

Kehila

The **Mosaic** | community magazine | Pesach 2015/5775

Chag Pesach Sameach



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From the editor's desk

Dear Reader



How time flies. It was only a year ago that the first Kehila magazines were coming off the printing press. Over the months we have refined the contents and presentation of both the monthly and seasonal Kehilas. With monthly editions now in a smart smaller format there is a clear distinction between the two magazines. The monthly edition focuses mainly on happenings in the community whereas this seasonal magazine, now at Pesach and Chanukah, commissions stories and articles from a wide source.

This edition has an exclusive feature written for Kehila on the kibbutz movement in Israel, as well a story again from Israel, about a family who recently made Aliya. Interviews with a notable community figure, flowers in Hatch End,

and life as a career civil servant, are just a few of the offerings this month.

So as I begin to delete a multitude of files from my computer and life returns to normal, I need to think about the annual task of unpacking the stored boxes of Pesach crockery, pans and cutlery. With my role as an editor 'on pause' till later this year, I am alas, no longer protected from household chores!

Oh by the way – a reminder to check out the new Mosaic web site. It is superb and well worth a visit at www.choosemosaic.org – you will not be disappointed. (See page 9)

Chag Pesach Sameach.

Robert Pinkus

Robert Pinkus
Editor
newsdesk@choosemosaic.org

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THE PLAGUES HAVE CHANGED, BUT THE PROBLEMS REMAIN...

CRIMINATION EXCLUSION FINANCIAL HARDSHIP FAMILY BREAKDOWN AND NORWOOD HAS BEEN LYING SELF PICKING UP THE PIECES FOR HARSHIP OVER 200 YEARS MENTAL HEALTH REAVEMENT HARDSHIP FAMILY BREAKDOWN

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Mosaic
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What is Mosaic?

Mosaic is a vibrant new Jewish community which comprises the members of three partner synagogues. The three synagogues represent the Masorti, Reform and Liberal strands of Judaism respectively providing Mosaic members with a choice of emphases and ritual across the Progressive spectrum. Indeed, the providing of choice is a key Mosaic principle which extends beyond ritual. Mosaic provides its members with a wide range of social, educational, cultural and recreational activities designed to appeal to diverse interests and age groups.

There is an excellent religion school for younger members with innovative opportunities to extend Jewish learning beyond bar/bat mitzvah.

Most important, we look out as well as in and offer exciting opportunities to get involved with influential social action and inter-faith programmes, whether locally, nationally or internationally. Mosaic is living proof of what can be achieved with goodwill, mutual respect and a willingness to work together.

Find out more at www.choosemosaic.org or contact Membership Officer Lindsey Cohen on 020 8420 7498

A Rabbi's Word



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I have been an entrepreneurial businessman... And have been able to solve logically all manner of problems and achieve the impossible when I have been told I will never do it.

Paul Morris, the son of long-time HWPS member Nina Morris, wrote recently this sentence in a summary of his life. But Paul's life story evolved in a way that he never could have imagined: 'I now find myself unable to cope with life in general and I was diagnosed with depression. I am frustrated [and] at the end of my tether...'

How could it be that a very successful international businessman, operating a company with over 170 employees, find himself in a position where he feels life is not worth living? In a word, 'dementia'. No, Paul is hardly afflicted with the disease but his mother has been diagnosed with vascular dementia and his wife has Alzheimer's.

I have visited Paul's mother

many times over the years. Nina was born in Greece in 1925; her family was prosperous and well-educated. I once asked Nina if her ancestors had fled to Greece as a result of the Spanish Inquisition. 'No!', she replied emphatically, 'We came to Greece because of the Roman conquest of Palestine.' Nina regarded the Spanish-Jewish exiles as mere 'Johnny-come-latelies'.

During the Second World War, Nina and much of her family survived because they were hidden up in the mountains with the help of partisans. There were some very close calls and Nina felt herself to be extremely lucky to have come out of the war alive. I so admire the courage of Nina and her family as well as those who helped them.

At the end of the war, Nina was charmed by an English-Jewish soldier and came to this country as his bride. Son Paul was then born but, sadly, Nina's marriage didn't last. Determined and skilled, Nina then got a good job with British Airways and stayed on for decades. Dear family members either remained in Greece or went to live in Israel. Nina and Paul went to visit her family often. Loving to travel, Paul went into the industry himself and set up Americana Holidays, one of BA's biggest agency clients.

Eventually, Paul married Sandra. But Sandra's mother later developed dementia and, due to apparent misdiagnosis by health professionals and neglect by her carers, attempted suicide. The final suffering of her life was highly traumatic for Sandra and, it is possible, that this coupled with bereavement triggered Sandra's

“How could it be that a very successful businessman finds himself in a position where he feels life is not worth living? In a word, 'dementia'”

own mental decline and eventually a diagnosis of Alzheimers. Paul then cared for Sandra as long as he possibly could at home but her illness included severe paranoia that made it impossible for Paul to cope. He then found what he thought was a good care home and visited every day and supplemented the care provided in many ways. But all was not as it seemed in the home and Paul had to resettle Sandra in a new home. Due to her paranoia, Sandra lashes out at Paul virtually every day when he visits and Paul, as a loyal and caring husband, is struggling with himself as to whether his mental health is being destroyed by the time and energy he devotes to Sandra.

In the meantime, Nina had become quite elderly and was diagnosed with vascular dementia. Paul's daily routine revolves around long visits to both his wife and mother. His great determination as an entrepreneur compelled him to pour all his energy and strength into what he has learned is really a tragic, no-win situation. Some problems in life simply cannot

be changed by strength of will, strategic reasoning and positive 'people-skills'.

Members of our small HWPS care group give Paul support. But we also realise that we need to challenge Paul's current approach to caring as he needs to develop some boundaries so that he will not drown. Easier said than done. Recently, I involved Paul in a multifaith conference concerning dementia where he was able to share his story and to raise his concerns about institutional lack of care and struggling to engage effectively with NHS and local authority bureaucrats.

We have also shared with Paul a few joyous times, too. At the end of February, Paul prepared



Joy Katz, Nina Morris and son Paul light Shabbat candles on Nina's 90th birthday

“Members of our small HWPS care group give Paul support. But we also realise that we need to challenge Paul's current approach to caring as he needs to develop some boundaries so that he will not drown”

a small party to celebrate Nina's 90th birthday. Despite her illness, she enjoyed every moment. She appreciated receiving the gifts of clothing and the loving attention of her son and members of our care group as well as her carers and fellow residents where she lives. And Nina especially enjoyed conversing in Greek with care group member Vivianne Lakra. While we can't change the course of a disease, we can offer support, dignity and comradeship. We will continue to support Paul, too, in his struggles as a carer and encourage him to try to take some regular time out for himself so that his depression might become less severe. This talented and loving man must not sink further.

Rabbi Frank Dabba Smith



HWPS care group members Vivianne Lakra, Joy Katz and Maria Landau help Nina Morris celebrate her 90th birthday

Reports from the Chairmen



Harry Grant – Mosaic Chairman

I am particularly fortunate being the first Chairman of Mosaic, as so many things that happen are 'firsts' and

are events to be so proud of.

The first few days of March gave us two such very special occasions.

On Shabbat Zachor, the Shabbat before Purim, Bessborough Road hosted 120 teenagers from RSY, Reform Synagogue Youth, who were on a training weekend as part of a programme to become leaders on Youth Movement holidays. After the Kiddush Mosaic Reform held one of its popular interviews with one of the elder statesmen of the synagogue, as Humphrey Phillips spoke of his life growing up in the 20s and 30s, and serving during the war as a flight engineer.

The Shul was bursting at the seams as several of our young guests led Shacharit, and try to imagine the atmosphere as the sounds of grace after meals coming from upstairs wafted over Humphrey's fascinating and sobering reflections of his sorties over Nazi Germany.

On Sunday the training weekend continued, as did Mosaic HaMakom, Cameo, and other meetings, as the building was stretched and being used by literally hundreds of members in a wide variety of activities.

Later that week, on Purim, the building saw different strands of services, with readings of the Megillah by and for young and old. More than 100 members from all three Shuls then came together to socialise and eat Hamentashen. All this was followed by a presentation by Dr Lisa Peschel based on recently discovered fragments of a Purim Spiel written in the Ghetto at Theresienstadt.

I wish you all a joyous and reflective Pesach, as we move into the second year of this exciting unique project which is Mosaic. It is your Mosaic, and I look forward to sharing some of what we do with all of you.



Adrian Cohen – HWPS Chairman

For those of you who read my list of Desert Island Discs a few issues back in Kehila, you discovered my eclectic taste in

music, varying from rare soul music to rock music and beyond to rare female vocalists. Well, you are about to discover something else about me and that is I am an avid tennis player, admittedly I came late to the game finding it in my mid 40s but better late than never.

Game playing sometimes brings out the worst traits of a person's character but equally and more often it elicits a sense of fairness, justice, mutual respect and support, a sense of community, sharing and quite often nurturing, despite the fact that it can still be competitive. A competitiveness based on mutual excellence and the pursuit of excellence. I have made many tennis friends over the last 15 years from all walks of life.

Freddie Krivine moved from the UK to Israel in 1982 some 12 years after being one of the six founders of the Israel Tennis Centres. Sometime after moving to Israel he asked the question at one of the ITC major competitions "Out of the 600 entrants how many were Arab Israelis?" The answer I suspect he already knew – hardly any. Freddie immediately set about establishing a charitable tennis foundation that aimed to promote coexistence and equal opportunity for all Israelis no matter what their ethnic background. The Foundation encourages Arab children to play tennis in a variety of different programmes across the country with new programmes opening every year. The Foundation works closely with local Councils in a number of Arab and Jewish communities. Their experienced trainers and coaches introduce young children to a new sport and those with the aptitude and enthusiasm are offered the chance to develop their skills. By the time they reach 16 some of them will train for Assistant Coaching Certificates, taking them back to their communities to teach a new generation of boys and girls in a sustainable educational cycle.

In 2009 the Foundation was awarded a grant from the National Lottery to refurbish courts and build a club house in Beit Hanaya, an Arab village. This is now a permanent home base for the Foundation and children from a nearby moshav and from Jisr El Zarka practise there together on a regular basis. They also have plans to extend these programmes into the Druze community.

Through togetherness and sharing we can foster trust and respect. Separation only increases resentment, misunderstanding, distrust and hatred. This is why, I am proud to say, HWPS has made the Freddie Krivine Foundation one of its minor recipients of funds from the High Holy Day Appeal. Let much of what we do as Jews help make a difference in this world now.



Barbara Grant – Mosaic Reform Chairman

It hardly seems possible that Pesach is now upon us and that we have

reached the end of the first year of the Mosaic Jewish Community. Only twelve months ago, almost twelve hundred souls took a leap of faith to form this new, pluralistic community with all the potential that it had to offer. Our plans and dreams had all now become a reality and it was time for the hard work to begin in earnest. Our friends in the wider Jewish community are still watching our progress with great curiosity and interest. For all we know, in ten years' time, there may be many new, pluralistic Jewish Communities who have taken a long hard look at themselves and decided that they too need to take control of their future, rather than allowing fate to decide the way forward for them.

Mosaic has experienced a great year of change for all of us, as we think long and hard about all the implications of all that we do – and how it affects us all – and like all new situations, it has taken the tireless efforts of many hard working volunteers to arrive at brave new decisions, some of them for the better and others that we may not choose to repeat. Everything that we have done, we have done for the first time and that has meant long hours of meetings, discussion, consultation and debate, and all too often no real conclusion. But with time pressing on, we have forged ahead and simply got on with the job in hand, only to find that we can sit back and pat ourselves on the back at a job well done.

We all owe so much to the very many volunteers throughout the entire Mosaic Community who have given endlessly of their spare time to so many areas of communal life. Although we don't always admit it at the time, there is a certain masochism which makes us come back for more, as we all know how much we gain personally from giving something of ourselves to this Community, and enriching our own lives in the process.

We are about to embark on the second year of Mosaic Jewish Community, which will bring with it many new challenges and decisions that will affect us all. I am only too well aware that none of us likes change, but I am also very conscious of the fact that we have put ourselves firmly in control of our own future and it is not being decided for us by laziness, lethargy, languor or lassitude. There really is a place for everyone in our Community and we are all the richer for being a part of it. I do understand that everyone is time pressured these days, as the pace of life makes it increasingly difficult for us to be where we want to be, doing what we want to do. Our Jewish lives are important to us all and what better way of securing our future than becoming a part of it! You will remember

when we chose the name of our new community, we were looking at a mosaic – a combination of diverse elements forming a more or less coherent whole – let us continue to work together to create that 'whole', so that we can build a truly progressive Jewish centre of community and understanding, which will be for the benefit of us all.



