



Kehila

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The **Mosaic** | community journal

PESACH 2018/5778

Happy Pesach



Balfour Agreement

An historical perspective
p8

Solar Eclipse

Sky watching
p17

Caravanning & Camping

The joys of the open road
p22

Jews in strange places

Who was Shylock?
p14

Keeping your ancestors alive

Jewish cemetery research
p21

Jewish life art and design

Painter David Bomberg
p38

About Our Members

Since our last issue

MOSAIC REFORM

WELCOME TO NEW MEMBERS:
Carole Okin

BIRTHDAY WISHES TO:

Tony Solomons, 65
Harvey Silver, 80
Doris Fishman, 96
Michael Harris, 65
Denis Hart, 91
Woolf Heymann, 93
Irene Booth, 75
Sue Shupak 70
Hazel Richman, 100

ANNIVERSARY WISHES TO:

Sandra & Bernard Fisherman on their 55th wedding anniversary
Marian & Gordon Marks on their 60th wedding anniversary
Roberta & Simon Nathan on their 35th wedding anniversary
Lily & Lionel Reubens on their 60th wedding anniversary
Diana & William Warren on their 60th wedding anniversary
Doreen & Gerald Wolff on their 45th wedding anniversary.

GET WELL WISHES TO:

Jack Sheldon
June Cass
Laurence Music
Tony Selman
Doris Fishman

CONDOLENCES TO:

Deborah Davis on the death of her husband, Victor.
Rachel Solomon on the death of her husband, Eddie.

HEMS

BIRTHDAY WISHES TO:

Tomer Goldenberg, 18
Michelle Honey, 60
Anthony Alexander, 60
Howard Smith, 65
Phil Austin, 65
Martin Shoffman, 65

ANNIVERSARY WISHES TO:

Sheila & Stanley Morris, 60

MOSAIC LIBERAL

WELCOME TO NEW MEMBERS:
Sheila Cohen

GOOD LUCK IN THEIR NEW HOME:

Hana Schlesinger
Rhoda Kohn

BIRTHDAY WISHES TO:

Edith Horton
Mimi Rotbart
Paul Zatz

GET WELL WISHES TO:

Jeffrey Phillips
David Pearson

What is Mosaic?

Mosaic is a vibrant 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 or contact Membership Officer Mark Phillips on 07500 118 796

From the Editor's Desk



Dear Reader

As I prepare to write this editorial, I can see that outside, the snow has begun to fall again. Over the last few days the arctic weather has brought almost everything to a halt. The weather presenters blame it on the 'beast from the east', however my feeling is that with Purim round the corner perhaps the beast is actually Haman in disguise – maybe not!

Given the awful weather, the Shul had to cancel the Purim Service this year, so alas there aren't any photographs of children and others dressed in weird and wonderful costumes. Nevertheless we do have a magazine full of interesting articles drawn from our Community and beyond.

Pesach will shortly be with us and seder tables set-up for family and friends. I wonder if the Guinness Book of Records lists the largest number of people to attend a seder? Large or small have a great seder and a peaceful Pesach.

I do hope you enjoy this read, and as ever, I look forward to receiving your articles, stories and suggestions.

Chag Sameach.

Robert Pinkus

Robert Pinkus



www.eringillespiecartoons.wordpress.com

Rabbi Dr. Frank Dabba Smith

Passover as a work of fiction



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"The Torah's power lies in its warts-and-all portrayal of human existence"

One of the more bluntly vivid descriptions of public life today is that it resembles a 'comic-book hellscape'¹. The context of this particular remark is a review of Philip Roth's latest book, the anthology *Why Write?: Collected Non-fiction 1960–2013* (Library of America, 2018). As Nathaniel Rich asks, why more writing from this particular author who made it clear that he had retired in 2009 after more than fifty years slaving away?

One answer is that this new book is made up of non-fiction in the form of Roth's engagements with other prominent writers (such as Primo Levi). Further essays also reveal one of Roth's primary motivations being to attack the evolving cultural blind spots and political dishonesty in American life. Perhaps, the ultimate way to deal with wickedness is to 'bury [it] by ridicule'; the highest purpose of humour.

A second answer is that Roth seeks to justify the need for fiction as a way of truth-telling or, as Nathaniel Rich notes, literature can fully embrace 'the complexity of a human life, with its moral contradictions and immoderate seethings....' Literature demands that we awake from all the propaganda that pervades contemporary life that otherwise dulls our senses to rigorous questioning of self and one's complicity in the apparently natural order of existence. If Roth's characters in *The Plot Against America* warned us of the possible dangers of 'Dubya's' willfully ignorant 'security' narrative, one longs for his representation of the world of 'the Donald's' white supremacist tweets and defiant idiocy.

In this sense, the Passover story has huge value as a work of fiction; no need to 'prove' that it 'really' happened. It serves

as a very sophisticated warning about human behavior, in all of its complexity and ambiguity (and blindness). No one emerges unscathed; not even Moses the greatest of all Hebrew prophets and leaders. The traumatized ex-slaves remain captive to their sense of victimhood. Pharaoh is rendered laughably incompetent as an oppressor. The representation of God as behaving like a Leninist, slaughtering thousands of innocent Egyptian bystanders and then the crass Israelite *kvetchers*, serve as a sharp warning about the dangers of pushing overwhelming social change and ethical challenges, even if arguably for the ultimate betterment of most people involved. Just like today, there's insufficient compromise, gratitude, humility, kindness, hospitality and the kind of warm-hearted humour that can bind wounds. Instead, we are witnesses to chapter after chapter of polarization, self-interest, dishonesty, demonization and the idolatry of hanging onto power.

The Torah's power lies in its warts-and-all portrayal of human existence juxtaposed with the harshly tested humanitarian faith of the very few individuals who act in profound ways to chip away, when possible, in favour of creating justice and mercy for others and not merely for themselves or their tribe. In this regard, one of the more interesting figures in the text might be that of Jethro; I must re-examine the books of Philip Roth to see if he also leaves room for the existence of such rare and inspiring *menschen* to exist in his devastating depictions of humanity.

¹ Nathaniel Rich, *Roth Agonistes*, New York Review of Books, March 8, 2018.

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To donate please call 020 8922 2600 or visit jewishcare.org/donate

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JEWISH CARE

Rabbi Kathleen Middleton

Why we should Count the Omer



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The Counting of the *Omer* is one of our traditions that few Progressive Jews really observe. It harks back to a time in which Pesach and Shavuot were first and foremost harvest festivals; a precarious time, as the yield would be determined by weather conditions in the weeks following soon after Pesach. Later on, this period became associated with a plague which killed many of the disciples of Rabbi Akiva (hence the tradition of regarding this time as a period of semi mourning). Even if we are minded to count the days of the Omer, few manage to continue counting the full seven weeks without ever missing a day. Somehow we, who are constantly ruled by our calendars, find it extremely hard to live consciously in the moment by marking each day by counting.

There are many reasons why we find it so difficult: one of them is that we are rushing around too much: rushing from work, picking up children from after-school activities; cooking and eating quickly, while trying to listen to their most precious concerns before rushing off again to the next meeting... and we only seem to realise that the day has gone when we finally crawl into bed!

