



The **Mosaic** community magazine

PESACH 2017/5777



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Judith and Basil Bara on the birth of their granddaughter, Talia.  
Susan and Richard Freedman on the birth of their grandson, Alexander Eames.  
Barbara Merrick on the birth of her grandson, William Julius.  
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Lilian and Nat Levene, 65<sup>th</sup> anniversary  
Bertha and Harry Levy, 60<sup>th</sup> anniversary  
Cynthia and Martin Shaw, 60<sup>th</sup> anniversary  
Lily and Jack Sheldon, 65<sup>th</sup> anniversary  
Doreen and Sam Walport, 65<sup>th</sup> anniversary

## MOSAIC LIBERAL

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### BIRTHDAY WISHES TO:

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Edith Horton  
Mimi Rotbart

### GET WELL WISHES TO:

Susan Saunders  
Helena Stone  
Mary Vulkan

## HEMS

### MAZAL TOV TO:

Traci Spivack and Richard Buchalter, 20<sup>th</sup> anniversary

### BIRTHDAY WISHES TO:

Linda Lucas  
Andrea Hardy

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## CHILDREN'S BIRTHDAYS IN APRIL

Abigail Luffman (8)  
Freya Luffman (8)  
Archie Hipgrave (8)



# From the Editor's Desk

## Dear Reader



**W**e have always tried to ensure that Kehila makes an easy read. Articles are generally no longer than a page or two – however for this edition we have broken our rule! We felt it important to include in its entirety the very interesting personal account of the late Gerald Shindler who 'signed up' for the British Army at the age of fourteen. As he said, 'I felt it my duty as a Jew to join the army to fight the Germans'. Sadly, Gerald

passed away last year at the age of 91, but his recollection of fighting the enemy pays tribute to his personal contribution to winning the Second World War.

Of course with Pesach around the corner we felt it important to include some personal reflections on the meaning of this festival. So, in addition to the contributions by our Rabbis, and recollections of a Sephardi Seder, we also have a view of Pesach from an inmate inside one of Her Majesty's Prisons. Speaking of Her Majesty we have also included a fascinating interview with Maria Drifill, who talks about her meetings with the Queen (and the Corgis) as her fashion adviser.

I guess no-one can fail to miss the vibrant painting of Moses on the cover of this edition. We are delighted that Gary Italiaander's father, Michael, has given his permission for Kehila to use his painting.

Once again I would like to thank all the contributors and everyone in the Kehila editorial team for their effort and support. Kehila really is a team effort.

As I head off into the wilderness in search of features for the next Kehila issue, may I wish all our readers Pesach Sameach.

*Robert Pinkus*

**Robert Pinkus**  
**Editor**  
[newsdesk@choosmosaic.org](mailto:newsdesk@choosmosaic.org)

## 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 emphasis 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.choosmosaic.org](http://www.choosmosaic.org) or contact  
Membership Officer Lindsey Cohen on 020 8420 7498

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# Message from Phil Austin

*Mosaic Chairman*



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*“Can it really be three years since the members of our constituent synagogues voted to form Mosaic, our new community?”*

**D**ear Mosaic members, We are three years old. Can it really be three years since the members of our constituent synagogues voted to form Mosaic, our new community. Is it just me or is time moving faster?

Anyway, accepting that we really are 3 years old - how are we doing? Are we on track, are we where we had hoped to be?

Based on discussions with members it seems to me that most feel we have made good progress in some areas with perhaps more work to do in others. What follows is my personal take on progress to date strongly influenced by the views received in recent months:

In terms of the social and cultural events we offer I think we've made a very good start. Our event programming has blossomed since our inception in 2014. Thanks to the committed support of a well organised group of volunteers we have delivered many excellent and varied events. Members can also choose from a wide range of regular activities.

Conversely, we have not yet made the desired progress with our social action and adult education programming due principally to the lack of volunteers. These are two areas we are keen to improve upon as we move forward.

What about the engagement process, the more subtle process of developing a sense of belonging - in essence, a sense of identification with Mosaic? Of course this has to happen naturally and cannot be manufactured. It is an individual journey for each member. Understandably our members have a deeper sense of identification with their own synagogue. It is reasonable to assume that members will take time to decide what the new Mosaic community means to them and the degree to which they feel part of Mosaic. As with all new relationships it takes time to build trust and mutual respect. It takes time to move from a 'them and us' perspective to simply 'us'.

Interestingly, many of the inevitable teething problems we have encountered have not been based along synagogue fault lines. Rather they represent the bumps in the road which any new community faces as it learns how to manage

different opinions and sensitivities. Certainly this (unique) type of collaborative venture has to be well organised but perhaps, more importantly, it can only succeed with ample supplies of goodwill. To date the supplies have been more than sufficient and we are also fortunate that our chemistry is good. I think most will agree that when we get together there is a warm and friendly atmosphere. This is very encouraging.

There are also some promising signs behind the scenes. I recall numerous low key interactions, often conducted quietly, which say a lot about the community we are becoming and the way we care for each other. In fact, it is in these cases, where specific needs are discussed and resources are pooled, that we have made excellent progress in living our key values of working effectively together in a climate of mutual respect and goodwill.

It is of course disappointing - very disappointing - that we have not yet found the new building we will ultimately share. Please be assured that we continue to work tirelessly to find our new home. The property team are determined to make this dream a reality as soon as possible. It will be a special day indeed when we hold our first Shabbat services in our new premises. However, until that special day when we cut the ribbon, the process of building Mosaic continues every day. Our diligent cohorts of community volunteers, administrators, teachers and Rabbis work hard to keep the wheels turning.

As we continue to broaden our offerings we hope that more of you will take part to enjoy and support what is, after all, your community. To help make this happen we plan to take regular soundings to ensure that what we provide reflects your needs and your preferences. Please keep an eye on what's happening both in our excellent Kehila magazine and via our website [www.choosemosaic.org](http://www.choosemosaic.org) and I'm sure you will find an event or activity that appeals.

**Find out what's happening in the Mosaic community:  
[www.choosemosaic.org](http://www.choosemosaic.org)**

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## a visit to india

*“India has marked me deeply. It has been a sentimental, artistic and spiritual education”*

Octvio Paz, in the light of India 1995

Jewish India- the historic and serene city of Cochin, now called Kochi, is located in the southern state of Kerala on the Malabar Coast. More than 30 million people live in this densely populated state, a third of which is covered by forests.

Kochi is an important spice center whose surroundings contain an ancient and still functioning fishing industry. Once, traders from Yemen and Babylon exported dates and olive oil in exchange for peacocks and spices.

Jews once lived in large numbers around Mumbai, Ali Baugh, Cochin, and whilst just 50 Jews remain in Cochin, they are doing everything in their power to restore

their empty synagogues. The outstanding Jewish site on Synagogue Lane is the whitewashed, rectangular Paradesi Synagogue, part of the 'living heritage of India'. Hundreds of tourists crowd into Kochi each day to visit the synagogue.

Several Torahs occupy the ark. Each has a crown of solid gold with precious stones, a gift of the Maharaja of Cochin, 'the protector of the Jews'. Combine this with the lush landscapes, sandy beaches, cool backwaters and palm gardens interfaced with rowboats, sailboats, cargo skiffs, steamers and naval vessels cruising on a nearby vast system of waterways, all this makes Cochin a very attractive area to visit.

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Gillian and Ashley Iredale

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# Rabbi Paul Arberman

## Reflects



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*"Redemption is not something that takes place all at once, in one fell swoop. It is filled with little steps"*

**"**f God had only parted the sea for us, and not caused us to pass through on dry land, that would have been enough." (Passover Haggadah)

The story is told that when Rabbi David Hartmans z'l got to Dayenu at his seder, he asked the question: "Nu? Would it have been enough?" A guest at the table answered with a resounding "No! Who wants to drown in the sea? Who wants to starve in the desert? What kind of God would set us up for such a fall?"

Rabbi Hartman listened, took a moment, and then shared a teaching he heard from his teacher, Rav Soloveichik. The Rav taught him that Dayenu expressed the essence of the whole Seder, which is Hoda-ah/Thanks-giving.

Dayenu has 15 stanzas representing the 15 gifts God gave the children of Israel. The first five involve freeing the Israelites from slavery, the next describe the miracles God did for them, and the last five thank God for being close to us, e.g. allowing us to have the Temple. Each of the stanzas is followed by the word "Dayenu" (it would have been enough).

If Dayenu lists the many blessings and miracles of the Exodus, we are surely meant to feel, by extension, thankful in our own lives. We are too often like Shimon and Levi, who, according to the talmud, when the sea of Reeds was splitting and everyone else was in awe of the miracle, they were complaining about the mud on their sandals.

The fact is, we do drown in the sea, we do starve in the wilderness. That is what makes the message of Dayenu so crucial; if we don't recognize the small redemptive moments, life becomes unbearable and hopeless. To say Dayenu is to affirm life and the smaller moments that make it worth living.

Dayenu provides a contemporary hashkafah (outlook on life), a call to mindfulness about the way we currently lead our lives. Redemption is not something that takes place all at once, in one fell swoop. It is filled with little steps, a movement forward and a movement backwards, with small moments of insight.

Today we see the sea opening up for us. Hopefully tomorrow we will experience actually crossing the sea. And then on the next day, perhaps we will enter the Promised Land. Meanwhile, we have to appreciate the stations along the way.

God took us out of Egypt and along the way gave us 15 gifts that culminated in the building of the Temple. But is that when the gifts to the Jewish people and to you ended? Of course not. Take any success or milestone you have achieved and break it down into the moments that led up to it, e.g. place of birth, upbringing, health, financial support, education, connections, etc and you are on the path to mindfulness.

## Edwin Lucas' encounter with the past

**O**ver the last 25 years I have actively supported the Koestler Trust which promotes arts and crafts in prisons. Every item at the Koestler exhibition has been made by someone in prison, in care, or on probation. During a recent visit to the Koestler Centre my eyes were drawn to a number of shoes on what I thought was a suitcase. I shuddered and froze, as it looked like an Auschwitz suitcase. What was this about? Who did it and why?

To cut a long story short - after a number of enquiries, I made contact with Henry Wuga MBE, a 92-year-old Holocaust survivor, who said he inspired this piece of art. I was not surprised as Henry lectures at schools and prisons and is a wonderful emissary of the past, for the present.

Would I be able to persuade the prisoner to sell the piece, perhaps for our new Mosaic building? After several months of negotiation, I was told that Angus (name changed), a long-term prisoner, was happy to meet me. I was informed that he was amazed at how I had found him, and was even more surprised that I wanted to buy his piece and even wanted to chat to him – a lowly inmate.

In January, this year I eventually met Angus in the company of the prison chaplain and the education manager. He was quite relaxed and we chatted over tea and biscuits. I told him about my family's past, and how my wife and I had lost family members in the Holocaust. I said the piece he produced was for me as so symbolic of the fate of so many Jews during the War, and I wondered what had motivated him. He said that he had met Henry and his wife Ingrid, and was inspired by their story, of arriving on the Kindertransport



and making something of their lives. Angus told me that he had known of people who had lost their lives due to crime, but the Holocaust victims died, not in a fight, or accident, but as planned crematorium fodder. He said he was motivated to give something back – to do something positively. To this end the Art Department at the prison, helped him undertake research into the Holocaust.

He explained to me that when he came to prison he was mentally in a bad place. Although he had to face many years inside he needed to change his life around. He began speaking to the chaplain and with his help, he began to rebuild his life. He took to painting and three-

dimensional modelling and learnt that he had a talent. I asked him what his prisoner colleagues thought of the piece. He replied that initially they thought it was a load of old bits and bobs. Then, lightning struck and he decided to make it more Holocaust relevant and he made luggage tags with the Star of David in yellow and every tag had a number. That reminded him of his life, as everything behind bars is governed by his prison number.

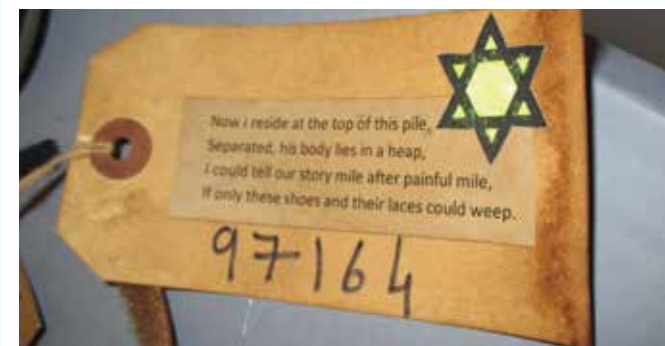
I asked him if he had met Jews whilst in prison. He replied by saying that one of his grandparents had been Jewish. We did not say much more, but tears welled up in Angus's eyes and I then saw his Rosary beads. I did not ask about them, but did ask how easy it was to practise his faith in prison. He said he had only taken up the faith whilst in prison and that it was a comfort to him. Angus was wearing his beads just like a Jewish prisoner I visit, wears his tzitzit. Neither hide their beliefs and both want to do better. Angus is trying to build a new future for release.