Neil Mendoza – HEMS Chairman

The subject of Mosaic throws up a range of interesting and varied views and opinions within HEMS. From the outset,

the prospect of this new federation of synagogues generated great excitement and, at long last, the opportunity to move from our rented accommodation to a permanent home.

As time has passed the excitement has, to some extent, been replaced by a slight cynicism and concern as to a potential loss of identity with no tangible benefit being measured in bricks and mortar. Of course, the problem is that you can never please 100% of the membership 100% of the time and in a small community like HEMS with around 120 adult members you will always get something approaching 170 opinions! Like many other small shuls, HEMS is a fairly close-knit community with a pioneering spirit and an informality that somehow almost benefits from its lack of resources and facilities. However, time doesn't stand still and, as the years go by, those attributes inevitably fade, with the challenge being the search for new opportunities to take the community along a new phase of its development.

In that context, Mosaic presents nothing but a golden opportunity at precisely the right time. Just a quick look through the pages of Kehila demonstrates the huge range of activities that are now available which HEMS simply could not contemplate on its own. Sadly, and like many other synagogues in the 21st century, HEMS struggles to achieve a large turnout to what ought to be the mainstay of its very function, namely the services. But flourishing synagogue communities have to offer so much more in addition to keep their members engaged, and it is here that Mosaic offers a new and exciting prospect that should attract existing and potential members and thereby promotes growth.

When one drills down into the concerns of the cynical, it often seems that there is a lack of appreciation of the numerous advantages that are there to be grasped; our small parochial world is changing and if we stand still we will simply age and get left behind. Mosaic is the future of modern progressive Jewish communities, it is our future. Its creation has been both brave and visionary and we should be proud to be the Masorti part of it.



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About Goats and Freedom

By Rabbi Kathleen Middleton

“But if there is no real happy ending, why do we sing this extraordinary song? After all, Pesach is a festival of deliverance”

Every evening I read to my children before bedtime. To the littlest one, I read whichever happens to be his favourite story at the time, many, many, many times over. At the moment his favourite story is the big bad wolf and the seven little baby goats. Actually, it is a rather terrifying story: the wolf impersonates the little goat's mummy and so, forces his way into their home to gobble them all up, except for the littlest one who hides in the clock.

Terrifying as it may be, I can see the appeal of the story for little ones. There is suspense (will the wolf outwit the little goats or won't he?) and horror. The story teaches young children the basics of 'stranger danger' and, to top it all, there is even a happy ending (because the little goats are rescued from the wolf's tummy by their mummy and little brother).

I have never done much research into fairy tales, but I do have a strong suspicion that the story has been modified over the centuries and that in the original there was no such happy ending, for old stories often don't have a happy ending. One only needs to think of another story/song about a goat: chad gadya, that jolly song we sing at the conclusion of the seder, which

probably started its life as a German nursery rhyme in the middle ages. Because it is often sung quickly and with great relish, no one seems to notice just how much this song embodies a cycle of revenge and retaliation.

According to the most common interpretation, the song represents Jewish history: the little goat is Israel, redeemed ('bought') by God through his two representatives, Moshe and Aaron ('two zuzim'). The cat is Assyria, who conquered Israel: the Northern Kingdom. The dog is Babylon, who conquered Judea: the Southern Kingdom. The stick is Persia, who conquered Babylon. The fire represents the Greeks, who defeated the Persians; the water, the Romans and the Ox represents the Muslims, who defeated the Romans in the 7th century. The butcher represents the Christians, while the angel of death stands for

the Ottoman Empire. Finally God conquers all, which seems like a good ending, except that the little goat does not miraculously jump out of the cat's belly! But, if there is no real happy ending, why do we sing this extraordinary song? After all, Pesach is a festival of deliverance; where is the deliverance in this song? Although there is no deliverance for the goat, there is a much greater deliverance for humanity. We have to accept that, painful as it is, history cannot be undone; deliverance doesn't depend on miracles, but on the choices we make in life.

Chad gadya starts with abba ('father'; i.e. God), who redeems the goat from oppression and ends with abba, for it is ultimately ha-Kadosh Baruch Hu (the Eternal One) who conquers the seemingly indomitable oppression of death. Death, we learn in Deuteronomy 30:15 & 19 is synonymous with evil. See, I set before you this day life and goodness, death and evil... choose life, so that you and your offspring will live.

The insurmountable lust for dominion and oppression, which motivated the mightiest powers in history, leads inevitably to death. Pesach, however, is a festival of freedom: chad gadya assures us that, ultimately, freedom cannot be achieved through military power and aggression, but from following the moral imperative which comes from God.

The Mosaic Website

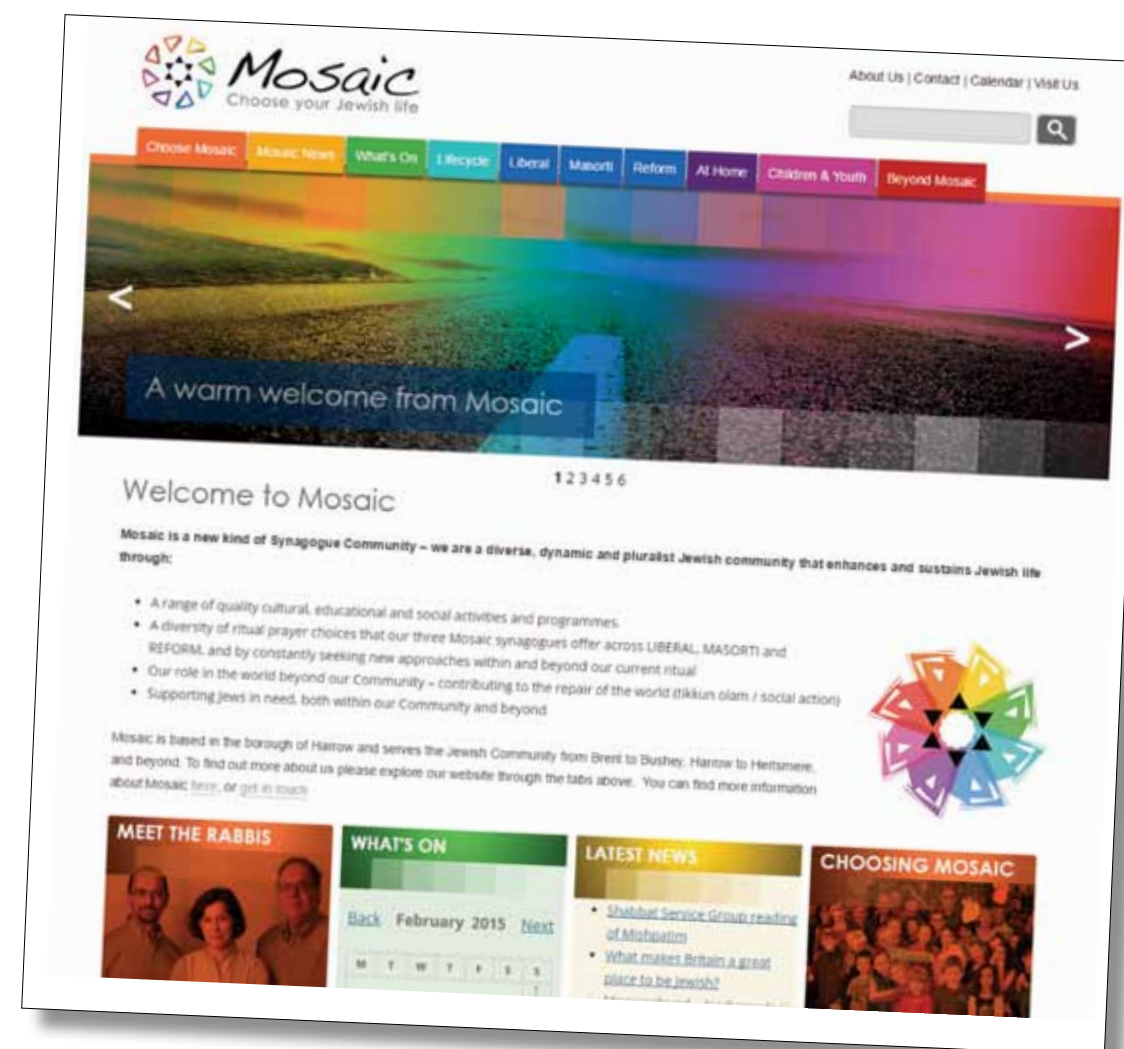
Hopefully you have noticed that the new Mosaic website, www.choosemosaic.org is live. What we have set out to do is provide a site that our members find useful and worth visiting, and also a site for visitors, prospective members and anyone wanting to know more about us. What you'll find on the site includes:

- our upcoming events and activities,
- information about each of our constituent synagogues,
- our latest news
- what we're up to "beyond" Mosaic – our tikkun olam / social action activities and more,
- thoughts about key moments in your Jewish life from birth onwards,

- suggestions on choosing your Jewish Life at home – resources to use for Shabbat and for festivals,
- choosing Mosaic – information for visitors and prospective new members

If you use an electronic calendar on your computer, tablet or phone you can subscribe to our calendar – just email us at office@choosemosaic.org and we'll send you an invite.

We hope you find our new website informative and enjoyable. Do please give us your feedback. If you would like to get involved, we are looking for volunteers to offer just 30 minutes a week to add news and other items to the web site.



Visit the website at www.choosemosaic.org

A Rabbi's Word

By Rabbi Paul Arberman

The comedienne Amy Schumer says in her stand-up routine: "I took my mom to a football game, because I wanted her to see what boundaries look like." In the break, her mother responds: "I don't see them!" To which Amy responds, "I know, I know!"

I can relate to this. My parents visit Israel once a year for two weeks with enough advice about parenting for the entire year. It's not easy, I know. The onus is not just on them to respect the boundaries, but for me as well to establish them and defend my boundaries. A good sentence to remember is: "I really appreciate the advice, but I want to handle this differently..."

Boundaries are what set the space between where you end and the other person begins. Personal boundaries are the limits we set in relationships that allow us to protect ourselves. They make it possible for us to separate our own thoughts and feelings from those around us. The question of boundaries exists in any relationship, whether it be married partners, children and parents, and even bosses and employees.

The Torah discusses boundaries in the telling of the eighth plague in Egypt: "And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall be such."

The midrash asks the question: "Why does the Torah emphasise that the locusts settle in the borders

of Egypt?" In other words, why not just say that the locusts filled up the Land of Egypt, or that they were everywhere — like in the plague of the frogs.

The answer given is that the farmers at that time would plant "kusemet" or spelt at the borders of their land to demarcate the area. This is like the practice of Palestinians planting olive trees around the edge of their property.

“The question of boundaries exist in any relationship whether it be married partners, children and parents, and even bosses and employees”

The medieval commentator, Rashi, explains that the kusemet/spelt on the borders of Egypt were the only plants that were not destroyed in the earlier plague of hail — they are a softer plant which bent instead of breaking in the storm. So in sum, the locusts landed there to eat the remaining plants.

I would like to offer another explanation. Perhaps there is an aspect of a "midah k'neged midah" or "measure for measure" punishment. The Egyptians enslaved the Israelites and destroyed their personal boundaries. A slave cannot decide on their hours, work conditions or even personal space. God's punishment was to destroy the borders of Egypt. The borders are literally removed to set the Israelites free — but also to give the Egyptians a taste of their own



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medicine (losing their boundaries).

I began with the personal and now I'd like to end with a personal thought about the Mosaic community. There are a lot of challenges for me and for HEMS regarding our joining Mosaic. Many of those challenges revolve around the question of boundaries. Which programme is appropriate for all of Mosaic? Which programme is good for the other communities, but is not good for HEMS?

Did I think we could "get it right" in a month or two? Not really! Heck, I'm still working on boundaries with my parents. Relationships take time, effort and constant adjustment. But every member community has an opportunity now to strengthen their identity; to learn what is rigid and what is flexible. Self-discovery is not easy, but it can be highly rewarding.

We are called upon to identify our boundaries while the rest of Mosaic is asked to acknowledge and respect them. And in a positive spin on "midah k'neged midah", we must be aware of, and respect the boundaries of others.

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A working life...

Edward Kafka reflects on his working life as a career civil servant

Having left university in 1968, I initially joined the Ministry of Transport.