What is more, counting the days from Pesach to Shavuot seems rather counter-intuitive. Would it not have made more sense if we had to count down to Pesach? We can imagine how eagerly the Israelites would have been awaiting their liberation, but we can hardly imagine the Israelites counting down to Revelation, because in some respects, Revelation seems to be the antithesis to Pesach. We only need to look at the Hebrew word for worship (*avodah*), to realise that the Hebrew slaves went straight from one form of *avodah* (slavery) into another form of servitude (*avodah*).

However, *avodah* here is in fact only a homonym, meaning two very different things. The best way to explain the difference is with the help of another homonym, an English one this time, which binds the Exodus and Revelation together. That word is 'freedom', represented by two different Hebrew words. The distinction between these two different meanings of 'freedom' was first pointed out by Isaiah Berlin, who distinguished between what he called '*negative freedom*' and that which he called '*positive freedom*'. Negative freedom (*chofesh*) is

freedom from coercion and constraint; the freedom achieved by the Exodus. Positive freedom (*cheirut*), on the other hand, is the freedom to – to act according to some fundamental purpose; the freedom only achieved by the Revelation.

The latter is not '*freedom to do whatever I desire*', and may, therefore, not feel quite like freedom at all; in fact, it might feel exactly like hard work (*avodah*). Yet *chofesh* must necessarily lead to *cheirut*, lest freedom itself will lead to anarchy and chaos. '*True freedom – cheirut – is the ability to control oneself without having to be controlled by others, accepting voluntarily the moral restraints without which liberty becomes licence and society itself, a battle-ground of warring instincts and desires*', writes Jonathan Sacks in the Chief Rabbi's Haggadah (p72). '*Freedom is more than losing your chains. It involves developing the capacity to think, feel and act on behalf of others... freedom begins with exodus, but it reaches its fulfilment in the acceptance of a code of conduct, the Torah, freely offered by God, freely accepted by the people. The counting of the Omer is thus an act of retracing the steps from individual freedom to a free society.*'

Without Shavuot, linked to Pesach by the Omer, Pesach would be quite meaningless. What, ultimately, does freedom mean to us, if it does not lead to a higher purpose? Without the moral framework of the Torah, which was given at Revelation, the Israelites' freedom would have disappeared into history. Freedom is a human right, but a right alone does not signify a call to action; it is the sense of duty which was impaired by the Revelation, which asks us to be sensitive to the needs and rights of others.

At times it may seem like hard work (*avodah*) to consciously reserve a couple of minutes in our busy daily schedules, to stop and count the Omer, but it is really a form of liberation – liberating ourselves from being slaves to our diaries and all the things we believe we ought to do, and focusing on what really matters in life. What really matters to us is, if we are honest, hardly that with which we fill our days. What really matters are the bonds we create when we are sensitive to the needs of others; the friendships we make, the love we often forget to show those we do love but take for granted; to count our days, and feel blessed.

Mosaic Moments

March

JACS talk by Graham Zeitlin

In early March there was an excellent turn out of the JACS group to hear an interesting talk on the subject of British Rail, privatisation and Dr Beeching.



© Geoff Wolfson

Visit from the Deputy London Mayor



Matthew Ryder the Deputy London Mayor for Communities visits the Singing Seniors at Mosaic.

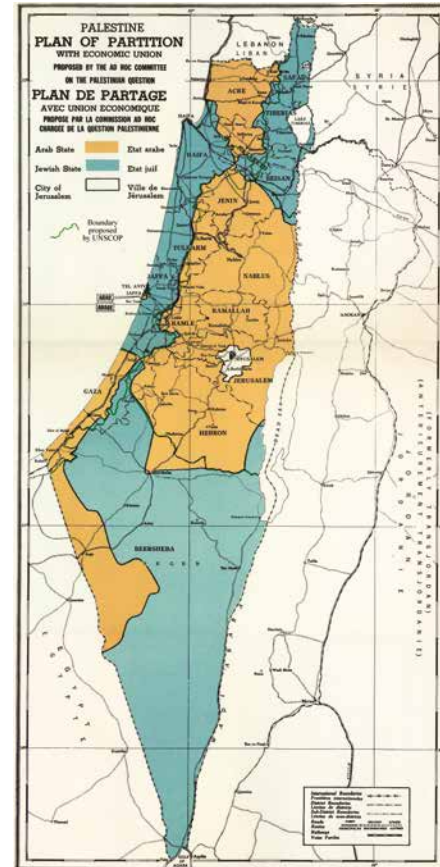
The 70th anniversary of the UN Resolution 181 (ii)

– the ‘Partition Plan’

29th November 2017 marks 70 years since the UN General Assembly adopted Resolution 181 (ii), known colloquially as ‘the Partition Plan’, which divided (what was then called) Palestine into proposed Jewish and Arab states with a joint Economic Union and with Jerusalem as an ‘international city’ administered by the UN Trusteeship Council. After much lobbying, the voting was 33-13 in favour, with 10 abstentions, including Britain. The Resolution was one of the final catalysts for Israel’s Declaration of Independence in May 1948. It was accepted by the Jewish Agency, despite its limitations on Jewish immigration and the territorial compromises that it outlined; yet it was rejected by Arab governments and Palestinian Arab leaders. Those leaders chose to declare war on the nascent State of Israel in May 1948; the Resolution was thus never fully implemented, since it was superseded by the 1949 Armistice Agreements between Israel and its neighbours. Nonetheless, the Partition Plan’s significance remains undiminished in understanding the history and religious debate behind the establishment of the State of Israel. The roots of the Partition Plan lay in the Balfour Declaration, whose centenary we celebrated a few weeks ago. That Declaration was adopted by the League of Nations at the San Remo Conference in 1920 as the objective for a Mandatory Power in Palestine to help prepare “a national home for the Jewish people”. The Mandate was awarded to Britain in 1922. By 1947, Britain still held the Mandate, to the frustration of both Jews and Arabs. The United Nations, which had replaced the League of Nations after World War Two, appointed an 11-member Special Committee on Palestine in April 1947. It recommended the Partition Plan. The Partition Plan also provided context for the fascinating Rabbinic debate surrounding a Talmudic passage (Ketubot 111a) which discusses three linked ‘oaths’ relating to Jewish national aspirations. These ‘oaths’ bound Jews to not proactively create a state; not to rebel against non-Jewish rule and also bound non-Jews not to oppress the Jewish people. Did the positive decisions of the San Remo Conference and the Partition Plan mean that efforts for Jewish statehood would not break these ‘oaths’? Writing after the San Remo Conference, the renowned Rabbi Meir Simcha HaKohen of Dvinsk (d. 1926) understood that proactive attempts were now outside of the scope of the oaths. Contrastingly, Rabbi Yoel Teitelbaum of Satmar (d. 1979) did not regard the majority vote of the Partition Plan in particular as effective in this way.

The British-born Israeli diplomat Yehuda Avner (d. 2015), in chapter two of his book *The Prime Ministers* (The Toby Press, 2010) described reaction in Jerusalem to the Partition Plan. He wrote that November 29th 1947 was a Shabbat and he only heard about the Partition vote during the early hours of Sunday morning. After initial, lively rejoicing in Jerusalem, the grim realities of British withdrawal and preparations for the coming conflict set in, as violence increased. Avner wrote candidly of his faith and fears at that challenging time, finding particular strength through Tehillim (the Book of Psalms). Following the Partition Plan Resolution, dreams of Jewish sovereignty in Israel for the first time in almost 2,000 years seemed closer than ever to fulfilment. Yet a rocky road still lay ahead before those dreams would be realised.

