



The **Mosaic** community magazine

ROSH HASHANAH 2017/5778



# Shana Tova!

A peaceful and  
joyous new year to  
everyone



# About Our Members

## *Since our last issue*

### MOSAIC REFORM WELCOME TO NEW MEMBERS

Ian Goldwater  
Stephanie Kyte

### MAZAL TOV TO:

Mandy & Stefan Roos on the marriage of their son, Martin, to Lucy George.  
Caroline Reik on her marriage to David Gemal Sassoon. Mazal tov also to Gill & Michael Reik.

### BIRTHDAY WISHES TO:

Roger Freeman, 70  
Sue Claret, 70  
Liz Manches, 70  
Hilda Tichauer, 97  
Humphrey Phillips, 97  
Fred Stern, 94

### ANNIVERSARY WISHES TO:

Madeline & Neil Hershman on their 55<sup>th</sup> wedding anniversary.  
Pauline & Barry Pike on their 35<sup>th</sup> wedding anniversary.  
Maureen & Richard Sclare on their 50<sup>th</sup> wedding anniversary.

### CONDOLENCES TO:

Tony Fineberg on the death of his father, Malcolm Lawrence.  
The family & friends of Henry Richardson.

### GET WELL WISHES TO:

Richard Stanton  
Hilda Tichauer  
Ros Franks  
Micky Mendelson  
Angela Samuels

### GOOD LUCK IN THEIR NEW HOME TO:

Odeya & Benje Noble-Bougay

### HEMS

#### WELCOME TO NEW MEMBERS

Shula Arnheim  
Elizabeth & Mark Kosky

### ANNIVERSARY WISHES TO:

Samuel & Lynne Charkham, 40  
Simon & Alex Rutstein, 15  
Andrew & Natalie Cohen, 15  
Howard & Sharon Smith, 5  
Simon & Andrea Alexander, 20

### MOSAIC LIBERAL

### MAZAL TOV TO:

Ruth Eva and Gideon Fiegel on their 60<sup>th</sup> Wedding Anniversary.  
Millicent & Maurice Levan on their 60<sup>th</sup> Wedding Anniversary.  
Sandra & Stuart Rose on their Sapphire wedding anniversary.  
Mary & George Vulkan on their Golden Wedding Anniversary.

### GOOD LUCK IN THEIR NEW HOME TO:

Rhoda Kohn  
Helena Stone

### SPECIAL BIRTHDAY WISHES TO:

Dennis Chefetz  
Gertrude Goodman  
Linda Matlin  
Sandra Rose  
Harold Levene  
Harold Sanderson

### GET WELL WISHES TO:

Stuart Rose  
Simon Schindler  
Mary Vulkan

# From the Editor's Desk

## Dear Reader



As some of you may know, my wife and I are keen caravaners and typically we spend this time of year touring with our holiday home on wheels. Indeed, as I write this editorial, my wife and I have just returned from a caravanning break in the beautiful town of Tewkesbury.

You may recall from the last Kehila magazine that this time last year we were in the village Frum which from a Jewish point of view failed to live up to its name! We therefore didn't have Jewish expectations for our trip to Tewkesbury.

Well that was until half way through our holiday, a family sitting near us outside a coffee shop were attempting to take a photograph. They clearly weren't speaking English and I went over to their table and asked if they would like me to take a photo of them all together. They were delighted and I asked where they came from – "Oh we come from Israel" they said. 'What, another four Jews in Tewkesbury' I thought!

Later that day, we were passing a magnificent cathedral when we noticed that there had just been a fund-raising event for the local Jewish Liberal group!

Towards the end of our break, we decided to visit Gloucester where we heard a young woman playing a violin. To my absolute surprise she began playing Hava Nagila as I approached her - did she know I was Jewish?

I could also tell you about the star of David on an unlisted Tewkesbury building but enough already!

I am beginning to think that maybe next year a caravan trip to Golders Green might suit us better so we can get our fill of Jewish experiences except that I am not sure whether there are any caravan sites on the Finchley Road!

I do hope you enjoy this edition of Kehila where you will find a wide variety of articles with different themes.

On behalf of the editorial group, may I also take this opportunity to wish you and your families a truly happy and peaceful 5778.

Robert Pinkus

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



# Message from Phil Austin

*Mosaic Chairman*



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*I wish you all a good and sweet year*

**D**ear Fellow Members,  
Rosh Hashanah, is a time of hope, renewal and promise that we will try to be better next year. In communal terms we hope to become a better Mosaic next year – but where and how should we improve? In trying to answer these important questions I would like to reflect on why we are here – why we were formed in the first place.

The Jewish community of Britain has changed seismically in recent years and the inception of Mosaic was a response to these changes which have taken many forms. Firstly, we are on the move ... Jewish families in London continue to migrate in a Northerly direction. Hence our decision to relocate to a new shared home in the North of the Borough. I have written a separate piece in this edition of Kehila about our ongoing efforts and determination to find new premises.

Secondly, we are less in number ... we have witnessed a steady decline in the number of people identifying themselves as Jewish. In cumulative terms, this is highly significant as the numbers have shrunk by nearly half since immediately after the second world war, with tens of thousands of Jews marrying out, or just opting out, of the faith, while others have emigrated to the new state of Israel. Mosaic must ensure that it continues to welcome, accept and cater for the needs of mixed faith and other non-traditional families.

Thirdly, we view ourselves differently ... there has been a marked change in attitudes to being Jewish. Professor Stephen Miller at City University is a leading analyst of trends in Jewish identity. He notes that:

“The basic structure of Jewish identity has transformed itself. In the 1980s and 1990s, British Jews differentiated themselves largely in terms of their level of observance. This was the single, best predictor of how strongly Jewish they felt. Now, that link is far weaker. Many of those who regard themselves as strongly identified Jews have little or no connection with religious practice. They may identify ethnically, culturally, socially or through an engagement with Israel; they may describe themselves as ‘secular Jews’. But the research shows their sense of belonging and pride in their Jewishness are, on average, not very different from their more observant counterparts.”

It is critically important that Mosaic provides a welcome for all Jews including those who rarely go to synagogue. This latter group comprise: “cultural” Jews, secular Jews or, as Jonathan Miller observed, those who insist they aren’t Jews at all – just Jew-ish. In this respect we at Mosaic can learn from JW3 who provide a range of activities for the broader spectrum of Jews. Clearly we have a different model to JW3 but the way they offer Torah and Talmud sessions for the already committed along with comedy nights, jazz sessions, dance and fitness classes is a positive statement of their aim to reach out to all Jews. Raymond Simonson, the 43-year-old CEO of the JW3 centre, says that:

“JW3 is about opening up, and opening out. We have tended to keep behind closed doors. We build buildings with high walls.” He hopes to bring in not only the widest range of affiliated Jews, but others. “People who aren’t going to synagogue. People who may have married non-Jewish partners. People who haven’t been involved in anything Jewish since they were teenagers. People who have stayed away because, in his words, they may have feared they would be judged”.

At Mosaic we are uniquely positioned to appeal to a broad spectrum of Jews. Our members can choose from three constituent synagogues which represent the major strands of progressive Judaism and we also offer a wide range of social and cultural activities to appeal to most tastes. In the coming year we intend to improve our efforts to raise our profile and to reach out to the affiliated and unaffiliated Jews in our area.

All this talk of change can be irksome of course but we need to recognise and respond to the shifts in geography and attitudes of the local Jewish community to ensure that Mosaic remains a sustainable community. In this respect we are extremely proud of the attitudes of our older members in supporting the changes being made and note, as an example, a comment from one 80 year-old member at a recent general meeting: “I may not be around to taste the fruit or enjoy the shade but I am proud to have the opportunity and mitzvah of helping to plant the tree.”

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



**“WHERE WOULD WE BE WITHOUT YOU THIS ROSH HASHANAH?”**

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Jewish Care touches 10,000 lives like Kenneth’s every week. Singing for Memory is only one of the ways we help them. We need to raise £3,000 every single day just to care for people living with dementia.

Will you help make sure that no one has to face dementia alone this Rosh Hashanah and beyond?

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**JEWISH CARE**

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# Rabbi Dr. Frank Dabba Smith

## Outward-looking faith



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*"I am not interested in the survival of merely 'our tribe' for the sake of its survival but, rather, I am most concerned about what we contribute to the welfare of all on our troubled planet, now and in the future"*

For this edition of Kehila, I have been asked by our worthy editors to discuss briefly 'the challenge that I face as a rabbi in making Judaism relevant to future generations'. Before doing so, I must first define what I consider to be 'Judaism', 'future generations' and 'relevant' in order to frame my response to this assignment. Out of this initial unpacking, the preoccupying 'challenge' and resulting tasks will begin to emerge.

Like other liberal rabbis, I maintain 'Judaism' to be an outward-looking faith-based practice centred on the prophetic values of justice, mercy, compassion and kindness. Our biblical texts may contain many challenges based on articulations of these values but they are not exclusive to our Hebrew texts, however. That fact that these values are utterly relevant to the human condition is made clearer by their being widely shared by other faith traditions as well as by those who do not practise a particular faith. I regard these core teachings of Judaism as universally applicable to all people --with a special concern for those who are vulnerable, marginalised or dominated-- and that the survival

of Judaism is only important if these values are consistently and positively exercised by those who call themselves Jews. So, 'relevant' means being universally useful and helpful to human existence and 'future generations' includes all human beings. In short, I am not interested in the survival of merely 'our tribe' for the sake of its survival but, rather, I am most concerned about what we contribute to the welfare of all on our troubled planet, now and in the future.

In particular, I am interested and actively engaged in what might be termed the challenge of 'religious peace building'. In her excellent study, Maria Pilar Aquino argues that this work is concerned with transforming the root cause of conflicts through 'protecting human dignity by meeting human needs, promoting human rights, and affirming sustainable environments'. For me, there is no question that human suffering, social injustices and preserving our planet are challenges to be addressed rigorously by Jews or, indeed, by persons of any faith or no faith. As human beings, we exist in this world for the sake of collaborating with others to enhance life and hope for all.

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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

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Gillian and Ashley Iredale

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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# Goodbye Rabbi Paul Arberman

by Michael Marx

It's a Thursday, so I am driving via my usual route to Terminal 5 at Heathrow Airport. Rabbi Arberman prefers to travel with British Airways from Israel to the UK: I suppose that the balagan that is EIAI becomes wearisome after regular use. I wait for the Rabbi in the arrivals hall. Anyone who greets travellers at Terminal 5 will be familiar with the neck-cracking process of keeping an eye on people streaming out of both exits into arrivals. I catch sight of him, a slim, casual figure wearing a baseball cap, pulling a wheeled case and with his by now familiar guitar on his back. He waves a cheery "hello" and we commence our journey back to Hatch End.

The guitar is a story in itself. Quite often, it stayed chez Marx in Hatch End between Rabbi Arberman's visits, which is, in a strange way, appropriate. Music is important in the Rabbi's life, as it has been in the Marx household, that currently boasts two music graduates and will probably have a third in a couple of years' time. The Rabbi had not been with HEMS very long when he asked where the best place was where he could go to purchase a new guitar. I, of course, directed him towards Soho, where all the best musical instrument shops were clustered. (I also warned him about the other kinds of emporia that he might encounter if he happened to wander down other streets round and about.) Within a few days, the new instrument was procured, thenceforward to be a regular visitor. Rabbi Arberman, a keen performer of the songs of Bob Dylan, also persuaded congregants to attend folk concerts with him at the Green Note in Camden, and the spiritual home of British folk music, Cecil Sharpe House.

Rabbi Arberman joined HEMS in 2010, succeeding Rabbi David Soetendorp, HEMS' first minister, who had retired. There could not have been a greater contrast. Rabbi Soetendorp's background was European, rooted in the intellectual and emotional consequences of the holocaust. Rabbi Arberman was of a different generation and place: a native New Yorker who had interned in the office of an American Senator, then trained and was ordained as a Conservative Rabbi, having relocated to Israel where he met Rikki, married and subsequently had three children, Ziv, and twins, Noa and Gilad, who we were delighted to meet last summer. There was considerable excitement in certain HEMS' quarters, prior to his appointment, because he could not only sing, but his singing was in tune and quite pleasant to the ear; something we were not used to.

Something else that took a little getting used to was the 'absentee Rabbi' thing: getting the best out of someone who was only physically with us one weekend a month was not the same as having a Rabbi who lived just around the corner. Getting this to work effectively took us a little longer than originally anticipated. In the end, we managed to get it right. I looked forward to my weekly meetings with Rabbi Arberman (via Skype) and the monthly Monday morning meetings with Karen Grout to handle matters administrative and pastoral. And once this was working, we started to make real progress – educational sessions, significant advances on big issues with valid rabbinic input, in particular creating a Kashrut statement for HEMS (and Mosaic), steering a course to encouraging women to lead services at HEMS. We came to better understand each other's cultural milieus. Communication improved, in situ and long-distance.

It's a Monday afternoon and I am collecting Rabbi Arberman to take him back to Terminal 5. These return trips allowed us to summarise his weekend with us and look forward to the next visit, forming an important part of ongoing communication.

I will miss his cheerful insights, as he goes on to pastures new in Florida, and send him on his way with a quote from his favourite Bob Dylan (his own take on our priestly blessing):

*"May God bless and keep you always,  
May your wishes all come true,  
May you always do for others  
And let others do for you.  
May you build a ladder to the stars  
And climb on every rung,  
May you stay forever young,"*

Goodbye, Rabbi Paul (or hopefully, l'hitraot/להתראות [seeing you]), todah rabah/בהצלחה [thankyou very much] and behatzlachah/רבה תודה [best of luck] – from everyone at HEMS.

## Rabbi Paul Arberman

*The difference  
between the sun  
and the moon*

*"The moon can glow and still allow other stars in the sky to shine. The true leader is the one who can share leadership, and in so doing, can help others also become leaders"*

Moshe's time is up. Yet he of course still cares about what will happen to the community. So he asks God: "...who shall go out before them and come in before them, and who shall take them out and bring them in, so that God's community may not be like sheep that have no shepherd."

God says it will be Joshua. But now comes something strange. The Torah teaches that when Moses lays his hands on Joshua, passing on the mantle of leadership, he only passes on part of his glory. God says to Moses, "Invest him with some of your authority, so that the whole Israelite community may obey." (Numbers 27:20)

Why some, and not all of Moses' authority? The Talmud takes off on this passage with a fascinating insight. It starts off by saying: "The face of Moses was like that of the sun; the face of Joshua was like that of the moon." (Talmud Baba Batra 75a).

What is the difference between the sun and the moon? The Hasidic Rebbe Yehudah Aryeh Leib Alter of Ger explains "Unlike the sun which dominates the sky, the moon allows other heavenly bodies to shine."

Moses who had seen God face-to-face was an overwhelming presence — like the sun. When the sun is shining, no other



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# Message from the President

*Jonathan Arkush*



*"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"*

In my New Year message 12 months ago I wrote that 2016 had been the most tumultuous year in British political life in living memory. This year has been barely less eventful with a surprise General Election producing an even bigger surprise, resulting in the turbulence of a hung Parliament, coalition negotiations and a shaky start to talks with the EU over the future of the United Kingdom in Europe.

