

Kehila

The **Mosaic** community magazine



**Rosh
Hashanah
2016/5777**



IN THIS ISSUE

**New year greetings including
a message from the PM!**

**An array of articles from
around our Community**

About Our Members

Since our last issue

MOSAIC REFORM

WELCOME TO NEW MEMBERS

Sam and Graham Bell

MAZEL TOV TO

Pauline and Barry Pike on the birth of their grandson, Zachary Peter Eddie

SPECIAL BIRTHDAYS AND ANNIVERSARIES

Ivan Beckman, 80

Leslie Fodor, 90

Mim Goodman, 70

Lew Leaderman, 92

Shirley Ross, 80

Greg Wand, 70

Helen Weinberg, 80

Victor Sinclair, 95

Sara Leigh, 96

Marion Bloom, 93

Fiona and Ian Cristol on their 35th wedding anniversary

GET WELL WISHES TO

Hilary Perry

CONDOLENCES TO

The family of Edna Beber

The family of Rita Joseph

Gerry Amias on the death of his sister,

Leila Blairman-Dodds

HEMS

MAZEL TOV TO

Connor Buchalter on the occasion of his Bar Mitzvah

BIRTHDAY WISHES:

Anne Pinkus, 70

Naomi Dysch, 80

Dan Honey, 60

CONDOLENCES TO:

Colin Berkovitch on the loss of his brother, Julius Burke

MOSAIC LIBERAL

WELCOME TO NEW MEMBER

Tania Drake

MAZEL TOV TO

Sandra and Stuart Rose on the birth of a second grandson, Harrison David

Sandra Rose on her 70th birthday

GOOD LUCK IN YOUR NEW HOME

Vivianne and Paul Lakra

SPECIAL BIRTHDAYS:

Elna Joseph

Janet Solomon

GET WELL WISHES TO

Rita Asbury

CONDOLENCES TO

The family and friends of Gerald Shindler

Stuart Rose on the death of his mother

CHILDREN'S BIRTHDAYS IN OCTOBER

Adam Feldman, 8

Ava Kenton, 9

Sophie Kenton, 7

Sam Landau, 7

Amy Phillips, 5

Hannah Specterman, 2

Tilly Wolff, 9



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

© Cover photography by Italiaander – www.italiaander.co.uk

From the Editor's Desk

Dear Reader



It is customary at this time of the year to get a new change of clothing for the High Holy Days. With this thought in mind, we decided that this would be an opportune moment to give Kehila an updated and more professional look. Evolution rather than revolution – as they say. We hope you like it. My thanks go to Gary Italiaander and Howard Smith for their expert support and guidance in achieving a great looking magazine.

As well as a better look, we have been reviewing the contents.

A proposed feature for the next seasonal magazine will be to invite Mosaic members to send in a special photograph and tell readers the story behind the image. Please contact us if you would like to be one of the first with your special image and story. Gary Italiaander's expertise includes 'photographic restoration' and he's kindly offered to prepare any image used in connection with this project. On page 41 you will find a promotional advert which provides more information about this proposed feature.

Whilst many volunteers give of their time to produce Kehila, there is an overall cost for printing and design. This could easily be off-set by selling advertisement space. If you have any contacts please let us know – adverts can cost as little as £50.

As some of you know my wife and I have been keen caravanners for over forty years. During the summer we went to the Caravan Club site at Longleat to visit the safari and hear the lions roaring at night. (If there was any roaring it was drowned out by the rain on our roof!) During the course of our time there, we took the opportunity to visit some local Wiltshire and Somerset towns. One particular town we fell in love with was Frumme, where we visited the museum and walked the cobbled streets. The Frummers, as we affectionately called the local population, were really friendly, albeit that they didn't seem to have one kosher shop, and the butcher had a promotion on meats which were certainly not in the Beth Din kosher food guide! We then toured on to Dorset by the sea, for three weeks of excellent weather.

I hope you all had a good summer.

May I take this opportunity to wish you and yours a happy and healthy new year.

Shana Tova

Robert Pinkus
Editor

newsdesk@choosemosaic.org

Grateful thanks to the editorial team, proof readers and others, who contributed to the production and content of this magazine

Message from Phil Austin

Mosaic Chairman



© Portrait by Italiaander – www.italiaander.co.uk

"I very much look forward to getting to know more of you in the months ahead"

At this time of year we are encouraged to undertake some personal introspection – to consider how we are doing individually.

Coincidentally, your Mosaic Board are also undertaking a collective introspection to consider how we are doing as an emerging community. Mosaic is now two and a half years' old so it seems a good time to take stock.

One key responsibility of the Board is the provision of a range of interesting and stimulating activities for our members – encompassing social, educational and cultural events. Our events are important, not just in themselves but because they give you, our members, a chance to interact – a chance to mingle. This *mingling* is very important for Mosaic's development because when we get together we start to build more of the informal social ties that bind a community together.

When our former Chairman Harry Grant stepped down at the May AGM he asked us to 'look after Mosaic as we have something special here'. I fully endorse his view. Mosaic is indeed special and unique in the UK – *but it will not look after itself*. If it is to continue to grow and thrive as a vibrant Jewish community, we need more of our members to take part – to get involved – either by attending events or by helping to plan and deliver them. Of course you can do both if you wish!

Each of us has a chance to help nurture Mosaic – to weave a denser fabric of community – so please step forward and

mingle. Hopefully you will enjoy the experience! When we get together the atmosphere is convivial – our chemistry is good.

Mosaic is important to us for a number of reasons – not least because of what it represents. In the UK, where the relatively small Jewish community is frequently fragmented and partisan, Mosaic offers a refreshing alternative – an example of what can be achieved with goodwill, mutual respect and teamwork. At Mosaic we recognise and celebrate our different approaches to Judaism but also, alongside our cherished synagogue life, we enjoy a cohesive and pluralistic communal experience – a place where we can jointly express and enjoy what we have in common as progressive Jews.

The 'place' will change of course when we move into our new shared home – and our property search continues with undiminished vigour and focus. I will keep you posted on all developments. In the meantime, we will continue the important process of developing and nourishing Mosaic.

I very much look forward to getting to know more of you in the months ahead. Perhaps we will meet up at the Supper Quiz on November 6th or maybe at our second Mosaic Shabbat scheduled for November 12th.

Shana Tova to you and your loved ones.



"I WANT TO BE THE ONE WHO LOOKS AFTER MY WIFE. BUT I CAN'T DO IT ALL ON MY OWN."

WILL YOU HELP US CARE FOR MORE PEOPLE LIKE DAVID AND YVONNE THIS ROSH HASHANAH?

Yvonne's 84. She's living with dementia and Parkinson's disease. Her husband David is absolutely determined to care for her in the home they've shared for over 60 years. He can't do it alone.

Every day, our meals on wheels service brings them a hot kosher meal. Once a week, David takes Yvonne to one of our day centres for people living with dementia. They sometimes go to the Memory Way Café at the centre where David can talk to people in the same situation about the difficulties they're facing.

Jewish Care supports David and Yvonne, but we need your help to keep on giving both of them all the services they depend on, without which David simply wouldn't be able to cope. And they're only two of the 10,000 lives we touch every week. This Rosh Hashanah, more Jewish people are living with dementia or caring for their relatives than ever before. Can they rely on you?

Please call 020 8922 2600 or visit [jewishcare.org/donate](https://www.jewishcare.org/donate) to make a donation.

REMEMBER JEWISH CARE

Rabbi Kathleen Middleton

Reflects



© Portrait by Italiaander - www.italiaander.co.uk

"We live in a world that is so focused on results, goals and mastering the world around us, that little value is given to just being 'with' the world around us"

There is an interesting correlation between the beginning of the Jewish year and that of the academic year. It is, to many newcomers to Judaism, a thoroughly puzzling fact to learn that the Jewish Year starts at the beginning of the 7th month. I often explain that we have in fact the same in our secular calendar: not only do we have the calendar year, which starts in January, but there is also the tax year, and there is the academic year (and academic diaries which start in September and end sometime in July).

These different year cycles may have been chosen arbitrarily or for pragmatic reasons; nevertheless, the correlation between the start of the academic year and the Jewish New Year (often so close together), seems to suggest a subconscious human need to join in with the rest of nature in enjoying a slightly easier life during the summer, to soak in the sunshine (if there is any to be had), and to let all the hard work of the past year lay fallow for a little while, in order to gather strength for a new year ahead. The Jewish calendar is very closely linked to nature but, because we live in a city, we often forget those links, because we can no longer see them.

The best time to be reminded of them is during the summer holidays. My family and I go to the same place during the summer: an old, very simple farm house in France on the top of a hill somewhere on the edge of the Perigord Noir and the Lot region. The attraction is that it is far away from anywhere; there is no internet connection, minimal light pollution and maximum exposure to nature. Surrounded by a meadowed valley, skirted by woods all around, that exposure to nature includes frequent surprising meetings with all manner of wildlife: deer, foxes, hares, hogs, owls, bats, butterflies, and other, slightly less attractive 'mini beasts'.

Being so exposed to nature teaches us to live with it more harmoniously, in a manner implied by our tradition, but which is so difficult to do, living in a city like London. And so, there in 'the little house' in France, we feel more in touch with certain parts of our Judaism than we ever are at home in London, even though there we are so far from the community. For there, *Rosh Chodesh* comes to life in a way it never does in London, as we witness the night becoming progressively darker, as the moon (so clearly visible) wanes and waxes again. There we really do see the first three stars appear for Havdalah.

Being there has also provided tremendously important lessons in responsibility and empathy to my children, as they formed bonds with other living creatures that found them. There was a small blue butterfly, which attached itself to my elder daughter. Because it frequently fluttered away, but always returned as soon as the children would say 'bye' to it, the children named it 'Bye'. There was 'Spotty' the ladybird, which crawled up and down my other daughter's hand for days and 'slept' at night in a matchbox filled with grass and leaves next to her bed. And there was a tiny baby lizard (aptly named 'Tickly'), which sat on her finger for hours.

It was not just lovely to observe the joy the children derived from the bond they formed with the little creatures, but it was really interesting to observe their sense of empathy with them; their desire to look after them, find out their needs and the care they took not to harm them. It was particularly moving to note that they eventually realised, without prompting, that despite their own enjoyment of having them around, the kindest thing for those creatures was to let them go again.

We live in a world that is so focused on results, goals and mastering the world around us, that little value is given to >>

just being 'with' the world around us, and appreciating it for what it is and not constantly trying to change it into what we think it ought to be.

Keeping up with the rhythms set by secular life, we regard the rhythms of our tradition as impediments and restrictions, but in fact there is great beauty in a tradition that asks us regularly to stop creating and manipulating the world around us on *Shabbat* and *Yom Tov*, and to just be; see, observe, enjoy that which is around us; the beauty of a sunset, the warmth of a smile, the happiness of friendship and family,

the comfort of companionship, the satisfaction of giving, the joy of sharing, the importance of community, the security of knowing where one belongs.

As we prepare for a new year ahead, let us try to live more deeply and more aware of the good things in life, and where these are absent, to try and bring them about. May 5777 be an altogether better year than 5776!

Gesher School set to open September 2017

Gesher will be a unique primary school for children aged 5 to 11, opening in September 2017. It will provide a specialist, meaningful, learning environment for children with special educational needs, that are not currently met in a mainstream classroom. It will be the first of its kind in London's Jewish community for this cohort of children, where there is a huge demand for this type of provision.

The Gesher team is delighted that the school will be located in its own separate building on Sinai school's campus. Sinai is the UK's largest Jewish primary school and this will offer Gesher a vital number of benefits from resource sharing, access to their wonderful facilities to inclusion.

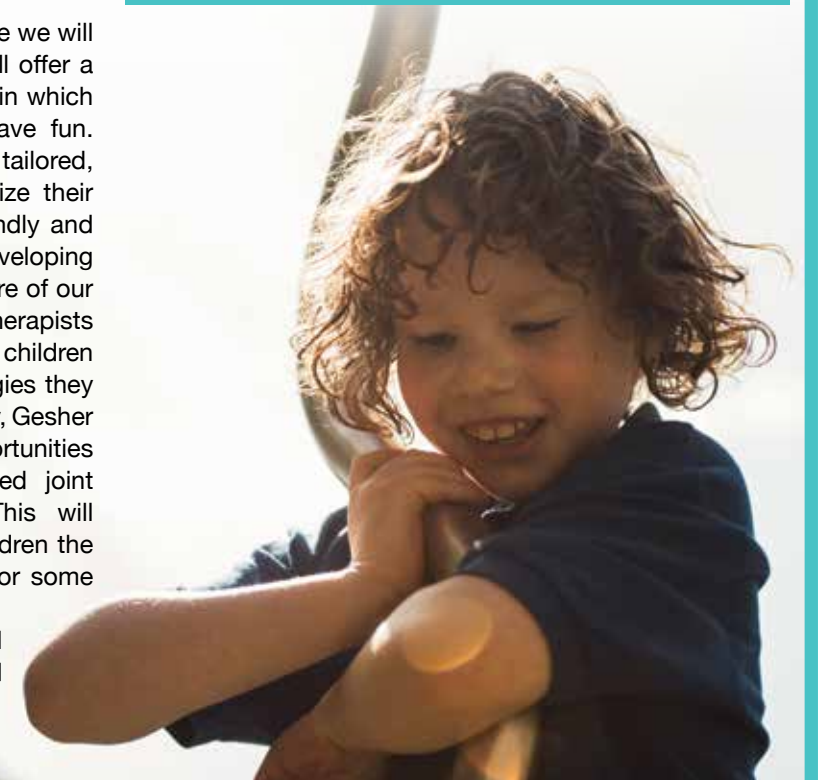
Children are at the heart of Gesher School, where we will foster a sense of belonging and community. It will offer a happy, safe, friendly and stimulating environment in which children are supported to learn, interact and have fun. Every Gesher child is different and will require a tailored, individualized, child-centred approach to maximize their learning potential. The Gesher way is warm, friendly and nurturing. Emotional health and resilience, developing children's independence and learning, is at the core of our vision. Gesher's team of specialized teachers, therapists and learning support assistants will work with the children to provide the necessary early intervention strategies they will need to enable meaningful learning. Importantly, Gesher children will also have access to mainstream opportunities and children at Sinai, through carefully planned joint activities, games and chagim celebrations. This will provide the foundation blocks to give Gesher children the confidence and skill set to join the mainstream for some lessons, when appropriate.

We anticipate that most Gesher children will have a diagnosis of ASC and other related

conditions. If your child suffers from any of a number of the following: Communication, Social Interaction, Anxiety, Sensory Processing Problems, Verbal Delay, Fine and Gross Motor Skills and has a statement/ECHP plan please do get in touch with us at Gesher – hello@gesherschool.com www.gesherschool.com

Gesher School is a registered charity. Please get in touch if you are interested in supporting our school, whether it be the sponsorship of equipment or contributing to the education of our children.

For further information please contact Ali Durban or Sarah Sultman on 0207 419 5112



Message from the President

Jonathan Arkush



In 5776, the Board of Deputies' profile has been raised to a new high. We are setting and leading the national agenda on the matters which count for Jews in this country.