After a relatively short while, I moved to the Government Statistical Service, which was a slightly unusual career choice for a nice Jewish boy. However, I was not “the only Jew in the village”. Indeed, when I started, the Director of the Central Statistical Office was Claus Moser, (now Baron Moser) who came to the UK as a refugee before World War 2.

The statistics which are used, and sometimes misused, to assess whether government policy is working, do not come into existence of their own accord. It is Government Statisticians, either working in individual departments or in the Office for National Statistics (formerly the Central Statistical Office), who are professionally responsible for the compilation and publication of government statistics. In addition to formal publication, like other Government Statisticians, I was involved in providing briefs for Ministers, drafting answers to Parliamentary Questions and dealing with ad hoc requests for information.

Collecting statistics is a long term activity, since they cannot be turned on and off like a tap, whereas the needs of policy makers can change rapidly. In addition, the resources available limit what can be done, particularly in periods of austerity. This means that at any point in time, there will be some mismatch between the information that is available and the information required.

In my case, I spent my career working on statistics relating to transport, housing and

“One of my more interesting jobs in the late 1980s included statistics relating to cross-Channel passenger and freight traffic ”

local government, moving to a different job every few years. The departments in which I worked changed over the years, as the structure of government changed. During my career, the department concerned with transport was twice merged with the department concerned with housing, local government and the environment, in 1970 and 1997, and twice separated again, in 1976 and 2002. I started at the old Ministry of Transport in 1968, and retired from the Office of the Deputy Prime Minister (later renamed the Department for Communities and Local Government) at the end of 2004.

One of my more interesting jobs in the late 1980s included statistics relating to cross-Channel passenger and freight traffic, and statistical aspects of the Channel tunnel project. On one occasion, I was able to go on a trip to see the vast Channel Tunnel construction sites at Folkestone and Calais. Looking down from the top of the enormous shaft, one saw a scene that could have come from a James Bond film, with tiny construction workers

wearing overalls and coloured hard hats scurrying around.

At the end of 1993, I was seconded to Eurostat (the statistical office of the European Commission) in Luxemburg for three years. Again, I was concerned with transport statistics, in particular aviation statistics. Working with colleagues from a variety of EU countries was a fascinating, if sometimes frustrating, experience. While in the Civil Service every Division is run in more or less the same way, I was surprised to find that at the Commission, there was no common work culture. How an individual unit was run would depend on the nationality of the head of the unit. The head of my unit was an Italian, and it was run very differently from a nearby unit where the head was German. Living in Luxemburg was very pleasant, with a mere 15 minute drive to work. In addition, Metz in France and Trier in Germany were less than an hour's drive away. At Eurostat, the main project I worked on was a Regulation to collect aviation statistics from member states. Having obtained agreement at a technical level from all of the EU member states, the Regulation was ultimately stopped by a dispute between the UK and Spain over the status of Gibraltar. Spain objected to statistics relating to Gibraltar airport being included in the UK returns; on this occasion, the UK was not prepared to give way to Spanish “blackmail” and preferred to let Spain veto the draft Regulation.

After 37 years as a career civil servant I called it a day and retired in 2004, to spend more time with the family – since then, I have never looked back!

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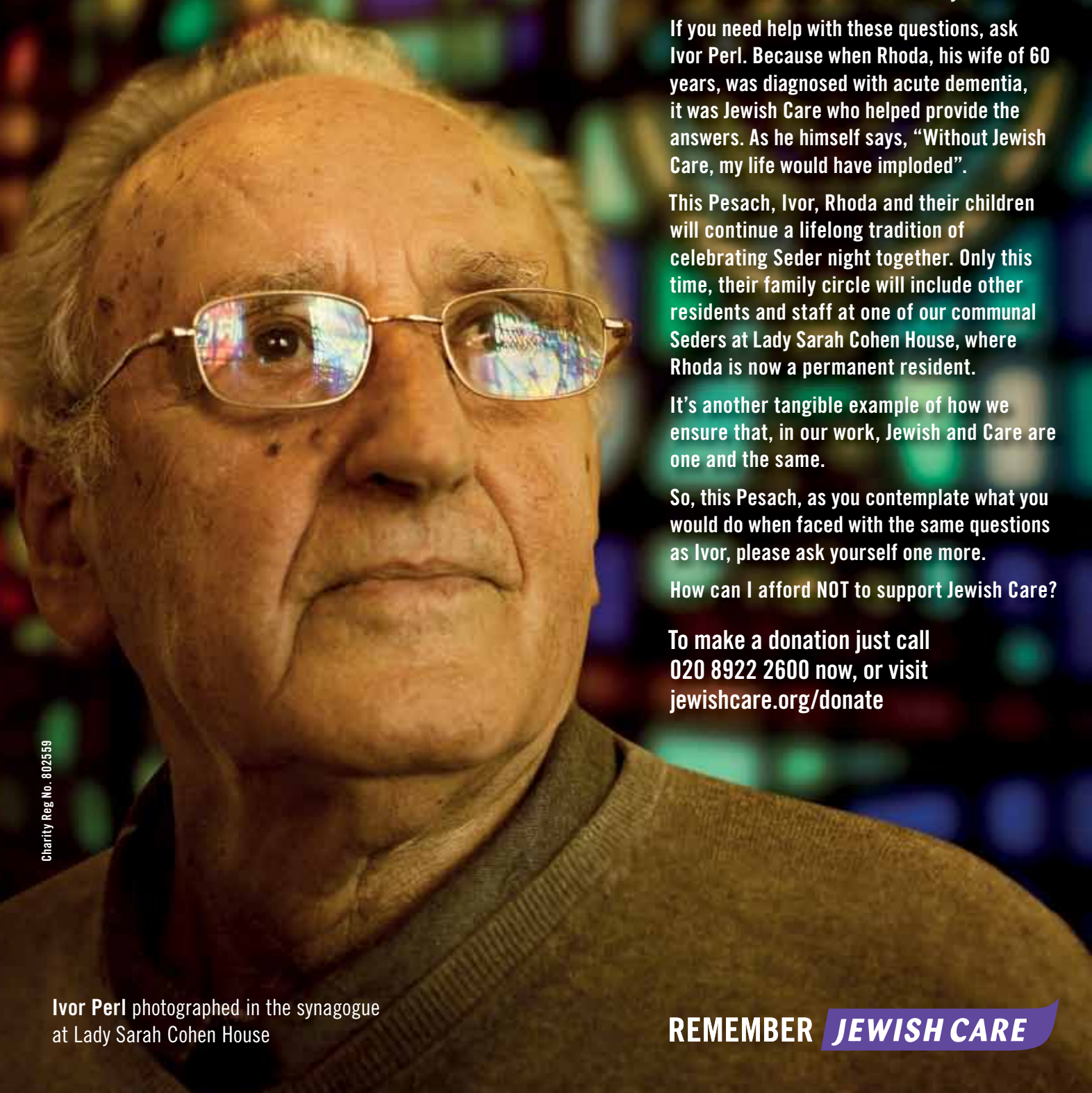


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If you need help with these questions, ask Ivor Perl. Because when Rhoda, his wife of 60 years, was diagnosed with acute dementia, it was Jewish Care who helped provide the answers. As he himself says, “Without Jewish Care, my life would have imploded”.

This Pesach, Ivor, Rhoda and their children will continue a lifelong tradition of celebrating Seder night together. Only this time, their family circle will include other residents and staff at one of our communal Seders at Lady Sarah Cohen House, where Rhoda is now a permanent resident.

It's another tangible example of how we ensure that, in our work, Jewish and Care are one and the same.

So, this Pesach, as you contemplate what you would do when faced with the same questions as Ivor, please ask yourself one more.

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Israel Pre-Election Evening



Michael Reik and Tony Fineberg (back row) organised an Israeli Election Night. Front row – Alan Johnson, Arie Miller, Jerry Lewis (speakers)

By George Vulkan

Until recently British elections have rarely resulted in coalition governments, and the names of parties remained reasonably constant. In Israel however, because of its proportional representation system, it is almost impossible for a single party government to be elected. Moreover, particularly with the election which

will have been held by the time this is read, new parties have appeared and previous parties have split or metamorphosed into new ones. All extremely confusing! It was therefore an excellent idea to have an evening where experts in their field were able to discuss the form of the elections, as well as the policies and leaders of the different parties.

The speakers were Professor Alan Johnson of BICOM who is active in promoting and explaining Israel's case to the media, Jerry Lewis a prominent veteran member of the Board of Deputies and correspondent for Israel Radio and the Jerusalem Post and Arie Miller, Head of Jewish Community Relations at the Israel Embassy. As well as the speakers in the hall, thanks to a team of our IT experts, there were also contributions via Skype, with Rabbi Paul Arberman of Hatch End Masorti, currently in Israel. The meeting, on Sunday 8 March, was arranged by Tony

Fineberg and Michael Reik who also chaired it.

An important and welcome aspect of the speakers' contributions was that these were informative and explanatory rather than promoting any particular party line. With the multiplicity of possible coalitions after the results were known, predictions of the outcome were very difficult. There seemed to be a feeling however that even if Netanyahu's Likud would not be the largest party in a new government, he himself would remain as Prime Minister.

The speakers were followed by questions and comments from the floor. These included concern about Israel's standing in the world, the future of settlements, Netanyahu's speech to Congress and the effect on his relationship with President Obama and the Democratic Party, and most importantly how the peace prospect could be affected by the composition of the new government.

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Ivor Perl photographed in the synagogue at Lady Sarah Cohen House

Desert island discs



For this edition we invited Vivienne Shreir from HWPS to be our 'guest'.
Vivienne's says that her luxury item would be a bed – with maybe a water mattress!?

I was fortunate to be born into a music-loving family, in the beautiful city of Edinburgh, where I was able to attend concerts and opera regularly, and, from 1947, enjoyed the Edinburgh Festival. Most of my choices as a castaway are classical, but not all. My collection is inspired by the role music plays in evoking memories of dear family and friends. It will also show my ignorance of rock, pop and hip-hop, etc, although, thanks to my children, I did, at one time, manage a passing acquaintance with The Beatles and Simon and Garfunkel.

1 Twelfth Street Rag
This was composed in 1914 but it became popular again when I was a student (in the late 1940s), and I associate it with relatively carefree days and fun with friends. The war was over; there was still rationing, but who cared? We were young and safe.

2 Tubby the Tuba
I am not sure how funny I would find Danny Kaye now, but Lionel (my late husband) and I had great pleasure listening to this, and my imitations of the bullfrog made him laugh. It tells a good story too, and, of course, there is the link with classical orchestral music.

3 Brahms, Symphony No.1 in C Minor
Brahms worked for some 20 years before he was satisfied with this symphony, fearing that his work could be adversely compared with that of Beethoven. In the event, it was highly acclaimed. I love the

imposing opening and am particularly moved by the haunting melody of the 2nd movement: especially the horn and violin playing in unison towards the end.

4 Schubert, String Quintet in C Major
Few things improve as we age but, for me, the appreciation of music matures, and I find myself listening more and more to chamber music. There is so much that I love, but it has to be Schubert. His writing for piano and for chamber ensembles is frequently sublime. I have chosen this String Quintet. It was scored, unusually, for 2 violins, 1 viola and 2 cellos, giving it a rich texture. It is beautiful throughout, and the slow 2nd movement is deeply affecting. This work was written in 1828, the year of Schubert's death.

5 Beethoven, Triple Concerto in C
Composed as a concerto for piano, violin and cello (a piano trio?), this is a great and noble work. Beethoven did not write a cello concerto: this is the nearest he came to it. Another good memory for me; I first enjoyed it at an Edinburgh Festival concert.

6 Ravel, Introduction and Allegro for harp, string quartet, flute and clarinet
There is something different about French music which I am unable to explain, but I have come to love much of Ravel's work (with the exception of Bolero). This is a short work: a piece of extended chamber music, and I think very wonderful.

7 Mahler, Symphony No. 1 in D
When I was first asked to do this, a friend said 'Don't forget Mahler', and how could I? This is a huge work for large orchestra. Mahler said 'A symphony should be like the world; it should embrace everything', and this does. Much of his music is beautiful, but he can also be strident, sardonic, and even raw. I have good memories of learning about him and his output at music appreciation classes.

8 Mozart, The Marriage of Figaro
I love opera. (But how will I manage without Verdi or Puccini?) I have made this choice because, with the libretto by Lorenzo da Ponte, after Beaumarchais, it has wit, sparkle and yet, tender emotion and hints of tragedy. The music is wonderful and melodious: unsurprising that it is universally so well loved.