This article was first published in the *United Synagogue weekly sheet ‘Daf Hashavua’* in November 2017 – grateful thanks to Rabbi Laitner for giving permission to reprint it.



(Above) February 1956 Map of UN Partition Plan for Palestine, adopted 29th Nov 1947, with boundary of previous UNSCOP partition plan added in green

This article was first published in the *United Synagogue weekly sheet ‘Daf Hashavua’* in November 2017 – grateful thanks to Rabbi Laitner for giving permission to reprint it.

Indus was established 21 years ago, initially to offer personal tailor-made holidays to India. Building on our success we have over the years extended our range of destinations to include Thailand, Burma, Sri Lanka and Maldives, Indochina (Vietnam, Laos, Cambodia) as well as India including Nepal and Bhutan. Whatever your requirement, our ethos is to provide a superb choice of holidays, and to ensure our customers are offered a highly professional personal service from our dedicated, experienced consultants. We are based in Harrow, as your local tour operator we would love to see you in our office (by prior appointment) and discuss your holiday plans.

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“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

“I cannot recommend this company enough. Safe to say India has got under our skin and into our hearts. If you are thinking of going, book with Indus Experiences”

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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If you would like more information on this or other tours of India with a Jewish flavour contact:
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The meaning of...

by Phil Austin, Chairman of Mosaic Jewish Community



"Whilst earnestly pondering the meaning of life I have also been reflecting on what Judaism means to me and the purpose of Mosaic"

Dear members,

Shortly before Pesach I will reach a major birthday milestone.

If I'm brutally honest – I haven't been coping too well with this impending landmark. Both consciously and probably subconsciously I've been musing about the meaning of life and my own mortality. Apparently, this is normal, but that doesn't reassure me. I've also been a bit touchy when my wife or children bring the subject up.

Whilst earnestly pondering the meaning of life I have also been reflecting on what Judaism means to me and the purpose of Mosaic. As you might expect, our Jewish scholars have different perspectives about what Judaism means.

In the 12th century Maimonides distilled what he understood to be the essence of Judaism into the Thirteen Principles of Jewish Faith which he characterised as the "fundamental truths of our religion and its very foundations". In case you didn't fully agree with him he added a footnote which I have paraphrased below:

"When all these foundations are perfectly understood and believed in by a person he enters the community of Israel ... but if a man doubts any of these foundations, he leaves the community [of Israel]... and is called a sectarian, apikores... One is required to hate him and destroy him."

This exclusive and punitive philosophy sits rather uncomfortably with a progressive view of the world. So I'm comforted to find a short story in the Talmud which places an emphasis on inclusivity. The story recounts what

happened when the great and gentle sage Hillel was asked by a gentile to sum up Judaism while the prospective convert stood on one foot:

Hillel replied: "Certainly! What is hateful to you, do not do to your neighbour. That is the whole Torah. The rest is explanation, now go and study"

So, given Hillel's guidance that Judaism is essentially concerned with the well-being of humanity – shouldn't we as Jews make this our prime concern – the model of how we treat our fellow man?

Perhaps not. Whilst admirable in itself - is it enough just to avoid harming your neighbour? Should we not go further and reach out proactively with our hands and our resources to help those less fortunate than ourselves? Should we not enact the principles of tikkun olam?

The concept embodied by the phrase "tikkun olam" has ancient roots. Much more recently (in the 50s) it started to refer to social action work. Since then many organisations and thinkers have used the term to refer to social action programmes built around tzedakah (charitable giving) and gemilut hasadim (acts of kindness) as well as progressive Jewish approaches to social issues.

Sadly, societal trends in the past 40 years or so have tended to conflict with the idea of tikkun olam. Whilst we all have a responsibility to look after our family many now



"As I edge closer to that imminent 'big birthday' with a mix of trepidation and uncertainty there is one thing I'm sure about - I'm pleased and proud to be part of the Mosaic Jewish Community."

focus almost exclusively on their immediate familial needs. These days it seems that there is less and less regard for the welfare of neighbours and the wider community.

It is refreshing, therefore, to recall that at Mosaic we enshrine the importance of reaching out and helping others both within our community and beyond. This is very clearly stated in our purpose statement which can be found on the *About Us* page of the Mosaic website choosemosaic.org and which is repeated in the adjacent panel titled 'What is Mosaic?'.

As I edge closer to that imminent 'big birthday' with a mix of trepidation and uncertainty there is one thing I'm sure about - I'm pleased and proud to be part of the Mosaic Jewish Community.

Our pluralistic community, by its very existence, represents a fine example of Jews reaching out across the progressive spectrum to work together for the common good. Each week we set out to enhance and sustain Jewish life in our part of London and - thanks to those who work tirelessly to make Mosaic a reality - we do just that.

Mosaic gives all of us opportunities to help each other both within and outside of the community. This might be by volunteering, by supporting our social action programmes or even by chatting to someone and offering a kind word.

The ultimate measure of our emerging community will not be how much money we've saved by collaborating or how smoothly our structures work. Rather, it will be the extent to which we exhibit the guidance of Hillel - how much we care for each other in our deeds and our conduct.

Wishing you all a very happy Passover.

What is Mosaic?

Mosaic is a uniquely diverse, dynamic and pluralist Jewish community that enhances and sustains Jewish life through:

- A range of cultural, educational and social activities and programmes.
- A diversity of ritual prayer choices that our three Mosaic synagogues offer across Liberal, Masorti and Reform religious practice, and via constantly seeking new approaches within and beyond our current rituals.
- Our role in the world outside our Community – contributing and impacting the repair of the world (tikkun olam).
- Supporting Jews in need, both within our Community and beyond.
- Warmly welcoming, supporting and encouraging us all to choose our Jewish life.

CHILDREN'S BIRTHDAYS IN MARCH AND APRIL

Abigail Luffman, 9

Freya Luffman, 9

Archie Hipgrave 9

Lennon Mydat, 1

Mackensie Mydat, 1



Book Review

Elise Italiaander is our guest book reviewer for this edition of Kehila



"I've been lucky enough to read so many amazing books recently that I couldn't pick just one to talk about"

Working in publishing as an avid reader is a definite plus. I've been lucky enough to read so many amazing books recently that I couldn't pick just one to talk about.

I read a wide range of genres, but the most relevant of these is the autobiography *Brave* by Rose McGowan. For anyone who hasn't heard of Rose, she was a Hollywood star, appearing in films like *Scream*, *Jawbreaker*, *The Black Dahlia* and Tarantino's *Planet Terror*, as well as playing Paige Matthews in five series of *Charmed*. Rose was previously engaged to Marilyn Manson and has been called out on the red carpet for her outrageous outfits, but *Brave* is about so much more; it is an honest memoir of Rose's life, growing up in 'cults'.

In *Brave*, Rose describes the cult she was born into – a religious group in a small village in Italy – to a much bigger

cult: Hollywood. Not only does Rose give a frank inside account of what it is like in Hollywood, telling us many things we may already have suspected, but she is one of the leading voices in the case against Harvey Weinstein.

Rose has been extremely vocal on social media in recent months calling out all sorts of people who claimed not to know what was going on in Hollywood, admitting she's made mistakes along the way, but ultimately fighting for the greater good. Having bided her time, she is determined that those who have wronged her, and other women in Hollywood, will pay. Hollywood, and indeed the way women are treated, needs to be updated.

A passionate feminist, *Brave* really explores the sexualisation of women in Hollywood, as well as looking at Rose's life from how she began in Hollywood to where she is now.