When allegations of antisemitism emerged in Labour we confronted the problem head-on, raising concerns robustly in a face-to-face meeting with party leader Jeremy Corbyn. We were quoted throughout the national media on our response to Ken Livingstone's outrageous antisemitic remarks about Hitler and Zionism and when I gave evidence to the Home Affairs Select Committee on antisemitism. We made a detailed submission to the Chakrabarti Inquiry into antisemitism in the Labour Party and responded to what we saw as the shortcomings in Ms Chakrabarti's report.

This has been the most tumultuous year in British political life in living memory, with a decision by referendum to leave the European Union and a new government. Throughout it all the Board of Deputies has been heard as the clear and calm voice of British Jews, addressing the issues with clarity and firmness of purpose. The Board has had a long and warm relationship with Prime Minister Theresa May. After the Paris attacks, she addressed the Board of Deputies and held up the sign "Je Suis Juif". I met with her as Home Secretary – raising issues ranging from antisemitic demonstrations to the Syrian refugee crisis – and she lit the Chanukiah at the Board's most recent Parliamentary Reception.

Early in my tenure as President, I was pleased to have a number of meetings with Israeli Prime Minister Benjamin Netanyahu. On each occasion I assured him of the Board of Deputies' and the community's steadfast support. Whether it is speaking at demonstrations, making the case in the media, challenging BDS or supporting grassroots advocacy organisations and Christian allies around the country through the excellent work of Steven Jaffe, we have kept that promise and will continue to find new ways to do so.

We continue to be staunch defenders of Jewish schools

and Jewish education in both the mainstream and Charedi sectors. When the Hebrew GCSE and A-Level came under threat again this year, we successfully campaigned to protect it. And we have continued to educate others about Judaism, challenging prejudice and ignorance through our sector-leading new textbook on Judaism for non-Jewish schools, written by leading educationalist Clive Lawton.

"We have continued to educate others about Judaism, challenging prejudice and ignorance through our sector-leading new textbook on Judaism for non-Jewish schools"

Meanwhile, we have redoubled efforts at interfaith relations with Christians, Muslims, Hindus and others, including through the Government-funded Muslim-Jewish Women's Network Nisa-Nashim and an interfaith project where girls from Jewish, Muslim and Catholic schools came together at Twitter's UK HQ to study computer coding.

We have continued to interact through all levels of government, from desk officer to secretaries of state. This year, we produced the first-ever Jewish manifestos for the Scottish, Welsh and Northern Irish elections, and are planning seminars for local councillors

across the country. Our Employer's Guide to Judaism, launched by then Secretary of State for Work and Pensions Iain Duncan Smith, is available online and provides clear and comprehensive information, and we continue to support individual Jewish employees and students to get time off for religious festivals.

We have provided vital services for the community without asking for any more money for 10 years. As our costs have risen over this time, this year the Community Contribution will be slightly increased from £25 to £30 per annum. By working efficiently and keeping costs to a minimum we are happy that we have been able to keep the Community Contribution down to a very affordable figure. I hope you will agree that we are providing excellent value in return for a very modest sum.

In 5777, we will continue to represent your interests as only a democratically elected body can. May this New Year bring you, your families and all of Am Yisrael health, strength and peace.



Gillian Gurner in conversation with twins Margie Goldman and Anne Steiner

I met twins, Margie Goldman and Anne Steiner, in Margie's colourful home in Kingsbury and was fascinated by the story of their early life. They were born in Hampstead and at four months, went to the Hampstead War Nursery founded by Anna Freud, daughter of Sigmund, who wanted to continue the research into child psychology that she had started in pre-war Germany. This research examined the effects of separation and disruption in families and the manner in which children deal with it. Records were kept and I was shown a book that contained notes about the twins' behaviour; likes and dislikes, new teeth, and even disturbed sleep patterns.

Ruth, their mother, helped in the nursery, as she was keen to participate in the research with her twins. This research from Anna Freud and her team eventually pioneered the idea of parents being allowed to stay overnight in hospital with their sick child.

At five years, Anne and Margie went to boarding school in Surrey, paid for by the Jewish Agency. The school was run on liberal lines by three German educationalists (refugees) interested in new methods of education. The school was run on a shoe string, the grounds being rented from Quakers at a peppercorn rent, and Anne and Margie remember the care-free, creative and forward-looking

thinking which was the ethos of the school; religious tolerance, the arts, co-operation between young and old, and a wide view on life. At the age of ten, funding for the girls stopped and they returned to London to live with their mother for the first time. When the twins were 16, Ruth remarried and together with Paul set up home. Anne and Margie remember this period of their life with great love. Paul died in 1998 and Ruth, in 2007. After Ruth died, the girls travelled to Berlin three times – see Hakol in Jan/Feb 2010 – to trace their family background, as their mother had been reluctant to talk about it.

What follows is a snap-shot view of the twins' later life, as space

here is limited, and to get 70+ years on one page is a big ask!

Margie studied Fashion Design at art school, but wanting to be involved in teaching, took the full Montessori diploma course. Subsequently, she taught at the Gatehouse Montessori School (founded by Phylliss Wallbank, a colleague and close friend of Maria Montessori). The Gatehouse was the first Montessori school to be recognised by the LCC.

Margie moved with her family to Wembley in 1970 and taught at Yavneh School. Leaving Yavneh, Margie and her family spent some years on Kibbutz, where she set up English classes for adults and children. On the family's return to Wembley, she taught many Jewish children from the community with great success. At the same time she completed an EFL course and volunteered to teach English to elderly Jewish refugees from Sarajevo. Over many years Margie ran craft workshops at Maccabi, Kenton Synagogue and other venues. Her two children, Tamara and Jonathan, are both married with children and these days Margie spends much of her time on "granny duty". She is the embodiment of the saying: 'God couldn't be everywhere, so He invented granny!'

Anne successfully completed an OU degree in Humanities and later trained as a Bereavement counsellor with St Luke's Hospice becoming the Bereavement Service Co-ordinator in 2004. She shared her love of cooking by giving demonstrations and perfecting her skills for flower-paste work, which led to her designing wedding cakes. For over 20 years she and her husband were bee-keepers. Keeping fit has also featured in Anne's life, which encouraged her to join many of St Luke's charity walks. Her son, Ben, lives in New Jersey with his American wife and Anne's three gorgeous grandchildren, whom she visits twice a year.

As members of Mosaic Liberal, they both enjoy decorating the synagogue hall for special events, the last two being the Queen's 90th birthday tea and the Communal Seder. They describe themselves as "willing hands".

By the end of our time together, I could see how their early life experience had influenced the pathways they took later on – it was a pleasure to meet them.

A summer vacation in Israel

James Alexander was one of four participants selected from the UK to take part in a research project at the Technion University in Haifa

By James Alexander

During my summer holiday, I took part in a 4 week research project at the Technion University in Haifa as part of the SciTech programme. I was one of four participants from the UK and sixty worldwide to have been selected to take part. My project was to prepare and optimise an LCD pixel, and PDLC cell (a type of glass that can change from opaque to transparent using electricity) and 3D printing using a liquid resin. I worked alongside a girl from Israel called Shira and a boy from Miami called Benji throughout the course of the programme. Our project was overseen by our mentor, Erez, a PhD candidate at the university.

As a team, we were tasked with conducting our own research and designing all of our own experimental systems. We had to overcome any problems that arose and follow through with our own tests in order to record experimental data. At the end of the project, we had to present our research as a scientific poster and presentation, which was shown to some friends and family, academic staff including the Technion President, as well as some of the Technion's donors.

The projects were very challenging. I was given the privilege of using the state of the art facilities at the university, in order to test our products and to optimise our manufacturing process. By the end of our project, we had created a working LCD pixel that we had tested. We had also manufactured a fully functioning *Smart Glass* cell, which could operate using UK power sockets as well as being able to 3D print our very own souvenirs from the project that we could take back home. These projects should allow for further commercialisation in the near future.

The process of conducting current research is an unforgettable experience that I will hugely value, as I finish my time at school and before going on to university. It has opened my eyes up to the world of scientific research and I am excited at the prospect of conducting further research in the future.

Alongside this research project, the SciTech staff also organised a wide variety of social activities. These varied from game-show themed games to the 'French Revolution' night – where we relived the struggle to power through fun challenges. These helped us all to bond and I became

"I was given the privilege to use the state of the art facilities at the university in order to test our products and to optimise our manufacturing process"



friends with lots of people from America, as well as Brazil, Spain, Israel, China and even one participant from Nigeria. We also had the opportunity to go on several excursions around Israel as a group and were able to experience the diverse Israeli culture. During my time at the Technion, I went on trips to Jerusalem to see the Western Wall, as well as climbing Masada at sunrise. Also, we travelled to the Galilee region and went rafting and hiking in addition to our Bedouin experience in the Negev.

This programme has been a once in a lifetime opportunity and I am very grateful for having been given the chance to perform advanced scientific research at such a young age. I also feel privileged to have had the chance to meet such amazing people from all over the world; I am sure I will stay in touch with them for many years to come.

Left: James Alexander

High Holydays charity appeal

Where does your money go?

During the High Holydays each Synagogue will be making their usual annual appeal – we thought you would like to know where your much appreciated donations will be going:

HEMS (called the Kol Nidre Appeal)

- HEMS New Building's Internal Development Fund

MOSAIC LIBERAL

- The Religious Union for Progressive Communities in the Ukraine
- Eco Peace – Friends of the Earth Middle East
- Chai Cancer Care
- Ziv Medical Centre in Sfat

- St Mungo's

MOSAIC REFORM

- The Synagogue
- Plus various charities in the following sectors :-
- Jewish
- Israel
- Local



A new home that's not far from your old home.

A rare chance to secure sheltered accommodation in a quiet residential area in Bushey.

Belmont Lodge

59 Belmont Road, Bushey, WD23 2JR

Ideally located in Bushey, Belmont Lodge is the perfect place for independent and active older people who want to enjoy a high standard of accommodation with a Jewish way of life.

You can also enjoy a communal lounge, conservatory opening on to a beautiful garden and a dining room serving lunch and dinner.

1
bedroom
flats
available



To find out more please call

020 8673 3495

and ask for Residents Services or email info@nightingalehammerson.org

nightingale hammerson

Registered Charity 207316

Rabbi Frank Dabba Smith

A Rabbi's Word



© Portrait by Italiaander – www.italiaander.co.uk

"Seaside benches, rocks and logs, sofas under opened windows and even long haul flights offered wonderful opportunities for uninterrupted reading and reflection"

As a voracious reader, a brief summer break offers pure pleasure. Cathy and I journeyed to Victoria, British Columbia to visit relations and to enjoy long walks. The mild sunny summer climate with its cooling breezes offers considerable refreshment; even the simple act of breathing is greatly enjoyable.

Seaside benches, rocks and logs, sofas under opened windows and even long haul flights offered wonderful opportunities for uninterrupted reading and reflection. This season, my selection of both old and recent works of fiction includes aspects of war, politics and the journeys of refugees. Herewith, I offer very brief summaries and a few comments.

Gert Ledig (1921-1999) wrote *The Stalin Front* in the 1950s and this work of fiction focuses on two unnamed Russian and German soldiers fighting in 1942. The microscopic descriptions offer unflinching glimpses of uncontained violence and farce. This superb work was largely ignored until the 1990s as it broke through the boundaries of what was deemed socially acceptable to discuss.

The Book of Blam by Aleksandar Tišma (1924-2003) was originally published in Yugoslavia in 1972. Like Ledig, Tišma has created a microcosm of violence and suffering but, in this instance, the main character is a guilt-ridden Holocaust survivor who is haunted by the absurdity of his own escape from death. One strength of this work is that no glib judgments are made concerning the characters caught up in an incomprehensible maelstrom beyond their control.

Transit by Anna Seghers (1900-1983) takes place mostly in war-time Marseille where hordes of refugees from Nazi-occupied Europe anxiously await the paperwork and transport to faraway places of exile and uncertainty. The main character, a young man who steals the identity of another person and is thought by authorities to be yet someone else,

is seemingly paralysed and fails to grasp the opportunities for escape that he has managed to create for himself. Within this tale, 'legality' is an absurdity and there are rich biblical references in this timeless Mediterranean setting of arrival and departure.

Finally, *The Amazing Adventures of Kavalier and Klay* by Michael Chabon (1963), features the story of a young Czech-Jewish refugee-artist-magician-escapist who arrives in razzmatazz New York City in 1939. This talented character forms a partnership with his Brooklyn-born cousin and their hopes of freedom and fears of tyranny are transmitted to millions in their hugely successful comic book creations. Chabon's writing is highly energetic and clever and nothing in the way of frustration, anger and outrageous humour is neglected.

In addition to these important books, I finished Lavie Tidhar (1976) and Shimon Adaf's (1972) political dialogue *Art and War: Poetry, Pulp and Politics in Israeli Fiction* which addresses painfully urgent and contentious political issues in contemporary Israeli society. And, after recently reading Ta-Nehisi Coates' (1975) superb account of Black-American consciousness, *Between the World and Me*, I discovered his moving memoir *The Beautiful Struggle*, an account of his complex relationship with his father.

Quite soon, the High Holydays will be upon us. If the festivals are to be of real meaning and relevance, how will we each address the rigorous demands for self-awareness concerning our behaviours and relationships? How will we each increase our consciousness of how contemporary societies really operate and what we might do to improve them for the sake of those who are especially vulnerable? Making a space for a programme of reading and critical reflection is a good way to start preparing for this demanding process afresh.

When your **friend breaks down** in Brent Cross and you're lost for words, try **"Chai Cancer Care"**

If you know someone affected by cancer, tell them about **Chai Cancer Care in North-West London**

Call 0808 808 4567 or visit chaicancercare.org

Chai Lifeline Cancer Care Registered Charity No. 1078956



Report-back from the Mosaic Chairmen



© Portrait by Italiaander – www.italiaander.co.uk

Reform

By Barbara Grant

I can hardly believe that this is the third occasion on which I have been invited to pen a message for the Yomtov edition of Kehila! Mosaic Reform started the new year with the very first Mosaic Shabbat; an opportunity for all 3 communities to enjoy a variety of Shabbat activities together and yet still experience our own ritual and service. To me, this was the very essence of what we are working towards in Mosaic and we hope that it will be the start of many more opportunities to be together as one pluralist community.

For six months of the past year, our Rabbi was enjoying her well-earned sabbatical away from the community, leaving us to draw on our own resources to manage her many responsibilities. Our special thanks are due to our hard-working Ritual committee members, who not only conducted all our services, but also encouraged and involved a number of new recruits from our membership to participate as well. Our community care worker, Gay, continued to work tirelessly to ensure that those of our members requiring pastoral care were well looked after, and our Singing Seniors became a regular highlight for our

“During the coming year we are hoping to engage more with all of our members so that they too will enjoy participating in the life of the Mosaic community and feel more a part of this unique and progressive community”

Barbara Grant

members and friends who are experiencing memory difficulties. Our members continue to enjoy a variety of programmes and activities organised by a small, hardworking Mosaic Community events committee and continue to look for ideas and support from anyone who wants to get involved. During the coming year, we are hoping to engage more with all of our members, so that they too will enjoy participating in the life of the Mosaic community and feel more a part of the unique progressive community that we have created.