My choice of book
I understand that the Bible and Shakespeare are already provided, so I would like a comprehensive and well-illustrated book on the history of art. Looking at endless sea and sand and palm trees may sound appealing on a holiday, but, if I'm to be there for longer, I might need something more.

My luxury item
A comfortable bed (or, at least, a mattress). No, I would not attempt to use it to escape. I wouldn't dare.

A warm welcome to Gay Saunders



I would like to introduce myself as the new Community Care co-ordinator for Mosaic Reform. It is a pleasure to have the opportunity to work with your community and help to develop the excellent services you already provide.

I have been a social worker for many years (I won't say quite how many!) and have worked with children, families, older people and children and adults with disabilities. I have worked for local authorities and voluntary organisations but most of my working life has been spent with Norwood where I helped to run the adoption service. I have

also worked as a volunteer at Alyth synagogue, World Jewish Relief and the Dementia Research Centre.

My work with Mosaic Reform will be to assist families and individuals with any needs they may have, co-ordinate the volunteer programme and recruit new volunteers, and to initiate any new projects that you feel would be useful for the Synagogue. I look forward to meeting you and to listening to your views about future development. I will be in the Synagogue most Mondays and Thursdays but can be contacted any time through the Synagogue office.

On a personal note, I am originally from Manchester although I have lived in London for the last thirty years. I am married with two adult sons. Outside work I enjoy travelling and have just returned from visiting Argentina and Uruguay. I also enjoy cooking, sculpture, art and swimming.

Finding the dream job after redundancy: Jonathan's story

At some stage and for a variety of reasons many of us will find ourselves out of work or facing the threat of redundancy. That's when we feel most vulnerable and in need of all the help we can get.

Jonathan graduated with a Masters in Engineering, before moving into the jewellery trade. After a few years he was made redundant.

He'd had an ambition to go into accountancy and began studying, but redundancy hit him hard. 'I felt extremely low, of no value and without self-confidence. I had a young family to support and sending my CV to dozens of employers was getting me nowhere.'

Jonathan's experience with Resource, the Jewish Employment Advice Centre, marked a turning point. 'I had a fantastically supportive advisor, invaluable workshops and then, via

a post on Resource's Jobs Board for a junior trainee position at an accountancy practice, an introduction and a successful interview.'

Speaking recently, Jonathan said, 'I've been at my role ever since, thoroughly enjoying my job with Errington Langer Pinner. Through a lot of hard work and study I have just fulfilled my ambition and qualified as a Chartered Certified Accountant.'

Redundancy affects people in a number of ways. They may want to resume their current profession, perhaps consider a career change or develop abilities that may have lain dormant for years.

Resource is a professional charity that provides free advice and support, at no cost, to unemployed members of the Jewish community looking to get back into the work place, regardless of age, experience or qualifications.



Jonathan, Chartered Certified Accountant
Married with three daughters

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Edwin Lucas writes:

“There are so many exciting things going on which need support from the membership. We do need to excite more members from all three communities to come to events”

I am one of the Mosaic members and delighted to be part of it. I am a small cog in a big wheel and I am looking forward to the advancement and development of Mosaic in the new building. I would like to thank all those who arrange events for Mosaic which are published in our bulletin weekly as well as Kehila monthly. There are so many exciting things going on which need support from the membership. We do need to excite more members from all 3 communities to come to events and I am as guilty as many others. What is my excuse? Is it time, or is it the topic, or is it that I cannot be bothered? Sometimes I cannot make events for a variety of reasons and as my reputation of falling asleep at events precedes me, I am careful not to go to anything where I would be an embarrassment. Some folk would say I am always an embarrassment! I would like to ask the co-readers from all communities to look at the event menu and to try and come along to something which they have not done previously. I recently went to TuBshevat and really enjoyed the evening.

There are things about any event, which we all can say could be done better, but nobody can suggest new ideas unless they come along and experience what is on offer. Spring is about to spring on us all and let us all have a look to see that we maximise what Mosaic has to offer from our communities ahead of the new building.

Moishe Ben Idorm (real name withheld) writes:

“This whole European language schmeer makes me broyges, especially when I hear these erstwhile mavens and luftmenschen kvetching about needing to learn a new language – what chutzpah!”

There may be those among you who have heard of the European Language Integration Project or was I dreaming?

Well if it is true I for one am absolutely against it. Fellow Mosaicians we must band together & preserve the exclusivity of the purity of the English language, and to all the shlemiels, shlemazels, nebbishes, nudniks, klutzes, putzes, shlubs, shmoes, shmucks, nogoodniks, and momzers that are out there pushing this idea – I say never!

I for one, and also my lovely wife bless her, believe that English and only English deserves linguistic prominence in our British culture. To tell you the truth, it makes me so farklemt, I'm fit to plotz.

This whole European language schmeer makes me broyges, especially when I hear these erstwhile mavens and luftmenschen kvetching about needing to learn a new language – what chutzpah!

These shmegeges can tout their shlock about the cultural and linguistic diversity of our country, but I, for one, am not buying their shtick.

I exhort you all to be menshen about this and stand up to their fardrayte arguments and meshugganah, farshtunkene assertions. It wouldn't be kosher to do anything else!

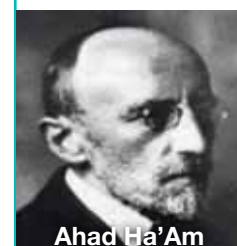


A Limmudnik writes:

By Michael Marx



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Ahad Ha'Am



John Zorn

Limmud offers so many learning opportunities and requires those attending to choose between them. At the Harrow Day Limmud last March there were over 100 presenters and around 1000 attendees. I shared my presentation with around a dozen Limmudniks, all of whom were polite enough to remain until I had finished. This is a summary of what they heard.

The late nineteenth and early twentieth centuries saw the biggest and most diverse explosion of Jewish thought ever. Commencing with the Haskalah (or enlightenment), successive generations of socially emancipated Jews entered the professions and the universities, where they were able to turn a voracious appetite for learning to the most diverse of areas, all of which were previously forbidden to them: politics, economics, medicine, philosophy, science, psychiatry music, art, literature, in all of which they took leading roles in revolutionising each discipline.

Within this “Big Bang” of Jewish thought was to be found revolutionaries who sought Jewish self-determination – hardly a surprise given the oppression that formed much of the Jewish experience in pre-Haskalah greater Europe. As students of early Zionism will know, its development followed the “two Jews, three opinions” route. One of the less well-known figures within the movement was Asher Ginzberg (better known subsequently as Ahad

ha'Am [trans. “One of the People”], who, while committed to the physical Zionist project, advocated a parallel commitment to Jewish identity through culture rather than theology.

In my view, it has taken the best part of a hundred years for Ahad Ha'Am's doctrine of “Cultural Zionism” to start to be realised. And, perversely, this realisation has not originated in Israel, where a much more complex interplay of factors has marginalised the essence of the idea, which, while acknowledging Jewish history as a key influence in the development of Jewish culture, rather adopting

“a dextrous, principled serious of accommodations, a successful exercise in creative integration, in which Jews absorbed the best from other cultures while emphatically making one of their own.”

(“Free Improvisation: John Zorn and the Construction of Jewish Identity through Music” Michael Scott Cuthbert, pub. Harvard College Library 2001)

In my view, the notion of “Cultural Zionism” can't be dealt with by individual Jews expressing themselves as Jews, for example by saying that because they are Jews, the books that they write contribute to the canon of Jewish literature, regardless of intent or content. There is a need for collective action, a movement to create a developing, ongoing body of work that can be at the same time innovative, collaborative, diverse but at the same time quintessentially Jewish. This body of work may reflect things past, but should not slavishly memorialise it.

Until the advent of John Zorn's “Masada” project, a consciously Jewish body of work, but which also embraced Zorn's previous experiences as an “avant-garde”

composer and instrumentalist, no such attempt to create such an oeuvre, nor to recruit other musicians to it, had happened. Zorn is a force of nature, utterly committed to the need to create such a movement. The record label (Tzadik), on which this work is documented, has a substantial section (Radical Jewish Culture), which contains the work of Zorn and other musicians.

Zorn makes no attempt to define Radical Jewish Culture.

“I do not and have never espoused the idea that any music a Jew makes is Jewish music, nor do I pretend to be the sole arbiter of what is Jewish or what is not. There have been occasions when the Jewish content of the music delivered has been unclear, or even non-existent...If (artists) can articulate a well thought out response and their sincerity and honesty is clear and unquestionable, I go with it...” (John Zorn)

The Tzadik label has brought together a diverse community pursuing a collective agenda, not least acknowledging the historic place of the Jew in society and a strong response to it.

“Jews have a real sense of doing right, of justice. Jews have believed, maybe naively, that if they devoted themselves and contributed selflessly to their host culture, that they'd be accepted. And the truth is that they'll never be accepted.”

John Zorn's body of work is a realization of Ahad ha'Am's philosophy, which I believe will survive the test of time.

If you want to explore Zorn's music, early (pre-Masada) works (Spillane, Naked City, Spy vs Spy plays Ornette Coleman) can be found on Spotify. You Tube has substantial amounts of Masada material.



HPPN : Working together for patients in Harrow

When not editing Kehila, Robert Pinkus spends much of his time working with patients and health professionals

Some years ago, my wife Anne suffered a back strain which was very painful and required a number of doctor visits. Regular visits to the doctor up to this time were an unusual event, as during our forty five years of marriage, we have been fortunate in only needing to visit the doctor a handful of times. However, I soon learnt that sitting in a GP's waiting room is not the best experience for anyone, but for Anne it proved impossible, as the chairs offered no support and it was agony for her to sit. Eventually, I spoke to the reception staff and asked whether a supportive chair could be placed in the waiting area. The young lady behind the counter referred me to the practice manager – at this stage, I had no idea that such a position existed. We discussed my wife's problem and, for good measure, I added a few other suggestions as to how the surgery could be improved. He was receptive and said that he was keen to hear patients' comments. We went on to speak about a Patients' Group and he enquired whether I would be interested in forming one. Given that I had just retired and had some time on my hands, I tentatively agreed – from there on, life has never been quite the same!

Having no real knowledge of the NHS proved to be somewhat daunting, but I soon learnt that in Harrow, there were a number of established patient groups and I learnt from them how they operate. However, first I needed to find patients to join my newly formed

“ Having no knowledge of the NHS was a bit daunting but I soon learnt that in Harrow there were a number of established patient groups and I learnt from them how they operate ”

group. One by one over several weeks, I met local people and enrolled them onto our committee. With a grant of almost £2000 from the 'making a difference' fund and a £400 cheque from the Waitrose Charity Support Scheme and a top-up from the surgery, we were on our way. Support also came from the National Association of Patient Participation Groups, who also provided me with all the material I needed to develop a constitution.

The group thrived and now meets on a regular basis at the local surgery – patients are encouraged to comment on any aspect of health delivery. Of course, with more and more patients and diminishing funds, all surgeries are being squeezed, so I began to wonder what was happening in other surgeries in Harrow. Surprise, surprise! I soon found out that there were many patient groups in Harrow, but each one worked in isolation of the others. This didn't seem to me

to be the best use of quite limited resources, so over a six month period, I made contact with the Chairs of the 35 surgeries across the Borough and late last year, I set up the Harrow Patient Participation Network. This group now broadly represents around 200,000 patients, and amongst a whole range of activities, we sit with NHS England, Healthwatch Harrow and the Harrow Clinical Commissioning Group, to help shape a healthier future for all our citizens. Earlier this year, we met with the Secretary of State for Health, Jeremy Hunt, and two of the Harrow MPs – we have also had contact with the CQC, the organisation that inspects hospitals, care homes and surgeries – so life is never dull!

This model of bringing patients groups together is unusual, but it has been so successful that I believe it will eventually be adopted across London and maybe the UK. In terms of the Government's health agenda of putting patients first, it allows us, the patients, to question the decision makers and ensure that local Health Services meet agreed standards. Perhaps at this time when a day rarely passes without some issue about the NHS in the media, it is more important than ever to ensure that the patients' voice is heard.