Will it be through art? Maybe.

Will it be through doing something on the Holocaust? Maybe.

Everything said and done, Angus is on a journey and the accompanying pictures will show what he has learnt on the way. I have managed to buy the piece and I hope that our new Mosaic building is not too far away in time, so you can all marvel at Angus's work and remember that this non-holocaust survivor has done something for us all to cherish.

*"I have managed to buy the piece and I hope that our new Mosaic building is not too far away in time, so you can all marvel at Angus's work and remember that this non- holocaust survivor has done something for us all to cherish"*





*"Old friends die on you, and they are irreplaceable. You become dependent"*

Rabbi Lionel Blue OBE  
(6 Feb 1930 - 19 Dec 2016)



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#### Gary Italiaander's reflections on one of the most respected religious figures in the UK

I first became aware of Rabbi Lionel Blue when my mother worked at the offices for the Reform Synagogue Movement (RSGM) in central London in the 1970s. One of her closest friends from school days, Phyllis Moss, worked closely with Lionel assisting him with his work for many years. Phyllis told me that Lionel was always the 'perfect gentleman', always kind to everyone, extremely popular and students used him as their mentor.

I had the pleasure of meeting him many times and so, when I was starting my career as a professional photographer and putting together my exhibition in the mid 1980s entitled 'Jewish People in British Society', Lionel simply had to be included. I photographed him in the synagogue at the Sternberg Centre

and I know that he was delighted with the result – so much so that when an article about him appeared in the Sunday Observer Colour Supplement entitled 'A room of my own', he is shown sitting at a table holding my portrait. Interestingly, when Lionel viewed the portrait for the first time he said to me; "I love that you have captured that moment at the end of the service when I am on my own and contemplating what it was all about!"

The portrait has been published a number of times, and appears on one of his book jackets. I was asked if I would agree to the portrait being included on the back cover of the brochure being printed for his Memorial Service and there was no question that I would agree. I consider this to be a great honour and am sure that Lionel would be delighted that it be used at this special occasion remembering him.

## Rita Asbury, Rest In Peace

*by Rabbi Frank Dabba Smith*

In memory of Mosaic Liberal Synagogue member and long serving shammus, Rita Asbury, who passed away recently. At the funeral, eulogies were given by Rabbis Frank Dabba Smith, Charles H. Middleburgh and Alexander Dukhovny

Rita Asbury had no shortage of great loves in her life: Judaism; Liverpool and Watford football teams; her parents Simon and Katie; sons Michael and Simon and their wives Pat and Jackie; grandchildren Michael and Lauren; her favourite rabbis; and her many dear friends with whom she remained so loyal.

Rita was a nurturer. She lovingly and steadfastly nurtured her family and friends through both good times and painful times. She nurtured countless others through her Judaism whether it was teaching small children to read Hebrew in religion school, keeping precise order on the bimah during services or fundraising for progressive Jewish communities in Ukraine ('Kiev Koppers').

Nearly twenty years ago, Rita made me feel so very welcome at Harrow and Wembley Progressive Synagogue from the very moment that she, Sally Goodfriend and Hana Schlesinger helped me to unpack my many boxes of books. From my first service at HWPS, Rita and I shared a very small

secret: at every Saturday morning service, just as the last words of the post-Haftarah bracha were being recited by the reader, we would look at each other and mouth the words, 'Back to work!' before jumping up to resume our respective duties.

I will always cherish the memories of Rita's sheer joy when she travelled with us on the synagogue trip to New York City in November 2000. Whether it was being upgraded to Club Class, devouring the finest pastrami and chopped liver, riding on the Staten Island Ferry ('is dat an island?'), skiving off to find bargains at the outlet shopping malls, she loved that first long distance journey in her life. Then, shortly after these new experiences, came the cruises and Rita reckoned that there were about twenty in her travelling career. From the Staten Island Ferry to luxurious ocean liners; wonderful trips within a life's journey so imbued with love and caring for others.

May Rita rest in peace and may her memory be a blessing to each of us.



Rita Asbury felt great joy when Harrow and Wembley Progressive Synagogue presented a Torah scroll to Rabbi Alexander Dukhovny on behalf of the Progressive Jewish Congregation of Kiev in 2011. From left to right: Hana Schlesinger, Adrian Cohen, Rabbi Alexander Dukhovny, Rabbi Frank Dabba Smith, Rita Asbury, Lindsey Cohen and Veniamin Ievchnko



# Desert Island Discs

## *Invite to David Ross*



So Robert Pinkus asked me to do the Desert Island Disc challenge and I thought that will be tough but kind of fun! Seriously this is almost impossible when you have to cut-down from around 1,000 pieces of music on your iPhone which you listen to regularly. I started by generating a shortlist of around 35-40 then thought about the solitude on a desert island and what was important to me. The driving focus of my selection had to be melody rather than lyrics as you could always read a book but need to take comfort and immerse yourself in music to take your mind off the loneliness.

My music education and background started with classical as my father introduced me to all the major composers (I hated opera). I learnt the piano as a youngster but sadly failed to bring this to an acceptable level. My taste then developed as I started to like more popular music in the 70s and 80s such as The Carpenters, Bread, Carole King, Beach Boys, Carly Simon, Elton John, Matt Bianco, Dire Straits, Doobie Brothers, Supertramp etc. I was later more adventurous in my taste and took a particular liking to Modern Jazz artistes like Pat Metheny, Earl Klugh, Brian Culbertson, Hugh Laurie, Keith Jarrett, Melody Gardot, Ramsey Lewis, Nina Simone, Etta James etc. However what I listen to most nowadays is an American singer/songwriter called Beth Hart who I first heard on Jools Holland. I love her raspy blues voice and she has a significant range in her repertoire.

**1. Rachmaninoff, Piano Concertos 1-4 Decca 2CD – Vladimir Ashkenazi, London Symphony Orchestra** I'm cheating a bit here as I didn't want to flood my selection with loads of classical music thus limiting my opportunity to include all the other stuff so although there are four separate concertos they are on one CD and Ashkenazi in my opinion interprets Rachmaninoff better than any other pianist.

**2. Emeli Sande, Clown** I just love listening to this – it's a simple melody and her voice is just gorgeous.

**3. Acoustic Alchemy, Aujustrasse 18** This is one of the best acoustic guitar instrumentals I have heard and is perfect driving music. Acoustic Alchemy is very talented and I highly recommend you check out their other stuff. Casino and London Skyline were shortlisted before I chose this one.

**4. Candy Dulfer/Dave Stewart, Lily was here** Candy Dulfer

is a terrific saxophonist and this was a masterpiece with guitarist Dave Stewart who formed Eurythmics with Annie Lennox back in the 1980s. I wanted to include one of Annie Lennox's solo tracks in my list but ran out of space!

**5. Simon & Garfunkel, The Only Living Boy in New York** I was really spoilt for choice and this album contains many classics which are universally more popular. I love the harmonies in this track and I can see myself relaxing on a beach immersed in them!

**6. Beth Hart/Joe Bonamassa, Your Heart is as Black as Night** This was an incredibly hard choice as I have around 40 of her songs on my iPhone. This song was written and performed by Melody Gardot but I prefer Beth Hart's version as it has more "bite".

**7. Big Head Todd & The Monsters, Boom Boom (written by John Lee Hooker)**

To provide a bit of variety I need an uplifting rock 'n roll number and I love this version, part of which was used as the NCIS New Orleans TV series opening theme. The whole track is a great tribute to the songwriter in my opinion.

**8. Sting, A Thousand Years** The early Sting (and The Police) music was by far his best and I really don't like his current stuff. This was a toss-up as I could have chosen "Stolen Car" or his collaboration with Mary J Blige "Whenever I say your name" from the 2003 "Sacred Love" album.

**9. Sara Bareilles, Gravity** I wanted to include something from this artiste as she has a terrific voice and is a brilliant songwriter. This is definitely one of my favourites.

**10. Vicente Amigo, Roma** I don't expect many of you to know of Vicente Amigo and I cannot recall how I first came to hear this flamenco guitarist. This is pure joy!

### Luxury Item

I almost chose a baby grand piano with lots of sheet music so I could spend time learning and practising but realized that it would require constant tuning in the desert island environment. So my luxury item is a Kettler Stockholm GT Outdoor All Weather Table Tennis Table plus a decent set of bats and balls. I would need something to keep me fit and this was the sport I grew up with and became quite accomplished. One side will fold vertically so I can play and beat myself!

# Six of the best!

*Six questions to Adrian Cohen, antiques specialist*



*"Anyone could try and become an antiques dealer but few will succeed as there is no right or wrong way to learn or to trade"*

Adrian has been a member of Mosaic Liberal (formerly HWPS) for 25 years. He is a keen shul-goer and is a great supporter of the Mosaic Jewish Community. His hobbies are tennis, pilates and dancing.

### What attracted you to the profession?

I worked in the family business in the rag trade and wanted something which would give me the scope to express my own personality.

### What qualifications/skills are required and apart from a wide interest, what personal/other traits do you need?

Anyone could try and become an antiques dealer but few will succeed as there is no right or wrong way to learn or to trade, every person's experience is different and will reflect their character and interests. Most people specialise and that is a direct reflection of their personality. For example the antique silver business is full of testosterone-laden men, while porcelain/pottery/ceramics dealers tend to be more laid back, gentle, prissy-types. Ultimately the only way to learn the antiques business is by buying and selling and only ever learning from your failures.

### How easy is it to recognise something very valuable/unusual or priceless? Do people try and con you?

The majority of antique transactions involve mundane

articles, none are priceless: there is always a price for every article. It is only through buying and selling thousands of articles that you begin to recognise the unusual or more valuable (they're not necessarily the same thing). The maxim that holds good for all types of antiques dealers is "quality always sells". There are many fakes about, particularly in the world of antique silver, but after 10 years of experience you should be able to spot them. Most people who are selling fakes are not even aware they are faked.

### What is the most challenging part about the job?

Not always knowing what to buy and always knowing that you might not sell.

### Do people constantly ask you to value things?

People would often say, "I've got a three piece silver tea set at home, what's it worth?" My stock response was always "I have a four bedroom house in Stanmore, what's that worth?" I explain that sight unseen I cannot give a valuation.

### Is there anything currently we should save as valuable?

Don't ever buy for investment, buy things because you like them and want to live with them.



# Rabbi Kathleen Middleton

## *Pesach – How we use Memory to pave the Way to Redemption*



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*“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”*

George Santayana’s popular aphorism that ‘Those who cannot remember the past are condemned to repeat it’ has become for many the unspoken reason to preserve the memory of the past – particularly memories of events that one wishes to forget, because they are too painful to recall. The act of remembering has become a moral act, and forgetting an amoral one.

As such, we feel at a quandary as how to preserve the memory of the Shoah, for example, when that moment comes in the not too distant future in which Holocaust survivors may be too few in number or too frail to share their story with the next generation. How do we engage in the act of remembering, when personal testimonies are no longer available, and the passage of time relegates what once were testimonies to ‘the past’, or ‘history’, or even ‘story’...

Collective memory is an important ingredient in the shaping of group identity, and its behaviour and attitudes towards the rest of the world. One way of remembering is by ritualizing memory; creating memorial services for example. The Alter Rebbe, (Rabbi Schneur Zalman of Liadi) identified ‘6 Remembrances’ that the Torah commands us daily to recall. Three of those represent the three most defining moments in Jewish history; they are Creation, Exodus Egypt and Revelation on Mount Sinai.

The *Hagadah* is a ritualized response to the Biblical commandment to remember the Exodus from Egypt. It is therefore not surprising, that we find many references to our obligation to remember the Exodus from Egypt.

But, looking through the *Haggadah*, we realise that on the Seder night we are called to do more than just remembering the Exodus. We are told that *B’chol dor va-dor chayav adam lirot et atzmo k’ilu hu yatza mi-Mitzrayim* (in each generation each person should regard themselves as if they personally

had gone out of Egypt). It is not enough to tell of the story; we should make the story our own: feel it, live it; make history part of our present lives, so that it no longer remains an event which happened long ago, but one that is eminently relevant to the present.

