue • Borehamwood & Elstree • Brondesbury
Park • **Bushey & District** • **Catford** & Bromley • **Central** •
Chelsea • Chigwell & Hainault • **Cockfosters & N Southgate**
• **Cranbrook** • **Ealing** • Edgware • **Enfield & Winchmore**
Hill • **Finchley** • **Finsbury Park** • **Golders Green** • **Hackney**
& **East London** • **Hadley Wood** • **Hampstead** • **Hampstead**
Garden Suburb • **Hemel Hempstead** • **Hendon** • **Highams**
Park & Chingford • **Highgate** • **Kenton** • **Kingsbury** • **Kingston,**
Surbiton & District • **Luton** • **Magen Avot** • **Mill Hill** • **Mill Hill East**
• **Muswell Hill** • **New West End** • **Northwood** • **Palmers Green**
& **Southgate** • **Peterborough** • **Pinner** • **Potters Bar** • **Radlett** •
Richmond • **Romford & District** • **Ruislip** • **Sheffield** • **Shenley**
• **South Hampstead** • **South London** • **South Tottenham** • **St.**
Albans • **St John's Wood** • **Staines** • **Stanmore & Canons Park**
• **Sutton & District** • **Watford** • **Welwyn Garden City** • **Wembley**
• **Western Marble Arch** • **Woodford Forest** • **Woodside Park**

... we are celebrating all the
more because of what the United
Synagogue accomplishes today
and because of what we know it
will accomplish in the future.

The Talmud teaches that you can only know where you are going to if you understand where you have come from. Our celebration of the past facilitates our success in the present and the future. This brings us to the very essence of

our celebration of 150 years of the United Synagogue. We have a remarkable history to proudly look back upon, but we are celebrating all the more because of what the United Synagogue accomplishes today and because of what we

know it will accomplish in the future.

I am privileged to see so many of our communities transforming themselves from houses of prayer into powerhouses of Jewish religious, social, educational and cultural excellence. And, against the odds, we have reached even greater heights during the dramatic upheavals of the Coronavirus period.

150 years young, the United Synagogue continues to be a major and vital force in British Jewish communal and religious life.

As we engage in our thanksgiving to God for the last 150 years, we know that, please God, the best is yet to come.

1870

1870 • 1871 • 1872 • 1873 • 1874 • 1875 • 1876 • 1877 • 1878 • 1879 • 1880 • 1881 • 1882 • 1883 • 1884 • 1885 • 1886 • 1887 • 1888 • 1889 • 1890 • 1891 • 1892 • 1893 • 1894 • 1895 • 1896 • 1897 • 1898 • 1899 • 1900 • 1901 • 1902 • 1903 • 1904 • 1905 • 1906 • 1907 • 1908 • 1909 • 1910 • 1911 • 1912 • 1913 • 1914 • 1915 • 1916 • 1917 • 1918 • 1919 • 1920 • 1921 • 1922 • 1923 • 1924 • 1925 • 1926 • 1927 • 1928 • 1929 • 1930 • 1931 • 1932 • 1933 • 1934 • 1935 • 1936 • 1937 • 1938 • 1939 • 1940 • 1941 • 1942 • 1943 • 1944 • 1945 • 1946 • 1947 • 1948 • 1949 • 1950 • 1951 • 1952 • 1953 • 1954 • 1955 • 1956 • 1957 • 1958 • 1959 • 1960 • 1961 • 1962 • 1963 • 1964 • 1965 • 1966 • 1967 • 1968 • 1969 • 1970 • 1971 • 1972 • 1973 • 1974 • 1975 • 1976 • 1977 • 1978 • 1979 • 1980 • 1981 • 1982 • 1983 • 1984 • 1985 • 1986 • 1987 • 1988 • 1989 • 1990 • 1991 • 1992 • 1993 • 1994 • 1995 • 1996 • 1997 • 1998 • 1999 • 2000 • 2001 • 2002 • 2003 • 2004 • 2005 • 2006 • 2007 • 2008 • 2009 • 2010 • 2011 • 2012 • 2013 • 2014 • 2015 • 2016 • 2017 • 2018 • 2019 • 2020