If you would like further information on the role of Patient Groups, please do contact me at hppn.info@gmail.com

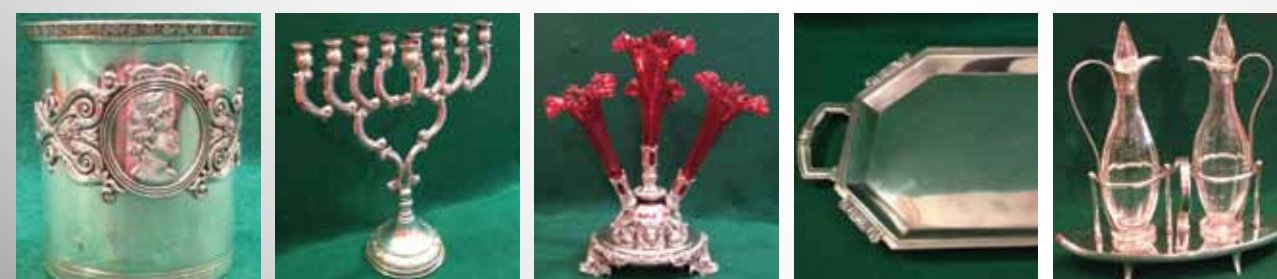
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Genesis in poetry

Our guest reviewer Rosemary Wolfson reviews
'Genesis in Poetry' by Jeffrey M Cohen

This book from our Library was a joy to read. I had the confidence that because Jeffrey Cohen is a biblical scholar, he was an expert at putting this ancient text at times into a modern setting. This work is very suitable as a gift for children of Bar Mitzvah age upwards. It is not a coffee table book, there are no illustrations, and although it often appears to be light-hearted, some interesting philosophical conflicts are covered. This work could be used to read out loud at a literary evening. Much of the poetry is humorous, and Rabbi Cohen's use of language is outstanding.

Indeed, in his introduction, the author states that his text is not a replacement for the Bible, but an "attempt to stimulate further interest in it." In parts Cohen brilliantly exposes various characters' "inner mental torment and emotional struggle."

The section headed "Creation" contains a good introduction to the work. We are instantly concerned with the original biblical text. "A cheery cherub from the Milky Way" is amusingly involved. The animals are charmingly described. I am especially fond of the "Nifty mice", and the "lofty giraffes".

Regarding Eve, in Cohen's version of the Adam & Eve story, his wife seems to have been a bit of a feminist! Although she appears to be a marvellous homemaker, in fact she is like a "lioness in her lair"!

God Himself created world evil before the story of Noah, which has some parallels with today. There was

"...theft, murder and selfish design,
Gluttony, whoring and dependence on wine"

There is an interesting dilemma – Noah asks God why He punishes with rain – is it because drowning involves the most pain? But the Lord answers that the rain is chosen "To save mankind" by the building of the Ark.

The animals' care in the Ark is amusingly described such as the elephants requiring their vine branches to be dipped in chive! Also the asses wanted

...their barley soufflé
And sweet apple pie."

The consequences following Abraham's relationship with Sarah's maid Hagar come over well. Sarah was barren for many years, and Hagar had a son, Ishmael, with Abraham. This story has relevance to our own times with its complications as a result. Likewise the account of Sodom and Gomorrah with the lawlessness involving gangs of thugs, with men carrying daggers and plunging them into strangers' hearts at the slightest provocation.

The business deal for Abraham's negotiations for Sarah's burial plot sounds familiar with its talk of a prime site and the property market!

Isaac and Rebekah also had difficulty in conceiving, with no "bundle of joy" to light up their lives. Eventually she became pregnant with "Two little beings doing a jig" within her stomach.

The death and burial of Jacob is very moving, when he

"...gave up his soul
Ending his troubled earthly role."

Although I haven't covered the stories of some famous Genesis episodes contained in Jeffrey Cohen's work, I hope I have given a flavour of this brilliant translation.

Mosaic has a book club that reviews and discusses a whole range of books.
For further information contact Janet Solomon on 020 8866 0335,
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sufferers in this way

Holocaust and Genocide Memorial Day

Keep the Memory Alive



By Kevin Ziants

Photos by Rabbi Frank and daughter Miriam Smith

On 27th January 2015 Brent Council hosted a Memorial Day to remember all victims of the Holocaust and other genocides. This day was the 70th anniversary of the liberation of Auschwitz concentration camp. As part of their introductions Muhammed Butt, Leader of Brent Council and Rabbi Frank Dabba Smith reminded us that we are still a long way from living in a truly free society.

The Nomad Explorer Scout Unit then lit memorial candles and each individual eloquently gave their personal Holocaust reflections. It was comforting to know that these youth have such sensitivity and insight as we hope the "baton" will be taken over by them when it comes to remembering such events in the future.

The first speaker-witness was George Vulkan, an HWPS member, who is a Holocaust refugee. He declared that he believes his experiences should be regarded as a "mild story". Born in Vienna in 1929, his childhood was turned upside

down in 1938 when Hitler's regime took over Austria. He was expelled from his school for being Jewish and then subsequently attacked outside his new totally Jewish school. This school was later closed down by the authorities and Jews were also banned from visiting parks, cafés and shops; he was cooped up at home not being able to go out. Eventually, George made it safely to England via Paris unlike some members of his family who were murdered in camps. George's father wrote many letters, which George was able to find later along with correspondence from other family members. He displayed a letter written by his aunt written in pencil which George and his parents deciphered describing horrendous conditions but still hope in God hands she will be safe. Sadly, this was not the case and the coded note then served as a farewell letter. George again emphasised that his whole experience was a "mild one" and he finished with a warning quote, "For evil to succeed it is only necessary for good people to do nothing" (Edmund Burke 1729-1797)

The London Cantorial Singers then sang a song in Hebrew that was chanted by pious Jews as they were herded to gas chambers. A shiver went down my spine as this was sung.

The second speaker was Ruth Barnett, also from HWPS, and a Kindertransport refugee. She chose not to speak about her particular experience but offered a view regarding other victims of the



“it was a thought provoking evening, leaving me a bit numb hearing about the atrocities, while at the same time, cautiously encouraged by the testimonies of survival, courage and caring for others”



Holocaust, which she stated may be controversial. She suggested that if the facts of the Armenian genocide, when about 1.5 million were slaughtered during and after World War 1, had not been repressed then that knowledge might have changed the course of events during World War 2. She then reminded us of the over 1 million Roma Gypsies who were murdered along with the Jews. In Nazi Germany, anyone considered imperfect and was deemed unfit for the Aryan master race had to be destroyed. She was concerned that today Gypsies over Europe are still being badly mistreated. Ruth lit one candle in memory of the suffering of the Armenian Christians and one for the Roma Gypsies. I was unsure how this could offend anyone unless they felt the Jews had some kind of exclusivity when it comes to the pain and suffering of those in Holocaust.

There were then two more songs performed by the London Cantorial Singers. One was a very strident Yiddish partisans' song associated with the Warsaw Ghetto Uprising Jews and then there was 'Eli, Eli', a song based on a poem written by Hana Senesh, a young



woman martyr who was safe in Israel who decided to come back to help the resistance in Hungary.

The third and final speaker was a Rwanda genocide survivor, Sophie Masereka, who described her account of a 100-day period in 1994, where approximately 1 million of the Tutsi people from Rwanda were murdered. Sophie recounted her many near-death experiences and, if it was not for the fact she was standing right in front of us, we would have thought her life was lost. Each time there was a seemingly miraculous intercession that saved her life. Sophie shared how she witnessed her family being murdered; never mind the torture and that there was no medical treatment given for her malnutrition and malaria. After the genocide was over, Sophie discovered the remains of most of her perished family members. She was able to exhume and wash their remains and lay them to rest.

Although able to leave Rwanda she was highly traumatized. Despite suitable offers of marriage she could not trust any man. Sophie eventually met someone who offered to be her 'very protective husband, father and brother'. She married him and he and her beautiful daughters were present to hear her tell her story. Sophie's testimony powerfully represents renewal and hope.

The whole evening concluded with Rabbi Simon Harris chanting 'El Male Rachamim' followed by a two-minute silence. Too little time to try to absorb the events of the very moving evening and to reflect on the human condition in today's world. All in all, it was a thought provoking evening, leaving me a bit numb hearing about the atrocities, while at the same time, cautiously encouraged by the testimonies of survival, courage and caring for others.

Mosaic moments

(February '15)



Tu B'Shevat celebrations



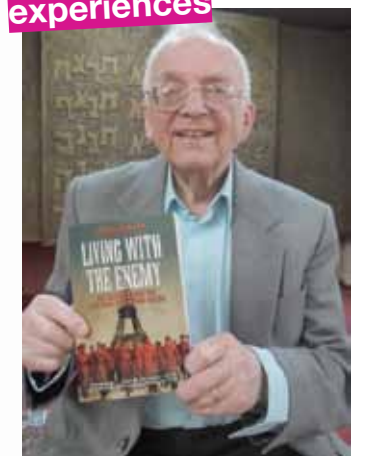
Carla & Andrew Morrow's wedding day

(March '15)

HaMakom children getting ready for Purim!



Freddie Knoller, a Holocaust survivor, speaking to young children about his experiences



Mosaic Reform Civic Service attended by (L to R) Honorary Alderman Keith Toms, The Worshipful The Mayor, Cllr. Ajay Maru, Rabbi Kathleen, Barbara Grant



The following volunteering tasks are required by Mosaic Reform. If you are interested in any of the jobs list please contact the Shul Office on
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Have you ever wondered how the silver always looks so clean when the Ark doors are opened? Would you like to join the dedicated group of volunteers who clean the silver just before Pesach?

Sanctifying Shabbat



*A Progressive view
by Kevin Ziants*

In my formative years I was encouraged by my parents to attend, with my brother, nearly every Shabbat morning service at Mill Hill United Synagogue. My brother seemed to gain something out of these services, while I was more intent on performing mischievous acts with Cheder friends, in between counting down the pages in the Singer's Prayer book to Adon Alom. I still remember page number 223. I also noted at each service the regulars just before Ein Kelahaynu, page 219, sneaking out to their discreetly parked cars so as leave on time for their afternoon ritual of watching Arsenal or Tottenham, after spending most of the service discussing the form of their teams.

My brother followed the ultra religious route but I was confused on what this was all about. Gradually I became less religious. I found it difficult to understand, why on the day of rest, my brother, so as not to carry on Shabbat, wore our front door key round his neck and made the strenuous effort of opening the door without having to carry the key in his hands at any stage. Then there was a situation with toilet

“ For approximately 30 minutes, we turn off all TVs, music etc and devote this time for ourselves ”

paper being torn Friday afternoon in advance, so as not performing the "sin" of tearing on Shabbat. I still haven't got my head round why putting Sellotape over the fridge light avoids yet another potential transgression. I respect anyone who makes the effort to preserve their Shabbat, but in my view there were too many contradictions to serve its purpose.

My life moved on, I lived away from a Jewish community for many years and became a virtually lapsed Jew. A set of circumstances enticed me back to Judaism via HWPS. At that time, I was not familiar with any kind of Progressive/ Reform Service. At first I was astonished seeing congregants parking in the Synagogue car park, instead of nearby "hidden" side roads. Women wearing Tallit and Kippot also took me some time to get used to. However, I eventually become comfortable in this environment and increasingly became spiritually enriched by the services. I am now a regular Shabbat attendee and for my sins HWPS Chairman of Rites and Practices.

I still think back to my early Orthodox days and am struck by how for the Shabbat observers it was a special opportunity for them

to take time out from their normal routine. I then wonder how different are the Shabbat moments for anyone who takes a more "Liberal" view? Hands up all Shul goers who check emails/text before attending (or even during) the service? I for one plead guilty on both accounts. Whether you attend Shul or not do you actually take time out just to rest from the daily routine and to reflect on life, either on your own or with a loved one?

Olivia and I have created a weekend ritual, not necessarily within the exact Shabbat framework, but for us it works well. For approximately 30 minutes, we turn off all TVs, music etc and devote this time to ourselves. Each of us either recites a prayer or quotes from a meaningful source. We will then reflect on three significant events of our week and share a thought for the future. This ritual is concluded by us both lighting a candle. While this method would not suit everyone, I believe there is scope for using this as guide on choosing how a particular period of time can be sanctified. Shabbat gives us this ideal opportunity where we can devote some time to unwind, to reflect, to think ahead and to realise that life is precious.

The music lives on

By Phil Austin, Vice Chair, Mosaic



My car is getting old and month by month I notice little problems, little failures. One of the most irritating is the demise of the CD system. Music is important to me as I drive to work each day and the radio, with its constant adverts, is more of a bane than a pleasure.

But old cars do have some virtues – and in addition to a (defunct) CD system my BMW sports an old-fangled audio device called a cassette player. For the benefit of younger readers, a cassette player plays things called pre-recorded music cassettes. Before the CD came along offering clear digital sound audio purists enjoyed the analogue sound that comes from the small classic cassette.