"I haven't been this hooked by a book in years. I devoured it, and once finished was ready to start again"

You may have heard of John Green, author of *The Fault in Our Stars* and *Paper Towns*, both of which have been adapted into films. His latest book, *Turtles All the Way Down*, is just as beautiful.

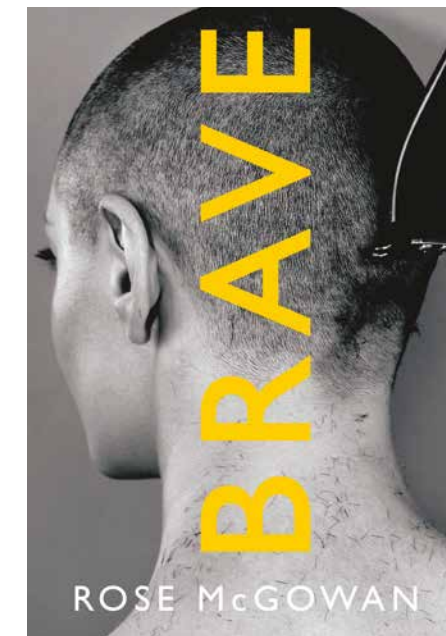
From the perspective of sixteen-year-old Aza, she and best friend Daisy learn that billionaire Russell Pickett is on the run with a hundred thousand dollar reward on offer. Daisy is keen to claim that reward and she knows just how to do it; use Aza's friendship with Davis Pickett, Russell's son. Aza is less sure. She wants to do the right thing, to please those around her, while fighting with her own spiralling thoughts as she goes.

You can always trust that a John Green book will have a strong underlying message, and *Turtles All the Way Down* is no exception. Beautifully and intelligently written, Aza is an unconventional main character who is charming with her flaws, and both Pickett sons are particularly important characters in their vulnerabilities. Green puts into words many thoughts and feelings I've always had difficulty describing.

I was curious at the interesting title of this book (which is explained in the book), but it fits perfectly with the story, which kept me gripped the whole way through. Slightly different from his previous books, this is a must read for anyone looking to get into the mind-set of someone with a mental illness in a really relatable way.

Looking for a bit of magic in your reading? Then Erin Morgenstern's *The Night Circus* is the book for you.

'The circus arrives without warning. No announcements precede it. It is simply there, when yesterday it was not.' This is the tagline of the book, and it perfectly sets the scene for the novel.



A mysterious black and white travelling circus appears out of nowhere. Word of mouth spreads quickly and come night time the circus is full of wandering tourists. The circus appears to be more than it seems; filled with fortune-tellers, acrobats and more, there are also various tents filled with clouds, tents that seem to transport you or reveal more about you than you thought you knew.

Celia and Marco, two young magicians who find themselves pitted against each other in a deadly competition pushing them to the very limits of their imagination, and ours.

I haven't been this hooked by a book in years. I devoured it, and once finished was ready to start again. The incredible detail sucked me into the circus; it felt like I was there, walking around at night experiencing all the unbelievable performances, enchanted by all that is on offer. And the storyline that holds it all together was extremely compelling; although there is a love story at the heart of the book it isn't overpowering. Make sure to pay attention to the dates at the beginning of each chapter as there is more than one timeline.

The Night Circus was recommended to me by a friend who knows just how active my imagination is, and this book fed it perfectly. It is now my most

recommended book and I urge anyone with a love for mystery, magic, and beautiful descriptions to give it a go.

Shylock – the inside story

by Steve Levinson

"Shakespeare had his inspiration. A rich Jew, anti-semitism, a vengeful relationship, intrigue, jealousy and a trumped-up show trial"

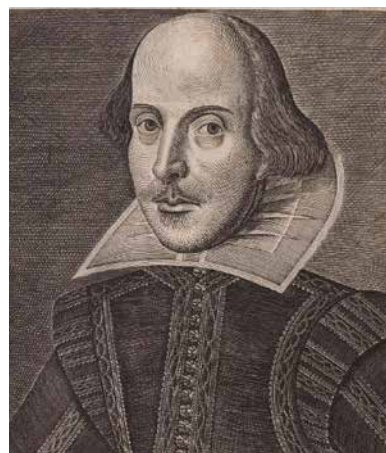
Steve is the creator of *Jews in Strange Places* – a series of walks in London which uncover locations with unexpected Jewish connections

Of all the locations that could have been found, it is extraordinary that the two most famous Jewish fictional creations have connections with the same district of London.

In an article in the previous edition of this magazine I outlined how Dickens had taken his inspiration for Fagin and his den from the slums and street urchins of Saffron Hill just off Holborn. But 250 years earlier Shakespeare had, in all likelihood, taken his inspiration for the brilliant creation of Shylock from another resident of Holborn.

Shakespeare wrote *The Merchant of Venice* in about 1596. At that time there were no Jews in England, they had been expelled in 1290 and would not return officially until 1656. Shakespeare probably never met a Jew and, incidentally, he had never been to Venice. But what he did have on his doorstep was a rigged show trial of a "hidden" Jew (a Marrano or converso) whose execution in 1594 spawned a reawakening of all the medieval stereotypes of the Jews.

The man in question was Rodrigo Lopez. Born in Portugal and a skilled physician and chemist. So much so that when he was expelled from Portugal for his Jewish roots, he soon settled in London (as a "good Christian"), became a successful physician at St Bartholomew's, and bought a home for himself and his family over the road in Holborn. His patients were the rich and famous, among them royalty and courtiers. He sent his son to Winchester, and his career soared until he became Chief Physician to Queen Elizabeth. By 1593 his place in society seemed secure, but his downfall happened with astonishing speed. It was a period when Tudor England was seething with real and imagined Papist plots



William Shakespeare, 1623

against the Queen. Dr Lopez was known for his connections in Spain and Portugal. At times he was used as a go-between but, as a result, became entangled in the paranoid spy network surrounding the Queen. His patients included Robert Dudley, William Cecil and the Earl of Essex, all of whom were vying for the Queen's ear. Lopez, with his access to Elizabeth, was accused by Essex of being central to a plot to poison her. He was the alchemist who would actually administer the poison. It was all trumped up. Essex was motivated by revenge, as he believed Lopez was the source of malicious stories about the sexually transmitted diseases he suffered from.

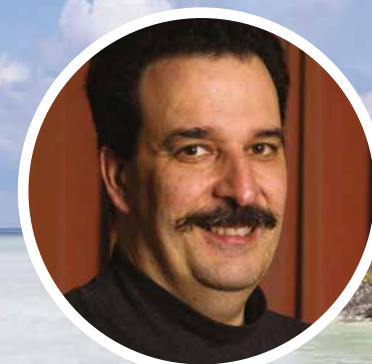
Arrested on 1st January 1594, he was taken to the Tower for a tortured confession, before being convicted of treason in one of the great trials at Guildhall. To this day there is a plaque in the Great Hall at Guildhall recalling the trial of Dr Lopez. From there he was taken to Tyburn (Marble Arch today) and hung, drawn and quartered.

The Queen was never convinced and held up his execution for three months. Afterwards she handed his estate back to his family and continued paying the Winchester annual school fees. But Shakespeare had his inspiration. A rich Jew, anti-semitism, a vengeful relationship, intrigue, jealousy and a trumped up show trial. Surely he could come up with something with such compelling material.