As I write this report, a small band of hard-working volunteers is spending some of their own precious leisure time creating a new multi-purpose area on the 1st floor at Bessborough Road, affectionately known for the last half century as “the youth lounge”. Gone is the sad, neglected area, which looked like a tired spare room. With a challenging target date of 27th August, when the entire Mosaic Community will be praying at Bessborough Road, this area is being transformed into a bright new Mosaic Community home for services, HaMakom meetings, shiurim and any other activities for which we choose to use it. We are indebted to all those involved in sorting, scraping, stripping, sealing, preparing, painting, placing, (un)packing and perfecting this space, so that it will be available for all members of Mosaic Liberal, HEMS and Mosaic Reform to use while we continue to look for our own new, permanent home.

We are all looking forward to another year of Mosaic and we can all look forward to creating a renewed spirit of engagement for the coming year.

L’shana tova and a happy, healthy and communally active 5777 to you all!



© Portrait by Italiaander – www.italiaander.co.uk

Masorti

By Neil Mendoza

Health issues have necessitated me stepping back from the Chairman’s role for a period. My immune system has been knocked out and whilst waiting for it to reboot, I have to take it easy. Many thanks to Council and the usual HEMS stalwarts for keeping the shop open and functioning efficiently; the importance of selfless volunteering has been ably demonstrated and serves as a reminder that stepping forward is of invaluable help to our Community and our very future.

Over the past year our Mosaic vision has shown tangible results with a myriad of activities that HEMS simply could not provide on its own. Of course, a new building has not yet materialised but the project has come close and remains focused and determined. Let us hope that the New Year brings our collective vision for bricks and mortar to reality so that our Mosaic community will all be together under one roof. It is a vision that has already produced a wonderful model of collaboration, respect and mutual understanding. It is a venture that stands out as a shining example of pluralistic cooperation that we hope is noticed and admired across the country and even, perhaps, beyond.

HEMS has celebrated two b’nei mitzvah over the past year, using the Mosaic premises at Bessborough Road with the three congregations joining together to enjoy kiddushim, signposting the experience that we hope for every week in the future. Within HEMS we have made important changes to our practices so that our female members can play a more inclusive role in services in this modern world. Many thanks to Rabbi Arberman for his continued spiritual leadership and guidance, easy manner and approachable style. HEMS enjoyed a visit to the UK from him this summer together with

his delightful wife, Riki, and their 3 young children; we look forward to their next visit

I have missed the challenge of numerous committee meeting and endless emails (well, maybe that’s not entirely accurate) but, hopefully in the slightly altered words of General MacArthur, and Arnie, I’ll be back. I wish all members of Mosaic and their families a very happy and healthy New Year for 5777.



Liberal

By Daniel Brown

As I sit here on this warm summer evening reflecting the part we all play in Mosaic with our various Synagogues and a message for Rosh Hashanah I am reminded of the structure and richness of Jewish life and the Jewish year with its many festivals reflecting the seasons.

I am sure many of you will know for example that there are in fact four New Years in the Jewish calendar. Not only do we have a New Year for years (Rosh Hashanah) – we also have a New Year for Trees, Kings and Taxes in our calendar.

As always much work has gone on in the running of Mosaic and each of the Synagogues over the past year and the next year will bring more opportunities for us to try and ensure that working together as Mosaic is about more than just a new building and working together makes all the Communities within Mosaic stronger.

I wish you all a happy and healthy 5777 and wish you well over the fast.



We invite Daniel Roback to our desert island



Music is a constant companion from the moment Daniel Roback wakes up with his Dr Dre headphones on his ears before breakfast, or still on from the night before, and playing for the rest of the day through his phone, laptop, room speakers or headphones. Like many a teenager the neighbours know when he is listening to his music

Access to music is limitless with access to **Spotify** and playlists accessible for any mood at any time. This allows me to access a wide variety of music and not limited to the current playlist on the radio. But what would make the desert island playlist...

Can't Stop (Red Hot Chilli Peppers) – Great song to wake up to in the morning, very upbeat and motivating.

Gonna Fly Now Theme from Rocky (Bill Conti) – Motivational and powerful song to keep spirits up.

The World (is going up in flames) Charles Bradley – Classic and smooth song to listen to when you are feeling down.

How You Like me Now (The Heavy) – Relaxing and smooth song, to chill with.

Wait (M83) – Beautiful song, very relaxing and genuinely nice to listen to.

Too Good (Drake) – Very catchy and easy to sing along to, even if the lyrics aren't happy.

Can't Hold Us (Macklemore) – Memories of driving with my dad and sister in the car.

Feeling Good (Nina Simone) – Classic song, great to listen to whenever or however you are feeling.

Fur Elise (Beethoven) – Stunning creativity displayed by Beethoven, beautiful piece of composition.



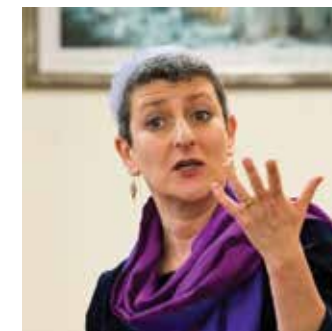
Serenade in G Major (Mozart) – Great piece of composition, exciting and truly a classic piece of work.

A luxury item – his laptop, to be powered by the generator he will be making from resources on the island, otherwise Daniel would like his "Spotty Dog" as everyone needs a cuddly toy!

Image of Nina Simone: Courtesy Kroon, Ron / Anefo - [1] Dutch National Archives, The Hague

Rabbi Laura Janner-Klausner

High Holy Days



"Show respect to the aged; honour the presence of an elder; fear your God. I am God"

“ Show respect to the aged; honour the presence of an elder; fear your God. I am God” (**Leviticus 19:32**)
יהוה אני מאלהיך ויראת זקן פני והדרת תקום שיבה מפני

This coming year, 5777, in a partnership of synagogues, lay leaders, clergy and the team at Reform Judaism, we are shifting our focus to all ages and life stages. The jewel in our crown is in many ways, our emphasis on youth. We have the largest youth movement in the Jewish community – RSY-Netzer, with 1,000 young people taking part in activities this summer. This is brilliant but now is the time to redress an imbalance and to focus on all ages.

Many in our communities are worried about how we can respond to the social and physical needs of our older members, respecting, nourishing and responding to each other properly. We have a population that has a growing number of people living independently and on the whole, we are living longer. A quarter of our members are over the age of 70.

Many of our older members have time and energy and would love to be more involved in our communities. Those are the members we see – especially if they volunteer and are active in synagogue life – but the often unseen need for many members of our communities is a response to their isolation and loneliness.

They are our founding generation. Isolation and loneliness are the very opposite of what our synagogues are about and so our communities have identified this as a vital and pressing concern. Adult social care concerns affect so many of us – older people; their children and grandchildren; carers and the cared for.

One of the initiatives launched at our biennial – *Chagigah* (celebration) in July, was dedicated to adult social care. One practical and potentially immensely impactful idea emerged. It pinpoints the feeling, and reality for many, of being cut off from the world, being unable to come to synagogue, go shopping, connect with the world outside and socialise with others due to physical or emotional restrictions.

The project we are launching in 5777 addresses our core values of honouring our elderly or those who are physically

restricted at any age by fundraising in partnership with our synagogues for two wheelchair accessible minibuses to cover all of our UK communities. They will provide essential access to those who are most vulnerable, enabling them to maintain their Jewish way of living and alleviate their sense of isolation.

These minibuses are a fabulous and practical means to fulfil the *mitzvah* of respecting the aged.

The 12th Century French commentator, Rashi teaches that there should not be such thing as defining a person by their age – merely as “an older person”. Instead, we should refer to those who have acquired wisdom. He adds that the honourable way to treat older people (and I would say everyone of every age) is that we don't usurp their place in society, nor their ideas, or speak instead of them. We should not interrupt when it might take longer to express themselves or be patronising about what other people think or need.

Rashi continues his explanation of the Torah verse above stating that often people do not really see each other. It is our role, our *mitzvah*, our duty, to make anyone who may be invisible to be visible. Those involved in our adult social care initiative highlighted our many members who are physically restricted and cannot come to synagogue which exacerbates feelings of loneliness and isolation. Rashi compares this to a person consciously closing their eyes to others, shutting people out of their heart. He draws a fascinating parallel to our relationship with God. Disrespecting those who we might prefer not to see, or are just not conscious of, is equal to disrespecting God.

I believe that the meaning of why we live and should live is to partner God in the repair of the world. This is not an abstract theological claim – it is practical. This can be measured, whether by a phone call, a visit or even by enabling our members to come to synagogue with two national Reform Movement minibuses!

Shanah tovah u'metukah. שנה טובה ומתוקה

May we all have a good and sweet New Year.

Image: Cotev DarWiki – Regent's Park Mosque, Nikon DSLR, CC BY-SA 3.0

Out of the Shadows

A new exhibition by artist Joan Noble, who is shining a light on migration, identity and freedom

By Jane Harrison

The solo exhibition is a stunning body of work that is being displayed at the Etz Chayim Gallery, Northwood and Pinner Synagogue from 12th September - 30th October, 2016.

Joan, who is from South Africa, said: "Finding personal expression and language in my work has been the focus for my latest exhibition, *Out of the Shadows*, around the subject of migration, identity and freedom."

This more serious collection has had some emotional input and strayed from other lighter abstract, still life and landscapes from an earlier period.

"This exhibition does not showcase the variety of creative endeavours undertaken over the past few years, but a more focused effort on a specific subject, hopefully through imaginative and exploratory collages, some in oil, mixed media applications and, more latterly, textiles."

Joan works with mixed media and is largely self-taught, having not painted since her school days. Over the past 20 years, she has learned a variety of techniques while attending adult education classes and workshops.

She said: "During this time I developed an interest in mixed media and I produce work that is a combination of paper, paint, printing, recycled materials, fabrics and stitch."

"Working with mixed media offers me the chance to explore a wealth of endless possibilities in a personal challenge to develop my artistic skills with paint, textiles and thread. Layers of different materials, whether in paint, fabric or paper can conceal, reveal and emerge ultimately to produce rich textures and strata that I find pleasing."

"The process that evolves uses different techniques and recycled materials. It has an added stimulus that often dictates the direction of my work and the complex abstract shapes and narrative that are expressed. My South African background often influences my work by the use of intense vibrant colour and strong energetic forms that create movement to depict certain subjects, whilst currently other sensitive images demand a more subdued and subtle quality."

Joan's background and the loss of her grandparents have

prompted her in the past to run workshops using family photographs, documents and memorabilia, to help keep their memory alive.

She said: "I grew up in South Africa without any grandparents, as they had perished in the Shoah and my parents had emigrated from Germany in the late thirties to South Africa and Palestine respectively. German was spoken at home and we were surrounded by immigrant friends, so we experienced a different language and culture from my contemporaries."

"As I grew up, the untold facts were revealed and I gained knowledge of my heritage and the history of my parents' and grandparents' life in Germany. There is an abundance of correspondence and photos and I now feel that I am the guardian of these precious documents, but with limited access to the German script. These are only now being translated and will reveal some of the pain and agony of separation, hopes, fears and the reality of the looming 2nd World War."

"My Jewish upbringing and my emotional connections are strong and I am concerned about continuity post Shoah. I feel that I am a second generation bearing a torch from the past. I hope that the next generation will continue to be aware of our heritage and continue to appreciate its wonderful culture, strengths and values."

Joan has been involved in a number of group and solo exhibitions and has also been influenced and inspired by poignant trips abroad. She said: "A trip to Krakow and Auschwitz in 2006 was a key trigger to my work in this subject. A *Shtetl* painting emerged and also Images of the *Empty Chairs*, as found in the Ghetto of Krakow."

"Current research undertaken by a young German man over the past eight years into my paternal family forms another narrative which reveals a vibrant, assimilated family and this somehow shapes my identity. *Stolpe steine* are placed in Germany for three grandparents, deported and murdered. *Stones*, as memorials, have been an additional inspiration for her work."

"A few years ago I was moved by a visit to the detention



"As I grew up the untold facts were revealed and I gained knowledge of my heritage and the history of my parents and grandparents life in Germany"

camp in Atlit, Israel and produced my first piece of work. It is a rusty old boat laden with illegal immigrants, faceless masses; all individuals with frustrations and the hope for a better future. I can relate to these figures from that time and continue to see how they surface up to the present time for countless others. Parallels speak out with the illegal migrants of today, and their loss of life and history repeating itself."

Joan has also been involved with Holocaust Survivors and recently completed one of four quilts, where each square tells a life story about the liberation of *The Boys* in 1945. This is currently travelling around the UK. It started at the Festival of Quilts at the NEC, Birmingham in August 2015 and is now showing for the summer in Windermere, where the boys were rehabilitated.

Joan is mother to Paul and David and grandmother to Leo and Joseph. She is also involved in a masterclass group of textile artists who meet monthly at Bessborough Road and *knot.just.stitch*. freelance artists. She feels that all her interests: "keep me in a continuous creative process, which is rewarding when the fusion of them all emerge as an art form."

Previous Exhibitions

Ben Uri Gallery
Northwood and Pinner Liberal Synagogue
Sternberg Centre Stanmore Library
Middlesex New Synagogue
Letchmore Heath Gallery
Mall Gallery
Art Van Go, Knebworth,
Festival of Quilts, NEC Birmingham
Jewish Museum

On a lighter note, Joan will be showing different work at BEAT – the Borough of Ealing Art Trail, on the weekends of 10th-11th September and 17th-18th September from 11:00 - 17:00 at 42 Grange Road, Ealing, W5. For further information: www.ealingbeat.org

She will be exhibiting for the day at the Pinner Arts Week from 10:00-16:30 on Saturday 1 October. Info@pinnerartsweek.com

Please contact the Northwood and Pinner Synagogue on 01923 822 592 to arrange to view the exhibition. For more information contact joan.n@btinternet.com www.joan-noble.com

Edwin Lucas and Daughter Gillian go to Jail!

By Edwin Lucas

During the course of my work I visit prisons up and down the country. Earlier this year I introduced my daughter Gillian to a Prison Chaplain to discuss what educational opportunities are available to inmates – this is an area of interest to her.

On our arrival at the prison Reverend Shawn the Chaplain greeted us warmly, and highlighted the importance of non-formal education, in a prison environment. Also how he works with men from many faiths. He was keen to tell us that he had a good understanding of many religions and makes a point of celebrating most festivals. I was aware that Reverend Shawn had visited Israel and had bought a shofar. I asked him to show Gillian the 'exhibit'. It was locked away, not for fear of getting 'nicked' – an expression which prisoners understand – but to ensure that inmates were not woken up in the middle of the night! On producing the shofar, Gillian was amazed that rams could hold their head up with a 3 feet long pair of horns, and asked him if he could create a sound – just like any

professional, he answered with a question "can you sound the shofar?"

Reverend Shawn then took up the gauntlet and blew the shofar with such power, that even Sam Dysch in HEMS, who is an expert on the shofar, would have been impressed! Gillian was then given the shofar – as the temperature rose in the chapel I was wondering if she could blow it. Her cheeks reddened and after just a few seconds, a sound resonated in the prison chapel. Reverend Shawn was clearly impressed. It was so loud that a prisoner hearing the sound came in and wished her Mazel Tov. She made us all very happy and I am sure that Rabbi Norman, the visiting rabbi, will have heard the story by now. I am hopeful that Gillian will return to jail with me in the very near future, perhaps this time to enjoy a nice piece of honey cake! In the meantime, be you a prisoner, rabbi, chaplain or a free person, I would like to say Good Yom Tov and may you enjoy hearing the shofar sound wherever you are and whatever the circumstances.