Of course I didn't have any cassettes so I went online and found it was possible to buy them. Unfortunately they are now deemed to be collector's items – and they can be very expensive. However I did buy a cassette called Barcelona featuring the brilliant Freddie Mercury and the incomparable Montserrat Caballé. It cost me £2 – and it is wonderful.

Mercury loved opera and was a huge fan of Montserrat Caballé. In 1986, he mentioned on Spanish TV that he would be glad to see her in person. They had a friendly meeting in Barcelona in February 1987. Later, when the city had been chosen for the 1992 Summer Olympics, Caballé was asked to help with producing a song for the games. She summoned Mercury for the task.

The song starts with an orchestral introduction, which fades and is followed by Mercury and Caballé singing alternately their solo lines, sometimes merging into a duet. Mercury leads the song whereas Caballé provides a powerful "background" soprano. Since Caballé covers

the soprano part, Mercury sings in his natural baritone voice rather than forced tenor, which was common in his other recordings.

The song has been described as a rare textbook example of a combination of pop and opera singing which accentuated their differences. Whereas Mercury articulates his every word, Caballé focuses on the tone; her lines are much harder to comprehend, and further, she uses both English and Spanish languages. Mercury was reportedly amazed by the legendary ability of Caballé to control her voice; for example, in the fadeout, he had to step away from the microphone to decrease his voice intensity, whereas she didn't move at all.

This cassette experience reminds me that 'old' technology can of course still be highly functional – and more importantly, it has reminded me that beautiful music is beautiful in itself – the audio technology is merely an enabler. The music lives on if you can find a way to listen to it.

It then occurred to me that this idea of enduring value has meaning in terms of what we are striving to achieve within Mosaic – our new community.

Mosaic is new and fresh – and in the context of Anglo-Jewry, quite unprecedented. It is a new kind of Jewish Community in so far as being a diverse, dynamic and pluralist Jewish community.

But, importantly, Mosaic is also a Community which espouses the core values that characterize all Jewish Communities. We seek to enhance and sustain Jewish life – and we do this by offering a range of quality cultural, educational and social activities. And our role in the world extends beyond our Community – as we contribute to the repair of the world (tikkun olam / social action). Additionally we support Jews in need, both within our Community and beyond.

In December I was privileged to attend the Mosaic over 80s lunch at Bessborough Road where senior citizens from all three constituent shuls enjoyed good food and entertainment. There were smiles, jokes, disagreements and loud and lively banter – and for a couple of hours Jewish Life was indeed enhanced and sustained – which, in essence, is what Mosaic is all about.

I am extremely proud to be part of Mosaic – it is new and exciting. But perhaps more importantly it will ensure that the beautiful music of Jewish Community is sustained and heard in our part of London in the years ahead.

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Meet a family

Gill Gurner meets Zara and Irwin Spilka from HEMS

Zara and Irwin met at a beginners' bridge class for singles at Harold Schogger's club in Hendon. As soon as Irwin came into the room, Zara told me she knew he was the one for her but they didn't actually meet until five weeks later when they played on the same table. But good things are worth the wait and they eventually married in 1991, moving to Pinner in 1992 where their daughter, Ilana, was born in 1994.

Originally from Finchley, where her parents were founder members of Finchley Central Federation Synagogue (her father being the shul secretary and her mother ran the Ladies Guild), Zara started her career with NatWest, first in a branch, then moving to the City where she was working in lending and quality assurance. Eventually she worked in the Treasurer's office,

looking after the bank's account at the Bank of England ("more 0000s than in my account") monitoring and tracking money movements and every day at 3.20 pm, waiting for the Bank of England to advise whether NatWest was in credit! By the time Ilana was born, Zara was a project manager which was difficult to fulfil when bringing up a child, so she decided to leave and went to university to take a degree in Early Childhood Studies. This led to work in nurseries, schools and voluntary organisations such as the Preschool Learning Alliance under the auspices of different local authorities. Zara loves teaching and for the last five years has worked at the College of North West London as a lecturer in Early Childhood Studies.

Irwin came from Durban where there was a small congregation of 120 families and he took post-bar

mitzvah classes (well qualified to do so as he achieved the highest mark in his bar mitzvah certificate). He spent a year in Israel, studying for an MBA, but decided to return to South Africa, where he started the first of his three careers. He qualified as an attorney, joined Old Mutual as a legal adviser and became involved in training which was the start of a 15 year training career. Moving to the UK in 1987 to head up the training function for a new acquisition, Irwin became involved in the new world of Compliance and found himself in charge of the Compliance and Legal department at Old Mutual. Irwin has now been at Stonehage, which manages the affairs of about 150 ultra-high net worth families, for the last 15 years. Irwin is the Global Head of Risk and Compliance, spending a lot of time travelling to offices, mainly in

“Irwin became involved in services and has been our Shammas for about five years”

Switzerland, Jersey, Israel and South Africa, which is particularly useful as his twin daughters, Talia and Avri, still live there, together with his and Zara's two grandchildren, Talia's

children Maya, aged 3, and Jake, aged one.

So how did they come to HEMS? When they moved to Pinner, Zara and Irwin, having both grown up in smaller communities, decided to join HEMS, preferring its smaller more intimate services. Irwin became involved in services, and has been our Shammas for about five years. What do they do in their spare time? Well, Irwin is very keen on learning and studies a wide range of subjects ranging from Judaism to Richard III. Zara is currently involved with Harrow Limmud and edits their handbook. Together they love going to the theatre.

Their lovely daughter Ilana (you may have been served by her on Sundays in Noshers as she worked there for four years) is in her last year at Nottingham Trent University, completing her degree in Media &

Communication Studies. Zara says Ilana is well suited to her chosen career in Marketing and Events Management as she is an excellent organiser – organises her mother as well as her friends and she makes things happen. Ilana has completed some interesting internships, including organising events at the Science Museum, interviewing Ranulph Fiennes, as well as volunteering and fundraising. But before she starts her career, she is anticipating an exciting trip with her sister, Talia, to Las Vegas, California and New York, before heading off to South Africa for three weeks, as well as celebrating her 21st birthday.

And has bridge been sustained? Unfortunately not but there is always time in retirement...?

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A Blooming Great Sponsorship!

Anyone driving through Hatch End could not fail but to see the lovely flower stands – particularly in the summer. Rachel and Ben Rickayzen have sponsored the flowers for the last five years for a very special reason – here is their story

We were sitting in Shul on Rosh Hashanah and listening to Edwin Lucas' review of the year. Our ears pricked up when he mentioned that the Shul was looking for sponsors of the flowers from the community since the Shul could no longer afford to fund them from its own resources. Rachel's mother, Louise, had sadly passed away the previous December and, knowing how much she had adored flowers, it seemed a fitting tribute to her to take on the sponsorship. In addition, Ben recalled how much his own mother, Gill, had loved flowers in her lifetime. She had passed away in 2001 and Ben had always felt that such a special person deserved a significant legacy.

Although the flowers are equally in memory of Gill, Louise and Alan, the running joke in our family is the concept of sponsoring pretty flowers in memory of Gill who was so completely incapable of growing them herself. This is because she was a practical and instinctive gardener; in her case this was mutually exclusive to aesthetics. Her passion with horticulture was bound up with functionality and self sufficiency; the four acre family garden in Canterbury was put to good use with a large vegetable patch, a duck house for eggs and 30 Black Welsh Mountain sheep for



a plentiful supply of organic, drug free meat.

The Rickayzens were completely self sufficient – and they had got there even before “The Good Life” was ever made! However, there were no beautiful flower beds.... the sheep would have seen to that! Yes, the sheep acted as 24/7 lawn mowers; their only disadvantage was the periodic Alcatraz-type escape attempts. In fact, they were successful in their bid for freedom on more than one occasion. Their most daring escapade resulted in a rescue mission worthy of Indiana Jones, when Ben's brother, Asher, had to round them up single-handedly just before they reached the slip road of the A2 on the morning of his Art O-Level exam.

Louise's father was a very keen gardener, so Louise grew up with a love and appreciation of flowers and plants. So a very similar outlook to

Gill's – but without the sheep! Alan shared Louise's love of plants but left their care to her, being totally un-green fingered. However, when the opportunity for sponsorship came up he readily agreed to join in as he felt it was a fitting tribute to both Louise and Gill. Very sadly, Alan died in 2011 and we think that he would now be very happy to be included in this memorial.

When the first plants went into the pots at Hatch End, Adam and Jacob were given special dispensation to miss a morning's school – much to their delight – so that they could have their photograph taken with the Mayor of Harrow for the local newspaper.

We all still get great pleasure every time we drive through Hatch End and see how the plants have beautified the road so nicely. We feel that our parents would have approved.



Spotted!



Edwin Lucas spotted this store on a recent trip to Stoke on Trent. Could it be that the Jewish Joint Burial Society (JJBS) is diversifying into retail food – surely not!



Robert & Anne Pinkus stumbled across this store in Hemel Hempstead.

They attempted to explain to the owner that they too were members of the Mosaic Community – which was not easy! He listened carefully, smiled, and eventually said that the deal of the week were homemade chapatis!

Please send your photos of Mosaic establishments to the editor for the next edition of Kehila

A London stroll!

On Sunday 1st March, sixteen Mosaic walkers set off on the fourth in a series of five jolly interesting walks in London based on the book 'Miles of London' by Sir Bernard Miles, from the once cosmopolitan, now sleazy, Soho to the once aristocratic, now just disgustingly rich, Mayfair. We heard about the

Great Beer Disaster of 1814, and why you must not run or whistle in Burlington Arcade. We saw the street where the Prince of Wales and the Duke of York were mugged, yet we still found time to window-shop in New Bond Street. The weather was fine albeit a little blustery, and the walk concluded with an enjoyable lunch at a Turkish restaurant in Shepherd's Market, the heart of Mayfair. Such fun – and £75 was raised for Bereavement Care, a Mosaic Reform charity.



Mosaic | HaMakom

Head Teacher's Report

By Jacky Martin

January and February 2015

During the first two months of 2015 each class had their Parents Morning. Parents are invited in to work in the classroom with their children and experience a morning at Mosaic HaMakom. They also have a chance to talk to the class teacher and myself on anything which they may be concerned about. There was a lot of well-earned praise and many positive comments for all the teachers and assistants.

Kitah Dalet helped Rabbi Frank take the Friday night service at HWPS in February. Parents and grandparents, as well as their teacher Miriam Smith, were rightly very proud of them. This was the first time that most of these children had stood in front of a congregation to read both Hebrew and English as they led the prayers. The experience of doing this is invaluable in giving them the confidence they will need in a few years' time for their B'nei mitzvah.

We had two special guests this term. The first was from the Six Point Foundation. The Six Point Foundation makes grants to provide Holocaust survivors and refugees of Jewish origin, who are resident in the UK and facing difficult financial circumstances, with extra support so that they can live a better life. They told us about the Better Life Poster Competition they are running to give people the opportunity to think about and celebrate what is – and can be – done, to make all older

people's (age 70+) lives better. Various classes at Mosaic HaMakom have really enjoyed creating posters, such as the one below

The second guest was Gabriel Webber who came from LJY (the youth movement of Liberal Judaism) and ran a session on Tikkun Kehila (repairing the community) for all classes from Alef to Hay. Everyone had to make a word cloud for our synagogues. We have been lucky enough to have representatives from the youth departments of our different movements visit Mosaic HaMakom and run sessions for us on a number of occasions.

At the time of writing we are looking forward to hearing Freddie Knoller, a Holocaust Survivor, talk to our older pupils at Mosaic HaMakom. All parents and other adults from all the communities are invited to hear his fascinating story.



Someones Grandad climbs trees!

An unusual approach to celebrating Purim

Dr Lisa Peschel, Lecturer in Theatre Studies at the University of York and author of the book *Performing Captivity, Performing Escape* concerning the history of theatre and cabaret in Theresienstadt, joined us for our Purim activities. Through a dialogue with Rabbi Frank, Lisa discussed the role of theatre and cabaret in maintaining the humanity and courage of those incarcerated by the Nazis in Theresienstadt. We then held a reader's theatre workshop and engaged with three acts of the Purim spiel written by Zionist youth leader Walter Freud for teenagers to perform. We learned that the humour operated on many levels reflecting the cultural upbringing of these young Jews as well as their sheer love of life. All in all, an unusual topic and approach that was greatly appreciated by all who attended.