Steve Levinson is a London Blue Badge Guide. Anyone interested in the next *Jews in Strange Places* walk should email Steve at vivandsteve@hotmail.com

Desert Island Discs

Invite to Mark Phillips



Our guest this month is Mark Phillips who clearly has a musical streak!

Mark writes:

My father is a big band jazz fan so I grew up to Basie, Ellington, Dorsey etc alongside Capital radio in the 1970s. Those and other influences lead me to the tracks that stand out in my life so far.

1. Breathe in the air, Pink Floyd (from Dark Side of the Moon)

My first eureka moment with music was when our "gang" from MiNyS club went to the Laserium one night to hear Dark Side. The experience blew me away, starting my Rock musical journey.

2. Mad World, Tears for Fears

I went to Bath University in 1982 and got involved in RAG charity fundraising, meeting a mad crew who are still my closest friends. One stand out memory is a concert - we couldn't find an affordable headliner so booked two local "unknowns" we liked. Come the evening Thompson Twins are number 3 in the charts and Tears for Fears number 1. Touts were making a fortune so two of us grabbed some tickets we'd already let in went out and re-sold them to the highest bidders (for the charity)! A crazy evening and an amazing gig.

3. Two divided by Zero, Pet Shop Boys

I met Brigid, who became my wife, at Bath and this song evokes memories of my last summer at University – supposedly revising for finals but often getting into a friend's car and heading off to a country pub; "revising" lying next to each other on the grass. This track always takes me back to that magical summer (somehow I managed to graduate).

4. Driving, Everything but the Girl

The 1990s, I'm working (too much) as an IT consultant in Blackpool, Newcastle & Warrington, Brigid and I are very happy (other than me being away), contemplating starting a family. This track captures that period, not least as I wasn't into EbtG, so it also reminds me of growing up, learning to enjoy things that your partner is into, through them.

5. The Ghost of Tom Joad

Bruce Springsteen has provided the soundtrack to much of my adult life; this moody evocative piece reminds me of regularly putting a horribly awake baby Joanna in the car at 1am and taking her to Tesco Watford so Brigid could get some sleep! It also speaks to the darkest period of my life following Brigid's death in 2004.

6. 21st Century Breakdown

Green Day represented two milestones for me – the first band my children introduced me to, and shouting along with 50,000 of my new best friends in the mosh pit at Wembley Stadium feeling like I was emerging from 5 years of a personally dark place.

7. Hermetico, Balkan Beat Box

I have been involved in creating what became Mosaic for over 15 years, from the initial "crazy" idea. In parallel I have been on a personal journey of understanding and developing my own Jewish identity. I love how BBB have taken Jewish musical influences to create something new and leading edge – and you've got to love a band that gets described as "a global peace-keeping mission you can dance to".

8. Creep, Post Modern Jukebox

And so I come full circle back to jazz influences, influenced in part by my son Sam on his saxophone (look out for the Jewish Music Institute Youth Big Band!) PMJ bring together the jazz I grew up to with re-worked versions of current music – brilliant!

Those that know me may be wondering why there isn't a Queen track on the list but I can look in the mirror any time and be reminded of Freddie, and to see what have might been in a 'Vegas years-sense'!

A book: I have to confess I can't decide between being entertained by *The Hitchhikers Guide to the Galaxy*, or taking the time to really understand *The Silk Roads: A New History of the World*.

Luxury item: That's easy – A solar powered digital walkman containing my music collection.

Selective Plagues

by Rosemary Wolfson



Moses pleaded in vain with
Pharaoh:
“Let my people go”

So the Lord smote the Egyptians
with frogs...
croaking, orange footed,
mellifluous, choral, melodious,
bulging orange eyed,
complex “sounders” with
green mottled skin
blue “under bellied”
stick thin legs, and
Adam’s apples ballooning necks

“Let my people go”

But the Lord sent swarms of flies
buzzing and humming...
black bat wings...
whizzing...
and orange pin heads with
black mid lines
“whizz, whizz”
stick legs
and stick antennae

“Let my people go”

But behold
The hand of the Lord
was upon the cattle:
The “bobbly” lambs with their
sweet little jumps
up on their hind legs
to reach for their
mummies’ protective backs, in-
between
frolicking on green and grey rock
hillsides

And upon the “harrumphing”,
stubborn camels
with their patterning of
two humps bearing,
in the dessert sand dunes

And what of the horses
neighing, whinnying, and
elegantly trotting with
quicksilver agility
some jet-black coated
with a brilliant polish

And the cows
“moo-ing” contentedly?

Did these animals of Egypt only
deserve to die in a grievous
murrain?

So again the request was heard:
“Let my people go”.

And again the Lord was forced to
send
hail, and fire mixed with the hail
popping on water.
And the sky seemed to fall
like an upended volcano
expelling lava through
the earth’s crust.
And even the birds
which were caught in the hailstorm
were pitifully wondering
what had befallen them?

But then Cecil B de Mille
took on the aura
of the Israelites’ Messiah:
The Red Sea was parted
accompanied by
a whirlwind of coppery fire
and mesmerising music.

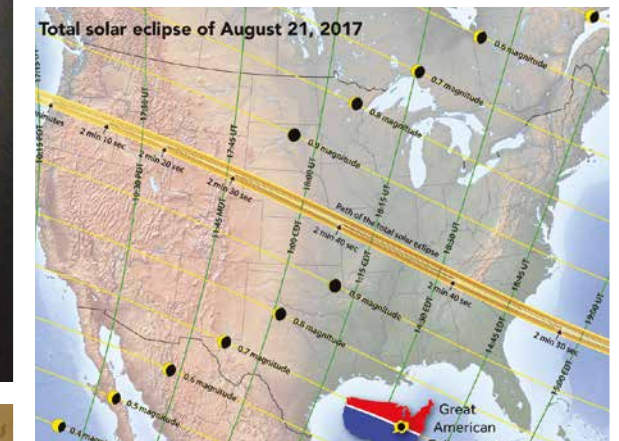
And Moses cried out to the Lord:
“Who is like unto thee?”

Total Eclipse

*Greg Wand recalls seeing the total eclipse of the Sun on Monday
21st August 2017*

“The rabbis say that an eclipse gives opportunities for increasing prayer and introspection”

A Total Eclipse of the sun occurs when the moon comes between the Earth and the sun. The moon’s shadow, moving at a speed of 1800 mph, blots out all the light from the sun for a period of about two minutes. A total eclipse can occur at any time anywhere in the world. Astronomers can predict the time and place where they will occur with pin point accuracy for thousands of years into the future.



The rabbis say that an eclipse gives opportunities for increasing prayer and introspection. There is no blessing for an eclipse. The earliest solar eclipse is recorded in the bible.

Joshua 10:13 *The sun stood still and the moon stopped until the nation took vengeance on its enemies.*

Astronomers believe this was on 30th October 1207 BCE in the afternoon.

Myra and myself have seen three total eclipses. Dartmouth, Devon on the 11th August 1999, Hangzhou, China on 22nd July 2009 and Jackson Hole, Wyoming USA on 21st August 2017. The latest one was the first total eclipse in the continental USA since 1918.

We were with a party of 200 British participants in a meadow 10 miles from Jackson, Wyoming. There was not a cloud in the sky. To the North West the highest peaks of the Grand Teton mountains were still covered with snow.