But the *Haggadah* does not stop there. The *Haggadah* mentions five Rabbis who were discussing the Exodus from Egypt in *B’nei B’rak* until daybreak. Some scholars believe that they were in fact discussing the Bar Kochba revolt which was to take place shortly after, and of which Rabbi Akiva was a great supporter. The passage is followed by a seemingly rather random passage in which one of these Sages, Rabbi El’azer ben Azarea, asks why exactly we should talk about the Exodus at night time. Ben Zoma explain it. The Torah says: “So that you will remember the day when you escaped from the land of Egypt all the days of your life”. (Deuteronomy 16:3) “the days of your life” means the daytime; “all the days of your life” includes the nights as well. Yet the scholars say: “The days of your life” refers to this world but “all the days of your life” looks forward to the Messianic Age.

Remembering the Exodus and making it relevant for the present is not enough. In the *Haggadah* remembering can never be an act of merely recalling the past, but must lead us actively towards redemption.

As we move through the 15 stages of the *Haggadah* we move on the continuum of time from past to present onwards to the future. First we bring the past and its story into our present lives: through the stories, the symbols and the songs and through the tastes and the smells of the Seder. It is no longer our forefathers who lived through the hardships of Egyptian slavery and escaped with signs and wonders; the story is about us! For, have we, throughout our history not lived through many hardships and yet we are here to tell the story? As we move through those stages, suddenly, we >>

find ourselves at the doorstep of the future, ready to open the door to Elijah – we have moved through history and beyond history... it is a journey that our forefathers have made so many times and can make again – all the suffering in the world – it too can be redeemed...

When we come to the end of the seder; and sing *Chad Gadyah*, we realise that it is more than just a song of steps. It stands for our history: the little goat is Israel and the two *zuzim* the two tablets of stone, and all the various protagonists (each one stronger than the other) represent the various kingdoms that conquered and subjugated Israel. But eventually God emerges triumphant.

*Chad Gadyah* seems at first sight a little frightening, because although God emerges triumphant, the poor little goat has been devoured many times over. There isn’t even a chance that it might emerge unharmed out of the cat’s belly, for the cat herself has also been devoured by the dog and the dog by the fire etc... but then we realise that *Chad gadyah* offers us the messianic impossibility of God’s victory over death. If God truly slays death, then none of the other characters are really dead – the goat would still be alive as would the cat, the dog, the cow and the butcher... and they would finally learn to live in harmony together... and all would be well...

## The Mosaic Room

*by Caroline and Lawrence Chadwick*



On Saturday 18 February we hired the Mosaic Room for our grand-daughter Maia Beth Leigh-Ellis baby blessing reception for our family and friends. It is a wonderful bright airy large room which has been lovingly refurbished by a team of Mosaic volunteers. It has been beautifully decorated with tasteful pictures and has comfortable home made bench cushions along the side of the room.

We had forty guests including several little children and

our guests were all comfortably seated with tables and chairs and small tables and chairs for three little children. The Mosaic Room has its own little kitchen and a lift just outside which was wonderful for transporting the food and drinks and disabled guests upstairs.

The Mosaic Room is available for hire for any functions you may have such as parties for special wedding anniversaries, birthdays, bat or bar mitzvahs, stone-setting receptions etc. Just contact Ann Simon at the office.



# Message from the President

*Jonathan Arkush*



**P**esach is a time both to look back and look forward. We remember the slavery and ultimately the regaining of freedom of our forefathers and we look forward with optimism to what the future holds for the Jewish people.

Our community in Britain has certainly faced some serious issues over the past year but I believe that we can look forward with confidence. The problems of antisemitism have figured prominently in the year gone by but we have taken positive steps to ensure that hatred or prejudice directed against us is called out for what it is and those who trade in abuse suffer the consequences. In these efforts we have had the resolute support of the Government and most leading political figures across the political spectrum. Two years ago Prime Minister Theresa May stood before the meeting of the Board of Deputies and said: "Britain would simply not be Britain without its Jews". As Prime Minister she has overseen the adoption – the first by any country – of the International Holocaust Remembrance Alliance definition of antisemitism which includes, among other things, an explicit acknowledgement that the demonisation and singling out of Israel is antisemitic.

We have been strong on antisemitism on the left and in the Labour Party. I was the first witness to give evidence to the Home Affairs Select Committee on Antisemitism and was gratified by its report which responded positively to all of the points the Board of Deputies made in its submission. Labour Party leader Jeremy Corbyn has many times since his election as party leader professed "zero tolerance to antisemitism and all forms of racism". With the case against Ken Livingstone to be decided after months of delay and cases of antisemitism in the party still being reported, we have to say that in this case actions will speak louder than words.

The Community Security Trust recently released troubling figures on the rise of antisemitism. Without for one moment minimising their implications it is nonetheless important to take note that this is part of a disturbing climate of popular resentment that all too often expresses itself against all minorities. In the aftermath of the Brexit vote there was a

general rise in hate crimes. I like to think that we can play our own distinct role in influencing the country's political atmosphere. We have begun a busy period of nationwide engagement with Muslim and other communities around the country with the aim of improving relations between faith groups, creating understanding and, importantly, promoting strongly British values. Our team has travelled to Leeds, Leicester and Bradford among other places in the past year, meeting with community leaders, travelling to mosques and schools, and promoting the message of integrating while not losing our identity in the modern Britain whose way of life we believe in.

There have been other achievements. In education our campaign to end the 50 per cent cap on faith admissions to faith-based schools was accepted by the government who agreed with our analysis that the measure has inhibited the creation of Jewish schools and has not demonstrably improved community cohesion. Another major contribution we made in the field of education was to publish the definitive guide for GCSE Judaism, written by renowned educationalist Clive Lawton. This will give those studying the subject a great overview of both the richness of the tradition and the diversity of Jewish life.

We cannot talk of Pesach without mentioning Israel, the modern miracle

of the Jewish people. Millennia ago Israel was formed from a nation of slaves but in the 21st century it is transformed into a veritable powerhouse of innovation and success, both economically and culturally and with a robust democratic tradition encompassing freedoms unheard of anywhere else in the Middle East. The people of Israel crossed the Red Sea to achieve freedom and thousands of years later the Jewish people again achieved self-determination in their independent historical land. Israel remains a beacon and a refuge for Jewish people everywhere and we derive huge pride in all of its achievements.

Surely one of the keys to the miraculous survival of the Jewish people is exemplified by the ancient rhythm of Seder night – guided and inspired by our past we look forward to the future.

*Chag sameach*

*"We have begun a busy period of nationwide engagement with Muslim and other communities around the country with the aim of improving relations between faith groups"*

# Pesach and prison

*How one family celebrates the Festival of Freedom when one member isn't free*

*"If in the face of unbelievable tribulation, the Jewish People cannot just survive, but can thrive, then I can use prison, not just as a punishment, but as an opportunity to change and show the world that I have changed"*

**The author's Mother writes:** "Ma Nishtana..." our youngest child would begin, every year from when he could first recite the age-old questions, helped along by his older sister. But the last few years, there's been a son-shaped hole in our lives. While he languishes in prison, we on the outside are forced to continue our lives without him. The sister is an adult now, torn between the love she feels for her brother, and the shame she feels when his name comes up in conversation – which it always does, which stabs her every time. The father – well, he's the pragmatist, 'it is what it is'. He leads the seder with the confidence of half a century of familiarity, content and calm. And the mother? Well, she dreads it. From generation to generation, l'dor v'dor, she aches with the loss of a man-child who lives in locked cells behind bars, who will have to start life again when he is released. She sees Elijah's cup, hears the door opening to let him in, and some tiny glimmer of hope sparks in her brain at the thought that one day he WILL come in, but it won't be any prophet from the distant past. The years have blurred into one long, deep ache. Fortnightly visits are braved but, like surgery, the recovery each time seems to take longer, the scars stay sore. And here we are again, another seder table, another celebration of freedom, the same smiles through gritted teeth, waiting for Elijah to return.

## Pesach from my prison cell

**O**ne of the strongest memories of my Jewish education was always Seder night. I have been to Seders that continued until the wee hours of the morning and I have been to Seders that are finished in 90 minutes' flat. There are Seders where the tradition is to whip each other with spring onions, to remember the whippings received during slavery. I have been at Seders where stories are told, not just of exodus from Egypt, but also more recent exoduses – from Yemen to Israel, operation Magic Carpet, the escape from Entebbe, from the gulags, from Nazi concentration camps and so many other victories of the Jewish People in the face of unbelievable and insurmountable, adversity. Perhaps we are told that we should consider ourselves as though we had left Egypt because the Seder reminds us that in every generation, our people have left our own, individual, Egypt.

The themes of our unbreakable spirit, against all odds, run through the Seder. This is noticeable when we read the story of the four sons. The wise son asks "What are the testimonies, statutes and laws that the Almighty has commanded you? The next son who is the wicked one asks "What does this

service mean to you?" The hagadah goes on to point out that he says "to you", but does not include himself. One might think, that if the wicked son has excluded himself then the parent has every right to exclude him. Is this right?

I am a wicked son, as I write this from my prison cell. There is a strange irony that I find myself here, We talk about Exodus and I will soon be exodus my captivity, as a free man, but a lot of inmates are nervous about leaving prison. Why is this? We do not know how we are going to be judged by our peers. We may have done bad things, but we face a world that is very quick to consider everyone behind bars, as inherently bad people. We feel condemned to always be the "wicked sons". People who have been jailed and served their sentences, are afraid of leaving prison as Criminals, no matter what they have done to rehabilitate themselves and face a sentence far beyond the prison walls. Whatever the crime, and however long a prisoner is locked up, a sentence in mental terms, is often a life sentence. Maybe that is justice, as the victim that I have offended against, has to carry the trauma of the offence for many, many years. I ask who benefits from forever labelling someone as the wicked son. If an ex offender cannot find housing, employment or someone who believes that they are worthy of help, and the person ends up back in a cycle of crime, society has not benefitted. Over 60% of ex-offenders end back in prison. Edwin has only known me for a few years and he has tried like many others do, to help prisoners in my situation, to prepare for release. I have often spent 23 hours per day locked up in my cell. If in the face of unbelievable tribulation, the Jewish People cannot just survive, but can thrive, then I can use prison, not just as a punishment, but as an opportunity to change and show the world that I have changed. I am desperate to show my parents, siblings, grandparents and friends, who have stuck by me, for many years, that I can discard the badge I wear, of being the wicked son, from my day of release, and show what I have achieved inside Her Majesty's cell of confinement.

The story of Pesach has taught me, that if the children of Israel can be enslaved and dehumanised, but leave their involuntary captivity not as slaves, but as a nation, then I too can use this experience to make me a better person. I just hope that when I leave "my Egypt", after my last Pesach inside these walls, that society will give me the chance to prove it. I wish you all a kosher le pesach.

*The author of this article is a serving prisoner in a UK prison.*



# Born in a London Tube station

*Jerry Springer's remarkable story*



*"Last year we presented Jerry with his parents' records from World Jewish Relief's newly-digitised archives"*

**by Richard Verber, Head of External Affairs, World Jewish Relief**

In July 1939 Margot and Richard Springer arrived in England. They were among the last Jews to escape the clutches of the Nazis just weeks before Germany invaded Poland. Margot was 35, her husband Richard, 33 and, coincidentally, they shared the same birthday – September 11. The young couple were yet to have children.

They spent the war years in London. Baby Evelyn came along first. In 1943 Margot became pregnant again. Although the Blitz was over, they still had to make their way to air raid shelters regularly. In February 1944 she gave birth in the shelter in Highgate Tube station.

I can only imagine the fear caused by the air raid siren coupled with being nine months' pregnant, knowing you might have to give birth at any minute without the sanitation of a hospital.

But their little boy grew up to become Jerry Springer, TV host and politician.

Jerry's grandmothers were murdered in concentration camps – his maternal grandmother, Marie Kalmann, in Chelmno, Poland, and his paternal grandmother, Selma Springer, in Theresienstadt in what is now the Czech Republic.

In all Jerry lost 27 members of his family in the Holocaust. Like many refugees from Nazi-occupied Europe, Jerry's parents arrived in the UK with very little and needed urgent help. The Central British Fund for German Jewry (CBF) – the precursor to World Jewish Relief – was their lifeline. Jerry attributes his parents' survival to World Jewish Relief. "I am delighted to support the organisation which helped my parents in 1939," he told us.