Through this period of political uncertainty the Board of Deputies has represented the Jewish community with a clear and calm voice. We produced our Jewish Manifesto for the election campaign, a document newly updated for 2017 with its detailed advocacy of the policies of interest and concern to UK Jews. We asked politicians to support our 10 Commitments – the policies which we consider crucial on everything from education and religious freedoms to the Middle East. We sent out a copy of the Jewish Manifesto to every prospective parliamentary candidate and received a large and supportive response including video messages from the Prime Minister and the leaders of the next three largest parties.

Our approach to politics is bipartisan. We do not support any single party but we do hold politicians to account. In a year characterised by a shameful upsurge in antisemitism in British politics we continue to call on party leaders to act swiftly to expunge hatred wherever it rears its ugly head. Former Liberal Democrat Leader Tim Farron acted swiftly to expel David Ward, a man with a track record of antisemitic statements. We call on Labour Leader Jeremy Corbyn to act in a decisive manner during this coming year against the scourge of antisemitism which has plagued his party. And whenever we discover antisemitism in the Conservative and other parties, be in no doubt that we act in a similarly robust manner.

This year, having been thwarted for 12 years, criminal

murderers finally managed to claim innocent lives in our country – at Westminster, in Manchester, at London Bridge and Finsbury Park. I am sickened by the extremists who are prepared to kill children to further their depraved views. The attacks by Islamist extremists on concert goers and random pedestrians and the attack on worshippers outside a mosque in north London, lend an urgency to my longstanding commitment to building bridges with Muslim communities. It is vital that we have the relationships that allow us to share sometimes difficult opinions with one another, as well as making joint progress on our issues of common concern. It is crucial to strengthen the moderate centre and marginalise the extremists.

So I have travelled the country speaking to Muslim communities – so far including London, Bradford, Leicester, Leeds and Birmingham. And we don't just exchange pleasantries over tea and biscuits, we go straight for the toughest topics: hate crime, violent extremism and religious values.

This country is not the only one to suffer the tragedy of extremist murder this year. Israel has also lost innocent Jews, Christians and Muslims to terror attacks this year. And of course the difference between Israel and the UK is that Israel has never had respite from those whose mission it is to subvert the democracy of the world's only Jewish state. While the ramming of tourists and commuters on Westminster Bridge made the world's headlines, similar attacks in Israel have often not even warranted a passing mention on the evening news. We at the Board of Deputies stand resolutely behind Israel, whether it is speaking at demonstrations, making the case in the media, challenging BDS or supporting grassroots advocacy organisations and Christian allies. We leave nobody in any doubt as to our commitment.

While our enemies continue to promote terror and >>

division, we have been unstinting in our desire for peace. This year, we launched the pioneering 'Invest in Peace' programme with church umbrella body Churches Together in Britain and Ireland to support Israelis and Palestinians who reach across the divide for reconciliation. Our first series of events in London in May drew 300 Jews, Christians, Muslims and people of no faith to the cause, and we are already planning the next series of events in Manchester, Leeds and Glasgow for later this year.

At home, we have continued to interact through all levels of government, from desk officers to secretaries of state, and we have worked internationally through our relations with foreign embassies and links with our Jewish partner organisations overseas. Our highly successful series of seminars for local councillors on Jewish issues took us to Manchester and Newcastle/Gateshead this year, with events

in Leeds, Birmingham and London to follow in 2018.

We have staunchly defended Jewish schools and Jewish education in both the mainstream and Charedi sectors. Our efforts are also outward looking – the Jewish Living Experience exhibition has travelled around the country and informed thousands of non-Jewish children and adults about our way of life. Our research partnership with the Institute of Jewish Policy Research has borne fruit, with ground-breaking new reports on Jewish schools and patterns of affiliation to the synagogue movements, releasing data that is vital for planning for our community's future.

In 5778 we will continue to represent your interests and wishes as a democratically elected and accountable organisation. May this New Year bring you, your families and all of Am Yisrael health, strength and peace.

## In memory of *Simon Rosenberg* (1957-2017)



*by Michael Marx*

I write this on Monday 17<sup>th</sup> July 2017. A week ago I had five friends. Now I have only four.

To be my friend isn't easy. I make demands that many find too much for them, nor would they want from me the same in reverse.

Ambrose Bierce, in his famed Devil's Dictionary, defined "Friendship: (as) A ship big enough for two in fair weather, but only one in foul."

That was the opposite of my friend Simon Rosenberg. Simon had all those qualities needed to befriend a difficult person like me. He was kind, good-humoured, modest to a fault. He accepted people (like me) for what they were, rather than sitting in judgement, wishing they were something else. He always tried to see the best in people, unlike me, who frequently sees the worst.

He was a devoted and loving husband and father.

*"He knew the true meaning of humility and was the embodiment of decency in everything he did"*

He knew the true meaning of humility and was the embodiment of decency in everything he did. He set an inspiring example to all, though if all are like me they will only have come to that realisation since he has no longer been with us.

He was a mensch. He gave without holding anything back, professionally, communally and in his circle of family and friends. He was universally respected and loved, evidenced by the numbers of friends, relatives and colleagues who attended his funeral and subsequent

prayers. Simon himself might have been a little taken aback by the crowds, such was his modesty.

As an only child, I never had a sibling. Until recently, I had never met a person I might have liked for an older brother. Simon would have been such a one – but as this was not to be: I will have to settle for his having been my friend.

I will miss him – we all will. And his memory will be a blessing.



# My life in money laundering

by Irwin Spilka



Irwin drying out some notes on the washing line – Joke!

*"If we are investigating a potential Russian client, we want an investigator who has operatives in Russia, who speaks Russian and who knows people who know our potential client and are prepared to share information"*

I recently stood down from my role as Money Laundering Reporting Officer of an international group, which offers a range of services to ultra-high net worth families. These families have wealth, the like of which you and I can only dream!

We are obsessive about client confidentiality. This means that you have probably never heard of us; and that is how our clients like it. If you are a money launderer, then you would want to be a client of a discreet organisation such as ours, with offices in all the right places like Switzerland and the Channel Islands. My job is to see that you do not.

Carrying out standard money laundering checks, such as obtaining copies of passports and proof of address, are necessary but hardly sufficient. I have received training from the Metropolitan police on how to spot forged passports and I even have a magnifying glass and ultra-violet torch with which to examine passports. I have still to come across a forged passport, but I have spotted a forged visa stamp.

To avoid being caught up in money laundering, you need a strong profile of any potential client. My team built these profiles from public records and data from our special subscription databases. These databases contain adverse information about some 5m individuals and companies. We also search over 600 criminal databases around the world.

We need to understand a client and his or her affairs. If public records and our subscription databases aren't sufficient, we employ special investigators. We want investigators who have "boots on the ground". This means that if we are investigating a potential Russian client, we want an investigator who has operatives in Russia, who speaks Russian and who knows people who know our potential client and are prepared to share information. Not surprisingly, these reports are not cheap. We also interview clients to gain additional information and documentation. These interviews can easily take up to two hours and need to be conducted with extreme tact. They also need to be probing and detailed. Potential clients, these days, understand the need for this.

Whilst most profiles are not that long, profiles can easily be 20-60 pages in length.

Profiling is the first step. The next step is to rate the client on the basis of risk, that is the risk that they may be involved in or become involved, in money laundering. We use proprietary software for this, which rates the potential client against a series of risk factors. Where our software flags up someone as high risk, we carry out enhanced due diligence. Sounds painful. But only for the team member carrying out the enhanced due diligence. Can we satisfy ourselves that we understand and can manage the risks involved? There >>

is a business in an African country, where this is a high risk of corruption. Is the client prepared to pay for an anti-bribery officer we recommend? Yes, we can continue. No, we part company.

Once a person passes our required checks, he or she can become a client. The scrutiny continues, quietly in the background. A client's risk rating determines how close an eye we keep on him or her. We continually update profiles. More importantly, I have built in a series of alerts and trigger events, so that if an event occurs that triggers an alert, we investigate the alert to satisfy ourselves that the money laundering risk continues to be effectively managed.

Staff training is an important line of defence and staff need to recognise what is suspicious and report it. This is a legal obligation. We train staff to be curious. When they are curious, the rule is: if they are unable to satisfy their curiosity, they must report it

Do we report our clients to the relevant authorities, if we have a suspicion that they are involved in money laundering? We have no choice. It's the law and it's the right thing to do.

Our clients are ultra-high net worth individuals, with substantial and significant wealth. But, if this wealth has been derived from the proceeds of crime, beware! Our organisation is not the place for you!



Community Care

*Rumikub Club*

The monthly Wembley Rumikub Club is up and running.

*The Tea Set*

A small group of ladies meeting in each other's homes on a Sunday afternoon for tea and company. The next get-together is in Rickmansworth.

If you are interested in joining either of the above groups, then, send a message to Gay at Community Care via the office



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# Report-back from the Mosaic Chairmen

## Masorti

Edwin Lucas and Gill Ross



a big heart and we were deeply saddened to lose one of our founder members, Simon Rosenberg, who was taken from us so suddenly. We wish Shelley, Joel and Kezia every strength, in the New Year. Among the many affecting tributes to be paid to this truly gentle man, you can read Michael Marx's thoughts on page 11.

So, what is new for HEMS? We have three new Council Members, Andrea Alexander, Jo Lewis and Linda Langley, and, following the departure of our administrator Karen Grout, for the green pastures of Stanmore, we have been ably supported by Ann Simon in the office.

We have combined with the Masorti Alliance to celebrate Purim and Selichot services. These events bring together neighbouring Masorti shuls and always engender a great feeling of joint enterprise in our spiritual life. The Masorti Listening Project is open to any members who wish to develop closer ties to other Masorti communities.

We have been working closely with the other Mosaic shuls and we are taking part in a new community initiative to move Mosaic forward. We have joined the Bereavement Care group and Henry Altman's walking group has shown that with common ground we can take to the high roads and low roads of Harrow and Herts with all Mosaic members.

**W**e are just starting our term as Co-Chairs and note that communal life as a two-seater may raise completely unfounded comparisons to couch potatoes. We are pleased to be working as a team. Sofa so good!

We are looking forward to a great year ahead, with our new Council members and the Mosaic team but we look back with thanks to past Chair, Neil Mendoza, who will still lend us his wise words as Honorary Secretary and another vote of thanks to outgoing Trustee, Alan Goldner, who has led the Services' team with distinction. However, Alan, by popular demand, will still be gracing each Shabbat service with his inimitable stories. Thanks also to David Benson and Marvyn Ellison who are leaving Council but will be supporting projects – without the meetings.

We send Rabbi Arberman our heartfelt thanks and best wishes as he goes to Palm Beach. We know he hated our cold, wet winters and will think of us warmly in December. His patience, teaching and understanding have helped the community develop over the seven years he has been with us and as he moves on we wish him a hearty shecoiach! We hope he doesn't miss London's vibrant folk scene too much, nor the HEMS folk.

Unfortunately, some absences are filled with sadness. We like to think of our HEMS community as a small family with

*"We were deeply saddened to lose one of our founder members, Simon Rosenberg, who was taken from us so suddenly. We wish Shelley, Joel and Kezia every strength, in the New Year"*

Jonathan Roback has helped us with the new computerised rota system, together with Nicholas Young.

We welcome two new families into the community – Shula Arnhem and, once again, Mark and Elizabeth Kosky.

As we move into 5778, we wish everyone "Gut Yomtov" from him and "Chag Sameach" from me!

## Reform

by Lawrence Chadwick



**T**his is my first message for the Yomtov edition of Kehila! Mosaic Reform. In reflecting on the past year I can only really take this from May when I became Chairman. This marked the end of the "Grant Dynasty" as Barbara put it at the AGM in April. So it is fitting to thank Barbara for all the work she has put in over the past 3 years as Chairwoman on behalf of the community.

As a relative newcomer to the workings of the synagogue, like many of you I expected the shul to be there when I needed it. I now realise how much it depends on volunteers to keep the community going in its many facets. It's not only about attending synagogue that keeps the community strong. I therefore would like to take this opportunity of thanking all those who have been involved in supporting and keeping the Community together.

In the May Kehila I set out one of my key objectives to encourage younger members to become involved. This is a "Win Win" relationship, as in doing so the shul gets new impetus and fresh ideas whilst providing experience that could help in career choice, as employers are increasingly taking note of voluntary work. Unfortunately, this was not taken up. Can I therefore again ask that at least you inquire as to how this may work from Social, Community to IT and event management. Please contact me direct if you want to discuss.

The past year saw a full diary of successful events at the Shul from the Quiz Evening that was well attended, Red nose day service and buffet to the Commemorative 50th Anniversary of the Six-Day war. The New Mosaic room was used in a wide variety of ways hosting HEMS' Services, Shabbat Shira, Film Club, Art Classes and many other uses including hiring for private events.

As the Headline states "Going Forward" I feel there is a real momentum building amongst the three separate, but integrated, communities that make up Mosaic. The coming year will hopefully see advancement in our quest to relocate.

Phil Austin has provided an update on page 29. We have identified an opportunity/site that we believe will be available March /April 2018. Although it must be stressed that this is not a done deal. In preparation for this we have now submitted a pre-application to Harrow Council on our existing site. This can be viewed on our web site (<https://choosemosaic.org/our-new-home>) along with many other helpful and informative items.

L'shana tova and a happy, healthy and communally active 5778 to you all!

## Liberal

By Daniel Brown



**L**ast year in my New Year Message I wrote about the structure and richness of Jewish life and the Jewish year with its many festivals reflecting the seasons and how working together as Mosaic makes all the Communities within Mosaic stronger. This year I want to reflect on the passage of time and how things change over time but strangely stay the same.

*I believe we need to be proud of our faith and ensure we do what we can to pass this on to our children*

I recently read that this is the fortieth anniversary of the battle of Lewisham helped to halt the rise of Britain's far right in the late 1970s, and the eighty first anniversary of the battle of Cable Street when anti-fascists clashed with Oswald Mosley's black shirts in the Jewish East End of London – yet in America this August we saw anti-fascist counter-protesters on the streets in Charlottesville and the tragic death of a civil rights activist, Heather Heyer, and two Virginia State Police.

Why do events that took place elsewhere in the world matter to us as Jews? Well, Alan Zimmerman of Beth Israel in Charlottesville said that on the Saturday of the rally that – among other things – for half an hour, three men with semi-automatic rifles stood across the street from their building, and congregants were advised it would be safer to leave through the back entrance.

This summer my middle daughter was sixteen and went to Israel as did many other teenagers – A journey I made at the same point in my life creating memories that last a lifetime and enrich our Jewish life.

I believe we need to be proud of our faith and ensure we do what we can to pass this on to our children and grandchildren so that they too can value Jewish experiences and ensure that we as a people remain a shining light in a troubled world.

I wish you all a happy and health 5778 and wish you and your families well over the fast.



# Gay Saunders

## (Mosaic Reform's Care Co-ordinator)

– report back

*"Many people sense a stigma or fear being pitied or considered a burden"*

For the last two years I have been working at Mosaic Reform as the Care Co-ordinator, to help with the care and welfare needs of the community.

More than half the members are now aged over 70 and I have been impressed by how feisty many members are and how well they manage, often putting a brave face on problems such as loneliness or memory loss. Circumstances do of course change and when problems arise it can be difficult to ask for help; many people sense a stigma or fear being pitied or considered a burden. Much of my work has been about offering practical support to members when their needs change, sometimes liaising with hospitals or residential homes, introducing a volunteer from the community or helping people access resources from organizations such as Jewish Care, Norwood and Harrow Carers.