US 150



by Michael Goldstein,
United Synagogue
President



Back in 1870, five Ashkenazi shuls in London decided that they were stronger together. The Great, The Hambro, The New, Central and Bayswater all joined forces to become the United Synagogue. Instead of duplicating resources, they worked together for the good of the community. This was a revolutionary idea. We continue to benefit from it and the work of all of those in our communities since then.

Over the years, the United Synagogue has evolved further. More communities have joined, including a growing number of

There is much to celebrate as we approach our 150th birthday, even as we evolve again, with God's help, to face current and future challenges...

regional communities. We are also focusing on new areas of Jewish growth, always conscious that working together is better for us all.

Our 150th celebrations have been curtailed due to difficulties and tragedies of the Covid-19 pandemic. Instead, we have focused on helping our community as best as we can. I am proud of the way in which the United Synagogue has worked during this crisis to support people across our community and beyond, working together as a Kehilla, a community which takes responsibility for both itself and beyond its borders.

Carrying out so many funerals has been extremely challenging but the incredible United Synagogue Burial Society together with our Rabbis and Rebbetzins have shown extraordinary care and compassion to all the mourners.

Meanwhile our innovations in online learning, livestreamed Kabbalat Shabbat services, 'at home' social events and more have multiplied week by week delivering educational, fun and inspiring content to our members in addition to the superb programmes put on locally by our

communities. We hope we will come out of this period stronger than ever as a community.

The input of our lay leaders and other volunteers has been phenomenal and has helped to maintain our communities as vibrant places, even with their doors closed.

Along with all the US Trustees, I express our enormous thanks to all of our staff and volunteers.