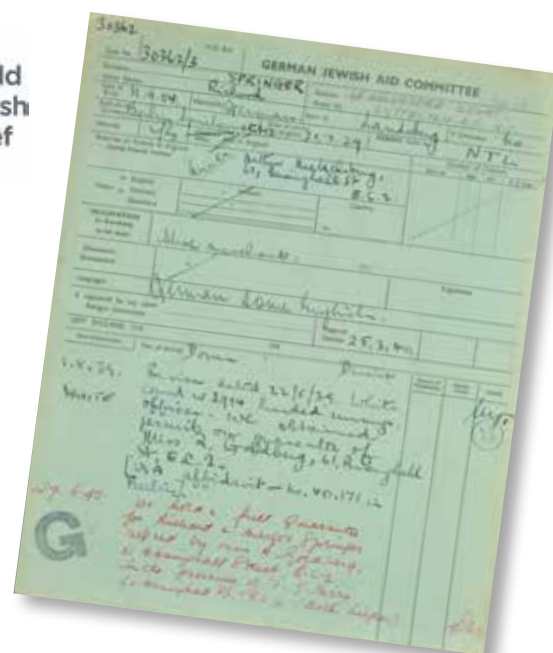
Last year we presented Jerry with his parents' records from World Jewish Relief's newly-digitised archives. "I was deeply touched when I received the records of my parents' immigration. These papers are a piece of family history which I will treasure forever," he said.

Jerry's story is a remarkable one. His family moved to the United States when he was just five, believing America

represented a place where people could live without persecution. Jerry became mayor of Cincinnati at the age of 33. A stint as a news presenter led to him becoming one of America's best-known talk show hosts. Yet he remains connected to his roots and his community.

World Jewish Relief was integral in bringing over tens of thousands of refugees like Jerry's parents from Nazi-occupied Europe, including 10,000 children who came on the Kindertransport and 732 orphan survivors known as "The Boys". World Jewish Relief is now offering people free access to their family records, so if you think that we may have helped you or a family member, please visit [www.worldjewishrelief.org/archives](http://www.worldjewishrelief.org/archives).

World Jewish Relief's work helping those in desperate need did not stop after the Holocaust. As the British Jewish community's humanitarian agency, we are helping thousands in crisis right now, particularly people caught up in the devastating conflict in Ukraine that has so deeply scarred the large Jewish community there. Find out more about our work at [www.worldjewishrelief.org](http://www.worldjewishrelief.org).



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# With the Forgotten Army

*Gerald Shindler*

*"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"*

Sadly Gerald Shindler passed away last year. He was the middle child of a family of five (four boys and one girl). Gerald grew up in Notting Hill and later moved to Ealing. His father was a manufacturing jeweller and he trained with him. He was just fourteen when war was declared but he wanted to join the forces so that he could fight fascism. As soon as he was eligible he volunteered although he was in a reserved occupation (tank sights). In the event, he was posted to Burma but invalided as he was suffering from tropical illnesses. After, he trained as PT instructor but later returned to designing and manufacturing jewellery, earning commissions from high class jewellers like Garrards.

Gerald married Jeanette in the 1950s and they went to live in the Preston Road area. They joined Wembley Liberal Synagogue (as it was) and Gerald became very involved in Synagogue activities (Jeanette was for a long time a member of the choir). He was chairman of the Rights and Practices Committee, was active in the Israel Society and taught in the Religion School. He was

"hands on" in fund raising which included the collection of waste paper for sale. He used his talent as a jeweller to make the silver letters for the prayer boards which are still in use today in the Synagogue. He remained committed to the community for the rest of his life, making soup for members just coming out of hospital and, beyond that, he was also on the committee of the Abbeyfield Homes in Edgware and helped mentally ill adults with activities such as gardening.

Gerald was a very keen gardener and a lover of classical music, often being the organiser of musical evenings which took place regularly in people's houses. He attended AJEX parades until 2014 when he was taken in a wheel chair by his great nephew. He will always be remembered for his generosity of spirit, the warmth of his smile, his ready wit, his kind nature and genuine interest in other people. Gerald leaves his wife of 61 years, Jeanette, their two sons Simon and David, and four grandchildren.

**As told to Vivienne Shreir by Jeanette Shindler.**

I have been asked to write about my experiences during the Second World War and I will do my best to remember the events that took place over seventy years ago.

Although in a reserved occupation, working on rifle and tank sights, I felt it my duty as a Jew to join the army to fight the Germans.

In 1944 I volunteered at the age of 18 years five months and was accepted. Six weeks of training in Derby was followed by thirteen weeks Corps training in Brentwood where I learned to drive a 15cwt truck Bren Gun Carrier and all about 3in mortars. Then to the Isle of Wight to join the Royal Fusiliers. Following this we had field training to toughen us up such as 5 miles in 50 minutes and similar pleasurable pursuits! After this we journeyed north to embark on a troopship which had been converted from the 35,000 ton ocean-going liner, Stratheden. We slept in hammocks and the food was excellent, the kitchens having normally been used to cook food for peacetime passengers on exotic cruises. In life there is no certainty on what may

happen tomorrow – and as yet we had no knowledge of our final destination.

After devious zigzags to avoid U-boats, the bow of our ship pointed eastwards and we entered the Mediterranean Sea. The troopship ahead of us landed soldiers for the Anzio beachhead, while we sailed on through the Suez Canal and across the sea to Bombay. From Bombay we travelled across India by train, stopping on the way for jungle training. At Opshangabad near Bhopal we were lined up one evening to take mepacrin tablets, an anti-malarial drug. The sergeant in charge, noticing the word Jew on my nametag, called me every expletive known to man! We journeyed on to Assam, and joined our Division in Shillong, the capital. This is approximately 5,000-feet high, and in the next couple of days we ventured on a 30-hour route march, taking us up another 1,000 feet. From there you could see the Himalayan mountain range, admittedly only as a white line on the distant horizon. Within days we descended from Shillong to Ledo aerodrome and from there into Burma.

An M3 Stuart of an Indian cavalry regiment during the advance on Rangoon, April 1945



British troops in a landing craft make their way ashore on Ramree Island, 21 January 1945.



View of the Garrison Hill battlefield, the key to the British defences at Kohima

however eventually captured and so we moved on to our next objective.

I should mention at this point that as there were no roads between India and our part of Burma we had taken over some of the mules previously used by Major Calvert's Chindits. These famous fighters were leaving Burma for a well earned rest. As there were no hotels in northern Burma we slept on the ground in the jungle and as bedroom slippers were not issued I slept with my boots on! All our supplies were dropped by parachute and occasionally a large open space was marked off and used for dropping heavy objects such as containers of bully-beef and sacks of rice.

Among the many problems affecting all armies in Burma were various illnesses. I myself contracted yellow jaundice, amoebic dysentery and malaria. Our gaiters were discarded

and we were issued with roll-around sock-puttees. This was to stop small ticks from climbing up and biting your ankles, giving you typhus and yourself an early grave. Our next action was at Pinwee where we were cut off and surrounded for about eight hours. A Japanese loudspeaker welcomed us with 'Hello Johnny' accompanied by shelling and mortaring us. Very sadly a friend of mine, Private Tingay, in

the next trench was blinded by a mortar bomb. I was on the opposite side of the perimeter from where the Japanese were attacking and water-cooled heavy machine guns were blazing away at us. Finally when all was over we were able to take some Japanese swords. When we were able to leave the wood I was one of the stretcher bearers carrying my friend to safety and to the medics beyond.

On one occasion when I was on jungle patrol, I was temporarily on my own when I suddenly came face to face with a Japanese soldier at close quarters. We looked at each other in shock – and then turned away!

For two or three evenings the mortar platoon, led by Capt Mote MC, ventured ahead and loosed off a number of trajectories at the enemy lines. Crossing the very wide Shweli River at Katha, we tied up at Myitson on the opposite bank. From there we went up to Mogok at nearly 3,000 feet (where the famous ruby mines are situated) and quickly overcame Japanese resistance, with one of our men later receiving the Military Medal. We moved on to Fort Dufferin and camped by the moat surrounding it. One of the more pleasurable duties was when on cookhouse duty – we were able to dollop out porridge to ragged and hungry looking children. After the fall of Kohima and Imphal the 14<sup>th</sup> Army started their offensive to drive the Japanese out of Burma on the 19<sup>th</sup> November. We had started our campaign inside Burma in August 1944 and now rejoined the 14<sup>th</sup> Army. We were given the task of chasing any escaping Japanese along the valley towards the head of the Railway of Death in Siam.

When we had finished our task we were given two weeks >>



## With the Forgotten Army (continued...)

leave and I chose Bombay then returning to Poona. Our next destination was Madras where we were to prepare for the invasion of Malaya. The invasion was to be led by two battleships, HMS Nelson and the French 'Richelieu'. However while we were in Madras two atom bombs were dropped on Japan which finally surrendered. The so-called 'Tiger of Malaya' however indicated that he would fight on. We therefore landed on the Morib beaches at Port Swettenham, but no doubt because the Tiger heard I was among the landing troops, he changed his mind!

In themselves the atomic bombs were terrible weapons, but they saved the lives of tens of thousands of Allied troops and brought the war to a speedy end. Luckily for myself, I remained unscathed throughout.

On three shillings and sixpence a day I had seen a large part of the world, while trying to understand the complexities of India, Burma and Malaya with their many different races and religions.

After hostilities ceased we moved up to Butterworth, a small town opposite Penang Island which I visited a number of times. I became friendly with a Sephardi Jewish family which ran the post office there. They had their own Mikvah in their home.

When I was given leave I took the opportunity to visit Singapore and from there I took a boat to Calcutta. I remember the flying fishes which accompanied us – they were quite a sight, their wings glistening in the bright sunlight.

From Calcutta we flew to Lod (later Ben Gurion) Airport on a bomber. At that time the authorities believed it was necessary to reacclimatise soldiers before returning them to the UK. While in camp in Palestine a Jewish storeman took me to Tel Aviv. From there we went to Givat Hashaloshu, a kibbutz where they made shoes for export to Turkey. They also grew oranges and grapefruit and it was interesting to see the irrigation system with rods twirling round, watering the fields. The kibbutzniks took me to the local Arab village, with which they had very good relationships, and I enjoyed a strong Turkish coffee there. While in the kibbutz I even went on guard duty at night which was probably against army regulations...

I finally returned to England and a recurrence of malaria stopped me from being sent back to the Far East. I was posted to Chichester where I became a PT Instructor, training new recruits in fitness exercises and generally sodding about!

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# An introduction to Heath Robinson

*by Elaine Glass*

For the past two years on our weekly walks, my fellow walkers and I have been intrigued by the structure slowly being erected in Pinner Park. What – are we really going to get a museum in Pinner? And one dedicated to the works of Heath Robinson – who is he? In October 2016 all was revealed as the doors of the Heath Robinson Museum – first new bespoke museum in Greater London for 40 years – was opened in Pinner.

Well, let me start by telling you a bit about Heath Robinson and his connection with Pinner. William Heath Robinson was born in 1872 in Islington. He trained as an artist and developed a particular love for painting landscapes. Notwithstanding this, however, he turned to illustration after graduating when he realised that this was a more lucrative career for him. In 1904 he started producing comic illustrations for weekly magazines such as The Tattler and The Sketch and, in 1906, his work gained



*"The museum is a truly wonderful spectacle and, as it's on our doorstep, do take the chance to visit it"*

daughter who had recently died. The connection was made between the artist and the place where he lived during a critical point in his

popularity following a series of cartoons called "The Gentle Art of Catching Things". In 1908 Heath Robinson, then 36 years old, moved with his wife and young family to Moss Lane, Pinner. He called this move "greatly daring" as Pinner was still then very rural but the move was a success and he had ten very productive years as an artist and illustrator there before leaving the leafy suburb we all know and love. He died in 1944 having produced a prolific portfolio of illustrations and paintings including satirical wartime cartoons and artwork advertising goods and services.

Whilst the range of his works were varied and eclectic, Heath Robinson is probably best known as "the Gadget King" for his highly intricate and completely absurd drawings of remarkable devices he invented to solve domestic and industrial problems that didn't really exist – like testing artificial teeth and removing a mole! However, apparently, it was not the mechanisms that really interested him, these were just a metaphor for the bureaucracy that people invent to justify their own existence – a very cynical view!

So, now to the museum, and a story that dates back to 1992 when the Heath Robinson Trust was established to find a suitable home for a collection of his works owned by his

career and – bingo – the idea was formed of creating a permanent exhibition in his memory in Pinner. West House was the chosen place. With great potential but very run down it was ideal and so the fund raising began in earnest. The result, in 2010, was a wonderfully restored house with function rooms, a café and a gallery where Heath Robinson's works could be exhibited. However, not content with their success, the Heath Robinson Trust were determined to build a larger and more permanent structure to represent his works. Finally, and with the aid of Lottery funding, a modern and imposing glass building was erected next to West House in 2016. What a proud moment that must have been for those members of the Trust when the doors of the new museum first opened.