Photos by FDS

STOP PRESS

Last minute items



ZSY-Netzer - The Zionist Youth Movement for Reform Judaism

**GAVRIELLA MORRIS
– MOVEMENT
WORKER RSY-
NETZER**

We want to say thank you so much for hosting our Hadracha event at Mosaic on March 7th. Although over 120 people attended, the space was fantastic and incredibly good for our needs. We really appreciated all of the changes that Mosaic made to accommodate us and we know that our participants felt very welcomed there.

The Kiddush was lovely and we hope your congregants enjoyed the RSY style service.



SUPPORTING BREAKTHROUGH BREAST CANCER

On Sunday May 3rd at 2.45pm please join us at the Mosaic Reform Shul for afternoon tea and entertainment. Our Guest speaker will be Barrie

Segal who has appeared on radio & TV, and is an amusing raconteur.

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Michael Reik in conversation with Humphrey Phillips

By Antonia and
Howard Berger

Michael Reik's interview with Humphrey Phillips after the Shabbat Service on 28th February was an interesting and detailed insight into a fascinating life story.

For a man of 94, Humphrey gave a very fluent account of growing up in the 20s and 30's and it was a delight to hear him recount so much social history.

Due to his childhood illnesses, his education was curtailed; however it has not impeded his life or success in any way.

At the outbreak of the Second World War, his determination to get involved in the Armed Services was proven, by his ability to join the RAF just a week after being rejected by The Navy on health grounds. When asked to do an eye test, the doctor curiously commented that Humphrey was reading the letters from right to left. This was because Humphrey received his education at a Jewish boarding school!

The RAF trained Humphrey well and gave him enormous responsibility. He became a flight engineer for Bomber Command. This resulted in Humphrey courageously flying some 29 bombing missions to Essen and Berlin and later over Caen to enable an Allied breakthrough.

His apprenticeship in motor mechanics before the war certainly paid off and gave him a very successful career in flights and training. His story of meeting his late wife Iris after the war was both amusing

“ When asked to do an eye test, the doctor curiously commented that Humphrey was reading the letters from right to left. This was because Humphrey received his education at a Jewish boarding school! ”

and touching and involved joining the local tennis club...

He then worked in Transport for a large corporation for some 20 years, having had a family of 3 daughters along the way. Humphrey latterly moved into a mixture of education and government work.

Iris and Humphrey lived next door to us in Wembley for 8 years before retiring to Northwood. Sadly Iris passed away in 2012. They were the best of neighbours and many thanks for your hedge cutters, which still work after 25 years!

The time passed quickly as we were engrossed with his stories and anecdotes and we thank him for being such a captivating speaker.

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A New Kibbutz Movement Revisited



James Grant-Rosenhead is a founding member of the biggest urban kibbutz in Israel. He was born in Leeds in the UK and became interested in Jewish leadership and intentional communities at 16 years old by going to the Habonim Dror youth movement. Since 1999 he has been building fully cooperative intentional communities, community networks and activist projects all over Israel. In this exclusive article for Kehila, he provides an insight into the modern day Kibbutz Movement.

Every now and again I am surprised to see that the article 'A New Kibbutz Movement', which I wrote way back in 2003, is still online and getting hits. I wrote then about the possibility of the 'Ma'agal HaKvutzot' (Circle of Groups) uniting various new 'kvutzot shitufiot' (cooperative groups) such as urban kibbutzim and 'Tnuot Bogrim' (adult graduates movements) under its umbrella as some kind of new kibbutz movement.

Looking back now, not only has that article been completely out of date for years, but it was also from the outset overly simplistic regarding the potential of Ma'agal HaKvutzot as a unifying movement. The reality is that whilst that particular umbrella for inter-group contact has indeed grown and developed to become some kind of new kibbutz movement, it is just one small network amongst six new kibbutz movements, all of which are

growing in parallel. Furthermore, these six new kibbutz movements exist within a wider context of some eight thousand members of intentional, activist communities and networks which together have formed 'M.A.K.O.M.' – the Hebrew acronym for the Israeli Council of Communities for Social Action.

Ma'agal HaKvutzot is today a federative network of eight independent cooperative communities. The older 1980's 'urban kibbutz' communities (Tamuz in Bet Shemesh and Migvan in Sderot) were joined by six younger groups during the 2000's. They have varying levels of intensity to their urban cooperative community lives internally, for example regarding cooperative housing, finances, Jewish culture, decision making and education. There is no major daily financial or other cooperation between the communities in this

federative network. Generally a minority of members work together through their own non-profit NGO's in social, educational and neighborhood projects with disadvantaged populations whilst most community members work separately in their own professional careers. Whilst many of the individual members of the Ma'agal HaKvutzot communities were originally members of various youth movements, as adult graduate groups they have 'separated' from their youth movements to form independent communities which do not take on collective responsibilities for their youth movements of origin.

The five other new kibbutz movements are usually known as the 'Tnuot HaBogrim' – 'adult graduate movements' or 'Tnuot HaMechanichim' – 'educator movements'. Together they include about two thousand adults in over one hundred cooperative groups

“The first difficult discussions about working together for the greater good of Israeli society resulted in the establishment of a democratic, representative umbrella body”

and communities nationwide. There is a partnership slowly developing between these five movements, known as 'Histadrut HaChalutza' – 'The Pioneer Union'. There are several key characteristics of these five 'Pioneer Union' kibbutz movements which differentiate them from the Ma'agal HaKvutzot. For example:

a) Many members have 'missions' (daily activism work) together in order to continue to strengthen and develop their own youth movements;

b) In addition to those who work together in their youth movements, most other members work together daily in other social action 'missions', primarily through education, which they have established and run through their own non-profit NGO's; and

c) There are significant cooperative financial, educational, cultural and decision making infrastructures between the kibbutz communities nationwide as movements.

Specifically, the five 'Pioneer Union' kibbutz movements are:

- Dror Israel – the first and the biggest such movement, which grew out of the HaNoar HaOved VeHaLomed youth movement;
- Kvutzot HaBechira – from the youth movement HaMachanot HaOlim;
- The adult graduate movement of Hashomer Hatzair; and
- Kvutzot Am – the graduate groups of Habonim Dror.
- Tarbut – cooperative educator communities of artists groups

(in the wider sense of the arts, including drama, music, sculpture, painting, literature, poetry etc).

In addition to the development and growth of these six new kibbutz movements of cooperative activist communities, there has also been a more general renaissance of activist intentional communities across Israel. They do not define themselves as kibbutzim because they are not financially cooperative communities.

For the past three decades, the contact between these communities was rare and usually confrontational – based on political and ideological antagonism and rivalry, as these different communities and movements competed and fought to influence and lead Israel in opposing directions with regard to many key issues. In recent years however, social and political developments such as the struggle against the privatization of the land of Israel and the growing poverty gap have brought the various community movements and networks together, putting aside some of their differences in order to work together towards mutual aims such as democratic Zionism, social solidarity, social action and community building. By the time that the massive socio-economic protests swept Israel in 2011, there were already fourteen different community movements and networks representing, networking, and creating social action oriented communities across Israel. These movements and networks have together formed 'MAKOM' – the Israeli Council of Communities for Social Action.

There are three networks of religious 'Garin Torani' communities in MAKOM, including two which are 'Modern Orthodox' / 'National Religious' – the Bnei Akiva youth movement (which historically built many religious 'traditional' kibbutzim) graduate movement and the huge Keren Kehillot community network – and also the Nettirot network which includes Ultra Orthodox and 'Baal Teshuva' ('returning to the religion') communities.

Another stream within MAKOM is Local Residents' Community Networks. There are three networks of immigrant activist communities, based primarily upon local young adult leadership groups taking responsibility for their own community's neighborhoods and thereby improving Israeli society at large. Hineini and Chaverim B'Teva are networks of Ethiopian immigrant communities and M'Dor L'Dor is a network of Caucasian (ie from the Caucasus mountain region) immigrant communities. In terms of the process of forming the communities and their social action projects, the Druze network Ofakim L'Atid is similar to the immigrant networks, in that the community members are also local groups of young adults who are coming together in order to improve their wider communities and Israeli society.

The first difficult discussions about working together for the greater good of Israeli society during 2011 resulted in the establishment of a democratic, representative umbrella body in 2012. Together, the Israeli Council of Communities for Social Action today includes fourteen different movements and networks, representing over two hundred communities nationwide, about half of which are cooperative 'urban kibbutz' style communities. MAKOM includes some eight thousand adult community members are running social action enterprises which positively affect approximately 350,000 Israelis. Our work is just beginning...

Blood sweat and hummus

Joanna Phillips' account of working with Magen David Adom during her gap year



Joanna (right)

Noam tour was a very important and meaningful experience for me. Not only was it an opportunity to visit all of the sites and attractions of the land of Israel, it was also an opportunity to learn about the history of the country and the facts regarding the current conflict.

As one would expect from this kind of trip, we spent a good amount of time going to iconic places around the country such as Masada and the Kotel. What really made those places special for me, however, were the different angles from which we saw them (figuratively and literally). An example of this is that rather than going to the main area of the Wall, where we would have been gender segregated, we went to the egalitarian section of the Wall. This made the experience far more evocative as I was able to share it with people with whom I had made relationships, instead of just

"Regardless of race, religion or nationality, all of our patients get the same medical treatment"

being able to do so with those of my gender.

This is why I'm particularly glad that I chose to go on tour with Noam. They really made a point of emphasising the equality within the movement and the equality of the way they view those outside the movement. Not only did this make me feel very accepted amongst the group, it also gave us the chance to learn about the different groups of people living in Israel. One of the most meaningful experiences I had on tour was the day we spent in Haifa. During the day we went around the city, meeting people of different religions. These included:

the Baha'i, the Druze and a Muslim sect called the Ahmadis. The visit to the Ahmadi mosque was really important for me as we met a group of people perhaps equivalent, in the Muslim world, to Noam and its beliefs regarding other religions. We learned that it is halachically permitted to pray in a mosque, so our leaders thought it would be a nice idea to hold a shortened shacharit service in the mosque in order to share a spiritual space with these people.

One of the key themes of tour was that of the current conflict with Gaza. One of the things that made this aspect of tour particularly special was that we were spoken to by a wide variety of people with an equally wide variety of views. This meant that we were shown an unbiased view of the conflict and were able to form our own opinions. Now that tour is over, I feel like I have a well informed, balanced view of the conflict. All of these talks and meaningful group experiences meant that I didn't feel like I was missing out on anything despite the fact that certain activities were cancelled in order to ensure our safety.

As someone who has been to Israel before, I can safely say that Noam Tour was the best Israel experience I could have hoped for. Not only did it give me the opportunity to see Israel and all of its highlights, but it showed me how the people there live. I am also incredibly thankful for the group with whom I spent those three and a half weeks. Tour has given me new friends, well informed opinions and brilliant memories of the country.

A delicious recipe from one of our younger members



Hello my name is Max Alexander, I am 14 years old. I am writing in this magazine as part of my Duke of Edinburgh Volunteering Award. I chose to help the shul, as I so love shul services!! I have an extremely strong interest in cooking and I have acted upon my interest and talent. In November last year I completed a course at the Westminster Kingsway College School of Hospitality. I attended Saturday for five weeks (of course after Shabbat went out!). I learnt many things during this time, such as knife and advanced culinary skills. I also learnt how to butcher certain animals, as well as how to fillet fish.

I completed this course which gave me a qualification as a junior chef. I have worked as a chef in the Blue Check restaurant in Bushey, and during my next school break will be working in the kitchen of Grimsdyke Hotel in Harrow Weald.

I have written several recipes for Kehila which will be printed during the year. Here is a recipe of beef bourguignon which can be kosher for Pesach. I highly recommend to you.

Serves 6

900g of beef chuck cubes
1.5 litres of beef stock
650ml of red/cooking wine
4 table spoons of olive oil
4 garlic cloves
2 large tomatoes
9 large peeled diced carrots
6 celery sticks finely chopped
3 large onions finely chopped
350g mushrooms quartered
5 bay leafs
1 teaspoon salt/pepper
A bunch of thyme
Small handful of super finely chopped coriander
Sunflower oil to fry the beef in
To serve with- 1kg of new potatoes

Method:

1. Fry the beef in the sun flour oil until brown. Whilst that is frying peel and chop the onions and fry that in the olive oil in a large pot on a medium heat. Once the beef has browned add that to the onions.

2. Peel and chop the carrots and add that to the pan. Pour in the stock. Dice the tomatoes and add it to the pan wash and chop the celery and add that to the pot.

3. Remove the stalks of the mushrooms and quarter them, add them to the pot. Crush or super finely chop the garlic and add to the pan. Add in the wine. Wait for 5 minutes then add the bay leaves and all of the herbs. Boil for 20 minutes.