I have also been keen to build on the sense of community in the synagogue. When I took up the post I sent out a questionnaire to find out what people enjoyed about the Synagogue and whether there were any extra activities they would like to have. The overwhelming response was that people enjoy 'being part of the Synagogue community', whether or not they are Shulgors. The extra groups and activities people requested largely reflected the demographic of the community and interest was expressed in current affairs, cards and support groups, rather than a parent/carer and toddler group or other activities for the younger members.

It has not been possible to accommodate everyone's ideas which actually ranged from indoor gardening to a travel forum! However, through Jacs talks on a Tuesday afternoon, we have managed to cover a variety of subjects and they have been attended and enjoyed by a wide range of people at Mosaic. There has also been great feedback from the speakers themselves who regularly comment on how much they have enjoyed the audience participation. On a Thursday afternoon there is now a group for people with memory problems where they are able to come on their own or with a partner or carer, chat, exercise and sing together. As well as activities based at Bessborough Road there are now activities for members outside the Synagogue too, enabling people to mix with others living locally. There is a rumikub club in Kenton and a Sunday tea party in the Northwood area. I am always open to new ideas so

if there is an activity you particularly would like at the Synagogue, please do let me know.

I have been keen to recruit more volunteers to help out with the different activities and also to visit members in their homes. Loneliness is a problem nationally and, of course, for a number of Mosaic members. Many people are now living on their own. Some have children who they may see regularly but they still miss having someone to talk to in the home. Others have no children or children who live far away or who are leading very busy lives. This is one of the areas where volunteers are so helpful. Sharing a cup of tea and offering some companionship, can make a real difference to someone's day. A regular phone call is also valued by many. There are some wonderful volunteers in the community but more are needed.

Thank you for welcoming me into your community and wishing you all a Shana Tova.

Marie Shapiro, a member who has lived on her own for a number of years, has written the following poem which illustrates how you may be able to help.



### Time

by Marie Shapiro

There are so many lovely things to buy

Things to delight which please the eye

Oh what a choice for you and I!

You can wrap them up tied with bright red string

And know the pleasure each one will bring

But tucked in a corner you may see

Something I need if you're thinking of me.

It doesn't come gift wrapped

It really is rare

It's a bit of your time to show that you care

If you have a little spare time to visit someone, please do let me know. Tel: 020 8864 0133

# Book Review

## The Mandibles – A Family, 2029-2047

by Lionel Shriver

from Book Group 39

The Book Group met on 14<sup>th</sup> June to discuss 'The Mandibles – A Family, 2029-2047' by Lionel Shriver, published in 2016. It was chosen by Brigitte Levin.

The author has had many books published, but she is probably better known by 'We need to talk about Kevin', which was made into a film.

This is a dystopian work, situated in the United States in the near future and is broadly based on the lives of one family, the Mandibles. Most of the family members were born before the events described, which are rooted in economic and social conditions known to them and, indeed, to us the readers.

The author takes us through the various time lines, from the relatively secure time, when Mandible senior could afford to live with his second wife in a high end retirement village and his children could expect considerable benefits on his death. There was also a good life (if not always a lot of money) for the rest of the family, with secure jobs and the children in good schools. While some of them could see the clouds gathering, the economic debacle heralded by the fall of the dollar and the emergence of other currencies, still took them by surprise. It was inevitable that social breakdown would follow, showing many parallels with earlier events in America and Europe. The Mandibles were not immune. Thus, the senior Mandibles, their ex-professor son and family, their wild card daughter Nollie (no longer welcome in France where she had lived) all came to live in Florence's house. She had always been slightly disparaged, as she had a Mexican born husband and a poorly paid social services job; but, she was nevertheless still working, unlike the others. Thanks to her management and a great deal of scrimping and saving, they all lived together for a while. That is, until their hitherto nice neighbour forced them out of their house, because: "he and his family were in greater need". Most of the family left on foot, with as many possessions as they could carry, to one of the encampments which were cropping up everywhere. From there, again, they moved to an agricultural hinterland, started up by Jarred, who in



times past had been the black sheep of the family. When this new set up lost its usefulness, they returned to their old home, led by Willing, the son of Florence. They saw that there was little there for them and, in a bold move, decided to look for Jarred, now thought to be living in the United States of Nevada. They bought a car with Nollie's questionable funds and with cousin Goog (a member of the secret service), as an unwanted and unwilling companion, they set off for Nevada. There, the founders' earlier bright dream of seeking better fortunes by separating themselves from the other states of the union (which was now recovering) was coming to its end. But it is not the end of the remaining Mandibles, as new readers of this book will find out.

There was a lively discussion of the book, which was not surprising since there were many varied opinions. The few that had not progressed from the initial chapters were advised to persevere, in spite of its 400 pages, because the story gathers pace and there is humour to be found alongside sadness. Inevitably, there are many economic concepts throughout, but most are introduced through the arguments between Willing, the young bright spark of the family, and uncle Lowell, the self-important ex-economics professor. Some members of the book club found this fascinating and felt inclined to dig deeper into the subject.

There was general approval of the important roles accorded to old and young family members, but the characters were thought to be weak, not very subtly drawn and mainly portrayed by means of extensive dialogue. The author introduces frequent neologisms, which together with unusual phrase construction makes understanding difficult at times. Yet, the author could convey in a passing vignette, how the details of a dollar note, lovingly explained, could be a source of comfort in difficult times. Almost everybody thought that, considering all that was narrated previously in the story, the end was too neat and too insubstantial. However, those who reached the end of the book felt that it was worth reading, but might not be their first choice for re-reading in the near future.



# Lest we never forget

by Michael Marx

In 2015, I accompanied my father, Kurt, to Minsk to attend the unveiling of a monument to the victims of the Nazis who were murdered at Maly Trostenets, just outside the town. It was a bizarre experience, stepping back in time twice over, first into a totalitarian state where people were careful of what they said for fear of who might be listening, then into the woodland desolation where both of Kurt's parents and three of my grandparents had their lives taken.

I was unable to go with him earlier this year when he was invited back for the opening of an exhibition and when, quite unexpectedly, he was asked to address a room full of German and Bielorrussian dignitaries.

During this recent trip, he gave interviews to journalists for print, radio and TV. This is the briefest of many.



Kurt Marx addresses an audience of dignitaries



Maly Trostenets new memorial



Maly Trostenets woodland memorial

## *Lernen wir nie daraus?/“Will we ever learn?”*

Article translated from German Magazine Publik Forum  
from Dortmund 24/3/2017 by Dirk Planert

Kurt Marx (91) survived the Holocaust thanks to his school Director. He has just visited the death-camp near Minsk.

It is planned to build a memorial in the death camp in the woods and one hopes that people will come here to remember.

“Oh no! They cannot remember, they were not there at the time. I was there when it began, not here in Trostenetz a suburb of Minsk, where 206,500 people were murdered by the Nazis, but in Cologne where I went to school and just managed to avoid being sent to the camp in Minsk.

“We attended the normal local schools and suddenly the order came, all Jews had to leave and go to a Jewish school. That was my luck. The Director of the Jawne (pronounced Yavneh) school, Dr Erich Klibansky, said after Kristallnacht in 1938 ‘one cannot live in Germany any more’. He wanted to transfer his school to England. But then war broke out and it was not possible any more. Approximately 130 children came to England after January 1939. We were the first ones – 20 boys and 20 girls. I was 13 years old. The British Jewish community had given a guarantee of £50 for each child, and promised that the

money was available. At that time the annual wage for a working man was about £100. That was a lot of money.

“I lived in a very small house with a working class family for a couple of years, lovely people. There were letters via the Red Cross. The last letter from my parents was 24<sup>th</sup> June 1942.

“They were allowed to write 25 words including the address.

“Dear All! Before our departure all the very best, dear son best wishes for your birthday. Work hard and give pleasure to your friends, Vati and Mutti. It was 2-3 months before this letter arrived. By then they had already been murdered. They had been deported to Minsk, also Dr Erich Klibansky and his wife and children. Two days after their arrival in Minsk they were shot dead.

“Only in the 1980s when archives were discovered it was discovered what had actually happened. It was known that about 1200 men, women and children were deported together with my parents but where or when one did not know. Nobody came back. I would have been one of them if Klibansky had not been there.

*“Whether my parents were gassed or shot I do not know. It does not change anything. It should not be forgotten. One hopes perhaps that the world will learn”*

“Trostenets is hardly known in Germany (or anywhere else). It was one of the largest Nazi extermination camps. I have come from London where I live to attend the opening of the Exhibition in Minsk in memory of these events. It is a travelling exhibition. It will also be seen in Germany. It is wonderful that the people of the IBB, the International Educational and Exchange Institute in Dortmund have organised this event.

“After the war I had no wish to have anything to do with the Germans. Hate? I don't hate. But one cannot forget. I was asked can you forgive? It has happened one cannot forgive. The people one cannot forgive are not alive any more. It is a very strange situation. Those Germans I met here are all very kind and nice people. Two or three generations have passed by. Friends of mine say that if one hates someone, one hurts oneself. Hate is not a good feeling, you destroy yourself. One can still not believe that it was possible that people could behave like this. Our family had lived in Germany for at least 500 years.

“My wife was in Auschwitz Birkenau for almost three years. When we visited Germany she said after two days, I can't stay here, when I hear these voices. She spoke very good German and was a German teacher. In Germany, she could not speak the language, her heart would not let her.

“Will all this happen again? Have the world and people learned anything? It seems to go on everywhere. In Africa people kill each other also in Syria, in France you have Le Pen, in USA Trump - will we ever learn?

“Whether my parents were gassed or shot I do not know. It does not change anything. It should not be forgotten. One hopes perhaps that the world will learn.”

*My father is 92 years young. As I watch my own children become young adults it becomes increasingly clear that there soon will be no one left to bear first-hand witness to the Shoah. It will be incumbent on those who were not there but who heard the story from those who were, to ensure the world does not forget.*



# From Hairdresser to Chazan!

## Marvyn Ellison's new direction

I was brought up in the 60s, in a traditional Jewish family in Dublin.

Living around the corner from the united shul, my dad, three brothers and I were often called upon to help form a minyan. It was quite common for us to be called, because there were four men in the family!

As a young boy, the tunes in shul would always fascinate me.

Whilst some kids were out playing cowboys and indians, my friend and I always played shuls! I always had to be the chazan!

Our local shul was lucky enough to have several eminent chazanim: Cantor Hass, Cantor Rosenberg and Reverend Brill, who was the most famous. He was the Head Chazan at Jews College until the eighties. I would marvel at the way they captivated the congregation with their voices through prayer. These great chazanim have all been a major inspiration to me and have driven me to rekindle my love for chazanot.

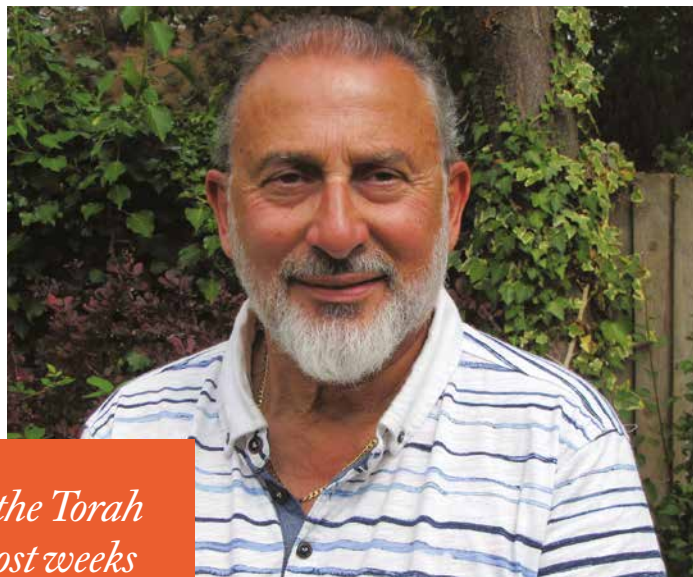
Moving to England and continuing my career as a hairdresser left little time for attending shul and during those years, my interest in Judaism diminished. At this time, I was a three times a year shul goer and still loved hearing the chazan daven. When my father would visit, I would take him to Great Portland Street Synagogue to hear Naftali Herstick daven.

In the late seventies, my father passed away and it was during my year of saying kaddish that my love for chazanot came back. I attended Wembley Shul, which was opposite my salon, every day and became great friends with Reverend Steve Robins. He has been a major influence for me musically and has always been a great help whilst I have been learning the various services.

During the early eighties, there was a period of time when I was able to be shomer Shabbat. Both my children were young and attending a Jewish school and it was lovely that we could all attend shul together. Unfortunately, this only lasted three years, as I had to go back to working on Shabbat.

Living so close to Pinner Shul for many years, and with my son Craig approaching Bar Mitzvah, we would both go in the mornings to make up a minyan.

Over the years and as the kids grew up, I would get



*"I now do the Torah Service most weeks as well as Musaf on a regular basis. I find it an uplifting and spiritual experience"*

involved in the occasional local musical as part of the Chorus – I was a secret singer, finding it much easier hiding in the background! It wasn't until I became a freemason that my confidence grew and I felt able to step forward and sing in my own right. I would lead specific songs during ceremonies and became quite accustomed to singing in front of larger audiences.

With my new found confidence, I thought it would be great to take part in the HEMS Rosh Hashanah and Yom Kippur services and approached the shul to see if this was possible. They said yes, and I have been taking parts of the service ever since.

Since retiring, I have been able to go to shul at HEMS every week and have become heavily involved in taking the services. I now do the Torah Service most weeks as well as Musaf on a regular basis. I find it an uplifting and spiritual experience.

I try to sing different traditional tunes as much as possible, as music in shul can be very enlightening for the community and it is great to share it with everyone in our congregation.

In my spare time, which I have a lot of these days, I research music by some of the greatest chazanim worldwide and I work at adapting their tunes for our services.

My ambition now is to work towards leading services and bringing music to the old synagogues in Eastern Europe.

# HaMakom Update

*"We have had such an enjoyable first year as co-heads, a year that would not have been possible without the fantastic support of Rabbi Michael Hilton and Val and Tony Fineburg"*

We have had a wonderfully busy Summer term at HaMakom, with a variety of events and activities. In April the KT class went on an emotive trip to Berlin, which the rest of the school had the pleasure of hearing about at their end of year presentation. The students discussed both their reactions to a range of Holocaust memorials and their hopes for the continued renewal of Jewish life in this extraordinary place of contemporary freedom.

For Yom Ha'atzmaut, we turned HaMakom into an Israeli café. While the older children were busy in the kitchen making falafel, salad and hummus, the younger children were designing menus, decorating tablecloths, making fruit kebabs and icing cakes – all with an Israeli theme. The hard working chefs then happily served the rest of the school the delicious food they had made, before tucking in themselves. We invited teachers and parents to join in too and everyone agreed that everything tasted absolutely delicious.

In May, the whole school celebrated Lag B'omer with a trip to the park and a fun morning full of group games and activities, all brilliantly led by RSY Netzer. We were

so lucky with the sunny weather and finished off the morning with a family picnic.