At 10:16am first contact occurs, a tiny nibble taken out of the sun at the one-o’clock position. The temperature drops and the twilight deepens. After 78 minutes the last frail crescent of the sun vanishes behind the moon and 140 seconds of totality begins. The sky becomes completely



black. It is possible to look at the black orb obscuring the sun without protective glasses, The sky becomes a canopy of stars while the brightest light shines from Venus. The horizon resembles a 360 degree sunset.

After what seems like eternity a searing white light begins spilling out over the edge of the blackness. The sun bursts forth from the shadow of the moon. Known as the diamond ring effect or the sparkle which reawakens the world.

A total eclipse is a truly awesome experience. See the next one 2nd July 2019 in Buenos Aires, Argentina!

My Hero

by Michael Marx

My name is Michael Marx, a fairly regular contributor to Kehila. When I was asked to offer an article about a hero of mine, the area of interest was obvious. Having spent a lifetime in and around music and matters Jewish, combining the two, along with my natural obtuseness, was the obvious thing to do.

Two Jewish saxophonists were born in the USA in the mid-1950s. Both were to have a significant impact on that part of the music scene each dominated to this day. One is my hero. The other is Kenny G (b. 1957), whose “smooth jazz” albums sold in their millions around the world.

My hero is referred to by both ardent fans and hissing critics as “the anti-Kenny G”. John Zorn was born in New York in 1953, attended the United Nations School, and absorbed a wide variety of musical influences, moving on to Webster College, Missouri, where he studied composition for a while until he dropped out, which while not the most auspicious of starts, proved an indicator for the rest of his career. It turned out that Zorn was only happy to explore and extend philosophies and genres in which he was profoundly interested and which processes he could control.

Kenny G was an instant success, rocketing to the top of jazz instrumental charts, first with the Jeff Lorber Fusion, then under his own leadership. I would be willing to wager that many who read this will remember the single “Songbird”, released in 1987. They might even own it, or the album “Duotones” from which it was taken.

While Kenny was making his millions, Zorn was helping to create the downtown (radical) music scene, even giving concerts in his apartment to stimulate interest in a variety of music drawn from influences such as Ornette Coleman, free improvisation and the cartoon scores of Carl Stalling.

But we are no nearer learning why John Zorn is my hero. Fear not. As his career progressed, Zorn determined to look inwards at his own Judaism, that he had been distanced from through his parents’ choice of school. But being what he was, he determined not to take a conventional route (say Klezmer, or Chazzanut). Instead, he found an inclusive cultural philosophy, that he would subsequently mould into a movement. John Zorn would always look a challenge in the eye, so rather than write and perform something that would sound Jew-ish, in 1992 he produced “**Kristallnacht**”, both as a recording



and as difficult to receive performances in Germany and USA.

The subsequent creation of Zorn’s Tzadik record label, that sets out to promote “Radical Jewish Culture” with a Japanese branch (why are we not surprised that Zorn speaks fluent Japanese?) has allowed him to produce and distribute his own music and that of others whose interests coincide with his own. An extended project called **Masada**, ultimately including over 600 pieces of music is a substantial component. Exploring the Tzadik catalogue, after the **Bar Kokhba** project, substantial sections can be found that explore Jewish mysticism and other aspects and explorations of Jewish themes.

Trying to explain the foundations of his “Radical Jewish Culture”, Zorn first quotes Jewish philosopher Gershom Scholem:

“There is a life of tradition that does not merely consist of conservative preservation, the constant continuation of the spiritual and cultural possessions of a community. There is such a thing as a treasure hunt within tradition, which creates a living relationship to tradition and to which much of what is best in current Jewish consciousness is indebted, even where it was and is expressed outside the framework of orthodoxy.”

Then adds in his own words:

“The series is an ongoing project. A challenge posed to adventurous musical thinkers. What is Jewish music? What is its future? If asked to make a contribution to Jewish culture, what would you do? Can Jewish music exist without a connection to klezmer, cantorial or Yiddish theatre? All of the cds on the Tzadik RJC series address these issues through the vision and imagination of individual musical minds.”

With its huge (for an independent label) catalogue, forward looking philosophy and world-wide distribution, John Zorn and Tzadik are doing something for Jewish musicians and Jewish music that no-one has aspired to since 1945. It might be impudent to suggest that Zorn is one of the natural inheritors of Ahad Ha’am’s Cultural Zionist movement. And, therefore, he is my hero.

Finally, as it is Pesach, I would like to share with you some music for the season – an album on the Tzadik label by **Bill Laswell** and **David Solid Gould** called **Dub Pesach**. [And if you are connected to the internet, this and the other music mentioned above are available on YouTube]

Message from the President

Jonathan Arkush



“While we have much work to do, I will be passing the baton of leadership of our community to a new President after our elections in May.”

Pesach is a time when our thoughts naturally turn to Israel. It is the festival to celebrate the Exodus of the Jewish people from Egypt and the miracle of the parting of the Red Sea which enabled the Bnei Israel to escape from their pursuing oppressors who would have returned them to slavery.

This year we also celebrate the anniversary of a modern miracle. Seventy years ago the State of Israel was re-born after 2,000 years of exile. It remains an event without parallel in human history. Against overwhelming military odds, the nascent nation survived the onslaught of invading armies from seven Arab countries. The miracles did not stop there. While still in its infancy Israel offered a home to the survivors of the Holocaust as well as Jewish refugees from persecution in the Middle East and North Africa. Israel quickly established itself as a robust democracy. It made the desert bloom, its scientists have presided over some of the most exciting discoveries of recent decades, its industries have flourished and its defence forces are now respected the world over. Jews from around the world know that should antisemitism threaten any community, as it has many times over the centuries, we have a nation which has pledged to accept and protect us.

The Board of Deputies will celebrate this special birthday with joy, as we commemorated the 100th anniversary of the Balfour Declaration last year. Whether we live in Israel or here in the UK, there is no doubt that a thriving Israel is of the greatest importance to the vast majority of us.

It needs to be said that Jews in the UK who make aliyah do so out of choice rather than fear. We are lucky enough to live in a country in which the overwhelming majority of Jews live confidently, with the proper support and protection extended by Government and society as a whole. This is not to say that we do not face challenges. There is still antisemitism in Britain and it is our duty as your representative organisation to call it out and take action whenever we see it necessary.

Last year in this message, I said that the actions of Labour Leader Jeremy Corbyn would speak louder than his words. Twelve months on and Labour has moved with the speed of an arthritic snail over the issue. Ken Livingstone remains in

the party and is unrepentantly spouting his nonsense about Hitler and Zionism on Iranian state-sponsored TV. It has not escaped our notice that notorious figures including Jackie Walker and Tony Greenstein are also still party members. Labour’s leadership must now finally act to expel those who whose views are incompatible with a party which sees itself as progressive and anti-racist.

While we have much work to do, I will be passing the baton of leadership of our community to a new President after our elections in May. My three years in the role followed on the previous six years as Vice President and Chair of the Defence and Interfaith Division. The last nine years have been intensive and demanding. I would not have had it any other way. But I have decided that the time has now come to stand aside and let the Board have the benefit of a new leader who will bring fresh qualities and energies to the role. It has been the greatest privilege to lead this Board and be an advocate for our remarkable British Jewish community.

When I was elected as President three years ago I pledged to give clear and credible leadership to protect and defend the rights of our community and put its case effectively. I believe that I have gone a long way towards fulfilling these aims.

The strength of our organisation lies in our democracy. We have nearly 300 Deputies who range in their views from right to left, Orthodox to Progressive to secular, and we have launched a campaign to persuade more young and female candidates to stand to become Deputies so that we can become even more representative of our demographic. It is the job of the President and Honorary Officers to listen to their views and represent them powerfully to Government and other important public authorities.