The museum is a truly wonderful spectacle and, as it's on our doorstep, do take the chance to visit it. It's a real testament to the sheer determination of a group of people who believed in their cause and a lasting legacy to a genius of an artist.

• A group from Mosaic visited the museum on the 20<sup>th</sup> March.



# Mosaic Moments



*Sufra-Mitzvah Day Activity*



Sufra is an excellent charity to support. Apart from a food bank, staff and volunteers run a cooking academy, a garden to demonstrate the growing of vegetables, as well as general advice surgeries. The vision is to develop a community hub that provides a front-line support service and is the first point of call for local people in crisis. We look forward to providing further support to Mohammed Mamdani and his multi-faith team and Mosaic Liberal Synagogue is already planning bi-monthly Erev Shabbat services and contributing to Chavurah suppers open to all.

## Purim

Thanks to Rabbi Kathleen for leading the warmhearted and humorous scroll reading and everyone who helped with the tasty refreshments. The study session led by Rabbi Frank ('Make Purim Great Again??') was well attended and critically engaging.



4



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- 1: Haman
- 2: Vashti and Mordecai
- 3: A Grandfather's Bliss
- 4: Loyal Courtier
- 5: Narrator and Assistant
- 6: Esther and Ahashuerus



# Rabbi Danny Rich

## *Writes...*

Danny Rich is the Senior Rabbi and Chief Executive of Liberal Judaism in the United Kingdom

*“Nevertheless, behind the beautiful façade of the seder are two challenging theological messages. The story of the escape of the Hebrews from Egypt... and the despatch of the ten plagues”*

Of all the Jewish festivals Pesach (Passover) is perhaps the most iconic so that even when Jews have travelled metaphorically far from their upbringing they frequently return to the family home for *seder*.

*Seder* – literally meaning ‘order’ – has a magic about it as Jews seek to relive the foundational myth of the Jewish people that it was forged from its Hebrew ancestors (with others) escaping Egyptian tyranny, wandering for 40 years in the desert and adopting a moral constitution, the Ten Commandments.

The *haggadah* – the telling of the story – the familiar tunes, the *seder* plate with all its ‘bits’, the *maror* (bitter herbs), the *charoset* and the matzah (unleavened bread) including the search for the Afikomen (that elusive last taste of matzah for the evening) contribute to create an evening of historical experience and family fun and to generate a mysterious pull of this ancient event which may never have actually occurred.

Nevertheless, behind the beautiful façade of the *seder* are two challenging theological messages. The story of the escape of the Hebrews from Egypt includes both the ‘hardening of Pharaoh’s heart by God and the despatch of the ten plagues which traumatise and kill Egyptian children who, by any modern understanding, would be considered not merely ‘collateral damage’ but innocent victims. It is not simple to explain these phenomena in a twenty first century context but perhaps they remind us that, even when our cause is right, we are required to act in a manner which brings a sense of proportion and indeed regret concerning those who fall victim to our just conduct. This is the sentiment reflect in the rabbinic story that when the



angels wanted to sing as the Egyptian soldiers drowned in the Reed Sea God rebuked them declaring ‘Would you sing whilst my creatures are drowning in the sea?’

This complex Hebrew story – known elsewhere as the Exodus motif – has been used by many oppressed people in the hope that God is on the side of those who are in difficulty. I recall reflecting once that in a war chaplains are seconded to both armies and presumably have an investment in their own side being victorious. Perhaps it is important for the hard done by to affirm the hope that God is on their side yet it

may be better expressed that God does not take sides in that simplistic sense but rather allies with the causes of justice and mercy even when it is not always immediately clear where those lie.

This double conundrum of God seemingly to harden Pharaoh’s heart and thereby inflict the plagues on innocent Egyptians coupled with the dilemma whereby both parties in a conflict believe God is on their side leads to a further more important theological message about the partnership between God and humanity. In what appears to be a crude but may, in fact, be a rather subtle manner, the Exodus story including the part played by a stubborn Pharaoh is perhaps seeking to remind us that the advance of humanity – in this particular case represented by the Hebrew slaves – is only possible when both God and human beings play a role.

What an inspirational Pesach it would be if all peoples were to recognise that a partnership between God and humanity has the potential to deliver justice and mercy for all.

## Notes from the Board of Deputies February Plenary Meeting

*by Michael Reik*

- There has been an increase in anti-Semitism hate incidents in the past 6 months to the largest ever, but this is in line with a general trend of hate incidents across all minority faiths and general immigration believed to be after the Brexit Vote.
- The President of the NUS continues to refuse to apologise for her own Anti-Semitic remarks. Concerning Student Unions there are still extremist bigoted views at UCL that will not be changed despite positive action from the Chancellor there.
- A proposal made from the floor of the Deputies that we propose that Jenny Tonge be expelled from the House of Lords for her Anti-Semitic Statements, was countered by Jonathan Arkush, who considers her now to be an irrelevance.
- Jonathan Arkush (President) and Marie Van de Zyl (vice president) together went to Bradford Schools where the children (nearly all Muslims) had previously not met Jewish persons. Jonathan by his answers to their questions showed himself to be extremely empathetic.

- A number of consultation documents on, the role of the deputies, on the Board’s Structure, and on how to improve Board Meetings were then discussed
- Finally Jonathan Arkush introduced Sir Eric Pickles who was the Secretary of State for Communities and Local Government in the last Parliament, and now leads the Government work on post-Holocaust initiatives. Following the March in Paris after the Charlie Hebdo and Jewish Supermarket Murders, the decision was taken to introduce a United Kingdom Holocaust Memorial and this was confirmed by the Government to be outside the House of Commons in Victoria Tower Gardens in December 2016.
- The monument will be at ground level with a viewing area underneath. Sir Eric advised the importance of this monument as a remembrance for the UK Jewish Community and also to act as a catalyst to prevent future Genocides
- We then looked at the ten designs that the UK Holocaust Memorial Foundation had put together from 10 top groups of Architects as part of the International Design Competition

## Linda and Edwin Lucas meet Nicola Sturgeon *‘Queen of Scots’*



repast of Cock a Leekie soup, haggis, neeps and tatties, beef stovies and clanachan. After partaking of all this food, the First Minister, Nicola Sturgeon, rose to the lectern to address the 170 Burns followers. She spoke for 35 minutes and even those who are not Scottish Nationalists such as ourselves could not

We were recently delighted to attend a Burns’ supper in Scotland. It was wonderful event, and not too far from where Rabbi Burns was born in Alloway, Ayrshire. Who is Rabbi Burns? (There is a United Synagogue rabbi called Rabbi Burns but this was not he). This rabbi was none other than the Scottish bard Rabbi or Robert Burns as he was christened. It is on this annual remembrance, which happens around the 25<sup>th</sup> January, that people from around the world celebrate his life.

There were addresses to the Lassies, the bard and the haggis – kosher of course. Followed by a traditional

fail to be impressed and inspired by her address. She had done her research and was witty and appreciative to have been invited to speak.

During the latter part of the evening, we managed to have a quick chat with her, and told her that my 97-year-old mother was present and attending a Burns Supper for the first time. Nicola asked to meet her. This formidable Politician really does know how to ‘work the crowd’. Who knows, if the Scots do get home rule, my wife and I might have a pre-coronation picture of Nicola ‘Queen of Scots’ with us!!



# Rabbi Frank Dabba Smith

## *A Message for Passover*



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

*"At Mosaic, we are soon holding a social action discussion event on Sunday afternoon, 26<sup>th</sup> March"*

In his very moving essay exploring the life, roles and teachings of Moses the prophet, Oxford philosopher Brian Klug succinctly summarises the inner logic of the Exodus story:

*'In short, God takes a marginalized people and makes a double move: he moves them to the centre and he places the marginalized at the heart of their ethics. Who better to mediate these moves than the speech-impaired outsider, Moses (who is also an orphan of sorts)?'*

Out of this narrative of strangers and strangeness, the ethics based empathy and compassion are revealed equally to that rabble of ex-slaves and to us: 'Remember that you were strangers in Egypt.'

During our present tumultuous times we have populist leaders who claim to speak for the marginalized but, in truth,

their toxic words and bullying behaviours reveal that they simply worship the approach that 'might makes right'. Some of us fear this trajectory greatly as it imperils the dignity and safety of many people.

Some of us who are concerned are joining together, in tangible ways, to work and to struggle for what we believe. In particular, members of different faith groups are dialoguing less about theology and customs but, rather, supporting each other during times of hate and persecution. In America, Jews are protesting against draconian immigration policies that discriminate against Muslims and, in turn, Muslims are physically helping Jews to repair cemeteries vandalized by those who hate. Members of both faiths recognize the vulnerability of the other as their own and, in turn, are helping each other immensely. May enduring trust grow from these efforts.

At Mosaic, we are soon holding a social action discussion event on Sunday afternoon, 26<sup>th</sup> March. At this activity, we will look at how we can practice, in concrete ways, the humanitarian values that are central to Torah. We will not be alone in our efforts as there are members of other faith groups who will be engaged positively along side us. We will give each other strength and courage as we put into practice the deepest aspects of our common prophetic values.

<sup>1</sup> Brian Klug, "Moses the Significant Other," in *Dynamics of Difference, Christianity and Alterity: A Festschrift for Werner G. Jeanrond*, eds. Ulrich Schmiedel and James Matarazzo (London: Bloomsbury, 2015), 23.

# Mosaic Liberal Yom Kippur Appeal

*by Brigitte Levin*

Chair of Charities Committee

Mosaic Liberal Synagogue raised a total of £10,690 from its 2016 Yom Kippur Appeal, substantially more than in recent years. The bulk of the money has been distributed to five charities: The Religious Union for Progressive Jewish Communities in Ukraine, EcoPeace – Friends of the Earth Middle East, Chai Cancer Care, Ziv Medical Center in Tzfat (northern Israel), and St Mungo's. The apportionment to each charity included the personal preferences of those who contributed where these were expressed. A small amount has been held back in case we receive any urgent appeals for assistance during the year. Our sincere thanks go to all donors for their generosity.



Copyright image by Frances Spiegel

## A remarkable story of survival



L to R: Emma de Magtige, Temmie Brown, Harry Mans and Rabbi Kathleen de Magtige-Middleton. (Photo by FDS)

On Sunday, 5th March Kabbalat Torah students Temmie Brown and Emma de Magtige learned from Mosaic Liberal Synagogue member Harry Mans (born 1933) about his extraordinary story of survival as a hidden child in Holland during the Shoah. Harry also showed the actual rucksack that he used when he went into hiding as a nine year old boy.



# A story behind a photograph

by Gillian Gurner



*“There was an outbreak of typhus – maybe that was how my great-grandmother died. Was my great-grandfather a gaucho? I’ll never know”*

This photo of my maternal grandmother had always intrigued me. A little girl, probably about two years old, looking very grumpy, in a pretty pleated dress with bows and ribbons. It had the photographer’s name and address – in Buenos Aires, Argentina. My grandmother died a long time ago and never spoke about her early days and I suppose I didn’t think to ask her about it. There were the usual family stories – her father was a ne’er do well who was sent away from the family to start a new life in South America, but no facts to substantiate this. So when we visited Buenos Aires nine years ago, I saw an opportunity to find out more. I did a lot of research about the Jewish community, how the Argentinian government encouraged immigration to work on the land, read about the founding of Moises Ville (Kiryat Moshe – the town of Moses) and the Jewish gauchos. We took a Jewish tour of the city, found the street where the photographer’s studio was located, in an area which reminded us of the East End – lots of food and textile shops. We were taken to the synagogue that houses the archives of the Jewish community and left the minimal details I had, her date of birth and her parents’ names. A short time after we returned home, I had an email from the archivist saying they couldn’t find any records. Maybe her surname was spelt differently then and a third of their records had been destroyed in a flood. I was naturally disappointed at the dead end but didn’t think too much more about it.

Then 18 months ago, I went to see the Ben Uri Gallery’s centenary exhibition. The first painting was by a Polish artist, Samuel Hirszenberg, entitled ‘Sabbath Rest’. It showed three generations of a family gathered in one room to keep the Sabbath around the bedridden matriarch. A young boy leans on his grandfather, his parents sit at the table while the elder grandson is reading a paper. This was a ‘Letter from Argentina’. Two portraits are on the wall; one supposedly the relative who has emigrated to Argentina and the other of

Baron Maurice de Hirsch, who, the notes to the painting told me, supported Jewish immigration to Argentina through his Jewish Colonial Organisation.