Silk painter Jane Harrison

holding her second solo exhibition at Stanmore library next month

Jane, a member of Mosaic Reform and council member, decided to follow the silk route after experimenting with a variety of media – wood carving, acrylics and glass engraving.

She said: "Its appeal is its versatility. The vibrant colours can be contained in the most detailed design, or they can run wild in the abstract. The greatest beauty of this medium is its unpredictability."

Jane, a former local newspaper journalist, from Rickmansworth, specialises in paintings – which are professionally stretched on frames – as well as ties, scarves and hairbands. She has sold her work at craft fairs, local galleries and exhibitions as well as on commission.

A member of the Guild of Silk Painters and Watford Area Arts Forum (WAAF) she has also exhibited her work at the Camden Arts Festival, Willesden Green Library Centre and

Northwood Craft Market. The most notable recipients of her ties have been Sir Richard Branson and the late Richard Whiteley of Countdown Fame.

The exhibition is being at Stanmore library, 8 Stanmore Hill, Stanmore, HA7 3BQ during library hours (check website as they vary daily) from October 15 – 27. Admission is free



Rabbi Paul Arberman

Reflects



© Portrait by Italiaander – www.italiaander.co.uk

"How do the decisions I make affect the lives of those around me?"

Is it misleading to promote the High Holidays as primarily a time of repentance? Consider the weekday Amidah: the fourth and fifth prayers are for teshuvah (repentance) and selichah (forgiveness). We are supposed to recite these berakhot three times each weekday. Therefore, since we already cover these issues every day, perhaps we should reconsider the popular notion that the Yamim Noraim are about repentance and forgiveness. Another possibility is that the High Holidays are a time for focusing on mending relationships.

Repentance and forgiveness are related to mending relationships, but they are not the same thing. We want to be on good terms with people and with God. And clearly, there are offences (averot) we commit that interfere with relationships, (and we therefore take steps to make amends). Yet, it is the desire for relationship more than the desire to adhere to the requirements of legal standards (mitzvot) that is the higher goal.

The Akedah, which we read on the second day of Rosh Hashanah, clearly lays emphasis on the theme of strained relationships. After Abraham almost sacrifices Isaac, Abraham and God never speak to each other again, Sarah dies, and even Abraham and Isaac never speak with each other again. We hear of other strains in Abraham's life; Isaac's life became constricted. While Abraham travelled throughout the Middle East – from Ur to Haran, to Canaan, to Egypt and back to Canaan, Isaac never left Canaan. He spent his life "re-digging the wells of [his] father."

When we read this story, we are asked to ponder the question: how do the decisions I make affect the lives of those around me? How do our decisions bind others? Isaac

was removed from the altar where he was physically bound, but he remained psychologically bound, leading a constricted life. Abraham's choice to go to Moriah with Isaac could be a story of how he put his family relationships on the back burner and went directly to tend to his relationship with God. In contrast, the Talmud teaches that we must tend to our human relationships before we arrive at Yom Kippur and try to mend our strained relationship with God.

So, this argument would be that the love between God and Israel, not Israel's obedience or disobedience of commandments, is what is important. Indeed, the prophets and the rabbis transformed the events at Sinai into a wedding ceremony that began a marriage. Each partner is concerned with supporting, emotionally dedicating themselves and not disappointing the other.

The other side of the argument is that THE WAY not to disappoint God is to keep the Halakha (Law) and keep mitzvot. It is by these very laws and guidelines that God shows his love and devotion to us, leading a full and meaningful life.

We are taught (midrashically) that the month preceding RH is a reminder of our relationship with God; even the name of the month, Elul, points to the verse: "Ani L'dodi V'dodi Li," which means "I am to my beloved, as my beloved is to me." This verse is clearly about being emotionally intertwined with the lives of others. Yom Kippur then asks us to look at just how to maintain these bonds.

Living with history

By Gillian Gurner



"There are full size replicas of both planes in front of the mansion – the directions to our home say: 'Turn right at the Spitfire'"

After 25 years of living in Northwood, Gillian and Michael Gurner moved to their new home in what used to be the officers' mess at Bentley Priory, a former RAF property in Stanmore. Wanting to know more about the history of the Priory, Gillian did a little research.

The first record of Bentley Priory was as a monastery, founded in 1170 by Ranulf de Glanville who, while fighting in the siege of Acre, became the first Englishman to be killed on a crusade. Bentley Priory and its lands passed between church and lay owners for the next few hundred years until its days as a religious building were terminated with the Dissolution. Eventually, the property and land were bought by John James Hamilton, the 9th Earl of Abercorn. He commissioned Sir John Soane to extend and refurbish the house and the exterior of the house today is the result of the Earl's money and Soane's ideas. It was during this period that the house became a rendezvous for many political and literary figures, including William Pitt, George Canning, the Duke of Wellington, Lady Hamilton and Sir Walter Scott.

In 1848, the Dowager Queen Adelaide (widow of William IV) took up residence in a suite of rooms on the ground floor, where she was visited by Queen Victoria and Prince Albert. In 1852, the estate was purchased by a wealthy building contractor, John Kelk, who made some additions to the house, including the clock tower and Tuscan portico. The next owner, Frederick Gordon of Gordon Hotels, converted the mansion into a hotel. He brought the railway to Stanmore to service the hotel and the remains of the old station can still be seen, incorporated into a new building in Gordon Avenue. The hotel was never a financial success and was used as a girls' boarding school from 1908 to 1924.

Eventually, in 1926, the house was bought by the Air Ministry and remained its home until it departed in 2008. Eminent visitors included George VI and Queen Elizabeth I, Elizabeth II, Prince Charles, Winston Churchill and General Eisenhower.

During World War II, it served as the headquarters of Fighter Command and the Battle of Britain was planned and executed at Bentley Priory, under the direction of Air Chief Marshal Lord Dowding. He devised a ground-breaking Command, Control and Communications



"We feel very privileged to live in such a lovely setting; walking in the beautiful grounds with rabbits scurrying away, even a bat house – although the bats don't seem to have found it yet!"



system that allowed the controllers the best chance to ensure they could always respond to incoming raids by scrambling squadrons of Spitfires and Hurricanes to intercept aircraft before they reached their targets. There are full size replicas of both planes in front of the mansion – the directions to our home say: 'Turn right at the Spitfire'.

The D-Day Landings in 1944 were monitored from the underground bunker (replaced by a nuclear proof bunker in the 1980s) by King George VI, Winston Churchill and Eisenhower.

After the War, the building was used by the RAF until the estate was sold to developers. A number of new properties have been built, but our home is part of the original building, which has been completely restored to create apartments and houses. The Grade II listed Italianate Gardens have also been beautifully restored and a Museum has been created to commemorate 'The Few' from the historic rooms in the Mansion.

If you haven't already done so, I would urge

you to visit the Museum; it is a tribute to the sacrifice and bravery of the men and women who took part in the Battle of Britain; it provides explanations of the 'Dowding System' and personal histories of the flyers. You can see exactly how the control room operated as well as the gloriously decorated Adelaide Room. The guides offer expert knowledge and fascinating facts and there is a very pretty café that serves light lunches and teas.

Set in 57 acres, on a clear day we can see the London skyline. On ceremonial days, once or twice a year, the RAF flag flutters over the gardens, there is a band playing on the terrace and always a Spitfire fly-past.

We feel very privileged to live in such a lovely setting; walking in the beautiful grounds with rabbits scurrying away, even a bat house – although the bats don't seem to have found it yet! Also, knowing the remarkable place Bentley Priory enjoys in the history of our country, makes it even more special.

The Jewish Community of Targu Mures, Romania

Elaine Glass uncovers a piece of Jewish history

Targu Mures is a town of around 160,000 inhabitants situated in the heart of Transylvania, in central Romania. My connection with the town? Well, for me it was just a place of work which I travelled to and from frequently during the year. That is, until I discovered the town's past and the vibrant Jewish community that once lived there.

It had been after about two years of travelling back and forth to Targu Mures that I made an amazing discovery. In all that time spent there, I hadn't realised there was a Jewish community with a shul right under my nose. This 'discovery' came from a JC article my husband Simon was reading which featured two researchers interviewing Holocaust survivors for a school's project on tolerance. In the article it transpired that they had interviewed survivors in Targu Mures, connected to them through a charity named the Targu Mures Trust. Further investigation revealed that the Trust has been set up by a group of Scottish Jews who themselves had discovered this community of Holocaust survivors on an unrelated visit to the area. I set about getting connected to the Trust and finding out more. Here's what I found out.

"It had been after about two years of travelling back and forth to Targu Mures that I made an amazing discovery. In all that time spent there, I hadn't realised there was a Jewish community"

Until 1940, Targu Mures had a vibrant Jewish population with two shuls and a Jewish school in the town. In 1939 Jews were stripped of their citizenship and extreme restrictions were then placed on them in all areas of work and life. From 1941-1944 1,200 Jewish males were forced into labour battalions, over half of whom perished. On March 21 1944, the Germans occupied the town. Soon all communal activities were outlawed and Jewish shops were closed. On May 3 1944, 8,638 Jews were put into ghettos. From May 29 that year 6,953 Jews were deported to Auschwitz, and only 1,200 survived. Some of the survivors returned to Targu Mures. What they found on their return was nothing – no home, no family, no money. They needed to start over again.

In January 2000 when the Targu Mures Trust was founded, there were about 200 Holocaust survivors living in Targu Mures. Remarkably, the shul had survived and services

were being held. The Trust set out to support these frail and isolated survivors, almost all of whom were living in impoverished circumstances well below standards that we would consider acceptable. Many of the survivors could not afford dentures, hearing aids or glasses, and a significant number were having to make real choices between food and medicine. Today, solely through charitable donations, the Trust funds a comprehensive home care service for those whose illness or frailty make it difficult for them to undertake personal care tasks, shop, cook or maintain their homes. The Trust members make regular visits to meet the survivors in Targu Mures, and Simon and I were fortunate to be able to meet them during one of these.

The Trust has undertaken numerous events to raise awareness and much needed money to fund the continuing support required for the reducing number of survivors in the town. One of these was a charity fire walk over burning embers which my daughter and I together with other members of the HEMS community undertook. Our rather hot feet afterwards was well worth it, with over £35,000 raised for the charity from the fire walking volunteers that night!

Last year, the town hosted events to mark the 70th Anniversary of the liberation of Auschwitz. Senior officials of the town attended and spoke of their deep regret at the town's history over this period. Singers and musicians, although none of them Jewish, sung in Hebrew,

and Holocaust survivors lit candles in remembrance of the six million Jews who perished. I was honoured to be there – it was moving and inspiring to be part of this sad commemoration, yet celebration, of survival and hope.

The Targu Mures Trust has pledged to continue to support these survivors until the very last one has passed away. If you would like to support this worthy cause you can donate through www.holocaustremembrancefund.co.uk. If you're interested in finding out more, we're hoping to organise a weekend visit to the community next year so watch this space!

Rosemary Wolfson recounts the story of Jonah

"Even if people reform, they are still plagued by memories of past misdeeds but they must look forward and at least forgive themselves"

Nineveh was a city of wickedness. The Eternal One commanded Jonah to go there to denounce this place!

What would he have found if he had obeyed this command? Probably a sink of iniquity which would have included people worshipping idols, excessive materialism, and the lowest dregs of vice.

Instead Jonah went to Tarshish via Jaffa. About Tarshish little is known, but Jaffa – which some say derived its ancient name from the Hebrew 'Yafe', meaning beautiful, was the gateway to Jerusalem.

Anyhow, on the ship going to Tarshish, God hurled a great wind and mighty tempest on the sea. The fears upon these sailors were immense with the menace of violence from watery mountains and ravines of rage, with blue/grey white veined 60-foot waves, and a spray of foaming bubbles atop.

The ship was hurled about and the sailors were so afraid. In their agony regarding their fate would they have been overcome with inner tremors, palpitations, despondency and suspiciousness of how this came about? They cried upon their pagan gods and idols in great despair. In desperation they threw cargo into the ravenous sea to lighten the load. How they must have hated Jonah, a stranger amongst them – a coward, asleep!

The sailors probably kicked Jonah out of his slumber in their despair, and asked him to call on his God for help. They cast lots and the result proved Jonah was responsible for this evil. This evil of utter devastation, desolation and catastrophe!

At the sailors questioning, Jonah said that he was a Hebrew who feared his God. The men were afraid because they realised he was fleeing from his deity in his cowardice. Jonah asked them to throw him into the ravaging water in order to calm it. Did the sailors then have their faith now attuned to the God of Jonah or more pragmatically turn to any help in their agony of despair?

In this story, Jonah required self-punishment, which is the cause of much mental anguish. Eventually the sailors threw him into the water; they too suffered mental torment with their fear of possible retribution from a wrathful higher being.

Then a great fish appeared and swallowed Jonah up! We can use our imaginations for how this fictional interior may have appeared – a Gothic spectacle of intestinal pipes with slimy walls, cavernous, and a small figure on his own, captured inside, with plenty of time for devious introspection!

Anyhow, at God's intervention Jonah was eventually ejected from the fish's belly through its mouth, and was asked by God to go to Nineveh a second time and proclaim that the city would be overthrown in 40 days' time if the people did not change their ways. The king and people were afraid and turned from evil. Did the city suddenly become a shimmering place of divine goodness? Probably not. Even if people reform, they are still plagued by memories of past misdeeds but they must look forward and at least forgive themselves. Probably the king and his courtiers negotiated amicably with Jonah, said they would believe in his God, and gave a showing of good works. If this was the case, was there any confrontation between God and Jonah about the apparent reforms in Nineveh?

Is this story therefore a lesson that people can only truly reform if they want to?



Metropolitan Museum of Art, online collection: entry 453683

"I want to wish the HEMS and larger Mosaic community a year of renewed strength, learning and growth. May we live up to our potential and help others to reach theirs. May God shine God's grace on us all"

Rabbi Paul Arberman

Wish all at HEMS and Mosaic a happy and healthy 5777"

Maureen and Emmanuel Aharoni

"We would like to wish all the Mosaic community a very happy, peaceful New Year 5777"

Caroline and Lawrence Chadwick, together with Jo, James and Eva Mae Bown and Katie and David Leigh-Ellis

"Sending all our friends best wishes for a healthy, happy and joyous new year"

Gideon and Ruth-Eve Fiegel and family

"Wishing all our friends a very sweet New Year and well over the fast"

Elaine, Simon, Ben and Hannah Glass

New year greetings from our members

(and the Prime Minister!)