I have every confidence that my successor, with the support of our organisation and with a democratic mandate, will ensure that the Board of Deputies continues to go from strength to strength.

Chag sameach to you all.

Jonathan

We were there too

London Jews in the First World War



"In keeping with Jewish tradition, the site will enable visitors to permanently memorialize their ancestors so that their passing can be commemorated annually"

The Project

We Were There Too is a unique cross-community project created to capture, record and preserve the impact, experience and contribution of London's Jewish communities during the First World War era.

At the centre of the project is this digital archive and interactive website, which will become a permanent record of the lives of Jewish men, women and families, 1914-1919, with details of their military and Home Front activities, ensuring that their stories are not lost for future generations.

Volunteers from Jewish and non-Jewish schools, and informal education groups, will work with, and be trained alongside adult volunteers to develop the digital project and collect the materials that will be housed on the site. The findings will be interpreted imaginatively to attract, inform and educate visitors about the roles and sacrifices of Jewish Londoners. *We Were There Too* is supported by a wide range of religious and secular Jewish organisations.

We Were There Too will provide an insight into Jewish life in London in the early part of the 20th century and give the visitor easy access to a number of diverse research sources, brought together for the first time, for personal exploration. As the site develops, more collections of rare material will be added, further enriching the opportunity to explore the period.

Whatever your age, knowledge of the First World War,

research experience or understanding of computers, if you think you have a family member who lived in London during the war, or are interested to research a name in the *British Jewry Book of Honour*, on a Synagogue Memorial Board, a gravestone or a host of other memorials, then we will help you to find out more about them and build a personal record.

In keeping with Jewish tradition, the site will enable visitors to permanently memorialize their ancestors so that their passing can be commemorated annually.

If you would like more information about the project or the website, please email contactus@jewsffw.london and one of the team will be in touch.

Interested in volunteering?

To become a *We Were There Too* volunteer, training will be offered in research, handling historical information, technology, project planning and communication. Young volunteers will be able to take part in project related Duke of Edinburgh Award and Open College Network accreditation activities organised through JLGB.

If you are interested in becoming a volunteer, please email contactus@jewsffw.london

LONDON JEWS IN
THE FIRST WORLD WAR
We Were There Too

Keeping Your Ancestors Alive

Jewish Cemetery Research by Elliott Porte



For the past ten years I have been actively engaged upon research into my family history, which includes visits to various Jewish cemeteries. Because parts of my family emigrated here in the 1870s and 1890s and settled in East London, that research has luckily been confined to Rainham and Edmonton Federation Cemeteries.

I say 'luckily' because it provides a wonderfully narrow focus i.e. none were members of the United Synagogues, which in turn, meant less time in having to ask questions or in frustrating quests to relatives etc. If you, dear reader are engaged on similar projects then you will understand. However, this doesn't mean that I had it easy; often there were no verbal records of the burials so pouring over manuscript ledgers and deciphering Hebrew script became commonplace.

It was during a trip to Edmonton and having to walk the rows because I couldn't find a record in the ledgers (not all burials were so recorded) that my wife, Jane, suggested I could do a real mitzvah by recording the information on headstones and putting this on spreadsheet. That was in 2001 and the quest is nearly complete i.e. only 1500 graves to go at Edmonton: it's a big place of 120 acres with upwards of 40,000 graves recorded!

A rather idyllic picture, as normally it is cold, damp and I'm the only one there. Edmonton Cemetery is built upon land acquired in the 1860s by Samuel Montague, later Lord Swathling (he and his wife are buried there) specifically for use as a cemetery for the burgeoning Jewish population of London. In addition, and which is not generally known, as land to build houses so Jews could move out of the over crowded East End and into a more healthy rural environment. OK not apparent in the Edmonton of today but remember it was very village like in the late 19th early 20th Centuries.

The earliest burial I found is that of Eva Marchinski who died in 1890 thus having the dubious distinction of being grave A1. It may be that there are earlier burials but records are somewhat rarer at this point. In addition, there are a number of rows that do not exist in the records simply because the ground was sold to another synagogue and no record exists as to who that was. So my research at least enables fellow genealogists to find some tangible information and perhaps to visit 'lost' relatives in 'nameless graves'.

Edmonton also contains some very interesting and historic monuments including two Olim dedicated to the Rabbis of Belz and Telz (yes, really). These are more like mausoleums but sacred places and much visited by the ultra orthodox who will pray for intercession by the two eminent Rabbis particularly in prayers for the sick or seriously ill.

Access to Jewish Cemetery records has much improved over the last few years and many are now fully digitalized, this includes Rainham and Edmonton along with records of United Synagogue cemeteries. But I would always encourage a personal visit and perhaps, to go armed with a soft brush just to clean off your ancestor's headstone if there is one. Unfortunately some could not afford that luxury and others had headstones of cheaper materials such as sandstone that have not withstood the ravages of time.

In conclusion, although a labour of love, the many hours spent walking the rows and occasionally tripping over dislodged rocks etc has been very worth the effort. Bruises aside, it has revealed to me many hidden aspects of my grandparents' and great-grandparents' lives that have been a revelation. Please follow my example and ensure your ancestors' memories are kept alive for future generations.

Carrying on Caravanning

by Robert Pinkus

Last week, along with a variety of inconsequential mail, I received an envelope from the Caravan Club. As I opened the letter I thought 'not another promotional offer for caravan insurance.'

In the event, the letter contained a sticker for the windscreen of my car. The badge informs all that might wish to know, that I had been a member of the club for four decades – perhaps more years than I had belonged to the burial society!!

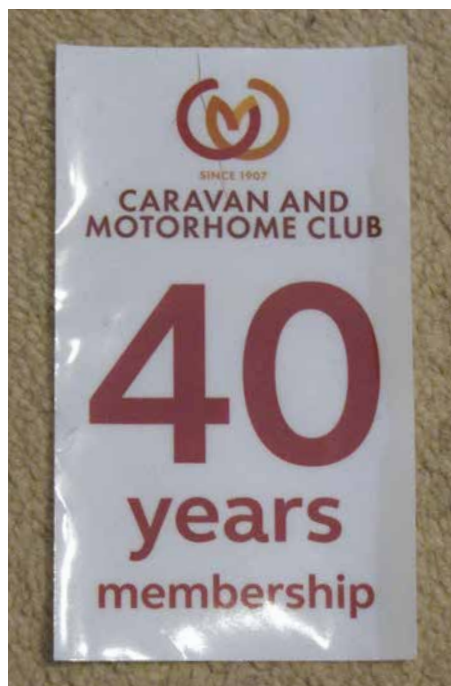
Actually it should have been 45 years but we had to break our membership in the early 70s to sell our 'van' and purchase a double glazed patio door. With limited finance, it was either one or the other!

Our introduction to caravans was a little unorthodox. Staying with friends in Brussels in 1970, we were offered a room in their house or 'independent living' in the caravan parked in their driveway. We opted for the caravan which was in those days pretty basic. We were advised by our host to be still at night as the hand-break was not too efficient! After a reasonably good sleep we emerged into the sunshine of a Brussels suburb to join our friends in the house for breakfast where our host, who was a member of the Israeli diplomatic staff, explained that the caravan was usually used as a changing room for this family when they went to the beach. In fact the next time we used it was when it was parked at the Cumberland Hotel in Bournemouth!