So this rekindled my interest in my roots. More research needed. I found that in 1888, eight Russian families had come to Argentina with the help of the Alliance Israelite Universelle in Paris and then on August 14 1889, 894 Russian Jews arrived in the port of Buenos Aires from Kamenetz-Podolsk in the Ukraine, aboard the SS Wesser. My grandmother was born in 1890 and came to London when she was seven, after the death of her mother and I knew from the 1901 census that her father was born in Russia, so it seemed that her parents were among that group of immigrants.

Baron de Hirsch, after the death of his son and heir, devoted himself to Jewish philanthropy and alleviating Jewish suffering in Eastern Europe. He devised a plan to bring Jews to Argentina as agricultural settlers, which meshed with Argentina’s campaign to attract immigrants to the vast, unpopulated land reserves. The constitution guaranteed religious freedom and the policy of mass immigration coincided with the violent pogroms in Russia in 1881. But the settlers found their situation very different to what they had expected; when the Baron heard about the wretched living conditions, he helped them buy land and tools to enable the community to grow.

There was an outbreak of typhus – maybe that was how my great-grandmother died. Was my great-grandfather a gaucho? I’ll never know. In London, my grandmother lived in Hanbury Street, married my grandfather in Princelet Street Synagogue, and had three children, my mother being the middle child.

So the photo still intrigues me but has led me to read extensively about the history of the Jewish community in a country we would love to visit again.



**COMMUNAL SEDER**  
**TUESDAY 11<sup>th</sup> APRIL**  
**7.00 pm**

**Mosaic Members: Adults £25.00**  
**Mosaic Family ticket (2 adults + up to 2 children under 16) £55.00**  
**Additional children age 5-16 £14.00 each. Under 5s – free**  
**Non-members: Adults £40.00**

Book your place by completing this form & returning it, with your remittance and stamped addressed envelope, to Communal Seder, 39 Bessborough Road, Harrow HA1 3BS. Alternatively, pay via our website, [www.choosemosaic.org](http://www.choosemosaic.org)

Please reserve:

.....	Adult member places at £25.00 each	= £ .....	salmon/vegetarian
.....	Family Tickets at £55	= £ .....	salmon/vegetarian (state numbers of adults/children)
.....	Child places (5-16) at £14 each	= £ .....	fish/vegetarian
.....	Child places under 5	= Free	fish/vegetarian
.....	Adult non-member places at £40 each	= £ .....	salmon/vegetarian

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# Gillian Gurner meets

## *the Briers*



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*"Their joint contribution to society has been remarkable and they both continue to give to the community at large as well as to Mosaic"*

First of all, I should declare a personal interest. I worked for both Norma and Sam Brier in the human resource teams at Norwood and have known them for a long time. They have led interesting lives and I hope you will enjoy finding out more about them as much as I did.

Norma studied Sociology at London University, followed by a Masters in Social Policy and Social Work at LSE. Sam left school at 16 and worked in a bookshop, then qualified as a Social Worker. Later in his career, he took a Masters at Brunel and completed his doctorate at LSE.

They met through a mutual friend and married in 1972, living in Camden as they were both Social Workers in the borough. Sam went to work for Harrow Social Services, so they moved to Harrow and joined MNS. When their first child, Sarah, was born, she was diagnosed with cerebral palsy and it was not possible for Norma to go back to Camden so she taught for three years at Harrow FE College. She became involved with the Jewish Society for the Mentally Handicapped, a parents' support group, and in the 1980s, persuaded the chairman and board that merging with Ravenswood would be beneficial in combining the community services of JSMH with the residential services of Ravenswood. Having been the Head of Community Services in a voluntary capacity, after the merger Norma was employed as Director of Services, pulling all the services together as well as developing new initiatives,

eventually becoming Chief Executive.

Sam moved to Norwood as Chief Executive in 1984. The original Norwood orphanage had closed in the 1960s and the organisation provided residential and community services to children and families. Norwood and Ravenswood merged in 1997 under the name of Norwood, with Norma and Sam as joint Chief Executives to cement the merger, Norma responsible for the services and Sam for administration. "A merger made in heaven" was the headline in the Jewish Chronicle. But the situation was not viable and Sam left in 1998 to become Chief Executive of Kids, a national charity for disabled children. In 2004, he became a freelance consultant, working mainly with the Institute for Voluntary Action Research, part of London University, conducting organisation and management research in the voluntary and public sectors.

Their son Jeremy was born in 1980. Sarah was on the bimah for his barmitzvah at MNS, which was a really memorable event for the family. Sarah sadly passed away in 1998 at the age of 21; always living at home; and a part of everything the family did, she had a huge impact on their lives. Jeremy is a barrister, married to the actress, Louise Clein (Holby City, Judge John Deed) – Judge Rinder was best man. Norma and Sam now have three grandchildren, Dora 4, Iris 3 and baby Saul, born on February 13 this year.

Norma left Norwood at the end of 2011 and went on to work

for Scope, a national charity. She was awarded an OBE in 2013 for 'Services to children and parents with learning disabilities' and is now 'retired' but still very busy, as a magistrate and chair of family bench, Trustee of St Luke's Hospice and the Jewish Chronicle. She supports community services at Mosaic through Gay Saunders, the Community Care Coordinator and looks after her grandchildren on a weekly basis. Sam works one or two days a week, with individual organisations as management consultant and facilitator as well as taking an English Literature degree through the Open University (and is a mad Spurs supporter). They travel a lot (they have visited all seven continents, from the Arctic to Antarctica), have recently returned from a 3,000 km driving safari in Namibia, love walking (hiking in Iceland soon) and go the gym.

I ended our chat by asking what they were most proud of at Ravenswood and Norwood. Norma said being instrumental in getting Jewish people out of long term institutions and into Jewish community homes with appropriate care and support. Norma always enjoyed the mixture of working with both Jewish and non-Jewish communities. Sam is proud of the way Norwood moved from being an orphanage to a very modern organisation, the excellent reputation of the Fostering and Adoption service and being the first Jewish organisation to talk openly about child and domestic abuse in the community.

Their joint contribution to society has been remarkable and they both continue to give to the community at large as well as to Mosaic – long may it continue.

## Sass Ezekiel recalls a Sephardi Pesach

*"We didn't have the tradition of hiding the Afikomen, rather we took it in turns to wrap the Afikomen in a napkin so that we could carry it on our shoulders around the table"*



Coming from a Sephardi background with roots in Myanmar and India, Pesach preparations started about a month before the actual event - it was a frantic time of cleaning, scrubbing and washing; not that we didn't do this at all times, it was just that Pesach cleaning was special. With two sisters

and three brothers we all did our bit to help. I remember vividly that just before the Seder Mum used to scatter pieces of Chametz around the house for Dad to find with a candle. One of us would assist by holding a tray to collect the Chametz, whilst another would hold a feather to pick up anything. Before starting the search dad would recite the bracha in Hebrew and Aramaic. Once collected, the chametz would be burnt the next morning as part of the ceremony of burning the chametz. Of course, the chametz tray like any other chametz was required not to be owned and was sold.

For me, Pesach was exciting because we got to wear new clothes and eat the sweet dish of "Hulake" with crushed almonds – fermented date juice a treacle like substance, this was our Charoset for the Seder table – I'm thinking of the Hillel sandwich here.

A tradition in our house was to chant and sing through the service, except for when my Dad read the plagues. At

the start of the service and to mirror the opening lines: "this is the bread of affliction" we would open the front door and invite anyone who was hungry to come to join our Seder. The door was closed after the second cup of wine. There was no talking but heads down in the Hagadda! We didn't have the tradition of hiding the Afikomen, rather we took it in turns to wrap the Afikomen in a napkin so that we could carry it on our shoulders around the table. Symbolic of the deliverance and journey to the promised land. The reciting the 10 plagues was always a very solemn affair - no talking or fidgeting. The curious thing was that once my Dad had finished, Mum would immediately take the cursed wine outside the house and dispose of it. Only after its disposing could we relax!

Our Seder would typically last anything up to four hours and all the praying made us kids very hungry! Pesach meals were always different and had an amazing range of flavours. The meal would typically start with soup and rice followed by roast chicken potatoes and vegetables. I sometimes wondered how it was possible for Mum to cook such an elaborate meal for a family of eight and guests – over two nights! Of course we children always did our bit to help, although a question in my mind was whether the story was somehow reinterpreted over the years.

After finishing the meal and having recited grace we got back into the Hagadda for the home stretch, two more cups of wine and finally a series of Pesach songs ending up on a high note by saying "Next year in Jerusalem".





## Robin Goldsmith on wines

*“Only Shomer Shabbat Jews can be involved in making and handling Kosher wine”*

For wines to be labelled Kosher, once the grapes are picked and brought to be crushed, only Shomer Shabbat Jews can be involved in making and handling the wine. Not all Kosher wines are Mevushal, the pasteurisation process employed to render them suitable for sacramental purposes. This ritual was originally established to prevent wines that might have somehow been involved in pagan rituals from being unwittingly used, but it has certainly been partly responsible for Kosher wines' less than flattering reputation. However, modern methods are very different to those of yesteryear and the most popular process today is 'flash pasteurisation'. This involves quickly heating the wine to around 85°C and then cooling it, thus reputedly having minimal impact on flavour, although there remains some confusion in the industry as to its knock-on effects. For example, one producer claims that making his wines Mevushal “locks in the flavour”, thus improving it, while another told me that it makes no difference for the first two years, but only after that is the difference noticeable! Undoubtedly, flash pasteurisation has little effect on sweet Kiddush wine, but I remain sceptical of the ability of dry wines to mature gracefully in bottle having undergone this process. Please prove me wrong if you disagree!

**So what about the wines themselves? Here are three producers to thoroughly recommend:-**

### Yatir Winery

Yatir Winery is a uniquely-sited vineyard in the Negev with desert on one side and forest on the other. Yaacov Ben Dor, the genial General Manager, is clearly proud of his wines and with good reason, as many have won awards and been recognised internationally by critics. For example, Yatir Forest 2013 is his elegant and delicious flagship wine, made from Cabernet Sauvignon and Petit Verdot, while the only white is a fresh and fruity Viognier with that characteristic, but gentle aftertaste of peaches and apricots.

### Alexander Winery

If you like your wines big, juicy and concentrated, then look no further than the renowned Alexander Winery, a farming estate based in the Hefer Valley region of the Sharon plain in central Israel. The winery uses grapes from three specific vineyards located in the Upper Galilee wine region. I've tried their wines before and been hugely impressed, so while the opportunity presented itself, it was time to try the latest vintages of their top wines. With prices up to three figures, depending on shop or online purchases, the premium, elegantly bottled Alexander the Great series, headed by the sublime Grand Reserve,

shows off the winery's hallmark full-on fruit extraction style. 'Amarolo' is based on the famous Amarone wines of North-Eastern Italy, but uses French-origin grapes with a similar drying process to concentrate the flavours, resulting in a 16% powerhouse of ripe, rich, aromatic, juicy dark fruit and firm, yet velvety tannins.

### Hagafen Winery

However, my star find hails not from Israel but from California's celebrated Napa Valley, home to some of the United States' most famous wines. Hagafen Winery, another multi-award winner, was founded in 1979 and Marketing Manager Michael Gelven told me that the winery attracts mostly non-Kosher customers! The reasons are clear, as the wines stand up for themselves in terms of quality, price and sheer deliciousness, my favourite being the delicately fruity, spicy and earthy Cabernet Franc 2011. White wine fans will not be disappointed either, the Chardonnay and Sauvignon Blanc both showing particularly well at this tasting, the latter having none of that overt gooseberry character often prevalent in New World Sauvignons.

Salmon, salt beef, white meat, salads, (did I miss the latkes?) and desserts kept us well fed and there were even opportunities to attend cocktail masterclasses, as well as food and wine matching sessions. In case I had forgotten how small the Jewish world is, I was reminded of the fact when a couple of people sat next to me and introduced themselves as the owner of Glasgow's only Jewish Deli and his mother

who I discovered had catered my and Gillian's wedding in 2003. Azoy gait es!

There are certain advantages in being a food and drink writer, including entry to many interesting and varied events often on the same day, as it was on this occasion. I would never have previously thought that Koshu<sup>1</sup> and Kosher would be mentioned in the same breath, but there we go – the joys of drinks journalism!



<sup>1</sup> Although Koshu wines are not Kosher, unlike some Sakes (yes – you can now buy Kosher Sake!), I was assured that no animal products are used in clarification, so they would be suitable for vegetarians and vegans



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# Masorti Judaism

## Community Starts Here

by Matt Plen (Chief Executive) and Adrienne Bernstein (Communications Officer)

*"Let My people go, that they may worship Me in the wilderness."  
(Exodus/Shemot)*

**P**esach, the festival of freedom, marks the Jewish people's demand to escape from Egyptian slavery and worship God in their own way. This is the inspiration for Masorti Judaism. Our purpose is to nurture thriving communities where people can connect to each other, explore a vibrant, outward-looking form of Judaism and live out their own deeply-held traditions and values.