We were lucky to have a visit this term from Anat Goodman and Stav Bar Shany, from Jewish Interactive. Jewish Interactive is a Jewish charity that inspires children to connect with their Jewish identity through creative play and games. They worked with the children in the upper school, teaching them how to create educational iPad games. These Jewish and Hebrew games will be used to not only check their own understanding, but also to reinforce their knowledge by creating games for the younger children to play. We look forward to introducing this into our timetable next term.

We have had such an enjoyable first year as co-heads, a year that would not have been possible without the fantastic support of Rabbi Michael Hilton and Val and Tony Fineburg. So, it was with great sadness that we said goodbye to these dedicated and long standing members of staff on the last Sunday of the school year. They have been such an important part of our children's Jewish education for so long and they will be very much missed.

## Friendship Club

*Entertainment for the over-60s*

**Mondays: 11:00 to 14:30**

**Tel (on the day): 020 8423 2903**

### OCTOBER

- 2<sup>nd</sup>** Return visit of Alex Samos
- 9<sup>th</sup>** Lynda Styan entertains
- 16<sup>th</sup>** Brian Nathan - a presentation on the Jewish composers of musical theatre
- 23<sup>rd</sup>** Vocalist Nadie Keating
- 30<sup>th</sup>** Return visit of Geoff Bowden with his singers of the '50's presentation

### NOVEMBER

- 6<sup>th</sup>** Keyboard player/singer Roy Blass
- 13<sup>th</sup>** Celebrate the Club's 40th birthday – Ronnie Goldberg entertains
- 20<sup>th</sup>** Vocalist Stevie Permutt
- 27<sup>th</sup>** The Right Mix entertain



# Struggling with Judaism at Yom Kippur

by Matt Plen



*"As modern Jews, we face a genuine tension between the ideal of halachic observance and the frequently less-observant nature of our personal lifestyles"*

While Masorti Judaism as a movement is committed to halakhah, Jewish law, we are a diverse community and many of our members are not halakhically observant. Daniel Gordis, a Conservative/Masorti-ordained rabbi who now prays in a modern-Orthodox minyan in Jerusalem, has written that the Conservative movement in the United States has gone into decline precisely because of its reluctance to challenge its members with halachic observance. Rabbi Joel Roth, one of our movement's most senior, learned rabbis, argues similarly that the Masorti movement has failed to convince its members that halakhah is binding, and believes that we should "strengthen our commitment to the authority of halakhah, even those elements of it which we may not yet understand, or with which we may think we do not agree".

I believe this perspective is overly simplistic. As modern Jews, we face a genuine tension between the ideal of halachic observance and the frequently less-observant nature of our personal lifestyles. It makes no sense to answer this tension by saying we should simply try harder to be frum!

Rosh Hashana and Yom Kippur bring many of these fundamental modern Jewish dilemmas to the fore. Here are some of the problems with Judaism that I grapple with at this time of year.

Firstly: the whole construct of the Yamim Noraim (and in some ways Judaism as a whole) is built on an unsustainable anthropomorphism – a judging God who rewards and punishes. I don't believe in such a God and, on a deeper level, I reject the underlying assumption

which is that the world is in some way inherently just.

Secondly: morality for me as a modern, liberal individual, is about the mitzvot beyn adam le-havero (commandments between people such as not stealing, giving charity and visiting the sick), which I regard as the expression of a binding ethical system. It's hard to imagine the observance of the mitzvot beyn adam le-makom (between a person and God – for example tefilin, Shabbat and prayer) as more than a lifestyle choice, since they don't affect anyone but me. And why would I need to repent from a lifestyle choice?

While the process of teshuva (repentance) relates to both kinds of mitzvot, the rabbis teach that Yom Kippur only repents for sins between people if we've already made good the damage, received forgiveness and repented before the day starts. And if, as Maimonides teaches, teshuva is the essence of atonement, then the rituals of Yom Kippur itself seem to have no essential function.

Thirdly, modern, liberal ethics has to be based on autonomous choice. Not just free will in the sense of deciding whether or not to obey the commandments we've been given – this is assumed by the rabbis and implies an a priori acceptance of the commandments themselves – but freedom to think for ourselves and shape our own moral code. I expect not only to choose how to behave, but also to decide for myself the difference between right and wrong. But the vidui (confessional prayer) of Yom Kippur presents us with a list of sins, our job being to accept the framework and

judge ourselves accordingly. Even if we happen to agree with many of the sins we're presented with, how can this be a framework for proper, autonomous moral deliberation?

Clearly, our problems with religious observance cannot be put down solely to laziness or lack of commitment. So what kinds of answers can I suggest?

Firstly, the tradition provides some justification for my concerns and basic perspective. This is not something that needs to separate me from Judaism, but something that our thinkers have always grappled with. As an arch-rationalist, Maimonides – perhaps our most important halachic authority and theologian – clearly could not accept the anthropomorphic view of atonement, nor the idea that the ritual has any kind of magical effect. But he also knew that the traditional concepts were important to his medieval audience. The anthropomorphisms and the rituals are a means to an end, a way of focusing our minds, of bringing people to the correct psychological state to engage in confession and soul-searching. The essence is the internal process of repentance itself.

Maimonides helps affirm my basic perspective that the real work of repentance has to be done outside of shul, with people, over a long period, and that I don't need to adopt a simplistic theology in order to engage with it. Yom Kippur is a moment of introspection, reflection and making personal commitments about the change I want to create.

But Maimonides doesn't help with my fundamental problem: the clash between the vidui, the framework of the mitzvot, and my aspiration to be an autonomous moral agent.

I want to address this by briefly discussing one of the most important modern Jewish philosophers, Emil Fackenheim. Fackenheim agrees that we cannot stand before God and respond affirmatively to the commandments without free choice. Recognising and living out our freedom is a necessary condition for any

*"Confronting and inspiring people with an authentic interpretation of Judaism is the first step towards helping them enter into dialogue with it – on their own terms"*

relationship with Judaism. But at the same time, freedom to make choices about our relationship with the tradition, means standing in the presence of God and hearing that commanding voice – as suggested by Rabbis Gordis and Roth. Freedom and service or obedience need each other. We can't shape our relationship with the mitzvot unless we accept the framework of mitzvot as our starting point.

One of the reasons I'm so proud of our work at Masorti Judaism is that we manage to do exactly that. One member shared with

me recently why he's so keen to support the movement: his kids came back from Noam summer camps having been confronted and inspired by prayer, birkat hamazon and Jewish learning – "Noam taught them yiddishkeit" as he put it. The experiences we give young people by bringing them into contact with new Masorti rabbis and sending them for intensive study programmes at the Conservative Yeshiva also bring them face to face with our living tradition. The results are heartening: more and more young people are co-creating new initiatives and communities and asking us to put on programmes to meet their desire for Jewish learning.

We don't achieve this by imposing religious observance, nor by pretending that in Judaism anything goes. Confronting and inspiring people with an authentic interpretation of Judaism is the first step towards helping them enter into dialogue with it – on their own terms.

Perhaps this is the function of the vidui, the Al Het prayer we recite throughout Yom Kippur. It confronts us with this framework, and with the underlying commanding voice of God (alternatively the voice of the tradition or the idea of an objective moral code). This is the precondition for any meaningful, authentically Jewish, process of deliberation, soul searching, teshuva, and choosing, freely, to be different.

*Matt Plen is the Chief Executive of Masorti Judaism*

## Thank you for the support

With love and gratitude Tony (and Val) Fineberg, and Family

I would like to thank Rabbi Middleton, Ann Simon (in the office) and all our friends at the Synagogue for the tremendous friendship and support shown to me, my sisters and brother at the passing of our father. It is at sad times like these that a Shul community really comes into

its own and if there was ever any question about the value of belonging, it is dispelled. Mosaic Reform and our many friends were there for us when most needed and that is and will always be appreciated.



# Mosaic Moments



*Hana  
Schlesinger  
giving a talk  
at JACS*

*Rabbi Dr. Frank celebrating  
20 years service to the  
community*



*HaMakom end  
of year*



*HaMakom  
Lag B'Omer*



*Singing seniors*

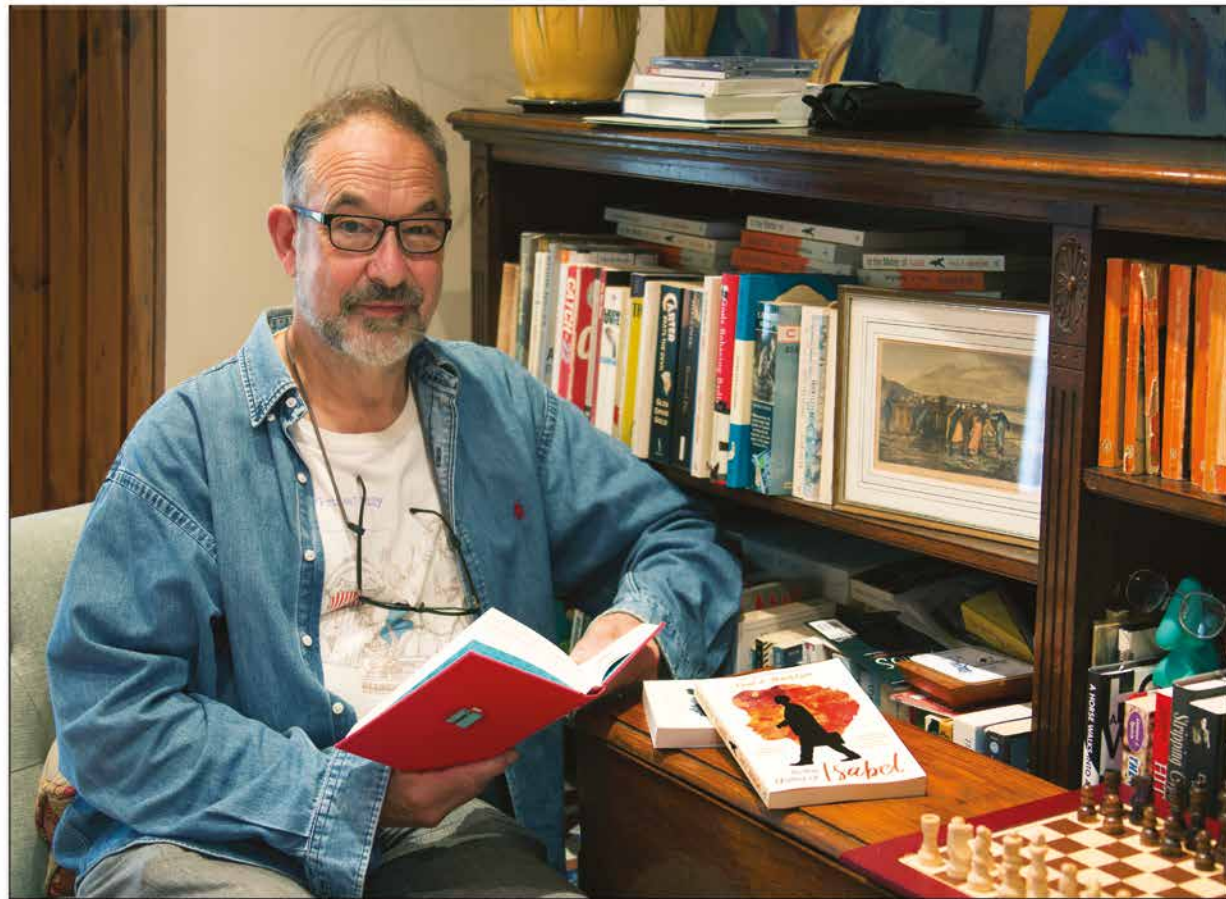


*Rumikub Club*



# Paul Mendelson

## – A working Life



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**P**aul Mendelson would be the first to admit he was in the right place at the right time.

While working on some commercials with Nic Roeg (The Man who Fell to Earth and Don't Look Now), he ended up having lunch with him and legendary producer Verity Lambert ( Doctor Who, Minder, A Cry in the Dark), which in turn led to his first hit television series, May to December, starring Anton Rodgers.

It ran for 39 episodes, and was nominated for a BAFTA best comedy.

He then wrote the BBC series, So Haunt Me, about a family home haunted by the ghost of a Jewish mother, played by Miriam Karlin, which was accepted by the same Head of Comedy at the BBC who had rejected the original script two years earlier. It ran for three years.

And it hasn't stopped there! His most recent television situation comedy series in the UK, My Hero, ran for six seasons on BBC 1 and clocked up 51 episodes. It has been sold all over the world.

Based on his own experiences with testicular cancer, he wrote Losing It, starring Martin Clunes, for which he

was nominated Televisual Awards Best Writer 2007.

Paul Mendelson created the original idea and was creative consultant on the recent DreamWorks Animation/Fox series Neighbors from Hell in the States.

He writes original plays for BBC radio, adapts Joyce Porter's Chief Inspector Dover novels for BBC Radio 4 and is currently developing his BBC radio play 'A Meeting in Seville' as a movie.

As if that wasn't enough, he has also just published two books: Losing Arthur, a thrilling novel for 9-13 year olds and In the Matter of Isabel; the latter was inspired by the case which made him give up his first career, law.

The 66-year-old, who has been a member of Mosaic Reform for over 40 years, seems almost surprised by his runaway success, which burgeoned as he was pushing 40. It is also a long way from where he began, as a lawyer.

He said: "If you are a Jewish boy who isn't good at figures and can't stand the sight of blood, then you become a lawyer, which I did because I watched Perry Mason on TV. I became a hopeless lawyer. I liked the people side, but I became too emotionally involved."

He became an advertising copywriter for Ogilvy and Mather. He said: "I knew I could write. I had always written since I was small: poems, short stories, books. I was writing sketches for the agency shows, one of which was performed by Salman Rushdie, whom I knew. He was lovely."

He said he was "fortunate" to be doing commercials with Nic Roeg when he had his lucky break.

He said: "I'd written this short novel, which was about a house haunted by a Jewish mother and I'd just written it for fun. I told Nic I had this really good idea that might work in America, because it had a Jewish theme, so I thought probably more American."

"He read it and he came back to me nearly a year later and said: 'Look, I've had no luck in America, because I don't know the people in television, but I'm in the office next to Verity Lambert."

"He showed this novella to Verity and they called me up and asked me if I'd like to come to lunch. Well, it took me a nanosecond to decide whether I'd go for lunch with Nicholas Roeg and Verity Lambert!"

"So Verity said she really loved it; can you turn it into a half-hour comedy pilot script? I said of course, although I'd never written anything longer than 30 seconds in my life. I knew I could write dialogue, but I was daunted."

"So I wrote it with creative help from her and we took it to the Head of Comedy at the BBC and he said: "Well, you've done everything wrong. You've got children, animals, ethnic humour, suspension of disbelief and special effects. Can we try again?" So I went away and I thought, well, that's my brief: to write something without children, dogs or Jews so I wrote May to December."

"I wrote the first episode, and the Head of Comedy said: "I love the first episode, write a second because sometimes the first one's great, but the second one

*"If you are a Jewish boy who isn't good at figures and can't stand the sight of blood, then you become a lawyer...I became a hopeless lawyer. I liked the people side, but I became too emotionally involved"*

doesn't take it any further. He even asked me who I wanted in the series and I suggested Anton Rodgers. It ran for six years and we became very close friends.

"It's been on radio and it's been shown all over the world. I was thrilled."