"Wishing the community a healthy and happy New Year"

Gillian & Michael Gurner

"Sending all our friends in the Mosaic community best wishes for the coming year. May peace be with us"

Marie & Woolf Heymann

"Wishing everyone at Mosaic a Happy & Healthy New Year and well over the Fast"

Jackie Kalms & family

"Shana tova u'metuka. All the very best wishes for 5777"

Rabbi Kathleen Middleton and the whole family

"Wishing everyone Shana Tova, a healthy happy and peaceful new year"

Anne and Robert Pinkus

"Wishing everyone at Mosaic a happy and sweet new year and well over the Fast"

Steven, Danielle, Joseph, Hannah and Miriam Sanderson

"A happy, healthy and peaceful New Year to all the Mosaic Community"

Jane, Nick, Philippa and Kate Prentice

"Wishing everyone a Shana Tova u'Metukah"

Cathy, Miriam, Lewis, Sarah and Rabbi Frank Dabba Smith

"Wishing family and friends a new year of health and happiness to share with the world"

Rabbi David and Ruth Soetendorp

"We wish our Mosaic friends a healthy and fruitful year"

Michele, Phil, Talia and Joel



Exciting new project for Harrow Mencap

"Harrow Mencap has created an exciting new project for carers"

Harrow Mencap has created an exciting new project for carers. All carers are welcome, those who care for people with learning disabilities, physical disabilities, mental health difficulties, older people, addiction problems, long term illness and any other carers. It is a place to find support, fun and friendships. The project serves several purposes: to provide peer support, to provide peer advocacy, to share experiences and learn from each other.

There are many carers out there who we know struggle in finding support preparing for needs assessments and carers assessments who don't qualify for statutory advocacy. The aim of the group is to use our mutual experience in these areas to prepare and support each other through this difficult experience. It is not only in preparing for assessments however, it is also in any other area that this kind of support may be helpful. We will provide you with the skills to assert yourself, the knowledge to back up your position and the

confidence to represent yourself.

The people running the group have first-hand experience of being a carer and know the difficulties you can face.

There are on-going events as well as well regular support groups. If you have any ideas on what other services you would like us to provide for carers please do let us know. Contact Emma at Harrow Mencap for details of upcoming events or even if you just want to talk, email emma.cooper@harrowmencap.org.uk or call 020 8423 7382.

Further information can be found on the Harrow Mencap website
www.harrowmencap.org.uk



Re-Wilding Harrow

The Editor has known John Winter for around forty years. After a recent chance meeting in a local supermarket, John kindly agreed to write about his volunteering work with the Harrow Nature Conservation Forum



Above: Bluebell Heath, Stanmore Common. Before (top) and after

When I retired in 2007 one of the 'to do' items on my list was to get more involved in conservation. It took four years for me to get round to it and in 2012 I began volunteer work with Harrow Nature Conservation Forum (HNCF). HNCF is part of Harrow Heritage Trust and its volunteers maintain eight reserves on behalf of Harrow Council, namely Bentley Priory, Bentley Old Vicarage, Newton Farm Ecology Park, Pear Wood, Roxborough Rough, Stanmore Common and Stanmore Little Common, Stanmore Country Park. Wood Farm, Harrow's ninth and newest reserve had its official opening in June of this year. I am now one of two Assistant Wardens, Neville Day being the other, working under Simon Braidman, the Head Warden at Stanmore Common.

and killed off all its seed stock. That was when the trees took over and today just a few patches of acid grassland remain.

Acid grassland, which is where you find most of Britain's wild flowers that like its low nutrient soil, is now rare in Greater London. This was why HNCF was awarded a National Lottery grant to restore part of Stanmore Common known as Bluebell Heath, which had been taken over by young willow and silver birch. The work involved stripping the area of the trees and all the leaf mould that had built up over the years. The area looked a real mess when we were finished, prompting one resident to accuse us of ruining the common and telling us that she would "never return". That was almost two years ago. Amazingly, seed stock still existed in the area after all those years and heather and gorse is now returning to the area.

"We currently have work parties every other Sunday at Stanmore Common but we also work at the other reserves every Wednesday... I have learnt so much on these work parties, and I am sure that you would too"

A few weeks ago a lady stopped us in the Stanmore Common car park and said "This place is wonderful don't spoil it; it's so natural and wild." Which is quite funny really because it is very much man made, like several of the HNCF reserves. Bentley Priory was once a formal garden of the Priory, Pear wood was once a Victorian orchard and Stanmore Common, which is now thick woodland, in the mid 1800s was heath or acid grassland, to use its scientific name. Elizabeth Brightwen, a renowned naturalist of that period, lived in Grove House which is now the Grove Estate. She wrote that one of her great pleasures was to see the vast swathes of gorse blowing in the breeze on Stanmore Common. The Gorse was used to fire up brick kilns that were once located between Squires Nurseries and The Hare public house. When the kilns went out of business the gorse wasn't used and became large and woody. Two large fires on the common destroyed the gorse

Part of Bluebell Heath, known as the New Scrape (for obvious reasons), HNCF has now taken over Wood Farm and is returning it to natural grassland. Wardens have been appointed and it was officially opened on the 25th of June. If you would like to get involved in this work take a look at the www.harrowncf.org or contact Simon Braidman, who organises work parties, at simonbraidman@hotmail.co.uk. We currently have work parties every other Sunday at Stanmore Common but we also work at the other reserves every Wednesday in rotation. We supply all the tools and gloves needed. We have a variety of volunteers from Scouts and Cubs to corporate groups. I have learnt so much on these work parties, and I am sure that you would too.

You can count on Richards Solicitors for ALL your legal needs.
Richards Solicitors offer a unique service unparalleled by other firms.

We are specialists in Litigation, Family, Consumer Problems, Personal Injury, Employment Law, Insolvency, Landlord and Tenant, Immigration, Property Law and Professional negligence.

Call Richards Solicitors now!
Telephone: 0208 731 5929
post@richards-solicitors.co.uk
1ST FLOOR, GROSVENOR HOUSE,
1 HIGH STREET, EDGWARE, MIDDLESEX HA8 7TA
www.richards-solicitors.co.uk

Howard Smith reviews his life of going topless!

(Special interest for petrol heads!)

It was a love affair that started in 1973, just 4 days after my 20th birthday when I came into possession of my very first car, a Clan Crusader with a full length 'Webasto Roof'. The yellow banana, its' nickname by my friends, was made in 1972, bore the chassis number 44. Only 315 examples were ever made during the company's short lifetime from 1971 to 1974. The only other sporty cars around at this time were the MG Midgets, MGBs and Triumph Spitfires plus some other kit cars like the Lotus 7 and Ginnetta. The Clan stood out from all these vehicles and would draw attention wherever it was parked. Looking back to those good times, what I remember most was enjoying seeing my new date trying to hide their modesty as they climbed in and out of the car as it was only about 8 inches above kerb level! The car bore my trade mark registration plate GOH5 – 'Good Old Howard Smith' – but for me it was GO HS. During the 70s I recall often drawing attention from the Police, first for it being such an unusual car, and secondly the illegal way the plate had been made up. There were numerous occasions when

a police motorcyclist would pull alongside and question me through the open roof!

Next was Ford Cortina GXL in fire engine red' – a more sensible car as my parents said and more secure for my regular return trips along the autobahns in Germany where I was working for a year. It had a black vinyl roof and trade mark twin headlamps, however it was written off when I was involved in a four car accident at the 'Charlie Browns' roundabout in Ilford. It was lucky that a police car was passing at the time and stopped to assist. The driver responsible for the pile up was successfully prosecuted for driving without due care and attention.

The next vehicle was to coincidentally have the same engine as my first car, and that was a Chrysler Sunbeam, a variation of the Hillman Imp. The call of the 'open top' surfaced again in 1983 when a blue metallic Renault Fuego with a full length sunroof came into my life, and once again it was life living topless.

Next was a Nissan Silvia in bright red with alloy wheels and 'pop up' headlights, but within two years I was yearning to go 'topless' again and purchased the first of



"I recall often drawing attention from the Police for it being such an unusual car... there were numerous occasions when a police motorcyclist would pull alongside and question me through the open roof!"

two Vauxhall Astra convertible cars. The first was a Bertone version that had a roll over bar. It had just 1500 miles on the clock and was in mint condition. On the day of purchase I was attending a dinner and dance at Pinewood Studios and collected a work colleague. Of course I had to drive there 'topless' so my passenger donned a scarf reminiscent of Audrey Hepburn in Breakfast at Tiffany's. With travels to France following the Champagne trail and many a booze cruise. The car remained in my ownership throughout the 90s, and with 82,500 miles on the speedo it was time to move on to my second version of this vehicle that was delivered without the roll-over bar and finished in Caribic Blue.

Not content with owning one convertible, I was soon to see the car of my dreams – a bright red Mercedes Benz 380 SL convertible. Every Sunday I would drive past a Mercedes showroom and stare at it – I do believe it was staring back at me! Eventually I plucked up enough courage

to visit the showroom and ask the price. A few weeks later after a thrilling test drive it was mine and become my 'dry weather' weekend runabout.

Two years on, and the Astra turned into a midnight blue SAAB 900s convertible with cream leather seats, and for the first time at the push of a button I could go topless. In 2006 I sold the SAAB but just couldn't be topless for long so acquired a BMW 318 – in red with a manually operated black retractable roof. It was one of those cars commonly associated with pimps and drug dealers, so within a year I sold it on and acquired, having travelled to Edinburgh to buy it, a Convertible Mercedes Benz CLK 200 in classic silver (apparently the car of choice of hairdressers). Currently I drive a VW EOS 3.2 V6 which of course is fitted with a fully retractable roof but has the addition of a glass sunroof and yes it still bears my registration plate GOH 5.

Mosaic Book Review

The marrying of Chani Kaufman

Author Eve Harris, Sandstone Press Ltd, 2013

By Beryl Rosenbaum

Chani Kaufman is 19 years of age and this is her wedding day. Her bridegroom, Baruch, is 20. They are both members of the ultra-orthodox Jewish community, which is centred in Hendon and Golders Green.

The title of the book indicates a process, rather than just the wedding. How was it decided that these two young people should marry? Who else was involved?

When this book was presented to members of another local (mainly non-Jewish) Book Group, they were all captivated by this insight into what was, for them, a completely unknown world. "Do these people actually exist?" At the Mosaic Book Group in March, there was inevitably a greater sense of peripheral belonging. We know they exist, but what do you think of them?

The older members of the Charedi community are examined. Chani's mother who has the burden of eight daughters, for whom she will need to find husbands, is becoming increasingly care-worn over the years. The father

is the rabbi of a tiny schtiebel. Both parents are poor and tired but, in spite of this, they are a loving couple.

Baruch's parents are wealthy and orthodox. The men are described as "shysters" by a greedy marriage broker and as "entrepreneurial" by Baruch's mother, Mrs Levy, a manipulative woman not averse to a bit of bribery to get what she wants. Her machinations to prevent the marriage of Chani to Baruch are a major source of comedy in the book.

More serious is the story of Rivka, the rebbetzin, coming to the realisation that, while mentoring her young brides about their forthcoming marriages, her own married life is increasingly unhappy. She and her husband share a tragic history, but are unable to approach this with the cohesion that is needed to heal their sadness and to move on as a couple. Meanwhile, their son, Aaron, attempts to break free from the strictures of his community.

Above all, Chani and Baruch try to come to terms with their ignorance and uncertainty about the path ahead, seeking answers to their questions which may never really be answered. The author clearly has great affection for this couple and they are quite delightful. One is left with the feeling that they will find their own pathway through their marriage, being as it is a different one from the totally accepting, unquestioning and constraining marriage of their parents.





Work's a Beach!

Helen Mavrogiorgis is the graphic designer for Kehila. A talented professional, she has produced outstanding magazines for the Mosaic Community, and worked on some big projects including the London Olympics. Moving from Kenton to Thailand was an opportunity she was not going to miss and in reality made little difference to producing Kehila publications

Last time I designed a seasonal issue of Kehila was just before I set off on a fortnight's holiday to Thailand, with Robert Pinkus wishing me a happy holiday as we went to print. Little did I know that a few months later I'd be designing the next edition from the very same place I was visiting, but this time as a resident!

Life back then consisted of working 9 to 5:30 in a creative communications agency in Old Street where week days were a blur of packed tube journeys, lunch at my desk and dashes for the last tube. When the design of Kehila used to come around it would mean even later night's in front of my

computer with no time to catch up on sleep at weekends (it was well worth it of course!)

Things have changed somewhat since then. As I type, the once brick-wall view from my office is now a white-sand beach, lined with coconut trees, and the sound of traffic has been replaced with the lapping of waves against the shore and constant chirping of crickets.

Of course, I've only come to the beach to take a picture for the magazine (my actual office is a small room in my humble abode), but it paints the picture.

I decided to trade in my full-time job and hectic schedule for a freelance life on a secluded island called Koh Mak, after coming here on said holiday back in April. My boyfriend and I loved it so much here that we decided to come back for as long as we could afford to (sadly, just seven months at present – but we're working on it!)

"The once brick-wall view from my office is now a white-sand beach, lined with coconut trees"

Life here couldn't be more different from London. Everyone knows everyone and nobody's business stays private for very long. Week days consist of rising with the sun for a 6km walk around the island, before sitting down to work around 9am (sometimes earlier, sometimes later). The sun sets around 18:30 and nothing much is open past 20:30, so evenings are spent playing scrabble on the veranda, or watching a movie before calling it a night long before midnight – no more running for the last tube! It's currently the rainy season here so there have been plenty of downpours, as well as sunshine – but when you have nowhere to be and it's still warm outside, a torrential downpour doesn't seem so bad.

Of course there are also lots of things I miss about London life – mainly friends and family, but also the incredible variety of food available there that I always took for granted! They don't really eat dairy here so there's no cheese sold on the island and milk is pretty pricey. Also ovens are a rare luxury so I've had lots of fun seeing how many baked goods I can conjur up in a covered wok. So far I've managed an edible unleavened bread and pretty tasty banana cake (made with bananas from our neighbour's garden).

I thought I would miss the hustle and bustle of London a lot more, as well as the plethora of entertainment and activities available, but it's surprising how quickly you get to used to a quiet life.

By the time the next seasonal Kehila comes around I'm due to be back to the UK for good and this experience could be but a distant memory – but where there's a will, there's a way... so I'll keep you posted.

Harold Wilson

March 11th marks the 100th anniversary of his birth

By Lawrie Nerva

Harold Wilson was born in Huddersfield, West Yorkshire 1916. He had a sharp mind and after graduating from Oxford University he became a lecturer in economics in 1937. He represented Huyton in parliament from 1945 until his retirement in 1983. He became President of the Board of Trade in 1947 and succeeded Hugh Gaitskell as Labour party leader in 1963. He defeated Sir Alec Douglas-Home in the 1964 General Election with an overall majority of four. He was re-elected in 1966 and after a period in opposition between 1970 and 1974, he returned after the February election. He was re-elected in for a fourth term in 1974, but resigned unexpectedly on his 60th birthday in 1976. He was created a Knight of the Garter by HM the Queen and he received a life peerage in 1983, becoming Lord Wilson of Rievaulx. Following a long illness, he died in May 1995, aged 79, leaving a widow Mary.

Trade marks: A pipe, often smoked in 'off-camera' moments. Wearing a Gannex coat.

He is buried on the Scilly Isles. This was one of his favourite places and he spent many holidays there while

Prime Minister. His pipe was more of a prop, since away from the camera he usually smoked cigars.

He considered the establishment of the Open University his greatest achievement.

Personal Quotes

"A week is a long time in politics".

"Everybody should have an equal chance – but they shouldn't have a flying start".

"One man's wage increase is another man's price increase".

"The main essentials of a successful prime minister are sleep and a sense of history".

"I get a little nauseated, perhaps, when I hear the phrase 'freedom of the press' used as freely as it is, knowing that a large part of the proprietorial press is not free at all".