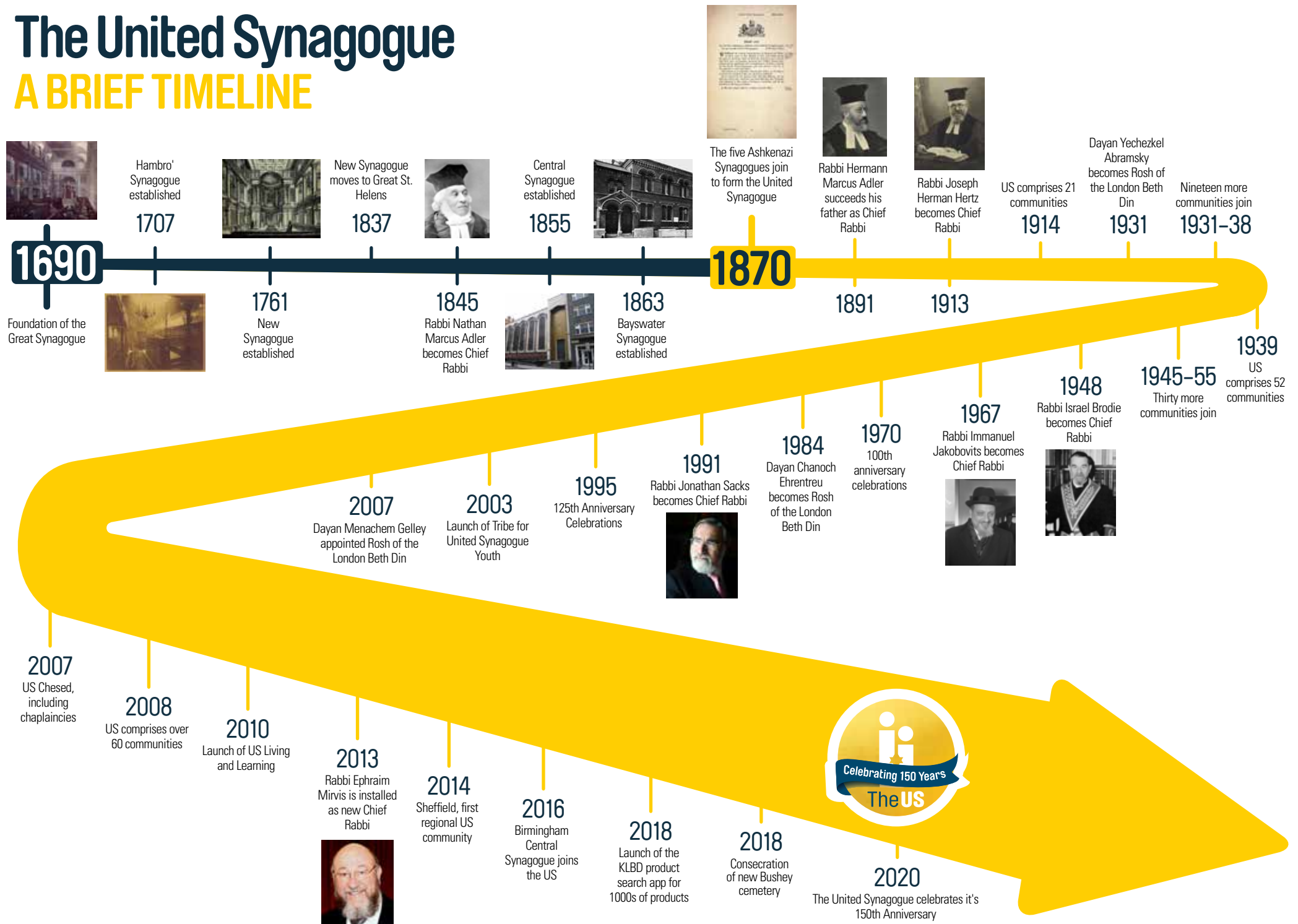
This activity and its religious value, has its roots in the Mishnaic teaching by Shimon Hatzadik in Pirkei Avot (1:2, page 524 in the green siddur) that the world stands on three things – Torah, Avodah (prayer) and Gemilut Chasadim (altruistic kindness). These three things stand at the heart of the United Synagogue and its purpose, as outlined by Rabbi Nathan Marcus Adler, our founding Chief Rabbi.

There is much to celebrate as we approach our 150th birthday, even as we evolve again, with God's help, to face current and future challenges for the betterment of the Jewish people. Thank you for being part of the United Synagogue and our modern-day kehilla ideals. May God bless and protect us and the whole world.

In memory of Yisrael Shmuel ben Yirmaya Yehoshuah

The United Synagogue

A BRIEF TIMELINE



Chief Rabbis

of the United Hebrew Congregations of the Commonwealth since the establishment of the United Synagogue in 1870



RABBI NATHAN MARCUS ADLER – FROM 1845 TO 1890

Rabbi Adler was the first Chief Rabbi to undertake regular pastoral tours within the United Kingdom. In 1866, he urged the lay leaders of the three

City Synagogues – the Great, the New, and the Hambro', and their branch synagogues at Great Portland Street and Bayswater, to form the United Synagogue, established by Act of Parliament in 1870. He established the religious basis of the United Synagogue and provided authorisation to what became known as the Singer's Prayer Book.



RABBI HERMANN ADLER – FROM 1891 TO 1911

Under Rabbi Hermann Adler's leadership the United Synagogue developed a distinctively English style of Orthodoxy, broad and tolerant while maintaining full Jewish

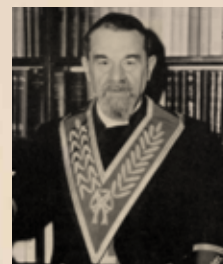
observance. Rabbi Adler was instrumental in making provision for the great number of Jewish immigrants from Eastern Europe and in acclimatising them to English life.