"After two series of that, we went back to the same Head of Comedy at the BBC with the very same script of So Haunt Me that he'd rejected and he said: 'Oh, I really like this!', and commissioned six!"

Paul said: "The movie Ghost was on at the time and Maureen

Lipman was in those BT commercials, so I guess that made it sexier."

In spite of his success, Paul was still working in advertising: he was "writing scripts in the loo", at the same time as undergoing radiotherapy for testicular cancer, prompting some years later his acclaimed ITV play, Losing It.

He said: "I kept falling asleep. I had to send in the May to December scripts by hand, as I was in too much discomfort to type. As for Losing It, I wanted to write about something really personal and I was very pleased that it had such an impact on men. They were actually finding tumours as they watched and later wrote to thank me."

Finally at 39, he became a full-time scriptwriter.

With the Dreamworks Animation gig, again it was a matter of the right place at the right time. It had been rejected by the BBC, but then he sent the idea to an actor friend who liked it so much that he passed it on to Dreamworks. Paul does say ruefully: "they've made it ruder than I did."

He is obviously delighted with his freshly-minted books and said: "The lovely thing about books is that they exist in their own right, which is really satisfying. They're not like scripts, which need a lot of money thrown at them."

## Once in a Laughtime

*An Evening with Paul Mendelson Screenwriter and Novelist*

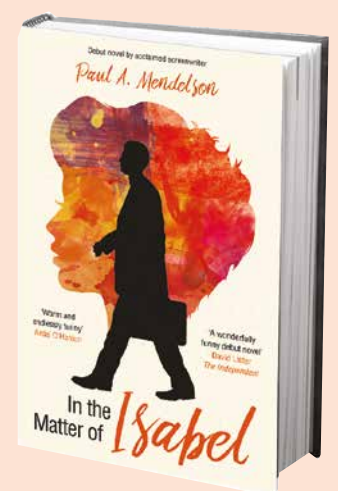
**Sunday 8th October 8pm**

The creator of BAFTA-nominated hit BBC comedy series 'May to December', 'So Haunt Me', 'My Hero' and acclaimed ITV drama 'Losing It' will give a light-hearted talk about the curious connections between his life and (so-called) art. With clips from his TV work and readings from his newly-published novels. With Q & A.

£7.50 including drink and canapes please pay via website [www.choosemosaic.org](http://www.choosemosaic.org) or pay by cheque to Mosaic Jewish Community Ltd.

Please apply for tickets by 28<sup>th</sup> September

Signed books will be available on the evening for purchase





# Aotearoa/Land of the Long White Cloud

by Judy and Philip Silvertown

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

**D**ad, what will you do if the UK votes for BREXIT and THE DONALD becomes President? Son, I'll go away as far as I can! So that's why, last February Judy and I went to New Zealand.

I just wish that I had been able to go when I was studying for O-Level and A-Level Geography. It's all there and happening in real time, not 300,000 years ago.

You can drive across the most active bump in the road which is the junction between two tectonic plates. Where tourist buses used to drive up to the face of a glacier 10 years ago, the road now ends a mile from the ice face. You can't go out, even in hazy sunshine, for more than 20 minutes without getting sunburn (holes in the ozone layer as well as in the ground).

Lastly, concerning the burgeoning number of sheep versus the human population. It's not like that now as NZ makes huge dollars from selling milk fat powder from cows. That all proves that the UK has always been Brexiteers 'cos we learnt about Australia and New Zealand, not Europe, for Geography!

We were lucky enough to have driven 'figure of eight' routes in both North and South Islands. Our multinational group comprised 16 well chronologically mature adults from Canada, USA, New Zealand, Belgium and The Netherlands. There was one instance of Jewish geography including meeting a woman on the Milford Sound boat trip who not only knew Pinner but whose cousin lives next door to Viv and Steve Levinson!

Having had a 12 hour flight from London to Singapore and equally long hops to Auckland, San Francisco and home, we really wanted to experience it all. We did resist the antics in Queenstown where there are more ways to cure constipation whilst descending from an extreme height suspended directly by an elastic band or large shmutter!

What did we do to act our shoe sizes not our ages? In The



Above: Philip and Judy hiking across the Franz Josef Glacier

Left: The endangered Kiwi bird cuddles up to Philip



Bay of Plenty there were sand dunes 150 feet high that you could sand board down head first. Out of the 18 of us, only a burly lowan and a skinny Brit (me) were up for it and it was brilliant despite the

sand burns on my knees. It was the fastest way to travel on a plastic tray since the last smoked salmon buffet on Concorde.

Napier is a town rebuilt in Art Deco style in the 1930s after a massive earthquake. We were very lucky to be there for their festival when visitors dress for the thirties, the music >>

A magnificent NZ Sunset



and the fabulous cars are all from that period. Apart from everything amazing that we were expecting from our trip to NZ, being surrounded by wonderful cars, architecture and costumes was a real bonus.

We flew back from Milford Sound in a single engine airplane with your intrepid author in the co-pilot's seat much to the distress of the older Dutch lady on the tour. I manhandled a huge (not really) and vicious endangered bird but our greatest 'wow' moment was helicoptering up onto and hiking across the Franz Josef Glacier for two and a half hours.

People-wise, we met and were hosted to lunches by delightful families who ran farms and wineries. Judy and I were emotionally captivated by a young Maori woman whose sincerity, spirituality and overwhelming warmth was life affirming.

If you've got a spare couple of days, we can show our 1300 photos but better still just go and remember there are Kiwis, Kiwi fruit and Kiwi birds and actually lots of 'Fush and Chps'!

## Property Relocation Update

from Phil Austin – Mosaic Chairman

**S**ince my last update there have been some developments which I would like to share with members

We have identified a property located in the London Borough of Harrow which would be a good fit in terms of our requirements. The property has a D1 classification in planning terms which means it is appropriate for our use and unlikely to be in competition with the residential market. We have declared a formal interest and our understanding is that the site will be ready for sale in March/April 2018. The owners have already made the decision to dispose of it.

We will inevitably face competition from other buyers and cannot be certain that any offer we make in due course will secure the property. However we believe this building is a viable target. To protect our competitive position I'm afraid I cannot disclose site details at the present time. If matters proceed positively we will of course come to the membership via synagogue general meetings to seek your mandate to move forward. In the first instance Mosaic Reform [MR] members will cast their vote given their role as owner (MR will be using the proceeds of the sale of Bessborough Road to purchase our new shared home). Mosaic Liberal and HEMS members will then be asked to vote to become long term tenants in the new building.

In July MR submitted a pre-application for Bessborough

Road to enable us to establish the optimum value of the site. This submission seeks approval to develop our current site into 36 apartments with a new ground floor community centre. The pre-application is available for you to view on the Mosaic website: <https://choosemosaic.org/our-new-home>. We remain firmly of the view that Bessborough Road is a highly saleable property and have pursued the pre-app route to expedite the future sale of this site.

So what happens next?

We will continue to liaise closely with the Vendor and be ready to move quickly when this property of interest or any new candidate property becomes available. To ensure we move forward efficiently we have enlisted some additional niche professional support to help guide us through the next few months. Nothing is certain in the property market until the ink has dried but the property relocation team remain focussed and determined to enable our move to a new shared home.

If you have any questions please contact Lawrence Chadwick, Chairman of the Relocation Working Group at [lawrencechadwick@gmail.com](mailto:lawrencechadwick@gmail.com)



# Mosaic Twinning with Kehillat Darchei Noam

## *the Progressive Synagogue of Ramat Hasharon Israel*

**M**osaic through our three Communities Reform, Liberal, and Masorti are to start a twinning with the Community at Ramat Hasharon.

The Synagogue whose address is 102 Yavne, Ramat Hasharon, is led by their Rabbi Dr Eli Yoel Levin, and their industrious chairperson Ilana Dothan.

They were founded 30 years ago and for 15 years fought for a plot of land to build a permanent Synagogue. This was achieved through the Supreme Court. It then took 5 years to acquire a Building Permit. Such are the difficulties for a progressive Synagogue to acquire the status that is standard practice for the orthodox community. Eventually the new Shul was built in time for the 2013 Rosh Hashanah Service

Rabbi Levin was ordained at the Hebrew Union College in Jerusalem. Ilana has been chairperson for nearly 20 years but expects to hand over to a younger person next year. There are 5 on the Board and two paid employees. The Rabbi and the Secretary. There are each year 200-250 family units as members. Impressively there are 100-130 Bar/ Bat Mitzvahs each year, many during the week. In fact there were 11 in the month that I was recently there (during May). There are normally 30 in the Bnei Mitzvah class at any one time.

The twinning is approved by the Domim-Alike initiative that IMPJ started in 2015 with the Government of Israel whereby 37 Israeli Congregations build and maintain partnerships with 120 Congregations around the world.

As part of the twinning we will maintain a monthly communication between the leadership, provide at least a bi monthly communication to the membership (providing Kehila to their congregation will be a good start) and invite the Rabbi



Darchei Noam Synagogue Building



Ilana Dothan in the teaching room



Ilana Dothan in the teaching room

or chairperson from Darchei Noam to our communities.

From Domim-alike we can receive educational materials which can be used both in our Cheder and adult Education.

Contacts at Domim are Rabbi Nir Barkin and Smadar Bilik and details of the Domim project are available at the website [www.domim-reform.org.il](http://www.domim-reform.org.il). Further information of the Domim project and initial introduction of our twinning arrangements are available through Michael Reik. Please contact Michael if you would like to be involved.

Any people from our Communities who are visiting Israel are welcome to visit Darchei Noam on Shabbat especially if in Northern Tel Aviv, Herzlia, or Ramat Hasharon. Further details at [www.D-Noam.org](http://www.D-Noam.org)

## Are we there yet?

*by Robin Goldsmith*

**“A**re we there yet? I don't want to go to a museum. I need the toilet. Are we there yet? What's a bidet? I want to go to Water World. It's so hot. I'm hungry. Are we there yet? I want an ice cream. Are we there yet? ...”

... The joys of taking children on holiday to somewhere cultural in the hope that they will learn something, as well as allowing Mum and Dad to do what they want!

Yet surely there must something that a young brain gains, even subliminally, from visiting a site as significant to Jewish history as the old town of Girona in north-east Spain, specifically the Museu d'Història dels Jueus aka The Jewish Museum. Located in the same space as the last of Girona's synagogues, the museum recounts the story of the medieval Jewish communities of Catalonia. It is part of a three-stage project, the first of which was completed in 2000 with the inauguration of rooms containing original tombstones from Girona's Jewish cemetery. The remaining stages in 2003 and 2007 saw new rooms opening, dedicated to Jewish life and religious practice, as well as displays on the cultural achievements of Catalonian Jews and the impact of the Spanish Inquisition.

History recounts that 25 Jewish families first settled in Girona in 898 and during the middle ages, Jewish people settled throughout Catalonia and lived side by side with their Christian neighbours in a resolutely Catholic society. However, from around the 13th century, large Catalan towns demarcated particular areas, called Calls, where Jewish communities could practise their religious and cultural traditions. There is evidence of three successive synagogues existing in Girona – the oldest near the cathedral from the 9th century, followed by two located within the Call between the 13th and 15th centuries.

The Jewish community formed an integral part of local Girona society, contributing to the city's economic and commercial development. This, of course, did not stop the Spanish Inquisition from starting to convert Jews in 1391, a policy which slowly increased throughout the 15th century. While some baptisms were genuine, many Jews continued to practise Judaism in secret. Between 1487 and 1505, the Inquisition carried out 84 trials of converts in Girona who had been accused of continuing to practise Judaism and



10 were convicted to death. In July 1492, King Ferdinand ordered the expulsion of Jews from Girona, as their presence was considered a danger to the new Christian converts and only 20 families remained in the Call. Half of these decided to leave and the other half converted.

One key figure from this period is Moshe Ben Nahman (1194 - 1270), also called Nachmanides, but known to many by the acronym Ramban. Born in Girona, he was a Rabbi, Talmudist, philosopher, doctor, Kabbalist and poet, who wrote one of the most important commentaries on the Torah still used today. Around 1267, he emigrated to Israel where he spent the rest of his life and helped to re-establish the Jewish community in Jerusalem.

A key moment in his life came when he was nearly 70 years old. A Jewish convert to Catholicism, Paulus Christiani, challenged the Jews to a religious disputation. The Ramban was chosen to defend the Jews at the King's court in Barcelona and was given permission for full freedom of speech. Over four days, he was so effective in showing that the Jews were entitled to retain their own beliefs and faith, that the king visited him in Shul the following Shabbat and later gave him a valuable present as a token of respect and admiration. However, the Inquisition still brought him to trial and he was eventually condemned to banishment for “blasphemy.”

Girona Old Town offers a fascinating glimpse into medieval history – quaint cobbled streets and narrow uphill passages, a small and beautiful Jewish quarter, an imposing cathedral and many other monuments to a rich cultural heritage.

*“So did you learn anything today?”  
“Yes – that I hate museums!”  
“Is that it – anything else?”  
“Kabbalah is about poltergeists.”  
“Well, I suppose that's something!”*

Time to head back to the bus station:  
*“Daddy, what do you use a bidet for?”  
“Go and ask your mother”*

“Are we there yet?”



# Fagin

– the inside story  
by Steve Levinson



*“The name Fagin was taken by Dickens from a Bob Fagin, who took the 12-year old Dickens under his wing when he was sent to work in a shoe blacking factory in Southwark. Dickens’ father had been sent to a debtors’ prison at the time”*

**Steve Levinson is a Blue badge Guide in London. Here, he introduces a character and location that may be very familiar.**

“Jews in Strange Places” – that’s the name I’ve given to a series of walks in London, in which I guide groups to places that have unexpected Jewish connections. In this case, the place is Saffron Hill close to Holborn, barely a (precious) stone’s throw away from Hatton Garden.

The character in question is possibly the most renowned Jewish creation in an English novel – Charles Dickens’ Fagin. It should be said straight away that Fagin is not real. But, his portrayal has given rise to 180 years of controversy as to whether Dickens was an anti-Semite for his portrayal of a “very old, shrivelled Jew... villainous looking and (with a) repulsive face.” This however, is not the place to debate Dickens’ view of the Jews. For what it’s worth, the Fagin Dickens created is not at all interested in Judaism, and even in his death cell sends away the “venerable men”, – religious Jews, who want to offer comfort to the condemned man.

Undoubtedly, the place to look for Fagin in London is Saffron Hill. In the early 19th century it was a slum area, known for its narrow alleys and backstreet urchins. Criminals, who used gangs of homeless children as thieves and pickpockets in exchange for basic food and shelter, were known as “kidsmen”. After Dickens wrote ‘Oliver Twist’, such a character was popularised and became known as a Fagin. This area was full of disused storage vaults, cellars and warehouses – an ideal place for Fagin’s den. To this day, you can still feel some of this atmosphere in narrow alleys and smart, converted warehouse homes around the wonderfully named Bleeding Heart Yard.

Dickens’ creation is a sort of lovable rogue, but one who is referred to as “The Jew” throughout the novel. So where did he come from? Pictorially, the image of a dishevelled man, in a long frock coat with matted hair and a hook nose, was the invention of George Cruickshank (see picture), who illustrated the original book. Cruickshank claimed he also introduced Dickens to the idea of the “fences” of Holborn Hill. The name Fagin was taken by Dickens from a Bob Fagin, who took the 12-year-old Dickens under his wing when he was sent to

work in a shoe blacking factory in Southwark. Dickens’ father had been sent to a debtors’ prison at the time.