By growing our communities, developing leaders, and training inspirational rabbis we are building a Jewish home for ourselves and future generations. But it has become clear to us that much more is at stake: if we succeed, think of the positive contribution we can make to the world.

**Masorti Judaism has a powerful effect on people's lives. Here are a few examples:**

### 1. Making a difference in the world

Nic Schlagman grew up at New North London Synagogue and in NOAM. Last summer, Nic spearheaded a Masorti-led campaign which raised £200,000 for Safe Passage UK and enabled the rescue of 100 unaccompanied children from the Calais refugee camp.

**Nic says:** "Masorti is a community of action as well as a community of belief, and I've been privileged to spend most of my life with people who make things happen in the world. When I was invited to be part of the Safe Passage UK group, responding to the rising xenophobia in this country and the current refugee crisis, I knew I would find people to work alongside from within the Masorti community. Masorti embodies a living Judaism that allows us to live out timeless values. There was never any doubt that the community would respond to an issue that was relevant right now and resonates with our families' – and the Jewish people's – recent history."

### 2. Building new communities

Yaakov (JJ) Martin is President of the newly formed Bristol Masorti community which has been running for just over a year.

**Yaakov reflects:** "Most members of the Bristol Masorti Community have never belonged to an established Jewish community before but, together, we have found a place that fits with our way of life. When I'm with my community, I feel like I'm at home. I feel comfortable talking about – and practicing – my kind of Judaism. There was no Masorti community before us in Bristol, and people are very involved

in the synagogue – it's something they want to put their energy into. Right now, our aim is to look ahead and create a space where our children and grandchildren can express themselves as Jews."

### 3. Fostering future leaders

Hannah Arnaud is 18 and has been involved with Noam Masorti Youth since 2014.

**Hannah says:** "I first got involved with Masorti Judaism when I went on Israel Tour with Noam. My experience with Noam has been completely transformative. Like Masorti Judaism, Noam is a community where you can achieve astounding things. I went on tour during a particularly difficult period of my life and Noam gave me a space in which to learn and grow. Today, I am part of the Noam community which extends far beyond the residential summer camp: it's a world-wide movement – a way of viewing the world that is not confined by borders."

Linnet Kaymer grew up in New Essex Masorti Synagogue and has been a member of both Noam and Marom – Masorti's organisation for students and young adults.

**Linnet says:** "I got involved with Marom when I was at Oxford. Marom showed me that communal life is much more powerful than just experiencing things on our own. Two years ago, a group of us started Ohel Moed, an egalitarian community made up of students and young people. This has been a really exciting grassroots opportunity to try new things, pray and learn in a way that suits us, and make new friends. Ohel Moed represents the perfect balance between looking back to our heritage and tradition and looking forward to how we can live meaningful Jewish lives in the modern world."

Masorti Judaism is proud to serve all our communities. In addition to the projects outlined above, we are investing in training new Masorti rabbis, providing Bet Din services (conversion, divorce and kashrut supervision), developing community leaders and volunteers, and creating events where Masorti members can meet up, build relationships and learn from each other.

**If you'd like more information or to get involved please like us on Facebook (facebook.com/MasortiJudaism), go to [www.masorti.org.uk](http://www.masorti.org.uk), email [enquiries@masorti.org.uk](mailto:enquiries@masorti.org.uk) or phone 020 8349 6658**

## Three of a Kind!

*A trio of Royal events puts JLGB at the forefront of British society*



**I**t has been a remarkable time for JLGB, celebrating achievements of Jewish young people across the organisation at three different royal events in one week!

These auspicious events, all attended by HRH The Prince of Wales, recognise the tremendous work that everyone at JLGB does to create a positive future for Jewish Youth by delivering faith-sensitive, character building programmes and awards. Each of these opportunities give young people the best possible chance to succeed and become active citizens within our community and wider society.

The week began with a JLGB Band collecting a Youth United Social Action Award at Buckingham Palace on Tuesday, where they were given the added honour of playing at the Award Ceremony in front of HRH The Prince of Wales.

The very next day, His Royal Highness The Prince of Wales visited Yavneh College in Hertfordshire, where the social action undertaken by hundreds of pupils, both inside and outside the classroom was showcased. The Prince met young JLGB representatives from across the country including Greater London, Liverpool, Cardiff, Glasgow, Birmingham, Leeds, Newcastle, Nottingham and Manchester.

As it does in all Jewish schools across the UK, the JLGB provides an age-progressive framework of national awards through JLGB's evolve, young volunteering initiative, where over 6,000 young Jewish people have given back to society through the DofE, NCS, vInspired and Yoni Jesner Awards.

To complete the royal trio, JLGB CEO, Neil Martin, went to Buckingham Palace to collect his OBE for Services to Young People and Interfaith Relations, from HRH The Prince of Wales. During Neil's 12 years at the helm, the JLGB has become an organisation that is truly ahead of the times, leading the way with youth social action and with strong Jewish and British values at the core.

JLGB President Lord Levy, said recently:

*"As President of the JLGB, I am extremely proud of everything JLGB does across all its local groups across and through the strong partnerships it has with all Jewish Schools across the country, to make social action accessible to young people of faith, especially at a time of so much uncertainty around the world. I simply cannot*

*think of any better message and no better organisation than the JLGB that shows both our own community and wider society how you can be proud to be British and proud to be Jewish. JLGB gives young people the tools and skills they need to navigate a digital and global world, empowering them to become the innovative leaders of tomorrow who in turn then give back to society with abundance."*

At local JLGB groups up and down the UK, young people from as young as school year 3 all the way up to year 13 and beyond can take part in a huge range of exciting activities, events and community projects in a safe and friendly atmosphere. JLGB gives young people opportunities and skills in many areas including volunteering, teamwork, communication, creativity, organisation, confidence and leadership. In the last 2 years alone, 500 more Jewish young people have joined their local JLGB groups giving them opportunity to make friends that will last a lifetime, not just from the UK but from all around the world.

JLGB Young Leader, Lily Ross, 19:

*"Reflecting on the opportunities, skills and values that JLGB has given me; quite frankly it has changed my life... it is only now that I have realised the true extent that JLGB has shaped my youth."*

There really has never been a better time to join JLGB, attending our local weekly groups is the best investment you can put into your children and grandchildren's future. There are JLGB groups in 30 communities across the country in: Barnet, Birmingham, Borehamwood, Bushey, Cardiff, Edgware, Finchley, Glasgow, Hampstead, Hendon, Kingston, Leeds, Liverpool, Loughton, Manchester, Mill Hill, Newcastle, Nottingham, Redbridge, Shenley, Southend and Manchester.

**Sign up today and get the first two weeks free at [www.jlgb.org/getinvolved](http://www.jlgb.org/getinvolved) or call 0208 989 8990 or email [getinvolved@jlgb.org](mailto:getinvolved@jlgb.org) for more information**



# By appointment to the Queen

By Jane Harrison



You can't get much closer to the Queen than helping her decide what to wear...

This was just the position Maria Drifill found herself in when she was hand-picked for a fashion company with a Royal Warrant, after she pointed out a best seller from a magazine during her interview.

Getting up-close-and-personal with her Majesty led to cosy chats about her dogs and their respective children as the Queen walked her to the lift on her way out.

They became so friendly Maria, now 94, was personally invited to the Trooping the Colour with her nephew, Rob, from America after the Queen heard he was also celebrating his barmitzvah here for family who had missed the event in the States. The Queen also sent her a personally signed card every Christmas with a photograph of the Royal Family, even after she retired.

Her relationship as fashion adviser to the Queen for 15 years began when Maria went to work for Horrockses Fashions in

the 1950s.

As one of the few companies able to obtain fabric after the war, it held the Royal Warrant. She said: "When the Queen required new cotton dresses for her state visit with Haile Selassie, President of Ethiopia, I was sent to Buckingham Palace with sketches and cotton swatches."

Maria had been given strict protocol instructions, but was so nervous she blundered at the first hurdle: the curtsy. She said: "I realised my right leg was in front of my left leg, not behind where it should have been. I was so embarrassed I said: 'Oh Ma'am, I've done it all wrong,' but she just laughed and was really nice about it."

They obviously hit it off as Maria was sent to a variety of palaces over the years, with fabric and design suggestions – not always agreeing with her choice, but much too diplomatic to disagree – and she was always given a warm welcome. She said: "She was amazing. I was even asked into her bedroom once and met the corgis. Once when I put my patterns on the floor to put them away, as I didn't want to put them on the bed, she even knelt down to help me."

"She never allowed me to walk behind her and always walked me to the lift and we chatted all the way"

the lift and we chatted all the way about our kids, families and the dogs. I never met Prince Charles, but I did meet Princess Anne because I was asked to Sandringham to help dress her for her trousseau for her first husband. I also met Prince Andrew when the Queen asked him what he spent his pocket money on. I fell in love with him then."

When the Queen heard that Maria's nephew, Rob was coming over from America, she telephoned Maria herself and sent them two tickets to the Trooping the Colour, where they were to sit in the family row. Maria said: "It was a very hot day and when one of the guards fainted Rob shouted out: 'Will

the Queen put him in the Tower of London?' which she told me she heard all about."

Maria realises how lucky she was to enjoy such a close relationship. She said: "She was wonderful to me. I was even shown the throne room, which not many see and there was this beautiful staircase, at the bottom of which was Prince Edward's tricycle! I was so lucky, me coming from Petticoat Lane. She treated me as a friend."

This East End girl and former actress – always her first dream – met David, her future husband, at Mile End Central School. They both had a passion for acting and joined a local dramatic society with Maria playing major parts in five Shakespearean productions and winning a scholarship to RADA. While she "really wanted to be an actress" her mother had "other ideas" as money was tight and at the tender age of 14 she ended up working in a hat factory.

She married at only 18 and as David had just joined the RAF he told her 'lots of us boys won't return.'

Maria said: "He then went on to reassure me not to worry if he didn't as I would get a pension of 7s 6d a week! Throughout our married life he joked it would never last, but we were together for 74 years." Sadly David, who worked for

the Treasury, died two years ago.

Maria continued acting, playing her favourite role, Eliza Doolittle opposite her husband as Henry Higgins in Pygmalion at the Stoll Theatre in the West End. She then worked as a buyer in the props department at the Denham Film Studios, working on films such as Henry V with Laurence Olivier – getting on so well with the great man she was invited to his home – Great Expectations with John Mills and Caesar and Cleopatra starring Vivienne Lee. She also met George Bernard Shaw.

It is hard to believe that this feisty lady has had three heart attacks and other health issues and yet still volunteers for Cancer Research, Children with Cancer, the NSPCC, Water Aid and the Royal Society of Music. She was nominated Volunteer of the Year in 2012.

She still gives talks about her experiences to events organised by these charities and other organisations and plays bridge, goes to JACS and the senior citizens' club at Northwood and Pinner Liberal synagogue where she has been a member for 40 years.

Maria, who recently moved to the Princess Alexandra Home in Stanmore, is very close to her family, a daughter, two grandchildren and four great grandchildren, adding: "I think family is so important."

*"When the Queen heard that Maria's nephew, Rob was coming over from America, she telephoned Maria herself and sent them two tickets to the Trooping the Colour, where they were to sit in the family row"*

## John Ashmele

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\*\* Graduate of the Professional Toastmasters' Academy \*\*



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# HaMakom News



## Short Biography of HaMakom's co-heads:

**Viki Kenton** is one of the two co-heads of HaMakom. Originally from Wolverhampton, in the depths of the West Midlands, she moved to London at 18 to attend University, train to be a teacher and see the sights.

She has since had many years of teaching experience, the majority of those spent in a leadership role, working as the Foundation Stage Co-ordinator for a large primary school in Hackney, as well as Lead Practitioner for the rest of the borough.

Today, Viki lives in Bushey, with a husband, two daughters and a cat called Monkey, and is thoroughly enjoying the experience of working with the fabulous children and staff of HaMakom.

**Toria Bacon** (Landau) has been working at HaMakom since its creation and for several years before that when Kol Chai and HEMS were based at Grimsdyke.

Toria spent four years living in Israel and learning Hebrew and another two years living in sunny Vancouver before settling in her forever home in Bushey with her new husband and her two handsome sons. Except for her years working in a dairy farm in Israel, Toria's career was mainly in the area of Training for The Royal Bank of Scotland. She also set up and ran a local NatWest training academy before leaving to concentrate on raising her family.