RABBI JOSEPH HERMAN HERTZ – FROM 1913 TO 1946

Rabbi Hertz's fervent support for the Zionist movement led to a decisive intervention in May 1917 during the negotiations leading to the Balfour Declaration.

In 1920 the Chief Rabbi undertook the first pastoral tour of Empire Jewry, which included some 42 communities in South Africa, Australia, New Zealand and Canada. Rabbi Hertz's most lasting contributions to Jewish scholarship are his English commentaries on the Chumash and the Siddur.



RABBI ISRAEL BRODIE – FROM 1948 TO 1965

Newcastle-born Rabbi Brodie was Senior Jewish Chaplain to the Armed Forces during World War Two. He led the community through the difficult days caused by the end of the British

Mandate in Palestine. Through the Conference of European Rabbis, which he founded and led, he played a significant role in rebuilding the religious life of European Jewry after the Holocaust. He was knighted "for services to British Jewry", the first Chief Rabbi to be so honoured. The United Synagogue, in particular, expanded enormously during his tenure.



RABBI IMMANUEL JAKOBOVITS – FROM 1966 TO 1991

Rabbi Jakobovits served as Chief Rabbi of Ireland and founding rabbi of the Fifth Avenue Synagogue in New York before assuming the position of Chief Rabbi in London.

A prolific writer and authority on Jewish Medical Ethics, he placed Jewish education firmly at the top of the communal agenda; his tenure saw an enormous expansion of Jewish Day schools, as well

as a resurgence of adult interest in Jewish learning. The friend and confidant of Prime Ministers, he was knighted in 1981, and raised to the peerage as Lord Jakobovits in 1987.



RABBI JONATHAN SACKS – FROM 1991 TO 2013

An accomplished intellectual holding multiple academic and honorary degrees, as Chief Rabbi he advocated for the enhancement of educational, outreach

and community development opportunities – an aim realised with the establishment of more synagogues, Jewish schools and improved welfare facilities. In 2005 he was knighted "for services to the Community and to Inter-faith Relations", and in 2009 was honoured with a seat in the House of Lords. He has received critical acclaim for his many written works. Rabbi Sacks continues to teach prolifically via www.rabbisacks.org and his social media platforms, including his weekly 'Covenant & Conversation' essay on the parasha, with its accompanying Family Edition.



RABBI EPHRAIM MIRVIS – FROM 2013 TO THE PRESENT

Chief Rabbi Mirvis was installed on 1 September 2013 in an historic ceremony attended by HRH The Prince of Wales.

Born in South Africa, he previously served as Chief Rabbi of Ireland and most recently as rabbi of Finchley Synagogue (Kinloss) in London.

As Chief Rabbi, he is a principal representative of the Jewish community to government, the media and other faiths. He is responsible for oversight of crucial parts of the UK Jewish community's religious infrastructure. He has launched a number of innovative projects, such as the Ma'ayanot Female Educators Programme, Shabbat Neshama, the Ben Azzai Social Responsibility Programme and, of course, Shabbat UK.

You can learn more from the Chief Rabbi at www.chief Rabbi.org

קהילה קדושה כנסת ישראל

Kehila Kedosha Knesset Yisrael

What lies behind the Hebrew name of the United Synagogue?

Rabbi Michael Laitner,
Director of Education for the United Synagogue
and assistant Rabbi at Finchley Synagogue



The catalyst for the Jewish United Synagogues Act of 14 July 1870, which united

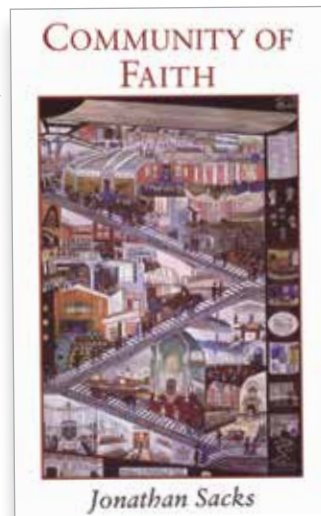
five London Ashkenazi congregations into one body, is often seen as the famous Succot breakfast meeting between the then-Chief Rabbi, Nathan Marcus Adler, and wardens of the Great Synagogue, Dukes Place, in 1866.