Comment by Lawrie: From my personal experience I am aware of the enormity of Wilson's support for Israel and the Jewish community. He was unceasing in his efforts to provide practical assistance to Israel in her hour of need. He will forever be recognised as a true friend of the State of Israel.

Mosaic Supper Quiz

Dazzle your friends at our fundraising supper quiz. Everybody wins

Sunday 6 November | 7.15 | £17.50*

*includes a fish supper

QuizQuizQuiz

Mosaic Choose your Jewish life

Refugees

History and memory – part II

By Maria Landau

Part one of this article was published in the last Pesach edition of Kehila and is available on line at: choosemosaic.org/mosaic-news/magazine/

The expulsion of the Jews from Spain which is considered by many to be one of the great tragedies in the history of the Jews, took place in 1492. Tens of thousands took refuge in Portugal but that was short lived as the then king, Manuel I, also initiated the expulsion of all Jews from Portugal in 1496. This was an unexpected action because when he ascended the throne he had repelled the Inquisition started by his predecessor and the Portuguese Jews returned to the relatively privileged position that they had enjoyed since the foundation of the country in the 12th century. There had not been any disasters or famine, some of the most common reasons to make the Jews the escape goats. Indeed, following previous maritime discoveries, Portugal displaced the republic of Venice as the centre of the spice trade, as Venice relied on the lengthy and more dangerous land supply routes. The Portuguese court was one of the greatest Renaissance courts in Europe, opulent and educated. After the death of his first wife, the king wished to marry the daughter of “The Most Catholic” kings of Spain as a means (dangerous and far-fetched) of unifying the two kingdoms in the future. However, the expulsion of the Jews was demanded by the Spanish side as part of the matrimonial contract. This took place under the re-established Inquisition. Conversion was an option but for the reluctant ones it was torture and often death. Some Portuguese Jews managed to flee the country, leaving traces of their passage in Italy and in the Balkans. Some found relative refuge under the Ottoman Empire but, after a period of almost 100 years in the wilderness, many found settlement with respect and even riches in Amsterdam. It was the golden age of Portuguese Jewry in the diaspora.

It is thought that, back in Portugal, many converts

“It is thought that, back in Portugal, many converts (conversos) secretly kept many religious practices”

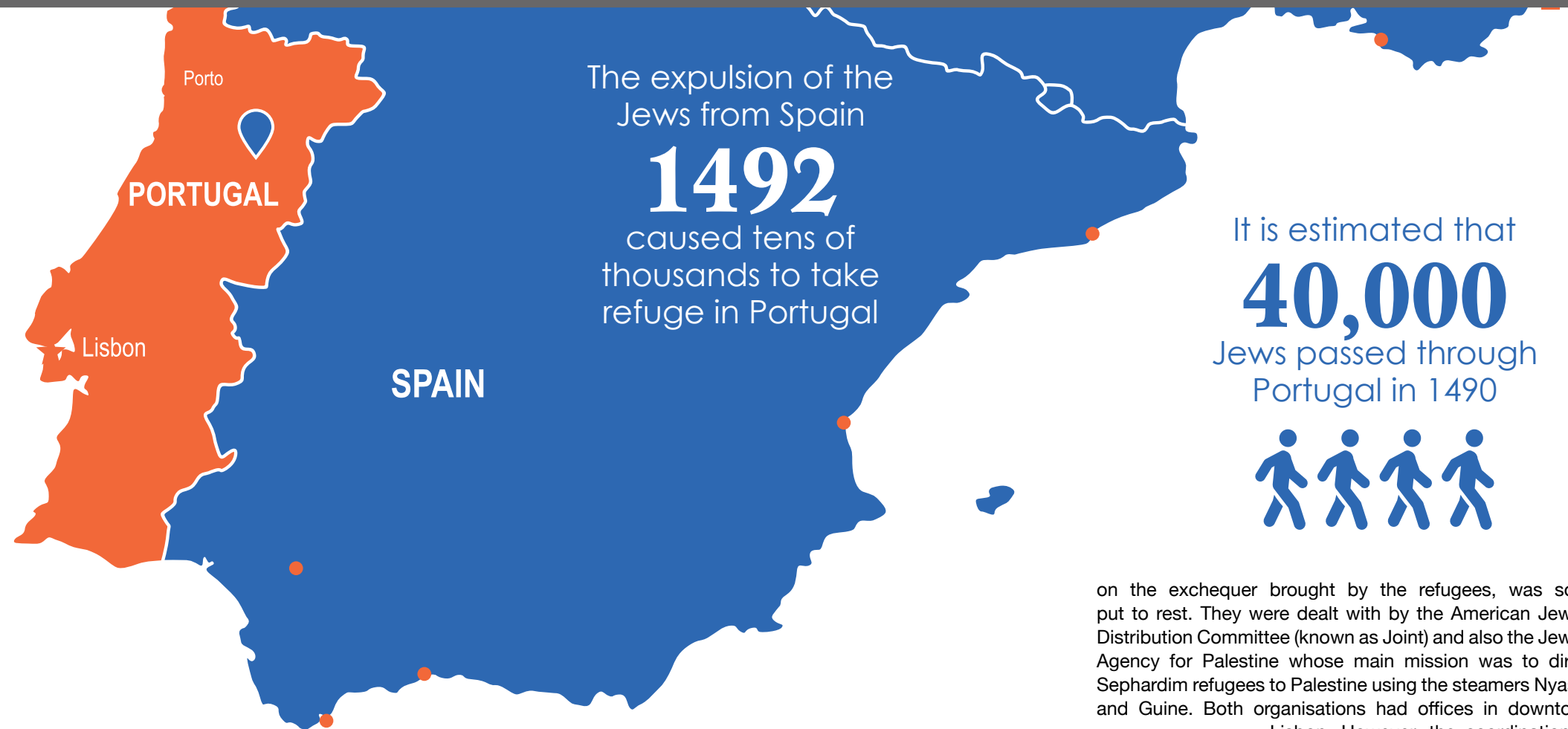
(conversos) secretly kept many religious practices and customs. It is possible that some, who had got to Brazil using the newly discovered maritime route, came back to Portugal with the royal court who had fled there when the Napoleonic troops overrun Portugal in the early eighteen hundreds. Soon after there was a civil war in Portugal and the outcomes were, among others, a parliamentary government and the official end of the Inquisition. It is not far-fetched to think that a trickle of Portuguese Jews returned to Portugal (including Madeira and Azores) and that they found that it was safe enough to practice more publicly. At the end of the 19th century there were certainly enough Jews in Lisbon aspiring to have a synagogue. Permission was granted to build, with the proviso that it did not open straight into the street (since churches in Lisbon normally did). It was completed in 1910 and became part of the late 19th century and early 20th century planned development of Lisbon. This is where most of the congregation would be living: fine medium size blocks of flats and even some houses, the best of the dwellings with views (then) over the Edward VII park (in honour of the British king). In the second city, Oporto, a synagogue was built in the 1920s.

At the beginning of the war, it was estimated that there were three thousand Jews residents in Portugal, mostly in the two major cities and mostly Sephardim. It is not difficult to believe that the majority of the general population had

The expulsion of the Jews from Spain

1492

caused tens of thousands to take refuge in Portugal



It is estimated that
40,000
Jews passed through
Portugal in 1490



on the exchequer brought by the refugees, was soon put to rest. They were dealt with by the American Jewish Distribution Committee (known as Joint) and also the Jewish Agency for Palestine whose main mission was to direct Sephardim refugees to Palestine using the steamers Nyassa and Guine. Both organisations had offices in downtown

Lisbon. However, the coordination of all activities was in the hands of The Portuguese Committee for Assistance to Jewish Refugees whose members were Jews residents in Portugal. It was certainly useful that its Honorary President was Dr Moses Amzalak who was said to have the ear of Salazar. The refugees were given accommodation and a stipend sufficient for food and

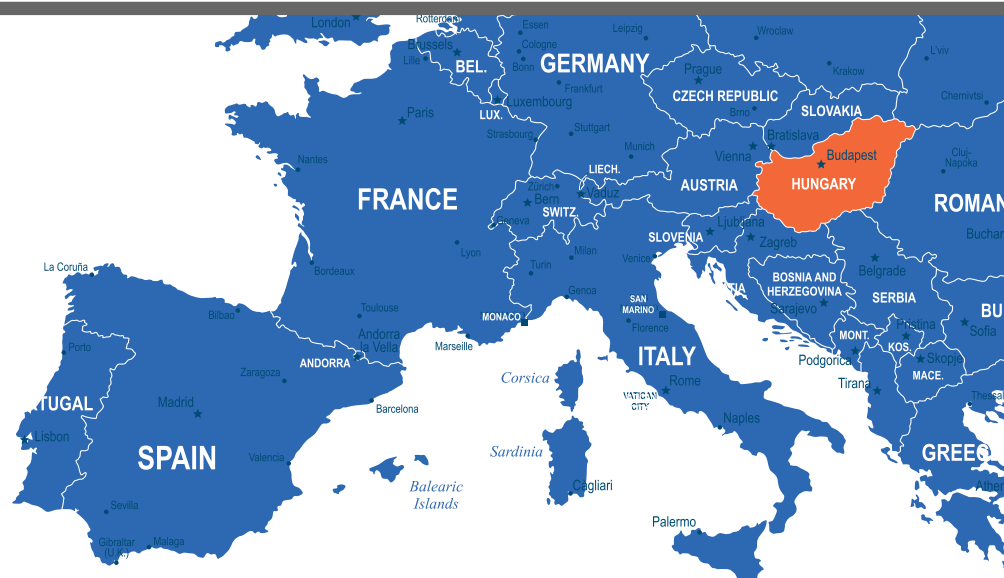
“In 1939, a neutral country like Portugal was the main port of call for refugees”

never knowingly met a Jew. Jews looked and spoke like any other Portuguese and by working in the professions or by being luxury goods merchants, they belonged to the, still small, middle class. Then, and after the war, they joined professional and other associations and frequented state schools and universities.

In 1939, a neutral country like Portugal was the main port of call for refugees. Indeed some, mainly from Germany, had started to arrive and to settle down in the late 1930s. One assumes that they had their own financial support, so that would not rely on the Portuguese state. One in particular, a young woman, Ruth Aron, soon started a very chic millinery business in the main avenue in Lisbon. Later I knew somebody who still worked for her. The trickle of refugees in 1939 became more of a flow in 1940. Some were the rich and the famous (Marc Chagall, Bela Bartok, Hannah Arendt, Max Ernst) just passing through on the way to America or elsewhere safe. Others had to bide their time in Portugal until a more permanent place was found. The potential number of people entering the country (it is estimated that 40,000 passed through) worried the head of government, Salazar. He was a pious man, not anti-semitic but he admitted to be concerned about the influence of people of a different creed and customs on the ethos of a small catholic country like Portugal. It is almost certain that he feared that communist influences would come in by the back door. Communism was proscribed and remained so until the 1970s. On the other hand, any worries that this former Minister of Finances might have had about burdens

every day needs. Initially accommodation was mainly in boarding houses in Lisbon but as more refugees arrived, they had to be further away from the centre of events in resorts and spas, some near, like Ericeira, but others in the remote centre of Portugal with poor means of communication. Whether this was a deliberate policy of dispersion or not, with the memory of these events still fresh in Portugal, I never heard any disparaging comments about the refugees. Equally, years on, former refugees, when interviewed about those times, praised the kindness of the Portuguese.

Individual Portuguese went beyond just kindness. One was Aristides de Sousa Mendes, the Portuguese Consul in Bordeaux. After the fall of France there were hundreds of people at the Consulate's door begging for a visa to get to Portugal. Permission to issue them was asked from the government in Portugal but it was refused. Sousa Mendes felt that, morally, he could do no other than issue visas virtually day and night with the cooperation of his staff and even the help of his wife. He was eventually recalled and suffered some financial and social punishment. His name is now in Yad Vashem and Portuguese children are taught about him in school. >>



When, towards the end of the war, the Nazis turned their terrifying attention to Hungary, the Portuguese Ambassador, Sampaio Garrido, and his successor, Branquinho, played a desperate game of cat and mouse with the Hungarian SS and their own government who did not want the Embassy to be involved in any formal help to the refugees. The Ambassadors defied the orders by giving refugees “diplomatic” shelter as guests in their houses (one such person being Zsa Zsa Gabor’s sister) and continuing to issue visas. Sampaio Garrido’s name is also in Yad Vashem.

In Portugal most of the charitable work was in the hands of the Catholic Church. Volunteers were mainly well-to-do women who could spare the time. I met one of them when I tutored one of her daughters. She told me that she was working at a reception centre attached to a church when refugees that had fled late through war torn Europe had arrived. She said with tears in her eyes that she had never seen so many people, of all ages, in such a deplorable state.

A few refugees remained in Portugal after the war and some of them lived in my area in fairly new blocks of flats. The “grown-ups” referred to them as the “Poles”. Somehow they thought they all came from Poland but they were never called refugees or Jews. I got to know three refugees but they were not neighbours. One was a young woman, Gaby, who had come from Mozambique with her widowed mother to do a university degree. They were German Jews who, somehow, had fetched up in Mozambique where they started a hotel business still run by her brother. I wish I had found out more about their story. A member of my extended family, late in life, decided to learn Russian in spite of the fact that he had no talent for languages.

“When the Nazis turned their terrifying attention to Hungary... the [Portuguese] Ambassadors defied orders by giving refugees “diplomatic” shelter as guests in their houses”

He first employed a Russian speaking refugee, a Mr Grebler(?). He went permanently to America after a while but so that his old pupil could practice Russian he used to send a popular Soviet magazine under the cover of the Time magazine. We all thought it hilarious that such a simple ruse managed to dupe the secret police. One day I arrived for lunch and there he was, sitting in the lounge, reading a Portuguese newspaper waiting to be called to the table. I never saw him after that. After him came Miss Rachel Singer. She was from Bessarabia and a formidable small woman (apparently, as a university student she used to go on demonstrations against the programs). Teaching was conducted over breakfast. She annoyed the staff because when she did not like her rolls she went to the bread bin in the kitchen to exchange them. At a time when youngsters were ignored she took notice of me and we grew to like each other; perhaps we both felt we were the odd ones out. I continued to know about her through a friend who lived in the same block of flats. When I was already married and living in England, my friend told me she had passed away. On my next visit to Portugal with my husband we managed to find her grave in the

Jewish part of a big cemetery in Lisbon. Obviously the Jewish Community took good care of everything, but I felt that our visit gave it the friendship touch. ■

A moving account of a Jewish family’s war time escape from occupied France to Portugal can be found on the page opposite)

Bibliography: MJ Martins *O paraíso triste* 1994; E Mucznik *Portugueses no Holocausto* 2012; *Gubay and Levy *The Sephardim* 1992; *C Aronsfeld *The ghosts of 1492*; *M Gilbert *Jewish history atlas* 1988. Items marked * are in the library at Bessborough Road.

A Story of Survival

Following on from the previous article, Brigitte Levin recalls her mother’s (Annette Zajdel) personal account of her family’s escape from occupied France to Portugal during WW2



My brother and parents in Palestine, after leaving Portugal

“My mother didn’t mind reminiscing about that terrible period in her early married life. She didn’t feel she had been particularly brave, she was just grateful to have survived, unlike her own mother”

At the outbreak of war my parents were engaged to be married, and living with their respective families in Paris.