But it is likely that the character of Fagin was based on a real criminal named Ikey Solomon, who was renowned for fencing stolen goods in the early 1800s. Ikey was definitely an East End Jewish boy from Gravel Lane, Houndsditch, who was introduced to crime by his father, also a notorious fence. Ikey married Ann in the Great Synagogue in Dukes Place in 1807, but an honest living was not what he offered his bride. He was soon caught stealing wallets in Parliament’s Westminster Hall, and then began a Scarlet Pimpernel existence, in which he was sentenced to be deported to the prison colony of Tasmania, but somehow, he disappeared in London. After a few years in the shadows, he resumed a life of crime, but was caught again with six wagon loads of stolen goods. While being transferred to Newgate prison, he absconded again, probably helped by the fact that the coach driver was his father-in-law, who took a detour into a pre-planned ambush in Petticoat Lane. Ikey next turned up in America, and then made his way secretly via Rio to Tasmania, of all places, to meet up with his wife and children, who had been sent there on trumped up charges of being his accomplices. Eventually he was extradited back to England. At his trial at the Old Bailey, Dickens was a reporter. This was a real show trial. Amazingly, his sentence was transportation back to Tasmania, where after a brief spell in jail, he was allowed some restricted freedom and lived out his life quite happily.

So, Fagin was a wonderful figment of Dickens’ imagination, pieced together from a celebrity East End Jewish fence, given a Southwark shoeblacker’s name and placed in his own den of kidsmen near Holborn. And the beauty of it all is that the pieces and places of the story, as with all the other Jews in Strange Places, can to this day be found in the streets of London.

*If anyone is interested in the next ‘Jews in Strange Places’ walk, please email Steve at [vivandsteve@hotmail.com](mailto:vivandsteve@hotmail.com)*

## SHANA TOVA FROM CST

CST is Community Security Trust, the charity that provides security for British Jews. We want to take this opportunity to wish all of our community Shana Tova, well over the Fast and to ask for your help in our work.

CST is here to facilitate Jewish life at a time when terrorism, extremism and antisemitism can sometimes feel hard to escape from. We literally give our community the chance to play its part in the continuing challenge against those negatives. Above all, we need men and women to step forward and play their part as security volunteers, joining our teams and being trained in self-defence and community protection.

In recent years, CST has spent nearly eleven million pounds on enhancing the security of Jewish communal buildings throughout the UK. CST is also responsible for obtaining and managing Government funding for commercial security guards at Jewish schools, synagogues and other venues.

CST has offices in London, Manchester and Leeds. Over 80 staff and more than 3,000 communal security volunteers work in partnership with synagogues, schools, and community centres to help keep our community safe. Together, we secure over 600 Jewish communal buildings

and approximately 1,000 communal events each year.

CST helps and supports victims of antisemitism, and monitors and records antisemitic activities and incidents. CST is the only UK organisation that records, analyses and publishes nationwide statistics and information about antisemitic incidents and hate crimes. Sadly, the number of antisemitic incidents has grown. During 2016, CST often dealt with over 100 such reports per month and this unhappy trend has continued into 2017.

CST represents British Jewry to Police, Government and media on antisemitism and security. It works in operational partnership with Police and enjoys the full support of Government and Opposition. CST is widely held to be the role model of its type.

All of CST’s work is provided free of charge, but we rely upon the partnership and active participation of our entire Jewish community: for our volunteer recruits, for our funding, for reporting, and also for the willing co-operation that underpins every one of our activities throughout UK communities. Please, play your part and join us in our work: you may well find it challenging, but it will certainly be highly rewarding.

[www.cst.org.uk](http://www.cst.org.uk)

[Community Security Trust](#) [@CST\\_UK](#) [CSTmedia](#)

National Emergency Number (24-hour) **0800 032 3263**  
London (Head Office) **020 8457 9999**  
Manchester (Northern Regional Office) **0161 792 6666**



Community Security Trust is a registered charity in England and Wales (1042391) and Scotland (SC043612)



# Rabbi Kathleen Middleton

*On keeping Judaism relevant to future generations*



© Portrait by Italaander – www.italaander.co.uk

*“There is nothing in Judaism that is not relevant to future generations, or indeed our own generation. Judaism, as a way of life, as a culture and as a tradition, is concerned with the wellbeing of others”*

**Kehila asks Rabbi Kathleen Middleton to consider the challenges that she faces as a rabbi, in making Judaism relevant to future generations.**

As the year draws to a close, we are tempted to take stock of the past year, so as to draw lessons for the future. This year we think of past national and international affairs, such as the Manchester and London attacks, the Grenfell Tower disaster, the continuing global refugee/migrant crisis and the hardening of international positions. We might think there is little to be positive about for the future, other than that it requires us to work even harder to build on and strengthen our community and to speak out on things that really matter to us.

I am, therefore, glad that this year my colleagues and I were asked by the editor to consider the following: ‘The challenges that you face as a rabbi in making Judaism relevant to future generations’.

There seems to be an assumption in this question that Judaism is at present not relevant for future generations; after all, it says ‘making Judaism relevant’ rather than ‘keeping Judaism relevant’ and I would start by taking issue with this very premise.

There is nothing in Judaism that is not relevant to future generations, or indeed our own generation. Judaism, as a way of life, as a culture and as a tradition, is concerned with the wellbeing of others: with our responsibility for the planet and those who inhabit it. In fact, all the major issues that occupy modern thinking and debate: social action,

sustainability, equality, human rights; these are issues which have been part of the Jewish discourse for many years and remain eminently relevant, some in a more opaque manner, and some by reinterpretation, but they are there nevertheless and can be found by those who are willing to engage. So, in some ways I would argue that Judaism is certainly relevant to future generations, but also that Judaism never was as relevant as it is today.

We see this, particularly, in the huge demand for Jewish Day Schools and Jewish Cultural Centres and the popularity and success of Jewish Cultural events, such as Gefilte Fest, Limmud and Klezmer in the Park, all of which, I believe, are not motivated by our community’s ghetto mentality, as some critics claim, but come from a genuine need for cultural self-expression and curiosity. The success of these cultural and educational phenomena also responds to a more relaxed sense of Jewishness that is currently prevalent; a sense of Jewishness, which is mainly based on self-identity, rather than halachah or Rabbinic approval: ‘I am a Jew because I say so, not because the Rabbi or the Beit Din approves of my Jewishness’. And indeed, none of those who attend these events will be checked for their halachic credentials, and nor should they. So, on the cultural front, I think, Judaism is doing quite well at keeping itself relevant, and I believe will continue to do so into the future.

However, there is a part of Judaism which seems to struggle to keep itself relevant for future generations, particularly for Progressive Jews (by which I like to include all progressive denominations) and that is, perhaps surprisingly, its religious

aspect: Judaism as a faith. That it is in particular problematic for Progressive Jews is a result of Progressive Judaism’s insistence on theological integrity and on each individual’s right to make ‘informed choices’. This makes it very hard to stem the tide of the secularisation we find all around us. So many youngsters are told that God doesn’t matter, doesn’t exist, and doesn’t count, particularly on campuses; it is very hard, therefore, to argue the religious case, particularly if, for example, youngsters have already made up their minds that synagogue and prayer are no longer relevant to them and it is, therefore, not possible to have a proper dialogue with them. What good is it to adapt our prayer books to reflect our theology, when in fact a huge segment of our community does not accept the basic tenet of that theology, which is that there is a God, to whom we are accountable? What good is it to insist on performing mitzvot, if so many do not believe there is a compelling force that does the commanding, because they profess themselves to be secular, atheist or humanist? Unless of course they are willing to engage in a dialogue to find out there actually is a Jewish theology (and there are many) to which they can in fact ascribe.

Related to this challenge is the fact that most of Anglo-Jewry seems to regard the synagogue solely as a beit tefillah (a house of prayer), and, having already admitted that they ‘struggle with God, they feel it is no place for them.

There are however some problems with this view. First of all, as we all know, synagogues are far more than places of worship, for is it not also called a beit ha-midrash (a house of study)? And more surprisingly, the common Hebrew word for synagogue is Beit K’nesset (a house of gathering; a place to socialise, which is in fact, much closer to the Greek word ‘syn-agogue’ – a place where you come together).

Looking further into the future, I suppose future generations may find it harder to hold on to the secularisation and the lack of faith that defines current Western thought, because in our multi-cultural society, we are ever more exposed to other world views, which do not seem to struggle with their faith as we do, and yet many of them are equally well educated, socially active and open minded as we are. Becoming more and more exposed to those world views, I think the idea of faith and God will slowly come back into society as a valid world view, alongside science, individualism and democracy. If Britain truly wants to be a fully integrated, multi-faith, multi-cultural society, we will have to stop seeing religion and faith mainly as a cultural expression; as a curiosity or a human right of self-expression, rather than a truly, deeply held conviction which merits respectful engagement. It means that we should be, and perhaps will be, far more engaged in interfaith work by finding a way to speak about God, and our deepest beliefs in an open and respectful way. Perhaps, if the idea of God is allowed back into common discourse (not as a cultural curiosity, but as a compelling force in people’s lives), many of us may find their way into shul again as well, for dialogue allows us to discover there is no harm in questions

and doubts, and that there are so many different theologies that, if you are willing to search for it, you might find one that speaks to you.

And that is another challenge: with the abandonment of God and synagogue worship, we create a spiritual void, which still needs to be filled; having rejected the synagogue with its old-fashioned ways, many seek spiritual fulfillment in meditation and yoga or mindfulness, for example; and yet, we are failing to explain that our tradition is flexible enough to make it what you want it to be, to encompass the practice of meditation and mindfulness, or that traditional theology is not a sine qua non to find spiritual fulfillment.

Yet another challenge is presented by the fact that many of our communities are simply not ‘niche’ enough for the modern age. The internet age has allowed people to look for niche groups, which cater exactly for their tastes and needs. Perhaps that is why the most recent JPR (Institute for Jewish Policy Research) report shows that overall, synagogue membership is at a record low, but the number of different

individual synagogues, minyanim and prayer groups, is at a record high. It also explains why so many younger people seek an expression of their Jewishness which extends beyond denominations. This need not be an obstacle to established communities, as they could help support such groups by providing them with a ‘hub’ to meet like-minded people, to explore their own expression of Jewishness in a place that is held by tradition as well as innovation and experimentation. Successful minyanim and chavurah groups have all been created out of just such a need and allow for an expression of Jewishness and spirituality, which might not subscribe to any of the existing denominations.

The biggest challenge in all of this is communication: as Rabbis

of established communities, we have little chance to engage with those Jews with whom we would love to engage. To tell them that, yes, we would love you to create your own minyanim in our shul, to challenge us with your new visions. We want to open a conversation: to understand what it is that makes them feel Jewish, what makes them want to belong, and how we could do that together, for in my opinion, the most important aspect in all of this is community.

Scientific research has shown that those who are members of a community live on average longer and healthier lives than those who are not. The things we care for most: prayer (for those who do), study and cultural engagement, social action and care, interfaith, being responsible and responsive Jewish individuals in a divided and suffering world; all these aspects of identity, which we associate with Jewishness, all require a community. Why try and find it all the way to Finchley or Golders Green, or once a year at Limmud, if there is a community right here on your doorstep, which invites you to make this community what you want it to be? May this year, 5778, be a year of fulfillment and peace to us and the whole world. I wish you all Shanah tovah!

*“The biggest challenge in all of this is communication: as Rabbis of established communities, we have little chance to engage with those Jews with whom we would love to engage... we want to open a conversation... the most important aspect in all of this is community”*





# New year greetings *from our members*

*"Best wishes for the New Year to all at Mosaic"*

Anne and Jeremy Banks,  
Debbie, Dan,  
Leo and Josh

*"We would like to wish the community, family and friends a very happy, peaceful and healthy 5778"*

Lawrence and Caroline  
Chadwick together with Jo,  
Eva, Katie, David and Maia

*"Wishing everyone a Shana Tova u'Metukah"*

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

*"Wishing everyone at Mosaic Reform a very Peaceful New Year"*

Stephen & Rebecca Flash

*"Would like to wish everyone from all communities a very healthy and happy New Year"*

Jane, Michael and Daniel  
Harrison

*"We wish all our friends in the Mosaic Community a peaceful and healthy New Year and a harmonious future for us all"*

Marie and Woolf Heymann

*"We wish all our friends at the Mosaic Jewish Community a healthy, happy and peaceful 5778. Shalom to everyone"*

David and Jeanette together  
with Trudie Leibling

*"Shana Tovah to all our Mosaic friends. May the New Year bring you good health, happiness and peace"*

Ruby and Lawrie Nerva

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

Rabbi Kathleen Middleton and  
the whole family

*"Wishing all our Mosaic Community a happy, healthy and peaceful New Year"*

Jane and Nick Prentice

*"We wish everyone Shana Tova - a peaceful healthy and happy 5778"*

Anne and Robert Pinkus

*"We wish the Mosaic community a healthy, happy and peaceful New Year"*

Gillian and Michael Reik,  
together with the children and  
grandchildren

*"To our Rabbis and their families and my many dear friends in Mosaic, every good wish for health, contentment and peace for a very Happy New Year"*

Vivienne Shreir

# My Bar Mitzvah

by Max Newman

*Max Newman reports*

**M**y Bar mitzvah was the most incredible weekend of my life.

On Shabbat, it was the most amazing, albeit nervous experience, to take some of the service with Rabbi Kathleen, and then to confidently deliver my Bar mitvah portion to our community, and congregation of family and friends. It was also really special to me, that both my Dad and brother Adam carried the Scroll's that I read from.

I have to massively thank Stefan, my Bar mitzvah teacher, who gave me so much valuable time and patience, which gave me the grounding and confidence for this special day.

After the special time in Shul, I was really looking forward to my party, and it was incredible how everyone congratulated me for doing so well in Shul.

The party was fantastic, as was the whole weekend, and I must especially thank my Mum and Dad for arranging everything, to make this weekend so special and memorable!



## Save the Date!

*Sunday 26<sup>th</sup> November 2017*



# Desert Island Discs

## *Invite to Paul Zatz*



*Paul has been a member of what is now known as Mosaic Liberal Synagogue since 1961. For many years he served on Council and was Chairman 1977/9. He started his career as a Solicitor in the City but then joined a listed oil exploration company, retiring in 1997 as Finance Director. His main interests are classical music and art.*

### Paul writes:

I have been attending concerts and operas on a regular basis for more than sixty years, so I have a large bank of memorable performances, which I will be able to recall in the solitude of my desert island. That is not to say that I believe that all the best performers lived long ago; on the contrary, there are many performers today who (in my opinion) are the equals of the great names of the past.

My first three choices are from my favourite opera composers, all of whom use the music to propel the action, rather than simply to accompany it.

### 1. Giuseppe Verdi – Don Carlo – ‘Ella giammai m’amo’ sung by Boris Christoff

Verdi has been one of my best companions. Apart from his wonderful melodies, he has a total sincerity, which covers a huge range of characters, good and bad. I have seen all twenty-eight of his operas on stage, and even his early works; all have at least one scene, which is truly memorable. If forced to choose a single opera, it would be Don Carlo; the work is a broad panorama of politics, religion and personal passions. The highlight for me is King Phillip’s aria in Act IV, where he reflects on his lost love for his wife, sung by the great Bulgarian bass, Boris Christoff.