It was hosted by the Chief Rabbi in his succah, where he advocated for what would become the United Synagogue, or, as he called it in Hebrew and was written into the Schedule to the Act, Kehila Kedosha Knesset Yisrael – the holy community, the congregation of Israel. A succah is a place of holiness and our conduct inside it should reflect this. For Chief

Rabbi Adler, as we shall see, this communal discussion was of such vital importance and holiness, that it was worthy of taking place in his succah.

Whilst the meeting in the succah was the shorter-term catalyst, there were other factors which must also be considered. Some of these have been set out in previous articles by Simon Goulden, Miriam Marson and Ben Vos during our US 150 series.

In this article, we focus on Chief Rabbi Adler's vision for the proposed organisation, as reflected in its Hebrew name. The basis of this article is found in Community of Faith, written by Rabbi Lord Sacks in 1995 to celebrate the United Synagogue's 125th anniversary.



Community of Faith analyses the United Synagogue's Hebrew name and its significance as well as different forms of community organisation

developed by Jews elsewhere in the 19th century, particularly in the United States and Germany. Extracts from Community of Faith have also appeared in our US 150 series; it remains the definitive work on the United Synagogue as a religious organisation.

Rabbi Sacks describes kehilla as a community model which not only looks after its members from cradle to grave, but which makes a group greater than just the individuals who comprise it. Its earliest mention in the Torah is in Shemot chapter 12 where, as Bnei Yisrael prepare to leave Egypt, they are described as kehal adat Yisrael. The use of kehal here, another verbal form of kehilla, emphasises how they had to come together to look after each other at that fateful time.

The phrase Knesset Yisrael does not have a clear Biblical precedent. Rabbi Sacks explains it as follows, "A Jewish legend says that when the Temple was destroyed, splinters from its stones entered the hearts of the Jewish people. When they gathered as Knesset Yisrael, the congregation of Israel united across space and time in the collective service of God, they became a kind of human Temple and in their lives the Divine Presence found its earthly home... they put

In choosing the name Kehila Kedosha Knesset Yisrael, Rabbi Adler set out his vision which persuaded several communities to overcome differences and unite as a community of faith in 1870.

[their energies] into study and worship and acts of social welfare. They constructed synagogues, but what they built was communities of faith" (pp. 4-5).

Knesset Yisrael expresses the 'community of faith' at the heart of the United Synagogue, which Rabbi Sacks describes as an 'undertaking' rather than an ideology.

In choosing the name Kehila Kedosha Knesset Yisrael, Rabbi Adler set out his vision which persuaded several communities to overcome differences and unite as a community

of faith in 1870. In religious terms, the United Synagogue was the outcome of this vision. Communities would work together for the good of the whole, overcoming territorialism. We continue to benefit from this today.

Rabbi Adler, not long after taking office in 1845, had already identified the practical manifestations of such a communal vision, based on the Mishnaic teaching (Pirkei Avot, 1:2) of Torah, Avoda and Gemilut Chasadim which was described by our President, Michael Goldstein, in his article on page 6. These manifestations were through "educational establishments, houses of worship and institutions of charity of benevolence."

In 1995, Rabbi Sacks wrote that the achievement of 1870 is still worthy of celebration. It remains so today. In concluding chapter 13, Rabbi Sacks writes, "... that has always been the role of the synagogue, to bring the entire community together, old and young, rich and poor, righteous and not-yet righteous and create in their midst an openness filled by the Shechina (Divine Presence). That defines the United Synagogue's challenge and its faith."

May God bless us to be worthy proponents of Kehila Kedosha Knesset Yisrael.