My father enlisted into the army and like many men of non-French origin was posted to Morocco in the French Foreign Legion.

After being de-mobbed in Toulouse in late 1940, he encouraged the two families to move to the “Free Zone” and they all ended up in Souillac where my parents got married in December 1941.

By the time my brother was born in September 1942, life was getting more dangerous for Jews without French papers. My maternal grandmother had been caught trying to go back to Paris and was sent to Auschwitz, where she later died. My maternal grandfather left around September 1942 with his youngest son, aged 13, shortly followed by my father who travelled with my mother’s other brother. The usual way to cross into Spain was with the help of “Resistants” on the French side and Republican partisans in Spain.

My mother left with her mother in law (who was in poor

health) and my brother, then seven or eight months old in May/June 1943.

The first part of their journey was by car, then they somehow got an ‘ausweis’ (a pass) and transferred to a lorry, which brought them to the small town of Bourg Madame in the ‘Pyrénées Orientales’, close to the border with Spain. This was part of the Forbidden Zone patrolled by German border guards. No children were allowed there, so they walked at night and hid during the day. They couldn’t cross on the first night, because of a German patrol, but made it on the second night.

Once in Spain, they were looked after by the Republicans who got them to Barcelona, where my paternal grandmother was reunited with her husband and somehow they hid there until the end of the war. My mother stayed with them for short while, then, with her baby, made her way via Vigo to Lisbon using false papers which stated she was deaf and dumb. She took three different trains for this journey, accompanied on the first two by a young couple who were also refugees, but she was alone on the last leg. Arriving in Lisbon, she wasn’t arrested, despite her false papers, because she was somehow able to convince the police that her husband and brother were already waiting for her in Ericeira, a family seaside resort and fishing port 30km from Lisbon.

After the initial euphoria of being re united, my parents felt ill at ease being supported by the charitable donations of the American Jewish Joint Distributing Committee, so they decided they would attempt to go to Palestine.

My parents and my brother were among the 750 refugees who boarded the “Nyassa” in January 1944, the largest group of refugees to reach Palestine in wartime directly from Europe. They landed on February 1st 1944 and lived there until late 1946, when they went back to Paris.

My mother didn’t mind reminiscing about that terrible period in her early married life. She didn’t feel she had been particularly brave, she was just grateful to have survived, unlike her own mother.



Far left – My mother, father and baby brother. The others are fellow refugees in the seaside town of Ericeira

Return of Two Litvaks

A moving account of Michael Reik's recent journey to Lithuania

The Week before Rabbi Frank's visit to Lithuania I too went on a Jewish journey to Vilnius and Kaunas with 33 other intrepid travellers including my wife Gill and my sister Miriam. We were led by Jeremy Leigh. After an inspiring trip we then carried out the second part of our adventure, meeting up with our guide Ruta, and driving to the birthplace of our grandfather Max Berlowitz.

My grandfather Max had lived in Smalininkai from his birth in 1879, through to about 1912 when he left to further his education and find greater economic prosperity in Allenstein in East Prussia with my grandmother Bianca before moving to Berlin in 1935. He was taken in 1943 by the Nazis to Theresienstadt from his flat in Berlin and subsequently to Auschwitz in October 1944 where he was murdered.

Ruta made arrangements for us to meet with Anna Vasauskienė, 95 years old, who had lived almost all her life in Smalininkai. We met her at the Museum together with the elderly museum owner. Anna enabled us to imagine life in Smalininkai during the 1920s and 30s. I had pre-booked our overnight stay at a delightful small hotel not too far from the river Nemunas. In discussions with Anna we discovered that before conversion to a hotel this was the same German school that Anna went to, which Jews also attended back in the 1920s and earlier. We therefore surmised this could well have been the school that my Grandfather Max attended. Anna pointed out the site of the Synagogue that she remembered well which had been flattened by the Russians after World War 2, and replaced by the current school. We also went to the site of the Jewish Cemetery which is now the sports site for the school. All that remains today is the entrance gate and a stone stating its original use as a Jewish cemetery.

Anna explained there were many Berlowitz families in Smalininkai and the language spoken was German, not

Yiddish. Anna showed us the shop of a Clara Berlowitz (which is still a small store today). Clara was third cousin to Max. I bought some sweets and biscuits in a supermarket opposite to Clara's to give to Anna.

This building had great significance as I will explain later. We passed many houses which had been an essential part of the Shtetl in the 1800s, not knowing which may have been my Grandfather Max's house. However we do know there was a Berlowitz Inn which was a staging post for any intrepid travellers. This Inn goes back to the late 18th Century. We know this because when Napoleon was advancing in this area, a Russian Princess was hidden at the Inn, as a result she gave Royal Privilege to it. There are also records which state that Gasthof Berlowitz was opened in 1745 by charter permission of Frederick King of Prussia.

Anna recalled that when the Nazis arrived in 1939, the Lithuanian girls greeted the Germans by throwing flowers at them. She fled to the neighbouring town of Jurbachas. At the same time all the Jews from Smalininkai were forced to go to the ghetto of Jurbachas. Anna told us about a man named Arthur Simon, who had been decorated for his actions by the Germans in the 1st World War. She said that he tried to escape and died of a heart attack. Anna was



"Anna recalled that when the Nazis arrived in 1939, the Lithuanian girls greeted the Germans by throwing flowers at them. She fled to the neighbouring town of Jurbachas"



Far left: Memorial to the 324 Jews killed on August 1st in Jurbachas

Top left: Jewish Cemetery in Jurbachas

Bottom left: 18th/19th century Jewish-owned Shtetl



especially fond of Arthur and was most distraught. She then related the story that his wife received special status in the ghetto, being provided with an apartment and a German policeman to protect her. On my return to the UK, I gathered some information on Arthur Simon. I discovered that he was married to Bertha Berlowitz who was Max's sister - in other words my great aunt! During our visit to Smalininkai Anna pointed out the home of Arthur Simon which was now a supermarket - the one I had gone into earlier in the day.

Referring back to Jurbachas, we learnt that the killing of Jewish women began on August 1st 1941. We assume all the men had been already taken away at the start of the war. From morning till night the women were kept without food and drink. In the evening they were ordered to line up in lines of two. To speed up the process they were cruelly beaten. Panic ensued when armed Lithuanian guards hit them with rifle butts. Often children were hit, and sometimes trampled to death. They were then taken to Shvanchanie woods. The lanterns of the murderers lit a huge pit that had been excavated during the day. Panic again spread among the women. Shots were fired in the air and voices shouted

'throw the children in the pit'. The women were ordered to undress and leave their clothing behind. The mothers jumped into the pit with their children, while the Lithuanians started shooting. Many were buried alive, though a few managed to escape in the chaos. 324 Jews were murdered that day. I am told somehow Bertha escaped to Riga where she was subsequently killed possibly as a partisan in the forest there.

We saw the site of the killings in Jurbachas. There is a Memorial directly adjacent and next to this site a Jewish Cemetery which goes back to the 19th century and has not been disturbed. There are many hundreds of Jewish gravestones and there must be some Berlowitz gravestones but we could not identify them.

We learnt far more about the family Berlowitz than we could have possibly imagined when we started out on our trip. My Grandfather Max died in Auschwitz but my Grandmother Bianca survived Theresienstadt, and came to live with us in Finchley till she died at an acceptable 86 years of age in 1976.

Mazel Tov!

Connor and Jacob celebrate their Bar Mitzvahs

"I was slightly less scared until sweets were brutally chuckled at me"



Connor Buchalter

My Bar Mitzvah was on the 27th August 2016 and in the days leading up to it, I was incredibly nervous. However, when I finally got up there, I was slightly less scared until sweets were brutally chuckled at me. In between this, I read my portion and whilst I was up there chanting my Haftarah, everything seemed to fade away until it was simply like I was just practising. It felt very strange when I had finished, as I had been preparing for this for so long.

I want to give a massive thank you to Jonny for preparing me, the HEMS community for supporting me and making the day so special and Mosaic Reform for allowing me to use the Synagogue hall for the ceremony and Kiddush.

The next day we had a wonderful party to celebrate what I (with the support of so many others) had done! I'm certainly glad it is over.

"The party on Sunday evening was fantastic fun"

Jacob Rickayzen

After working towards my Barmitzvah with Jonathan Fenster for a year, the weekend finally arrived... I was a little nervous but also very excited. Seeing everyone coming to Shul made the whole event come alive for me – no, it was no longer a figment of my imagination! Having the service in the lovely Shul building at Bessborough Road made it even more special for me.

I really enjoyed singing my portion and I was also very happy to have members of my family and the community taking part in the service. A special thanks goes to my younger brother, Jed, who sang Anim Z'mirot so beautifully.

The party on Sunday evening was fantastic fun and I was sad to find it going so quickly. However, I have lots of very happy memories and photos from the evening. A big thanks goes to my parents for organising such a memorable weekend for me, and also to Jonathan, who was a brilliant teacher. I really enjoyed my lessons with him, although it's nice to get my Monday evenings back... no doubt Jonathan feels the same!"



Safe Passage UK

"Part of the camp (known as the jungle) was closed earlier this year and many of the unaccompanied minors simply disappeared, prey to criminal gangs. For this reason the urgency cannot be overstated."

There is a major refugee crisis taking place in Calais surrounding unaccompanied refugee children. HEMS are participating in a Masorti wide project supported and promoted by senior rabbi Jonathan Wittenberg.

Safe Passage UK, an NGO linked to Citizens UK, are attempting to bring to this country 150 child refugees who have the right to resettle in Britain before the camp in Calais closes in the autumn. To place this effort into context, part of the camp (known as the jungle) was closed earlier this year and many of the unaccompanied minors simply disappeared, prey to criminal gangs. For this reason the urgency cannot be overstated.

The cost involved in reuniting each child with their family is £2000 and Masorti synagogues have been asked to raise the issue in their communities in order to raise funds

now. Whilst the cost is significant the aim is to achieve a Masorti Crowdfunding effort spreading the cost amongst members and supporters.

Traci, Richard, Zoe and Connor were keen to support this project and the appeal was launched at Connor's Bar Mitzvah on 27th August at Bessborough Road, when an appeal was made to support this vital project. As Jews, we know what it is to be refugees and many of our parents and grandparents came to this country as refugees from Nazi Europe. The fate of these refugee children is in our hands and we have a compelling responsibility to do our utmost to help.

The link for donations is
mydonate.bt.com/charities/masortijudaism

Your special image

The image below, taken in late 1917 or early 1918, depicts life in a Russian military hospital with injured soldiers. The nurses are two of the daughters of Tsar Nicholas II and were shot and killed a few months after this photograph was taken along with other family members including the Tsar. The restoration of the damaged original was commissioned by members of the Romanoff family.



A proposed feature for the next seasonal magazine will be to invite Mosaic members to send in a special photograph and tell readers the story behind the image. Please contact us if you would like to be one of the first with your special image and story.

Specialist photographic restoration by Italiaander - www.italiaander.co.uk

Recent Mosaic Moments

Twenty four mosaic members visit the Richmond Poppy factory to give a donation of £400



Rabbi Alex Dukhovny from the Ukraine, visiting Liberal Mosaic



Letter from Traci Spivack

HaMakom Chair Governance Group

Dear All

I met Jacky Martin about eight years ago when my two children began attending the Kol Chai Religion School. As one of the few HEMS families attending, Jacky went out of her way from the outset to make us feel welcome and I instantly felt that my children would be well looked after and nothing since then has changed my view. My children have learned a lot about Judaism, can speak and read Hebrew and have made some good friends along the way.

Jacky has served as Head Teacher of HaMakom from its inception and its success over the last four years would not have been possible without her considerable contribution, abundant energy and patience. Jacky's drive and enthusiasm has enabled hundreds of children over the years to embrace their religion and encouraged many of them to fully participate in communal life. As Jacky has decided to retire, I know that we will certainly miss her.

The Board of Governors, however, is excited at what

the future holds for HaMakom. Two current HaMakom teachers, Toria Bacon and Viki Kenton, will work as co-Heads with the support of an external mentor for the school year beginning September 2016. These exceptional teachers have an extensive education background and will bring their enthusiasm and professional expertise to the role. A member of the HEMS community who has recently retired as Head of a Jewish Primary School will be on hand in a mentoring capacity to the co-Heads. This fantastic team will receive backing from the Rabbis as well as the Governors.

The Board of Governors and the Chairs of the four constituent synagogues are enthusiastic about this team approach and management style and look forward to an exciting year ahead.

Kind regards,

Traci Spivack

PLEASE SUPPORT OUR SECURITY WORK



This Rosh Hashanah and Yom Kippur you will see volunteers helping provide security for the community to pray and be together. Our security will then continue over Succot and Simchat Torah.

- To help support our work, or to join CST, please see our website www.cst.org.uk



In an emergency contact the Police on 999, then contact CST,
London: 0800 032 3263 Manchester: 0800 980 0668

In a non-emergency, please call the Police on 101, then contact CST,
London: 020 8457 9999 Manchester: 0161 792 6666

Failures of leadership

Towards a Masorti response

Matt Plen, Chief Executive of Masorti Judaism

At the time of writing – two weeks after the Brexit vote and three days after the publication of the Chilcott Report on the Iraq war – the UK is reeling from a comprehensive failure of political leadership. Whatever your view on the outcome of the referendum, it's become clear that senior government leaders gambled with the future of the country for the sake of tactical advantage or even personal ego – sometimes to the extent of campaigning for a solution they didn't even believe in. Millions of people saw their vote not as an opportunity to influence the outcome, but as a protest against an establishment with which they feel no sense of connection. The leader of the Opposition failed to throw his weight behind his party's policy and, as I write, is refusing to step down despite having lost the confidence of 80% of his MPs, being unable to fill his Shadow Cabinet, and the real risk of splitting his party for good. And in case we're tempted to think that the answer is stronger leadership, a former charismatic Prime Minister stands accused of pushing the country into what has been described as the biggest foreign policy disaster since Suez by withholding information and strong-arming his colleagues rather than listening to them.

I'm reminded of the story of Rabban Yohanan Ben Zakkai*, the most prominent leader of the Jewish people at the time of the war against Rome, the siege of Jerusalem and, ultimately, the destruction of the Second Temple (66-70 CE). At that time, the Jewish people was riven by sectarian conflict. The Zealots, an extremist party who preferred death to what they saw as enslavement by the Roman empire (and whose story ended in mass suicide at Masada), had responded to the siege of Jerusalem by burning the city's grain stores and bringing on famine – creating a situation so desperate that the people, they hoped, would have no choice but to fight. But when Ben Zakkai, the leader of a moderate faction, walked the streets and saw the people cooking straw and drinking the water, he understood that there was no hope of defeating Rome.

Ben Zakkai sent for his nephew – a leader of the Zealots

– and together, secretly, they hatched a plan to escape from the besieged city and negotiate with the Romans. Ben Zakkai faked his own death and two of his students carried his coffin to the gates of Jerusalem, knowing that the Zealot guards' piety would require them to ensure that no dead body was left overnight in the holy city. Upon reaching the Roman camp, Ben Zakkai sprang out of his coffin and presented himself to the Roman General, Vespasian, addressing him as 'King.' When, a few moments later, a messenger arrived from Rome to inform Vespasian that he had indeed been appointed Emperor, Vespasian interpreted Ben Zakkai's words as an omen and offered to grant him any request he might make. But rather than asking for Jerusalem to be saved, Ben Zakkai asked for the establishment of a rabbinical academy at Yavneh; this would become the foundation of a new form of Judaism which could survive the destruction of the Temple and which has now lasted for close to 2000 years.