### 2. Wolfgang Mozart – The Marriage of Figaro, Act 2 Finale

Mozart’s operas also cover a huge emotional range, but I select this extract for its amazing blend of poignancy and wit in a complex ensemble involving all seven main characters. The Covent Garden performance in 1963, led by Sir George Solti with Tito Gobbi as an unforgettable Count, would be my preferred choice.

### 3. Leos Janacek – The Cunning Little Vixen, Act 2 Finale

Janacek’s music is edgy and fiercely moving. I would choose the scene at the end of the second act, where the Vixen marries the Fox, and the whole of Nature joins in the ceremony with a wild burst of triumph. The conductor would be Sir Charles Mackerras, an Australian who studied in Prague and then championed Janacek in London and later throughout the world, leading to widespread acceptance of Janacek as a major figure.

### 4. Hector Berlioz – Romeo and Juliet, The Love Scene

Berlioz also wrote tremendous operas, but I would choose this orchestral movement, where the voices are silent but the orchestra creates the whole love story. The conductor would be Sir Colin Davis, whose work on behalf of Berlioz has been a cornerstone of my musical life over the years.

Nowadays, I find the directors of opera all too frequently impose their irrelevant ideas, rather than listen to the music which itself tells the story. I have lost count of the graphic rapes, murders and perversions I have seen on the Covent Garden stage in recent years. Now I prefer song recitals of the great Romantic song composers, especially Schubert, Schumann and Wolf, where the music is presented without a director’s interference. I was tempted to choose Graham Johnson’s magnificent 40 CD set of the complete Schubert songs (plus three fat volumes of commentary) but instead, I would be happy with:

### 5. Schubert – ‘The Shepherd on the Rock’ sung by Margaret Price

This is one of Schubert’s last works before his death at the age of 31. The voice and piano are joined by a clarinet in a brief musical miracle.

### 6. Schumann – ‘Er der Herrlichste von allen’ from Woman’s Life and Love, sung by Alice Coote on her first CD

The song is a rather unfashionable take on a woman’s total love and trust in her husband. Schumann is a relative newcomer to my list of favourites; I love his exuberant

melodies, as well as the strangely imaginative harmonies, which he often uses.

### 7. Haydn – The Creation – ‘The Great Work is Completed’ – performed by The Monteverdi Choir under Sir John Eliot Gardiner

Haydn is the most cheerful and tuneful of all composers, and from his vast output I would choose ‘The Great Work is Completed’ from his oratorio ‘The Creation’, performed by Sir John Eliot Gardiner, one of the great masters of the authentic performance of period music. His light and vivid touch have transformed the world of baroque music.

### 8. J.S.Bach – The Goldberg variations performed by Angela Hewitt

My last choice would have to be Bach, played by Angela Hewitt, whose perfect sense of rhythm and balance between the two hands is matched by a beauty of tone.

**As for a single book** (apart from the Bible and Shakespeare), it would have to be something with a wide range of expression and character to match all moods.

I would take the poetry of Robert Browning (or at least ‘Men and Women’) which would keep me fascinated even when the island sunshine palled.

**For the luxury item**, I would take my Boston baby grand piano and some sheet music. For 20 years now, I have been playing for two hours almost every day. Progress is very slow, but persistence does produce results, even at a very modest level. I would worry about getting the piano tuned every six months, but hopefully I might be rescued before the next tuning is due.



## Mosaic JACS Programme



*October-December 2017*

**All events are on Tuesdays and start at 14:00**

**24<sup>th</sup> October** Kathrin Pierin Curator of the Jewish Museum Camden

**7<sup>th</sup> November** Life at the JC – Stephen Grabiner, Chairman of the Jewish Chronicle

**21<sup>st</sup> November** Picture Palaces – the glory days of cinema going – Rachel Kolsky

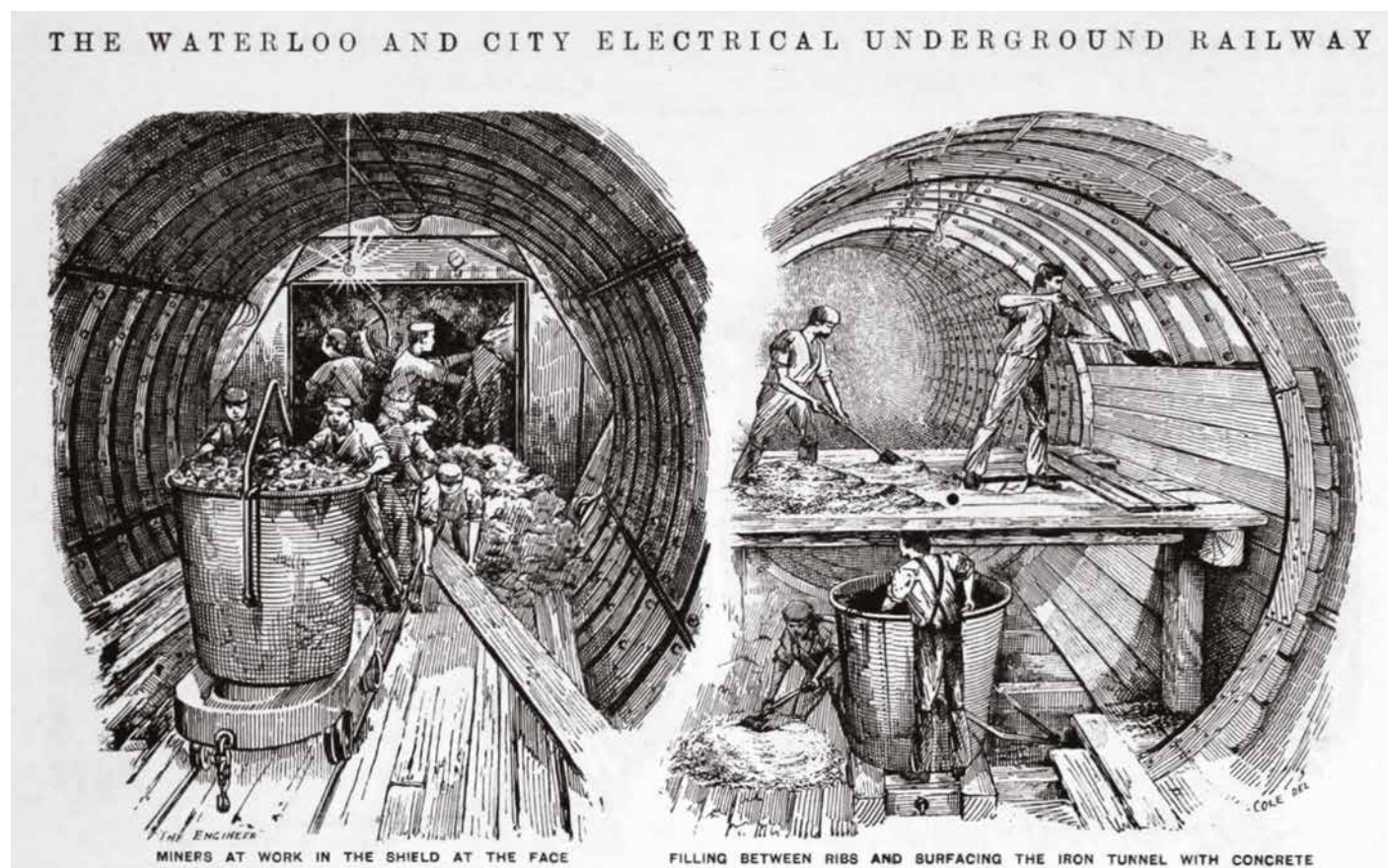
**5<sup>th</sup> December** The Crop circle Mystery – Andy Thomas



And now for something completely different...

# The Underground Movement Or Some Bits Of It!

*by Michael Burman*



*Michael Burman (Former Chairman – Masorti UK & longest serving Fellow of The Royal Geographical Society, and a bit of an anorak) shares his interest with Kehila.*

One ought to start by stating The London Underground is not all underground and that it is not all The Tube. Although the system is called 'The Underground', 55% is actually on the surface.

The first line, The Metropolitan Railway from Farringdon Street to Paddington opened in 1863. The early lines were built by the 'cut & cover' method. Dig a trench, usually digging up a major road, lay down track and then cover it up. Station access was by stairs as they were not deep. Building these lines caused considerable disruption, far greater than the current Elizabeth Line (Cross Rail) disruption.

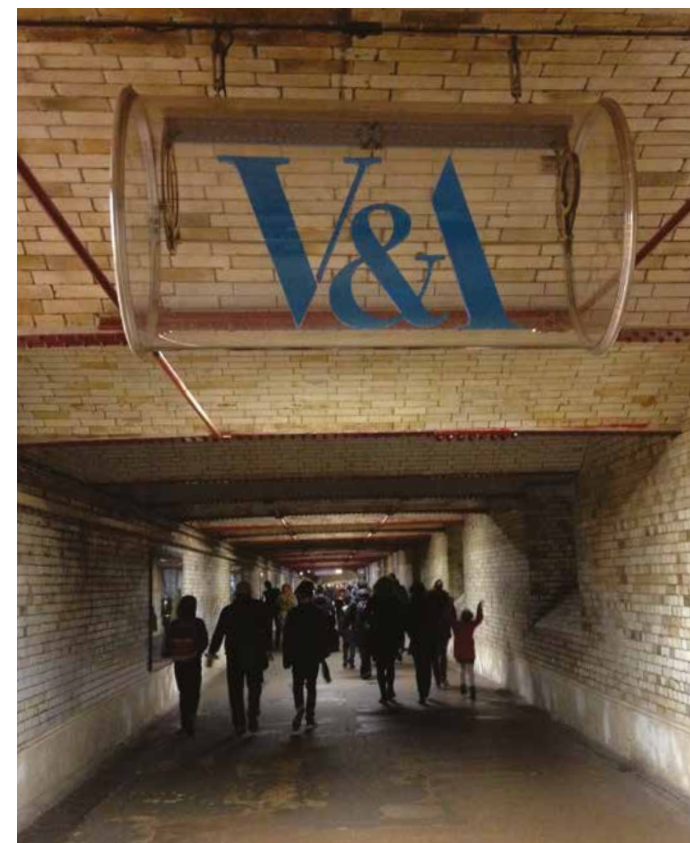
## Cut and Cover on the Metropolitan Railway at King's Cross

The raison d'être for the Underground was that surface railways through built up London were unacceptable mainly due to the fact that many buildings needed to be demolished.

The only way to connect main line stations along the river and in a ring around the northern limits was to go underground. In the 1860's rail traction was by steam engines. Stations near the surface had to be open to the elements for smoke to be dispersed. Some opponents of the railways discouraged their development and use by stating '... It's better to wait for the Devil than to make roads down into Hell.'

In 1890 The City & South London Railway was the first deep-level "tube" railway in the world and is now The Northern Line between Stockwell and just beyond Borough and was the first major railway using electric locomotives. The tunnel was cut by a 'mole' with a shield behind to enable the walls to be put in place. Although much modernised the same principle is used today for the Elizabeth Line.

Originally lines carried freight, particularly agricultural produce from the countryside into London. Hence many of the stations had parcel offices, freight yards and yards for coal. In more recent times these became car parks or sold off.



## The greatest extent of the system were :-

- The Metropolitan Line to Verney Junction, halfway from Central London to Oxford included stations at Aylesbury and Stoke Mandeville. The service was withdrawn in 1961.
- The District Line to Southend ceasing at the outbreak of World War II in 1939

Over the years The Underground has built new lines, cut others, added and closed stations. Despite considerable investment improving facilities and service intervals, the increase in passenger numbers puts a strain on the system.

In an article of this size one cannot do justice to the general development of The Underground so I will concentrate on two aspects, oddities and Jewish elements.

There is one station built but never opened. It is situated between Hampstead and Golders Green, going towards Edgware look out of the right hand side window and left hand side going towards Central London. Follow the cabling at window height. Along this route these cables disappear for a while then return. These are the platforms of the never opened North End/Bull and Bush Station. One could also mention Brockley Hill Station north of Edgware Station partially built prior to WWII but never completed. The Foundation arch supports still remain and can be seen from the A41. No track was laid. Two additional stations Elstree and Bushey Heath were planned, designed but never built.

From 1867 there was a railway from Finchley Central to Edgware via Mill Hill East and Mill Hill The Hale. The Edgware Station was where The Broadwalk Centre is today. The line closed in 1964. However you can still follow the route both on the ground and on Google Earth.

One often hears of ghosts on the Underground. There have been 17 reported locations. The most famous is Covent Garden where a man in old fashioned clothes has been seen. In 1897 William Terriss an actor was stabbed to death there

by another actor.

There are many stations once in operation but have been decommissioned. One, Down Street, between Green Park & Hyde Park Corner was used by Churchill for Cabinet Meetings during WWII.

The line between Paddington and Bayswater crossed Leinster Gardens. 23 and 24 were demolished in order to allow engines to vent off excess steam and smoke. These were in the middle of an up market street of terraced housing. As a result a false facade was built which matched the terrace. From behind the gap between the buildings shows the facade's reverse is simply a brick wall.

River Westbourne, which runs through Hyde Park as the Serpentine Lake crosses Sloane Square station. It flows through the station but is confined to a large Victorian iron pipe in the station above the trains.

While the current Hyde Park Corner station is totally underground the original station building still remains notable by its ox-blood coloured tiles. Since 2012 it has been the five star Wellesley Hotel which describes itself as 'a 1920's townhouse'. I wonder how their guests would react if they knew they were in a converted underground station!

In 1885, a pedestrian subway was opened running from South Kensington station beneath Exhibition Road, giving sheltered access to the newly built museums. From 1908, it was opened permanently. This is now a Grade II listed structure.

Alfred Hitchcock was born in Leytonstone. To commemorate the director's link with the area, 17 mosaics have been installed in the entrance corridors. The work required 80,000 tiles, took 7 months to complete in 2001. The scenes include films, images of Leytonstone & portraits of Hitchcock.

Three stations Morden, Eastcote and Wembley Park have plastic owls, to try and scare pigeons. While we know pigeons are stupid, they are not that stupid and they don't fool them. However at King's Cross and Paddington there are live hawks which are successful in scaring away pigeons!

There is little direct Jewish connection with the Underground. Probably the most famous is that Jerry Springer was born in East Finchley station in 1944 when his mother was sheltering from The Luftwaffe. Liverpool Street station has a statue in honour of The Kindertransport children who arrived at the mainline station. The largest Chanuchia, apart from Trafalgar Square, is sited not unsurprisingly at Golders Green Station. A number of iconic posters for the Underground were designed by Abram Games.

In the 1920s The Underground's headquarters was built gaining the RIBA's London Architecture Medal for 1929. It is now a Grade 1 Listed building. Two sculptures by Jacob Epstein generated controversy due to nudity and primitive carving which led to calls for them to be removed. They are still there alongside carvings by Samuel Rabinowitch.

Perhaps the most surprising Jewish link to The Underground is The Eastern (Saphardi) Jewish Synagogue which is situated in the grounds of Newbury Park Station.