Table top discussions

by Rabbi Eli Levin, South Hampstead Synagogue



In the coming week, the US celebrates its 150th anniversary. In 1870, community leaders had to decide on the priorities for the fledgling organisation. In this engaging Dragons Den style activity, people in your home or meeting up online have to advocate for why a particular function of a synagogue community is more critical than any other. If the community budget could only provide for one programme which would it be and why?

Here are some generic examples of community activities. Each person should represent one activity and argue their case against another. When you eventually vote and agree on a winner, I hope that you will also agree that a combination of all these community functions makes a community the place that it is!

CHILDREN SERVICES

Popular Shabbat and Festival children services for children of all ages from 1-11 years provide a fun and educational environment, inducts children into community life and makes them look forward to coming to shul (as well as bringing parents and other relatives).

COMMUNITY CARES PROGRAMME

The community caring for its own. Visiting, phoning and shopping for the elderly, meal trains for parents with new borns, those who have been bereaved and the ill as well as hospital visits. Support for people in whichever way it is needed.

TRIBE YOUTH PROGRAMMES

Our special programme for teenagers includes Shabbat morning services, kiddush, Shabbat afternoon get-togethers, social programmes, fun activities and leadership training. Tribe camps and leadership courses, away trips to Jerusalem and Poland with Tribe for older year groups offer a hugely important expansion of their Jewish horizons, as well as a way of retaining their connection with community during later teenage years.

SOCIAL EVENTS

There are multiple entry points into community. Not everyone is seeking a 'religious' experience but nevertheless enjoy the experience of being part of a community and meeting new people. The social events that our synagogue organises often attract members who do not attend religious services. The activities help to strengthen the community and create a space in which people of all backgrounds and levels of observance can feel comfortable.

SYNAGOGUE SERVICES

The daily services as well as the Shabbat and Festival services are the ticking heartbeat of the community. This is where people unite through their 'worship of the heart'. A small, dedicated group of people keep the daily services going. For those who have yahrzeit, have suffered a loss, or are in need of emotional support, the daily service is a place of refuge and comfort where they find companionship and nourishment.

ADULT EDUCATION

Knowledge and learning are at the centre of Judaism. The wide ranging education programme in person and online provides skills, textual learning, discussion and exploration. In so doing it provides members, some of whom have had little previous engagement with Jewish study, the opportunity to grow in their knowledge and commitment. As committed adults they are able to engage more effectively with their children.

ISRAEL FUND

The Israel Fund provides an effective way for members of our community to make a significant difference to the lives of Israeli men, women and children who suffer from disability, social deprivation, or illness. The Fund functions as a significant bridge between our synagogue and Israeli citizenship and forms part of the community's Kol Nidre appeal.

BA – BNEI AKIVA ON SHABBAT AFTERNOON

This youth group takes place at shul for two hours every Shabbat afternoon. It offers a fun and educational social context, particularly on a long Shabbat afternoon. Run by our own young people it offers a platform for developing leadership skills and provides the young participants with role models. As a religious Zionist movement, it also provides a connection with Israel.

CHEDER

This is the main way in which children who do not attend Jewish schools acquire Jewish knowledge. Creating a fun learning and social environment for the children at our cheder ensures that they leave their cheder years with a positive feeling about their Jewishness, a familiarity with a wide range of Jewish knowledge and practice and the ability to read Hebrew.

PROGRAMME FOR OUR SENIOR CITIZENS

A fortnightly lunch for the older members of the community prepared by younger members with entertainment and transport included. An opportunity to make older members feel valued in the community in addition to providing a social outlet for those who are housebound or lonely.

Opening our doors and reaching out

by Jo Grose, Director of Communities and Strategy



The United Synagogue is an outreach organisation as well as a charity.

Some of you might have just wondered if you misread this opening statement. 'Outreach' is simply not a word we normally use to describe the United Synagogue.

When asked what the United Synagogue is, some people talk about our structure, our communities, our functions and our illustrious history but stop short at describing our purpose. Why are we here? I would argue that, quite simply, our purpose is outreach.