Not only do our Co-Heads, Viki and Toria, fit together perfectly name wise, but since starting working together, they have discovered that their husbands were the best of friends during their teenage years! Unfortunately they lost

touch and have only recently met up again, for the first time in over 30 years, due to Toria and Viki's working relationship and beautiful new friendship.

## News from HaMakom

We were very excited to kick off our Spring Term this year by introducing our brand-new Hebrew programme, Eizeh Kef (What Fun). Eizeh Kef is geared for all children in Jewish day and supplementary schools, and is produced by Leo Baeck College.

As the names suggest, the emphasis is on the learning being fun. Hebrew vocabulary and letters are taught through different kinds of games which not only make the language much more accessible but also help minimize the fear of 'more work' for the children. Knowledge and learning is acquired and applied through a series of units, or blocks, each one building on the previous, and incorporating all the vocabulary from each as they go. In addition, as well as there being lots of great resources to support the curriculum, it also means that the way Hebrew is taught and learnt across the school will be consistent for everyone involved. Eizeh Kef is currently being used from Class Bet to Zayin in varying degrees, depending on the ability and knowledge of individuals and groups, but our plan is to roll it out school-wide from the autumn.

As many of you who attended our meeting in January will know, we were also pleased to be able to introduce our new Secondary Programme (catchy name!) to the children and parents of Classes Zayin and Mitzvah. This is planned as a two year course that allows the children to stay on after Mitzvah class to pursue further studies through Kabbalat Torah and a full year's assistant training. We see it as more



Chanukah activities



## Rota support

The Hebrew Squad at our religion school is now up and running very successfully but could do with a few more people to join the rota. If you are able to spare an hour on the occasional Sunday from 10-11 and if your Hebrew reading is reasonable you will find it incredibly rewarding to help our children on a one to one basis. Please contact Lindsey Cohen on [lindsey.cohen9@gmail.com](mailto:lindsey.cohen9@gmail.com) or 020 8420 7498 for more information

of an apprenticeship approach that will allow your children to build on what they have learnt, and hopefully come to enjoy, and to return to us as confident, knowledgeable and fully paid assistants.

For any of you who were unable attend the meeting but would like more information, please do not hesitate to talk to one of us on Sunday or drop us a line. It really is a wonderful course and a great opportunity for your children to participate in something that isn't generally offered anywhere else. It will also be a fantastic addition on their CV and university entry form.

*We look forward to seeing you all very soon.*

Viki and Tori





# Upcoming events



## Mosaic JACS Programme

*April – August 2017*

All events are on Tuesdays and start at 14:00



- |                              |   |                             |  |
|------------------------------|---|-----------------------------|--|
| <b>25<sup>th</sup> April</b> | The Titanic – sinking the myth - Patrick Mylon                | <b>20<sup>th</sup> June</b> | Money laundering, bribery and corruption – Nick Kochan |
| <b>9<sup>th</sup> May</b>    | The history of Yiddish – Barry Davis                          | <b>4<sup>th</sup> July</b>  | My life as a fleet street photographer – Dennis Hart   |
| <b>23<sup>rd</sup> May</b>   | Growing up in wartime Britain 1939-1945 – Mike Brown          | <b>18<sup>th</sup> July</b> | I was a wartime schoolboy – Graham Zeitlin             |
| <b>6<sup>th</sup> June</b>   | The perils and pitfalls of a theatre producer – Brian Daniels | <b>1<sup>st</sup> Aug</b>   | The life of Sammy Davis Junior – Nigel Coleman         |



We welcome back  
**Family friendly  
Friday**

*Friday 19<sup>th</sup> May, 6:15 pm*

This is aimed at families from across the whole community coming together to enjoy an informal service to welcome Shabbat, followed by a Chavurah (shared) meal. Please contact Anita Feldman via the office to let us know you're coming and to discuss your contribution to the meal.



Rabbi Kathleen  
Middleton in  
conversation with...  
*Steve Levinson*

*Saturday 1<sup>st</sup> of April,  
1:00pm*

Rabbi Kathleen will discuss her life to date, the Rabbinate and current affairs



*Mosaic*  
**Summer  
Barbecue**  
*Sunday 14<sup>th</sup> May*

From 1:00 pm  
in a member's home in Pinner

£14.50  
Children under 13 free

Visit [www.choosemosaic.org](http://www.choosemosaic.org) to book

## The Yellow Candle Project

Yom Hazikaron laShoah ve-laG'vurah, (Holocaust and Heroism Remembrance Day), or as it is more commonly known, Yom HaShoah, Holocaust Remembrance Day, or Holocaust Day, takes place on 27<sup>th</sup> Nissan, which this year is Sunday April 23<sup>rd</sup> / Monday April 24<sup>th</sup>. Yom HaShoah was established under an act of the Israeli parliament in 1953 by Prime Minister David Ben Gurion as a national memorial day to commemorate the six million.

Originally it was planned that Yom HaShoah should take place on 14<sup>th</sup> Nissan, the anniversary of the Warsaw ghetto uprising, however, this was considered unsuitable, it being just before Pesach. Instead it was moved to later in the month so that it falls between that date and Yom Ha'atzma'ut (Israeli Independence Day).

Yom HaShoah is, naturally, a solemn day, but there is no specific ritual attached to it that is observed by Jews worldwide.

The tradition of lighting a Yellow Candle was started in 1981 by Jewish groups in New England and Canada, soon spreading to other parts of the USA. On Yom HaShoah special memorial candles of yellow wax, denoting the stars European Jews were forced to publicly identify themselves with, are lit in memory of individuals who perished without any known family to light a yartzheit candle for them.

This year Masorti Judaism is bringing the Yellow Candle Project to the UK for the first time but the project is community wide, not exclusive to Masorti synagogues. We hope as many communities as possible will participate in this important memorial.

Each yartzheit candle will be provided with the name of a person from the records of Yad Vashem for whom no family survivors are known. On Yom Hashoah we ask you to light the candle in their memory.

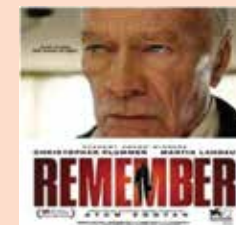


## FILM MOSAIC

Proudly presents

*Remember (2015)*

**Tuesday 16<sup>th</sup> May 2017, 8:00pm**



At 39, Bessborough Rd,  
Harrow HA1 3BS

This unusual and very tense thriller stars Christopher Plummer and Martin Landau. Encouraged at a distance by his retirement-home friend Max (Landau), Zev Gutman (Plummer) is led step-by-step on a search for an ex-Nazi prison camp guard living under an assumed name in the USA. The Wiesenthal Centre has found four possible suspects and Gutman "Needs" to find and execute the right one in "retaliation" for the murder of his own family at Auschwitz. The taut script skilfully builds the tension as we follow Gutman's somewhat haphazard search, leading to a very surprising conclusion.

"Last night brought another 10-minute standing ovation to the Venice Film Festival, accompanying the screening of Atom Egoyan's *Remember*" Deadline Magazine. Nominated, Best Picture, Best Actor (Christopher Plummer), Canadian Screen Awards 2016

**See it UPSTAIRS at Film Mosaic**

Film Mosaic is open to anyone, so 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.



# Services and other events

## APRIL

Saturday 1 <sup>st</sup>		Shabbat Vayikra
Monday 3 <sup>rd</sup>	11:00	Harrow Friendship Club
Tuesday 4 <sup>th</sup>	20:00	Mosaic Photo Group
Wednesday 5 <sup>th</sup>	10:00	Pesach cook-in
	20:00	Council meetings
Saturday 8 <sup>th</sup>		Shabbat Tzav. Shabbat HaGadol
Monday 10 <sup>th</sup>		Erev Pesach – 1st Seder
	18:00	Erev Pesach services – Mosaic Reform & Mosaic Liberal
Tuesday 11 <sup>th</sup>		1st Day Pesach
	09:30	HEMS service
	10:30	Mosaic Reform service
	11:15	Mosaic Liberal service
	19:00	Communal Seder
Wednesday 12 <sup>th</sup>	09:30	HEMS service
Thursday 13 <sup>th</sup>	14:00	Singing Seniors
Saturday 15 <sup>th</sup>		Shabbat Chol Hamoed
	11:00	Shabbat Shira
Sunday 16 <sup>th</sup>		Kehila copy date
		7th night Pesach
	19:00	Mosaic Liberal service
Monday 17 <sup>th</sup>		7th day Pesach
	09:30	HEMS service
	10:30	Mosaic Reform service
	11:15	Mosaic Liberal service
Tuesday 18 <sup>th</sup>		8th day Pesach
	09:30	HEMS service
Wednesday 19 <sup>th</sup>	12:30	Lunch Club
Saturday 22 <sup>nd</sup>		Shabbat Shemini
Sunday 23 <sup>rd</sup>	09:45	HaMakom – new term begins
	15:00	Yom HaShoah event
Monday 24 <sup>th</sup>	11:00	Harrow Friendship Club
Tuesday 25 <sup>th</sup>	10:00	Jewish Women's Aid Drop-In
	14:00	JACS
	19:30	Mosaic Reform AGM
Wednesday 26 <sup>th</sup>	20:00	Mosaic Board meeting
Thursday 27 <sup>th</sup>		Kehila distribution
	14:00	Singing Seniors
Saturday 29 <sup>th</sup>		Shabbat Tazria/Metsora
		Mosaic Reform Bar Mitzvah – Max Newman
Sunday 30 <sup>th</sup>	09:45	HaMakom

## MAY

Monday 1 <sup>st</sup>		Yom Ha'Atsmaut
Wednesday 3 <sup>rd</sup>	20:00	Council meetings
Friday 5 <sup>th</sup>	19:00	Contemplative service
Saturday 6 <sup>th</sup>		Shabbat Acharay Mot/Kedoshim
	09:30	Adult learning with Rabbi Middleton
Sunday 7 <sup>th</sup>	09:45	HaMakom
	16:00	Mosaic Liberal AGM
Monday 8 <sup>th</sup>	11:00	Harrow Friendship Club
Tuesday 9 <sup>th</sup>	14:00	JACS
	20:00	Mosaic Photo Group
Saturday 13 <sup>th</sup>		Shabbat Emor
		Mosaic Reform Bat Mitzvah – Sasha Bell
Sunday 14 <sup>th</sup>		Kehila copy date
	09:45	Lag b'Omer
	13:00	HaMakom
		Mosaic BBQ
Monday 15 <sup>th</sup>	11:00	Harrow Friendship Club
Tuesday 16 <sup>th</sup>	20:00	Mosaic Film
Wednesday 17 <sup>th</sup>	12:30	Lunch Club
Friday 19 <sup>th</sup>	18:15	Family Friendly Friday
Saturday 20 <sup>th</sup>		Shabbat Behar/Bechukotai
Sunday 21 <sup>st</sup>	09:45	HaMakom
	14:30	Tombstone consecration – Michelle
		Latchman. Edgwarebury Lane
	16:00	Mosaic AGM
Monday 22 <sup>nd</sup>	11:00	Harrow Friendship Club
Tuesday 23 <sup>rd</sup>	10:00	Jewish Women's Aid Drop-In
	14:00	JACS
	20:00	Adult Learning – Shavuot
Wednesday 24 <sup>th</sup>	20:00	Mosaic Board meeting
Thursday 25 <sup>th</sup>		Kehila distribution
Saturday 27 <sup>th</sup>		Shabbat Bemidbar
	11:00	Shabbat Shira
Tuesday 30 <sup>th</sup>		Erev Shavuot
Wednesday 31 <sup>st</sup>		1st day Shavuot

# 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](mailto:admin@choosemosaic.org); Address: 39 Bessborough Road, Harrow HA1 3BS

**Chairman:** Phil Austin 07801 495272, Email: [chairman@choosemosaic.org](mailto:chairman@choosemosaic.org)

**Membership Officer:** Lindsey Cohen 020 8420 7498; email [membership@choosemosaic.org](mailto:membership@choosemosaic.org)

**Website:** [www.choosemosaic.org](http://www.choosemosaic.org)



**Office:** 020 8864 0133  
**Email:** [office@hems.org.uk](mailto: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](mailto:rabbi@hems.org.uk)

**Burials Officer:** Edward Kafka  
020 8904 5499

**JJBS:** 020 8989 5252



**Office:** 020 8864 5323  
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**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  
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**Chairman:** Barbara Grant  
01923 711 991

**Hon Secretary:** Juliet Grainger  
01923 822 682

Rabbi Kathleen Middleton  
020 8866 9225 (use only when Office is closed)

**Bereavement Support:** Bobbi Riesel  
020 8428 7977

**JJBS:** 020 8989 5252

**Community Care:**  
[communitycare@mosaicreform.org.uk](mailto: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.





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