For those interested in The Underground there is a plethora of information on the net and in many publications. You could of course try visiting all 270 stations before they increase with the opening of the Elizabeth Line, the extension of The Metropolitan Line to Watford Junction and the Northern Line to Battersea!



# Film Mosaic

UPSTAIRS at Bessborough Rd



8:00pm on Tuesday 26<sup>th</sup> September

## Walk On Water

(2004)

An Israeli Mossad hit-man is thrown off his game by two people who challenge his deeply held assumptions in this Israeli drama. Eyal is Mossad agent. A man capable of making snap moral judgments but unwilling to reveal his emotions, Eyal has been burying himself in his often bloody work since the death of his wife. Eyal's latest assignment is to try to learn the whereabouts of a Nazi war criminal; as it happens, his granddaughter Pia is in Israel spending time on a kibbutz, and when he learns that her brother Axel is coming to visit her, Eyal goes undercover as a tour guide in order to get to know them without arousing suspicion. Eyal finds himself taken with Pia, who displays warmth and openness he's never expected to find in a German. At the same time, Eyal discovers Axel is gay and doesn't care who knows about it, and as Eyal gets to know him he finds himself torn between his genuine fondness for Axel and his long-standing homophobia. Released in 2005, Walk on Water was directed by Eytan Fox, who earned international acclaim for his story of two gay men in the Israeli army, Yossi & Jagger.

(Hebrew with English Subtitles – includes strong language & sexual references)



8:00pm on Tuesday 24<sup>th</sup> October

## Fugitive Pieces

(2007)

Now in Middle age, Jakob Beer reflects on his life. He is a Polish born and raised Jew. When he was an adolescent, his parents were shot dead and his sister Bella hauled away by the Nazis. Jakob witnessed these events from a hideout in their home. Running away, Jakob was found by Athos Roussos, a Greek national working in Poland. Athos managed to smuggle Jakob out of Poland back to his native Greece. A few years later, Athos and Jakob moved to Canada where Athos began work as a teacher. Jakob has continual dreams about Bella, especially her piano playing but never knew Bella's ultimate fate. Jakob's reflections, and deep emotions stemming from his thoughts, lead to him becoming a successful writer. His marriage to his first wife Alex, an outgoing and upbeat woman, fails because he can't let go of the darkness from his past. It isn't until he comes to understand the meaning of his dreams about Bella that Jakob can commit to a relationship. Meanwhile, he develops a lifelong friendship with his Canadian neighbours, a Jewish family who are also fighting their own demons. Released in 2007, this movie stars Stephen Dillane and Rosamund Pike.

# Over-80s Tea Party

Sunday 23<sup>rd</sup> July 2017 :

*"Jane always manages to go that 'extra mile' and I personally would like to thank her and the team for another excellent event"*



Once again the intrepid, amazing Jane Prentice organised a superb tea party for the more elderly in our community. A team of dedicated volunteers from both the Reform/Liberal congregation helped prepare the tea, decorated the Kiddush room, laid the tables and made a variety of sandwiches, cakes, scones [cooked by Jane], 4 dozen egg mayonnaise filling [prepared by Vera] it turned out to be a very successful gathering. Thanks also to the incredible 'Plonkers' (David Martin, Steve Noble and David Pollak) who provided the entertainment.

Jane always manages to go that 'extra mile' and I personally would like to thank her and the team for another excellent event. It's hard work, but very rewarding when one sees so many members enjoying themselves. Once again thank you so much for all you do.



## Succot Spring Bulb Spree

Sunday 8<sup>th</sup> October 2017  
10.30am-2.30pm

Please come and join us in planting bulbs at The Woodland Cemetery  
Bulls Cross Ride, Cheshunt,  
Herts EN7 5HT

Alternatively, if you can't make it then come along on Mitzva Day for 'Help with the Hedges'  
Sunday 19<sup>th</sup> November 10.30am – 1pm



## Sukkot: Seeking Shelter

25<sup>th</sup> September - 3<sup>rd</sup> December 2017

To mark the festival of Sukkot, the Welcome Gallery at the Jewish Museum has transformed into an immersive space for reflection on the universal theme of shelter, as well as providing a sociable and inviting space.

The installation encourages visitors to consider the idea of the sukkah in the context of today's world, where millions are in need of shelter.

Sukkot festival remembers the 40 years the Jewish people spent wandering in the wilderness after their exodus from Egypt.

**Free Admission**

## The Recipe for Specialised Support and Care



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(artist Patricia Brilliant)

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chai cancer care  
together we can cope



# Services and other events

## SEPTEMBER

Friday 1st	19.00	Contemplative Service	Thursday 5th	1st day Succot
Saturday 2nd		Shabbat Ki Tetze	Friday 6th	2nd day Succot
Monday 4th	11.00	Harrow Friendship Club	Saturday 7th	Shabbat Chol Hamoed
Tuesday 5th	20.00	Adult Learning – The Tishri festivals	Sunday 8th	09.45 HaMakom
Wednesday 6th	20.00	Council meetings		20.00 Once in a Laughtime with Paul Mendelson
Saturday 9th		Shabbat Ki Tavo	Monday 9th	11.00 Harrow Friendship Club
Sunday 10th	09.45	HaMakom – new term	Wednesday 11th	Erev Simchat Torah/Shemini Atzeret
Monday 11th	11.00	Harrow Friendship Club	Thursday 12th	Simchat Torah/Shemini Atzeret
Tuesday 12th	13.30	Honey Cake Bake-In	Friday 13th	Simchat Torah (HEMS)
Wednesday 13th	12.30	Lunch Club	Saturday 14th	Shabbat Bereshit
Thursday 14th		Kehila Distribution	Sunday 15th	
	14.00	Singing Seniors		09.00 Dismantle succah
Saturday 16th		Shabbat Nitzavim/Vayelech		09.45 HaMakom
	20.30	Selichot service		13.45 Tombstone consecration – Ron Spiegel (Edgwarebury Lane)
Sunday 17th	09.30	Community visit to Cheshunt		14.00 Tombstone consecration – Rabbi Lionel Blue (Cheshunt, Woodland)
	09.45	HaMakom	Monday 16th	11.00 Harrow Friendship Club
Wednesday 20th		Erev Rosh Hashanah	Tuesday 17th	20.00 Prof. Michael Berkowitz – Van der Zyl lecture
Thursday 21st		1st day Rosh Hashanah	Wednesday 18th	12.30 Lunch club
Friday 22nd		2nd day Rosh Hashanah	Saturday 21st	Shabbat Noach
Saturday 23rd		Shabbat Ha'azinu		09.30 Parashat haShavuah – Rabbi Middleton
Thursday 28th	14.00	Singing Seniors	Sunday 22nd	14.45 Tombstone consecration – Shirley Jacobs (Cheshunt)
Friday 29th		Kol Nidre		15.30 Tombstone consecration – Evelyn Little (Cheshunt)
Saturday 30th		Yom Kippur	Monday 23rd	11.00 Harrow Friendship Club

## OCTOBER

Sunday 1st	09.45	HaMakom	Tuesday 24th	20.00 Film Mosaic – “Fugitive Pieces”
	11.30	Succah decorating	Thursday 26th	Kehila distribution
Monday 2nd	11.00	Harrow Friendship Club	Saturday 28th	11.00 Shabbat Lech Lecha
Wednesday 4th		Erev Succot	Bat Mitzvah – Talia Solomon (Mosaic Liberal)	



# Rosh Hashanah message

*from Rabbi Laura Janner-Klausner*

Senior Rabbi to Reform Judaism

Another year has come and gone; on a national level, this past year has not been our best. Conflict, deprivation and division continue to play huge roles, not just many miles away, but also right on our doorstep. It might be hard to see initially what there might be to celebrate about the past year, but we simply cannot succumb to cynicism. If there is one thing for sure we can celebrate about the year just gone, it is our resilience.

Some of the most memorable and uplifting events of the year have come against negative backdrops as our community, our nation and our world have proven time after time that we have tremendous reserves of resilience. It is at times where we need strength that community takes on a new level of importance. As we say as we reach the end of reading each book of Torah: we are strong and we strengthen one another - chazak v'nitchazek.

Each of us is lucky to be part of a community which strengthens us, supports us and gives us meaning. Across the country, Reform Judaism is connecting people to our spirituality and to each other. We too have shown great resilience and reason for positivity and celebration as we face the year ahead. The recent Jewish Policy Research report which caused much concern across the UK Jewish community with its findings that Jews are increasingly leaving synagogue communities behind also showed the stability and strength of Reform Judaism. We are bucking the trend and remaining steady against the tides of decline of the non-Haredi community.

Together, we form a national community worthy of celebration.

We should celebrate the many amazing indicators that our community has a very bright future ahead. I am privileged to have the opportunity to travel around Britain, seeing for myself the vibrancy of Reform Judaism in every corner of the country. Everywhere I go, there are synagogue communities doing amazing work: spreading learning, caring for one another and inspiring the next generation in the chain of tradition. It's a great joy to work in partnerships with synagogues to enable our national movement to thrive. In every place, I see



the same willingness to evolve and strive to do even better.

Our overall success as a movement is a product of that desire to never stand still, that belief that there is always more that we can do to bring our Judaism to life. In the year ahead, our movement is ready to do even more.

What can you expect from us in the year ahead? We're bringing on-board new staff to help deliver in some key areas of importance during the year ahead. Already we have our

ground-breaking young person's mental health and wellbeing officer, an invaluable support in an area which has become ever more important with the sharp increase of mental ill-health among our young people. We are also adding a new Young Adult Worker and Student Chaplain to help boost provision for students and young adults seeking their own meaningful path to connect with Judaism, in our existing congregations and meeting them where they are. Ensuring there is a route for our 18-35 year olds to find their place in our communities is vital to maintaining our stability as a movement long into the future.

Strengthening our nation-wide community and every individual community within it remains our top priority. We have launched the process of forming a Covenant which will link together our communities, clergy and professional staff, articulating and defining what it means for all of us to be part of one national movement. The process of shaping a document for consultation this will take place throughout the year, leading to our biennial Chagigah in 2018. The principles of covenantal relationship and duty to one another are core principles we hold as Jews - it is only right we make them a core part of our Reform Judaism. Our initiatives to strengthen communities will continue, including a new initiative to be launched focussing on maintaining financial resilience in our communities.

As a new year is upon us, we consider our deeds from the past year and carry out some cheshbon nefesh - a personal accounting. There will always be more we can and will do, but we should look back and be proud of the resilient and vibrant community we have built together. I pray that 5778 will only be sweet, calm and creative year. Shana Tova U'Metukah.

## CHILDREN'S BIRTHDAYS IN APRIL



Zackery Bell (12)  
Aedhan Brown (11)  
Alexander de Magtige (6)  
Leora Goldsmith (8)  
Eden Shackell (5)  
Casey Vincent (3)





# Mosaic Adult Education

## 2017/2018

Autumn Term 2017 – December 2018

### SEPTEMBER 2017

5<sup>th</sup> Tues 8pm **Tishri Festivals** R. Kathleen Middleton  
 16<sup>th</sup> Sat 8.30pm **Selichot Study Session 'Heal Yourself, Heal the World'**  
 R. Kathleen Middleton & R. Dr. Frank Dabba Smith

### OCTOBER

17<sup>th</sup> Tues 8pm **Prof. Michael Berkowitz (UCL) will speak on Photography, film, and the Holocaust: new perspectives from Second World War Britain and America**  
 (Rabbi Dr Van der Zyl lecture under auspices of Leo Baeck College will be chaired by Rabbi Dr. Charles Middleburgh, Dean and Director of Jewish Studies, LBC)  
 21<sup>st</sup> Sat 9.30am **Parashat Ha-Shavuah**  
 R. Kathleen Middleton

### NOVEMBER

14<sup>th</sup> Tues 8pm **'The role of women in the Temple'**  
 R. Kathleen Middleton  
 25<sup>th</sup> Sat, 9.30am **Parashat Ha-Shavuah**  
 R. Dr. Frank Dabba Smith

### DECEMBER

5<sup>th</sup> Tues 8pm **'A voyage through the festivals' (Chanukah)**  
 R. Kathleen Middleton  
 14<sup>th</sup> Thurs 8pm **'Jewish Noir: Shtarkers and Redemption': Reflections on The Yiddish Policeman's Union by Michael Chabon**  
 R. Dr. Frank Dabba Smith  
 16<sup>th</sup> Sat 9.30am **Danish & Daven**

### JANUARY 2018

16<sup>th</sup> Tues 8pm **Presentation on Greek trip**  
 R. Dr. Frank Dabba Smith and group  
 20<sup>th</sup> Sat 9.30am **Parashat Ha-Shavuah**  
 R. Dr. Frank Dabba Smith

### FEBRUARY

10<sup>th</sup> Sat 9.30am **Parashat Ha-Shavuah**  
 R. Kathleen Middleton

### MARCH 2018

13<sup>th</sup> Tues 8pm **'A Culinary Voyage through the Festivals' (Pesach)**  
 24<sup>th</sup> Sat 9.30am Danish & Daven

### APRIL

29<sup>th</sup> Sun 4pm **Presentation on Indian trip**  
 R. Dr. Frank Dabba Smith and group  
 21<sup>st</sup> Sat 9.30am **Parashat Ha-Shavuah**  
 R. Dr. Frank Dabba Smith

### MAY

8<sup>th</sup> Tues 8pm **'A Culinary Voyage through the Festivals' (Shavuot)**  
 R. Kathleen Middleton  
 12<sup>th</sup> Sat 9.30am **Parashat Ha-Shavuah**  
 R. Kathleen Middleton

### JUNE

16<sup>th</sup> Sat 9.30am **Danish & Daven**

### JULY

7<sup>th</sup> Sat 9.30am **Parashat Ha-Shavuah**  
 R. Dr. Frank Dabba Smith

### SEPTEMBER

25<sup>th</sup> Tues 8pm **'A Culinary Voyage through the Festivals' (Succot)**  
 R. Kathleen Middleton

### NOVEMBER

27<sup>th</sup> Tues 8pm **'A Culinary Voyage through the Festivals' (Chanukah)**  
 R. Kathleen Middleton

# 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  
**Website:** www.choosemosaic.org  
**Email:** admin@choosemosaic.org  
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 chairman@choosemosaic.org  
**New membership enquiries:** Mark Phillips 07500 118 796  
 membership@choosemosaic.org



**Joint Chairmen:**  
 Edwin Lucas – 07973 312851  
 Gill Ross – 07428 162473  
**Burials Officer:** Edward Kafka  
 020 8904 5499  
**JJBS:** 020 8989 5252



**Chairman:** Daniel Brown  
 07884 941743  
**Vice Chairman:** Hana Schlesinger 020 8961 1109  
**Rabbi:** Dr. Frank Dabba Smith  
 07878 936339 (to be used only in case of emergency)  
 rabbismith@mosaicliberal.org.uk  
**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



**Chairman:** Lawrence Chadwick  
 07798 935873  
**Hon Secretary:** Juliet Grainger  
 01923 822682  
**Rabbi:** Kathleen Middleton  
 020 8866 9225 (please use only when Office is closed)  
 rabbimiddleton@mosaicreform.org.uk  
**Bereavement Support:**  
 Bobbi Riesel 020 8428 7977  
**JJBS:** 020 8989 5252  
**Community Care:** Gay Saunders  
 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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