In my role as Communities Director, I am incredibly fortunate to see communal life in action across the United Synagogue. Our communities are remarkably diverse and each visit is a learning experience. It is these small encounters that shine a light on the work of the charity as a whole.

Some time ago, I visited one of our smaller communities. The average age of the membership was over 70 and most were not religiously observant. At that stage, there were no weekday activities and I was keen to hear from them what more we could do to keep their community vital. I had been anticipating talking about cultural events, support groups and friendship circles events but as the conversation ensued I was struck

by how their strongly they felt about their Shabbat morning services. When I asked why Shabbat morning over all else, the answer was not the quality of the davening or sermon, rather, it was the opportunity to meet and socialise with other local Jewish people over kiddush and to see familiar faces regularly. Many of those people lived alone but once a week they gathered together to have a shared, if modest, Shabbat experience.

I would like to share another snapshot. Last year we helped to organise a meeting in an area that had recently seen significant growth in its Jewish population. It was a scene that would be familiar to many; event planning around a table laden with snacks. In this case, however, something fascinating was happening. This was the first time that many in

As we step into our next 150 years let us be proud to say that this is who we are. The United Synagogue is an outreach organisation.

The United Synagogue's next 150 years

this group had met, despite living around the corner from each other. Some, it turned out, had even been to Jewish schools together. However, for the last few years, few of them had participated in Jewish life. There was a tangible excitement in meeting other local Jewish people and noting shared experiences and a broad acknowledgment that they were missing aspects of Jewish life. They proposed establishing a youth group and organising a delivery of freshly-baked challah. By the end of the evening a vision of a new community was being formed, based on outreach.

Let us add to these snapshots the extraordinary response to COVID that has taken place across the United Synagogue over the last few months - regular phone calls to members over 70, doorstep visits to those shielding, food packages delivered to those in need and an explosion of online programming that is accessible to all.

To my mind, all of these activities have the same purpose. They engage Jews in Jewish life in all of its splendid forms - from the chat over kiddush, to the building of new communities, from the online gemara shiur to the cheesecake delivery for Shavuot. As we step into our next 150 years let us be proud to say that this is who we are. The United Synagogue is an outreach organisation.

THE TRIBE SCRIBE
US AT 150: EPISODE 3

DID YOU KNOW THE **UNITED SYNAGOGUE** WAS FOUNDED IN 1870 WHICH MEANS THAT THIS YEAR IS ITS **150TH BIRTHDAY**?

WOAH, THAT'S A LOT OF CANDLES! JOIN US IN **EPISODE 3** OF 4 SPECIAL EPISODES AS WE FIND OUT MORE ABOUT THE BEGINNING OF THE **UNITED SYNAGOGUE** ALL THOSE YEARS AGO.

WE NOW KNOW THAT THE **1870 ACT OF PARLIAMENT** BROUGHT THE **UNITED SYNAGOGUE** INTO EXISTENCE. BUT WHICH WERE THOSE FOUNDING SYNAGOGUES?

JOIN US AS WE CHECK OUT THE **FIVE ORIGINAL SHULS/SYNAGOGUES OF THE US - THREE SYNAGOGUES OF THE CITY OF LONDON AND TWO SYNAGOGUES OF THE WEST END.**

The Great Synagogue - Dukes Place, Aldgate was the leading **Ashkenazi** Synagogue in the City of London (1690-1977). Home to the seat of **Chief Rabbis**, this synagogue was destroyed in the Blitz.

The Hambro' Synagogue (1707-1936) Fenchurch Street. It was called **The Hambro' Synagogue** as it followed the customs of the Hamburg community.

The New Synagogue (1762) eventually moved from the East End to Egerton Road, Stamford Hill. It is now used by the **Bobov Chassidim**.

The Central Synagogue (1848) has been in Great Portland Street for more than 155 years!