This story (recorded in the Talmud, admittedly, by the descendants of Ben Zakkai's moderate, rabbinic faction) contains stark lessons about leadership. The Zealots, characterised

by ideological purity and a refusal to compromise in the face of reality, failed to achieve their goals and condemned thousands of people to catastrophe. Had they got their way, Judaism would have died along with them. Ben Zakkai's leadership, in contrast, was marked by pragmatism, a willingness to snatch partial victories from the jaws of defeat, and most of all by his success at building and capitalising on relationships. He saw and understood the concrete situation of the people, he enlisted the help of his followers, he prioritised rescuing his colleagues and, most surprisingly, he built tactical relationships with his opponents and enemies.

A true leader is someone who has followers (look behind you – is anyone there?) and who knows how to bring people together to work for common goals. This is no less true in community life. A community is a network of relationships – the stronger the relationships, the stronger the community. The most successful Masorti communities are the ones which prioritise relationship-building as an end in itself, where

"Millions of people saw their vote not as an opportunity to influence the outcome, but as a protest against an establishment with which they feel no sense of connection"

“While synagogue life does not typically throw up the life-and-death dilemmas of national leadership, there are lessons here that some of our politicians would do well to learn.”

up to 50 members in each community. Those leaders will understand the real needs of their members. When it comes to planning programmes, we'll know who to get involved, what we can ask of them and where our focus should be. Most importantly, our investment in relationship-building means that when we invite people, they're likely to show up.

While synagogue life does not typically throw up the life-and-death dilemmas of national leadership, there are lessons here that some of our politicians would do well to learn.

Alongside Jewish Community Organising, our leadership development initiatives include training Masorti rabbis, Meltam and Masa – Noam's youth leadership courses, and high level Jewish learning programmes including Kelim, a month-long programme for students at the Conservative Yeshiva in Jerusalem.

**For more information go to masorti.org.uk,
follow us at facebook.com/masortijudaism or
contact enquiries@masorti.org.uk.**

* Babylonian Talmud, Gittin 56a-b



guests and new people are introduced to the members and invited into their homes, where community leaders hold regular one-to-ones and small group meetings to build relationships and find out what's going on in their members' lives, and where there's a clear plan for how to get specific individuals more involved in aspects of community life which speak to them and make use of their talents. Communities which struggle are the ones which spend all their time thinking about programmes and activities (which in the absence of systematic relationship-building rarely bring in more than a hard core of members) and where the only time you speak is when they want something from you.

One of Masorti Judaism's most important programmes is Jewish Community Organising, a training course for developing relational community leaders. The cohort from this year's course (including members from New London, New North London, Edgware, Elstree & Borehamwood and New Stoke Newington shuls) will now form the core for a movement-wide relationship-building exercise. Each course participant plus leaders from additional communities will recruit a team of five 'listeners' who, after some initial training, will conduct five one-to-ones with their members. The outcomes? We'll have built relationships between leaders and

Gareth Thomas MP

Gareth is always keen to hear from his constituents in Harrow West. If you live in the south or west of the borough get in touch at:

Email -

gareth.thomas.mp@parliament.uk

Phone - 020 7219 4243

Post - Gareth Thomas MP, House of Commons, London, SW1A 0AA

Online -

gareththomas.org



From Harrow. For Harrow

Neil's Brain Teaser



- 1 Which bird turns its head upside down to eat?
- 2 According to his business card, what job did gangster Al Capone do?
- 3 What is 6 inches bigger in summer?
- 4 Which fictional character has been played by most actors?
- 5 What does a funambulist do?

Answers: 1. Flamingo; 2. Second hand furniture dealer; 3. Eiffel Tower; 4. Sherlock Holmes; 5. Tightrope walker

Sunday 27th November
at Bessborough Road, 20:00

Patrick Bade
will be interviewed by
Michael Reik

about his fascinating career with examples
of his favourite artists and pieces of music.



Patrick is a Lecturer and lead journey presenter with Christies Auction House. He is a classical music expert and writer of many novels including *Femme Fatal*, *Images of Evil* and *Fascinating Women*. He has worked in various capacities as lecturer for the National Art Collections Fund, The Royal Opera House and Classic FM Radio. Over the past 15 years he has forged a close relationship with JW3 and given lectures there on various cultural matters.

Diary Dates

Friendship Club

October

3rd Club closed – High Holy Days
10th Club closed – High Holy Days
17th Club closed – High Holy Days
24th Club closed – High Holy Days
31st Singer David Peace

November

7th Gayathrie and Bill Patrick
14th CLUB BIRTHDAY PARTY with Ronnie Goldberg
21st Return visit of Bill Smith
28th Lynda Styan presents her Edwardian programme

December

5th Barbara and Alan – The Right Mix – entertain
12th Harry's choice of taped music
19th Celebrate Chanukah with the Three Plonkers
26th CLUB CLOSED – BANK HOLIDAY

JACS

There will not be any JACS in October because of the holidays. The next programme is as follows:

November

8th 98 hours in the emergency room at Shaare Zedek Jerusalem
22nd The naked truth – life modelling – Hana Schlesinger

December

6th TBC
20th How does a passion for writing become a novel – Karen Millie James

January

3rd Jim Buttress – former Royal gardener and top gardening judge
17th What makes you laugh – Steve Nallon

Pinner League of Jewish Women

Wednesday October 26th Talk by Ted Adams subject the rise and fall of green shield stamps at 20:00

Thursday November 17th Dame Helen Hyde will talk about Holocaust Education at 8pm

Tuesday Dec 13th Chanukah social talk by well known novelist and deli supper start 19:30

For venues contact Myra Wand on 84249746

Film Mosaic Proudly Presents *Liberty Heights (1999)*

For Your Entertainment at 20:00 Tuesday 27th September 2016
at 39, Bessborough Rd, Harrow Ha1 3BS

Academy Award-winning director Barry Levinson yet again returns to Baltimore for inspiration with the semi-autobiographical *Liberty Heights*. Set in 1954, it tells the story of two young Jewish boys and their experiences of growing up in an America trying to come to terms with a changing society. The film focuses both on the sweet and innocent (the relationship between younger brother Ben and sole black student Sylvia) and the darker, more vicious side of a nation in flux. The evils of racism form a backdrop to all the intertwining plot lines--not only white against black but also widespread anti-Semitism. The

young, largely unknown cast are all excellent--especially Adrien Brody and Ben Foster as the brothers and Rebecca Johnston as the quietly knowing Sylvia. Taking its cue from the great teen movies of the past, the film buzzes with the vitality of youth and of a generation on the verge of a new dawn (music plays a huge part), placing the political problems of the age in the context of adolescence to great effect. This is not Levinson's most high-profile work but certainly one of his best.

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.

Unfortunately there won't be a film in October as the chief projectionist is taking a break – be sure to keep an eye out in the next issue of Kehila for information about November's showing!



Services and other events during the New Year Period

Study session

Wednesday 21st September 20:00
Preparing for the High Holydays – Cheshbon ha-Nefesh (Self Judgement) What is it? What do our sources say? Why is it necessary for the High Holydays and is it healthy?
Led by Rabbi Kathleen de Magtige-Middleton

Selichot – Saturday 24th September

Masorti Selichot – at St Albans Masorti – 20:45
Mosaic Liberal & Mosaic Reform 20:00 study session followed by refreshments. Liberal service 21:00. Reform service 21:30

HEMS MASORTI

Erev RH@ 18:30: Sunday 2nd October at a member’s home. Please contact shul office for the details
1st Day Rosh Hashanah: Monday 3rd October 9:30 @ Kol Chai Synagogue
2nd Day Rosh Hashanah: Tuesday 4th October 09:30 @ Girl Guide Headquarters, Hatch End
Kol Nidre: Tuesday 11th October @ 18.15 Kol Chai Synagogue
Yom Kippur: Wednesday 12th October @ 09:45 Kol Chai Synagogue
Succot – Day 1: Monday 17th October @ 09:30 Day 1 at Girl Guide Headquarters, Hatch End
Succot – Day 2: Tuesday 18th October @ 09:30 at a member’s home. Please contact shul office for the details
Shemini Atzeret: Monday 24th October service 21:30 @ Girl Guide Headquarters, Hatch End
Hakufot: Monday 24th October evening service 19:00 @ Kol Chai Synagogue
• No Simchat Torah service this year

Mosaic Liberal

Erev Rosh Hashanah: Sunday 2nd October
Harrow District Masonic Centre Tea/coffee and honey cake from 17:30. Service 18:30

Sunday 9th October at 16:00 at Bessborough Road
Saying you are sorry: ancient and modern approaches
A seasonal discussion session with Rabbi Arberman – all are welcome. Light refreshments will be served

Wednesday 12th October

Mosaic Teenage/Young Adults’ discussion:
The discussion will take place at HEMS from circa 15:15
[Note: the location is Kol Chai, Uxbridge Road, Hatch End where HEMS hold their Yom Kippur service]

1st day Rosh Hashanah: Monday 3rd October
Harrow District Masonic Centre 10:30
Kol Nidre: Tuesday 11th October Kenton Hall 20:00
Yom Kippur: Wednesday 12th October Kenton Hall 10:30
Erev Succot: Sunday 16th October Bessborough Road 19:00
Succot: Monday 17th October Bessborough Road 11:15
Erev Simchat Torah: Sunday 23rd October Bessborough Road 19:00
Simchat Torah: Monday 24th October Bessborough Road 11:15

Mosaic Reform

Erev Rosh Hashanah: Sunday 2nd October 19:00
1st Day Rosh Hashanah: Monday 3rd October 10:00
2nd Day Rosh Hashanah: Tuesday 4th October 10:00
Kol Nidre: Tuesday 11th October 19:00
Yom Kippur: Wednesday 12th October 10:30
Erev Succot: Sunday 16th October 18:00
Succot: Monday 17th October 10:30
Erev Simchat Torah: Sunday 23rd October 18:00
Simchat Torah: Monday 24th October 10:30

‘How to avoid repeating mistakes this year’
Rabbi Arberman will help you explore this interesting topic – it will be a mistake to miss it.

Wednesday 12th October 19:30

Communal Breaking the Fast Meal – at Bessborough Road £10 each. Please book via the Mosaic Office

Mosaic Calendar

October

Saturday 1 st		Shabbat Nitzavim
Sunday 2 nd		Erev Rosh Hashanah
Monday 3 rd		1st day Rosh Hashanah
Tuesday 4 th		2nd day Rosh Hashanah
Wednesday 5 th	20.00	Council meetings
Thursday 6 th	14.00	Singing Seniors
Saturday 8 th		Shabbat Vayelech
Sunday 9 th	09.45	HaMakom
	16.00	Discussion with Rabbi Arberman
Tuesday 11 th		Kol Nidre
Wednesday 12 th		Yom Kippur
Thursday 13 th	14.00	Singing Seniors
Saturday 15 th		Shabbat Ha-azinu
Sunday 16 th		Kehila copy date
	09.00	Succah building
		Erev Succot
Monday 17 th		1st day Succot
Tuesday 18 th		2nd day Succot
	20.00	Mosaic Photo Group
Wednesday 19 th	12.30	Lunch Club
Thursday 20 th	14.00	Singing Seniors
Saturday 22 nd		Shabbat Chol Hamoed Succot
Sunday 23 rd		HaMakom half-term
		Erev Simchat Torah (Reform/Liberal)
		Erev Shmeni Atzeret (HEMS)
Monday 24 th		Simchat Torah (Reform/Liberal)
		Shmeni Atzeret (HEMS)
Tuesday 25 th		Simchat Torah (HEMS)
Wednesday 26 th	20.00	Mosaic Board meeting
Thursday 27 th		Kehila distribution
	14.00	Singing Seniors
Friday 28 th	20.00	Pot Luck Supper
Saturday 29 th		Shabbat Bereshit
Sunday 30 th		HaMakom half-term
Monday 31 st	11.00	Harrow Friendship Club

November

Wednesday 2 nd	20.00	Council meetings
Friday 4 th	19.00	Contemplative service
Saturday 5 th		Shabbat Noach
Sunday 6 th	09.45	HaMakom
	19.15	Mosaic Supper Quiz
Monday 7 th	11.00	Harrow Friendship Club
Tuesday 8 th	20.00	Mosaic Photo Group
Saturday 12 th		Shabba Lech Lecha
		Mosaic Shabbat
Sunday 13 th		Kehila copy date
	09.45	HaMakom
Wednesday 16 th	12.30	Luncheon Club
Saturday 19 th		Shabbat Vayera
	11.00	Shabbat Shira
Sunday 20 th	09.45	HaMakom
Thursday 24 th		Kehila distribution
Friday 25 th	20.00	Pot Luck Supper
Saturday 26 th		Shabbat Chaye Sarah
Sunday 27 th		Mitzvah Day
	14.45	Tombstone consecration – Alan Berl – Cheshunt
	15.30	Tombstone consecration – Ena Berl – Cheshunt
	20.00	An Evening with Patrick Bade
Wednesday 30 th	20.00	Mosaic Book Group Go Set A Watchman
	20.00	Mosaic Board Meeting

Get in touch!

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



Office: 020 8864 0133; email: admin@choosemosaic.org; Address: 39 Bessborough Road, Harrow HA1 3BS
Chairman: Phil Austin 07801 495272, Email: chairman@choosemosaic.org
Membership Officer: Lindsey Cohen 020 8420 7498; email membership@choosemosaic.org
Website: www.choosemosaic.org



Office: 020 8864 0133
Email: office@hems.org.uk
Chairman: Neil Mendoza
07710 146 353
Hon Secretary: Edwin Lucas
07973 312851
Rabbi Paul Arberman (via email in Israel)
rabbi@hems.org.uk
Burials Officer: Edward Kafka
020 8904 5499
JJBS: 020 8989 5252



Office: 020 8864 5323
Email: office@mosaicliberal.org.uk
Chairman: Daniel Brown 07884 941743
Vice Chairman: Alan Solomon
020 8866 0335
Rabbi Frank Dabba Smith 07878 936339
(to be used only in case of emergency)
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



Office: 020 8864 0133
Email: admin@mosaicreform.org.uk
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
Community Care:
communitycare@mosaicreform.org.uk

Free transport to Shul

HWLS 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.



NOT JUST FOR THIS NEW YEAR BUT FOR EVERY YEAR

בינה



For the year she was born.
For the year we heard 'Down's syndrome'.
For the year that almost broke us.
For the future Norwood's given her we
never thought she'd have.

Norwood provides vital services for children,
families and adults with learning disabilities,
whenever they need us, throughout their lives.

However, we can't do this without your donations.

**Your generosity could change things for
so many people Norwood supports –
your generosity could give them hope.**

Donate securely online at
norwood.org.uk/appeal
or call us on 020 8420 6970



Patron Her Majesty The Queen • Reg charity No. 1059050





Mosaic

Choose your Jewish life

Incorporating three partner synagogues:



www.choosemosaic.org