4. After boiling put the pot into the oven on 150oc (make sure the pot is oven safe or use a deep baking tin) and cook for about 45 minutes. When you bring it out remove the bay leaves. The meat should be super tender and will be enhanced with all of the other flavours.

5. Serve warm/hot. Can be eaten with new potatoes and garnish with a piece of coriander.

Tip: If it was not Pesach fry the beef in flour as it will give it a bit more of a darker colour.





So far so good...

Peter and Ofra Walker made Aliya about 18 months ago. In this article, Peter reflects on the family move from Pinner to Ra'anana

Our final decision to move was taken just a few weeks before August; the 'Jewish agency' wasn't even sure whether it was possible to make all the arrangements in time. Whilst I am not sure that I would recommend a whirlwind exit, it did have many unexpected advantages for us. Anyone who knows us will know that our decision-making can be rather protracted (children excluded). However, with such an enormous time pressure for our move, we had to be counter intuitive and make quick, instinctive decisions; this in itself was quite liberating. With everything happening so fast, we had little time to build our expectations and make detailed plans – we were just happy to be able to make it to Israel in time. Ironically, the way we did, it really helped us to make a good start over here, as we accepted whatever was to be, especially as not everything is done over here in a way that you might expect!

We chose to live in Ra'anana, just outside Tel Aviv, mainly for its excellent schools and its large Anglo community. It is also considered to be a 'soft landing' for new immigrants. We took to the place straight away and with our new sense of acceptance, decided not to ask ourselves why we liked it, but just to accept that if it felt good, then it must be right. We found in time that the city has so much to offer with its excellent and well-run facilities, events, lots of beautiful green spaces and one of the best parks in Israel.

Two weeks after our arrival, the girls had started school, Ofra was back at work and I was at Ulpan –

“ We chose to live in Ra'anana just outside Tel Aviv mainly for its excellent schools and its large Anglo community ”

we were straight in at the deep-end!

The girls integrated well straight away and made friends; it was certainly an advantage that they were already bilingual. The school is well versed in taking care of new families and guiding them through the first year, with the teachers being easily available. It seemed strange to be given the mobile number of your teacher with the invite to call any time – this is the more relaxed but quick to respond the Israeli way. We are very happy with the schools here and so are the girls, and without that I don't think that much else would fit into place here.

It's also a much more relaxed atmosphere here for children; they have more freedom and so, much more happens on the spur of the moment, and refreshingly, they usually make their own play arrangements – no more putting dates in the diary weeks' ahead for a play date! I can now see why all the Israelis we knew in England thought the endless diary entries were such a strange idea.

One of our highlights of last year was Ellia's Bat Mitzvah. We were so happy that we were in Israel for this. Ellia had a fantastic party for 'friends only' (as they do here), which was followed at a later date by a big family event. It was all easy to arrange, so well done and made fantastic by everyone who came.

Ofra is still working for the same

Israeli hi-tech company that she worked for in the UK, which has certainly helped for a smooth transition, whilst I continue to create design and marketing, mostly for UK companies via the internet. This works really well and is not very different from how I was already working before we left.

We enjoy spending the Hagim and Shabbat visits with our family in and around Jerusalem, and have a good network of friends, which we maintained through our visits to Israel over the years. We consider ourselves fortunate to have all of this, as I know one or two people who have bravely come, knowing no one here.

There are of course some things that we miss about England; favourite parks and weekends away, but mostly we miss people: family, friends and community.

Israel is an amazingly vibrant place to live, with its fusion of cultures and people from all over the world. For us, it still feels like a new exciting adventure, and we are still finding our way with lots to discover – I would say, so far so good!

(As a design consultant, Peter offered HEMS great support in producing an 'up-market' shul magazine. The expertise gained by the editorial group came into its own when the Mosaic Community decided that it would follow HEMS lead and produce Kehila.)



EVENTS



ON SHABBAT 9th MAY

MOSAIC COMMEMORATES 70 YEARS SINCE VE DAY

WITH A SPECIAL "STREET PARTY"
KIDDUSH LUNCH AFTER THE
SHABBAT SERVICE

There will also be live music and an exhibition of personal photos and memorabilia from 1935 – 1945

Note: This will be held at 39, Bessborough Road

CELEBRATE YOM HA'ATZMAUT



at the Friday night service and "pot luck"
supper on Friday 24th April.

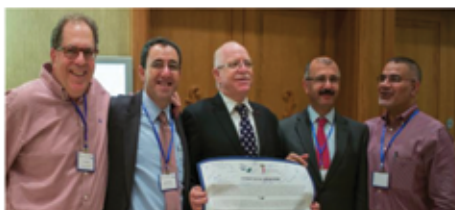
Bring a dish to share (fish or dairy –
savory and/or sweet)

Please let the office know you are coming (020 8864 0133)

EVENTS



Practical Peacemaking Through Shared Interest in Water Resources



Sunday, 12th April 2015 at 7pm

A progress update by Jordanian, Israeli and Palestinian directors of EcoPeace-Friends of EcoPeace Middle East (FoEME) followed by discussion and refreshments.

Wembley Central Mosque

35-37 Ealing Road, Wembley HA0 4AE (Wembley Central Station)

Mosaic: Walk Hampstead Village – Sunday 26th April

In central London one is often walking past, over or through history – a history that includes the bizarre as well as the beautiful, and verges on the improper as often as on the impressive. Mosaic: Walk is a series of five jolly interesting walks in London led by John Ashmele, who will be referring to a guide book that was published over 30 years ago – such fun!

Hampstead has always attracted both enthusiasm and artists. Join Mosaic: Walk for the last (and possibly shortest) in a series of five jolly interesting walks in London, from the streets that hold the key to Hampstead's origins as a fashionable village to the Heath, just four miles from the start of the first of these walks.

Please note that this walk includes several steps and inclinations and may not be suitable for anyone with mobility problems. Numbers are limited for this Sunday afternoon walk, so please contact John Ashmele or email john@ashmele.co.uk for further information. There is no fee for this walk, but a suggested donation of £5 pp to a Synagogue charity would be appreciated.



FILM MOSAIC

Proudly presents

For your entertainment

At 8:00pm on Tuesday 21st April 2015

At 39, Bessborough Rd, Harrow HA1 3BS

Out of the Ashes



Based on a true story, this heart-wrenching film follows the journey of Gisella Perl (Christine Lahti), a Jewish-Hungarian doctor who manages to survive Auschwitz. Decades later, she's applying for U.S. citizenship when she is accused of colluding with the Nazis. Her judge and jury are three INS investigators (played by Bruce Davison, Richard Crenna and Beau Bridges) who must decide her fate.

Out of the Ashes is a very superior made for Television Movie released on American TV in 2003.

Film MOSAIC is open to anyone, why not bring a friend.

As usual there will be time for an informal discussion or a chat with friends, with tea, coffee and biscuits after the screening.

Donations for our chosen charity would be appreciated if you care to give.

Remember Put it in your diary now – **Tuesday 21st April 2015 at 8:00pm.**

Ladies' & Gentlemen's GOLF DAY WEDNESDAY 1st JULY



Hartsbourne Country Club
Hartsbourne Avenue, Bushey Heath, WD23 1JW

Come and join us from 8.30 am for tea or coffee with a Danish, 18 holes of golf (pairs better ball Stableford) and a buffet lunch during prize giving.



£65 inclusive
Please register by 31st May with the Mosaic Office
020-8864 0133
or by email to admin@choosemosaic.org



EVENTS

YOM HASHOAH

An Evening of Commemoration

The 70th Anniversary of the Liberation

Wednesday 15th April 2015
8 – 10 pm

Doors open 7.15pm for prompt start
Mincha/Ma'ariv 7.20pm

Pinner Synagogue

1 Cecil Park, Pinner HA5 5HJ



All members of Mosaic Community are cordially invited by Pinner Synagogue to join the memorial candle lighting ceremony and to hear the guest speakers

Ms Tania von Uslar-Gleichen

Chargé d'Affaires of the German Embassy, London

Mr Freddie Knoller

Survivor of Bergen-Belsen and other camps
Author of 'Living with the Enemy'


Parents: Bring your teenagers!



Teenagers: Bring your parents!

No charge

Donations welcome



Yom HaShoah
Wednesday 15th April 2015 8.00pm
Service and exploring aspects of
'Liberation'
through studying primary source material
Led by Rabbi Frank Dabba Smith
HWPS Sanctuary
39 Bessborough Road
Harrow, HA1 3BS



Mosaic Reform marks Yom HaShoah

On Thursday 16th April Mosaic Reform will hold a special service at 8 pm with music and poetry and speakers Bob and Ann Kirk, who both came to this country on Kindertransport.

Bob met Ann at a club for young Jewish refugees, run by Woburn House. They were married on 21 May 1950 and live locally.

Today both Bob and Ann both work tirelessly to raise awareness of the Holocaust and the experience of the Kindertransport through speaking at activities for Holocaust Memorial Day and throughout the rest of the year. They have two sons and three wonderful grandchildren.

What's On!

Some big, some small,
and everything in Shul.

Unless otherwise stated, all events take place at 39 Bessborough Road, Harrow HA1 3BS.

The times/locations of weekly services are as below, unless otherwise stated:

HWPS: Bessborough Road: Friday 19:00, Saturday 11:00 (Chavurah Supper last Friday every month, after the evening service)

HEMS: Girl Guide Headquarters (GGHQ), Hatch End: Saturday 9:30 am

Mosaic Reform: Bessborough Road: Friday 19:00, Saturday 10:30

April

Thursday 9th	Erev 7th day Pesach
Friday 10th	7th day Pesach. Erev 8th day Pesach
Saturday 11th	Shabbat shira. 8th day Pesach
Wednesday 15th	Luncheon Club Yom HaShoah event at Pinner United
	HWPS Yom HaShoah event
Thursday 16th	Mosaic Reform Yom HaShoah service & talk
Sunday 19th	HaMakom – new term
Friday 24th	Pot Luck Yom Ha'atsmaut supper

May

Saturday 2nd	Parashat haShavuah with Rabbi Dabba Smith
Sunday 3rd	Tea in aid of Breakthrough Breast Cancer
Sunday 10th	Bereavement Group recruitment
	Tombstone consecration – Philip Daniels 14.45 at Cheshunt
Sunday 17th	Tea & Mosaic AGM 4.30 pm
Tuesday 19th	Photo group
Wednesday 20th	Luncheon Club
	Book Group
Sunday 31st	Tea & talk on Larry Adler

Every week:

Monday 11:00
Harrow Friendship Club (See below)
Monday 20:00
HWPS Group 326
Sunday 09:45
HaMakom



Children's Birthdays (12 years and under)

Abigail Luffman (6)
Freya Luffman (6)
Remy Marsh (12)
Max Newman (11)

Get in touch!

The Offices for all 3 shuls are now at 39 Bessborough Road and all are open 09.00-15.00 Monday-Thursday



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Chairman: Barbara Grant: 01923 711 991
Hon. Secretary: Juliet Grainger 01923 822 682
Rabbi Kathleen Middleton: 020 8866 9225 (use only when
Office is closed)
Bereavement Support (Bobbi Riesel):
020 8428 7977
JJBS: 020 8989 5252

HARROW & WEMBLEY PROGRESSIVE SYNAGOGUE

Office: 020 8864 5323
Email: admin@hwps.org
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Vice Chairman: Alan Solomon: 020 8866 0335
Rabbi Frank Dabba Smith: 020 8864 5408
Membership Secretary: Lindsey Cohen:
020 8420 7498
Rites and Practices: Kevin Ziants: 07841 375458
Care Co-ordinator: Joy Katz 020 8904 8037
Liberal Judaism: 020 7580 1663
Undertakers: Michael King Funeral Directors
020 8368 7453 / 07595 956 936

Free transport to Shul

HWPS and Mosaic Reform members who are unable to travel to Shul for services are welcome to use a specially funded minicab facility. Please contact Lindsey Cohen on 020 8420 7498 or the Synagogue office on 0208 864 0133 for more information.

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Pinner
Jonathan Shaw

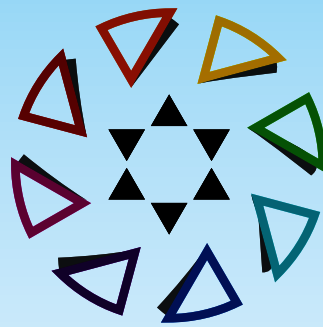
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