TODAY, 150 YEARS LATER, THE CHIEF RABBI IS STILL THE HEAD OF THE UNITED SYNAGOGUE AS ITS SPIRITUAL LEADER, BUT WE'VE GROWN A BIT... THE US IS THE LARGEST SYNAGOGUE MOVEMENT IN EUROPE!

THE BAYSWATER SYNAGOGUE (1863-1984) was one of the two West End Synagogues established so that Jews who had moved away from the City of London wouldn't have to walk so far to get to Shul on **Shabbat**!

DON'T WORRY, THIS IS THE LAST OF OUR LONG WALKS TO SYNAGOGUE ON **SHABBAT**. FROM NEXT WEEK WE'LL HAVE OUR OWN SYNAGOGUE ROUND THE CORNER IN BAYSWATER!

BUT PA, AREN'T WE THERE YET? WE'VE BEEN WALKING FOR MILES!

THIS INCLUDES OVER **60 COMMUNITIES** ACROSS THE COUNTRY, LOOKING AFTER APPROX. **60,000 PEOPLE!**

tribe
www.tribeuk.com

Tribe is the Young People's Department of the United Synagogue: Creating a future for our community through engaging, educating and inspiring the next generation.

Page Editor: Rabbi Nicky Goldwiler Writer: Shira Chalk Cartoonist: Paul Solomon ©Tribe 2020. All Rights Reserved.



THE TRIBE SCRIBE

US AT 150: EPISODE 4



DID YOU KNOW THE **UNITED SYNAGOGUE** WAS FOUNDED IN 1870 WHICH MEANS THAT THIS YEAR IS ITS 150TH BIRTHDAY?

WOAH, THAT'S A LOT OF CANDLES! JOIN US IN **EPISODE 4** OF 4 SPECIAL EPISODES AS WE FIND OUT MORE ABOUT THE BEGINNING OF THE **UNITED SYNAGOGUE** ALL THOSE YEARS AGO.



BUT MAMA, IT'S EVER SO HARD TO FOLLOW THE SERVICE WHEN I DON'T HAVE A PRAYER BOOK.

Rabbi Simeon Singer

The **Authorised Daily Prayer Book** was first published in 1890. It was used by Jews throughout the British Empire.



HURRAH! A CELEBRATION IS IN ORDER! THE MANUSCRIPT FOR THE NEW PRAYER BOOK IS COMPLETE!

I SAY, THE NEW PRAYER BOOK IS WONDERFUL, WE'VE NEVER HAD SUCH A BEAUTIFUL ENGLISH TRANSLATION.

I DO ADMIRE THE SIZE, IT IS EVER SO CONVENIENT.

It was originally published under the authorisation of Great Britain's first Chief Rabbi, **Rabbi Nathan Marcus Adler** - founder of the **United Synagogue**.



SHAPIRO'S BOOKS

ONLY 1 SHILLING! HOW VERY AFFORDABLE! WHAT A PERFECT PRESENT FOR MY NEPHEW'S **BAR MITZVAH**. HE'LL BE MOST THRILLED.

THE **SIDDUR** BECAME VERY POPULAR; IT HAD AN EXCELLENT TRANSLATION AND IT WAS A COMPACT SIZE. BUT THE REVOLUTION WAS THE PRICE. SINCE IT WAS SPONSORED BY THE **MONTEFIORE** FAMILY, THE NEW PRAYER BOOK WAS SOLD FOR ONLY 1 SHILLING, MEANING THAT MOST PEOPLE COULD AFFORD TO BUY IT.

ALTHOUGH IT HAS HAD SEVERAL UPDATES PUBLISHED ALONG THE WAY, THE TRANSLATION BY **RABBI SIMEON SINGER** (1846-1906) WAS THE MOST COMPREHENSIVE ENGLISH TRANSLATION OF THE **SIDDUR** EVER PUBLISHED!



THAT IS WHY MOST EDITIONS ARE SIMPLY KNOWN AS '**THE SINGER'S PRAYER BOOK**.'



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www.tribeuk.com

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