The idea of being an independent traveller really appealed to us and it was not too long before we purchased our first caravan from a company in Bushey – now long gone. The cost was around £350 and it came with



"The idea of being an independent traveller really appealed to us and it was not too long before we purchased our first caravan from a company in Bushey"



minimal equipment – even the water tap was an extra.

Nowadays, caravans cost in the region of £20,000 and come with every added extra. Central heating, solar panels, air-conditioning, flushing toilets, microwaves and full size fridge freezers are all standard nowadays. Towing today is also much easier with lots of electronic gizmos to assist. Having a reasonably powerful car helps, but for beginners there are a variety of small caravans which do not require large oil burners.

During our 45 years of caravanning, we have made many friends and visited many European cities. 'Carmel' the Jewish Caravan Club provided an opportunity for us and our children to socialise with other Jewish caravanners. We have many stories of enjoying a kiddish with other Carmelites in a field in the middle of 'Plotz'!

Now we are approaching our mid-seventies we are thinking of downsizing our house, but the problem is where do we site our caravan. Local estate agents seem bemused when I ask if any of the new housing developments in the area have spaces for caravans. For us, the joys of visiting rural isolated locations is like a breath of fresh air. Whilst I understand Jeremy Clarkson is somewhat adverse to the whole idea of caravanning I have it on authority that a previous Chief Rabbi was a very keen caravan enthusiast.

If you would like a taster of caravan life, please contact me and I will arrange for you to visit us for tea, cakes and sandwiches in our cosy second home. Okay, it won't be silver service but you will enjoy our high grade unbreakable melamine!

Carrying on Camping

by Susanna Pinkus

As the daughter of keen caravanner Robert Pinkus (see opposite article), it's no surprise that Susanna caught the camping bug!

Mention the prospect of camping, and I am usually met with a 'never in a million years' response. But for many, including my nearest and dearest, camping can be the perfect holiday. And it has so much to recommend it especially with children.

For parents worried about their children growing up in a fast-paced world, camping can be the perfect way to experience a simpler existence for a while. For busy parents too, holidaying outside can be an opportunity to press pause on the regular schedule.

Importantly, just having some genuine time together as a family without the usual demands of life is precious. And children really do love it. Concocting make-shift meals and toasting marshmallows on a barbeque, playing board games together, spending nights in a cosy sleeping bag under the stars and even sharing chores is all part of the fun.

Unless you are a hard-core camper, the pleasure of outdoor holidays can naturally be dependent on the weather. Yet, providing you are well organised, a few showers here and there is not a problem. Believe it or not, there is something quite cosy about hearing the rain pattering down on the canvas above you.

As the daughter of devoted caravaners, now in their fifth decade of holidaying on wheels, I suppose it was likely that I would want to replicate the home-from-home vibe for my own children on holiday. I still fondly recall the many places we visited when I was younger – one summer we visited six different countries – and the friends we made along the way.

The family caravan remained a constant feature in our lives even during the winter: as a pretend ice-cream van when my sister and I were little; and as the perfect hide-away for revision as a teenager. I even remember some dinner parties during university holidays when friends would all squeeze up around the little table with treats cooked up on the little stove.

Nowadays, some may be relieved to hear that comfort can also be a real part of the camping experience. Even in tents, seeing a sofa (albeit a blow-up one) is not uncommon. Access to an electricity point can often be arranged for those who like to have a fresh cup of tea in the morning or who cannot live without their hairdryer. Caravans too

are more 'boutique hotel' than basic these days with their power showers, hot running water and luxury beds. But alongside, there is still that sense of being at one with nature in a way that there just isn't in a hotel.

My parents, now in their seventies, still enjoy their holidays on two wheels. Although they sometimes choose to intersperse caravanning with a cruise or two, they still love the freedom their van affords them. And we have the added bonus that we can now all go camping together.

Whilst inter-generational camping may not be everyone's cup of tea, it works perfectly for us as it does for many other families you meet camping. And I think my father particularly takes real pleasure in showing my little ones the ropes – passing down the family tradition.

Secrets of a happy camp with children

1. Agree Rules

Agreements made together beforehand about who does what on holiday can be very helpful in promoting family harmony. For example, who is going to put up the tent or collect the water? Who is going to sleep where? Where should dirty clothes be stored? And, how can you be considerate to your camping neighbours?

2. Go With The Flow

This will be important for parent sanity on holiday. Children may need to wear the same shorts for a couple of days or go to bed later than usual. This is all part and parcel of a camping break.

3. Be Prepared

Generally, space will be limited so over-pack clothes and snacks and under-pack toys. Make sure that you have a first aid kit too and always take a packet of child-friendly anti-histamine. You never know when you may need it.

4. Have Back-Up Activities

A bag of surprise activities kept hidden away will be invaluable should the weather become unpredictable.





Congratulations to Sheila and Stanley Morris

On their Diamond Wedding Anniversary

by Gillian Gurner

Sheila and Stanley were married on 9th March 1958 at Dunstan Road Synagogue. Stanley was brought up in America but the family came to London when he was 15, which was when he met Sheila and they have been together ever since. Stanley always wanted to be a hairdresser so after they were married he joined Sheila's family business, a hairdressing salon in Jermyn Street which eventually became the barber shop it is today, still in the family, run by Stanley's nephew. Famous clients included Bruce Willis, Edward Heath, Peter Ustinov, Robin Cook, Bernie Ecclestone, Charlton Heston (and his wife), even Bill Clinton, and The Fonz still gets his hair cut there. They also have a thriving mail order/export business, selling shaving products and accessories. Being in the West End meant that Stanley

worked very long hours, so he was happy to take a step back when he retired.

The Morris's have three children, Rochelle, Ian and Rosalyn and with son-in-law Jeff and daughter-in-law Lynne, all live nearby, and six grandchildren ranging in age from 27 to 15. Jenna is a nutritionist, Kane works with his father importing men's clothing, Jeremy is a checkout manager for Tesco and Sasha is in France, studying acting at a prestigious method acting and clown school. The younger children are still in education.

Sheila and Stanley marked the occasion with a Kiddush in shul and took the family to Oslo Court for a slap-up meal. I asked them what was the secret of such a long marriage; it's give and take, being kind to each other – and they still cut each other's hair.

Mosaic Men's Cooking Club

Quick recipe ideas for men in the kitchen, from Joan Noble

For further information people should contact Gay at
communitycare@mosaicreform.org.uk

Upcoming Cooking Clubs

10th April: Different ways with eggs

24th April: Soups and salads

8th May: Pastry and pies

22nd May: Puddings and trifles



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Linz & Salzburg

What you will see: (Linz) New Synagogue.
(Salzburg) Salzburg Synagogue.

Vienna

What you will see: Judenplatz,
Schwedenplatz, Holocaust Memorial.

Bratislava

What you will see: Bratislava Old Town,
Holocaust Monument, Rabbi Chatam Sofer's Tomb.

Budapest

What you will see: Jewish District, Sankt
Stephan Park, Old Jewish Cemetery.



ITINERARY

VILSHOFEN TO BUDAPEST

DAY 1 - VILSHOFEN (OVERNIGHT)

DAY 2 - VILSHOFEN & PASSAU

DAY 3 - LINZ

DAY 4 - WEISSENKIRCHEN

DAY 5 - VIENNA

DAY 6 - BRATISLAVA

DAY 7 - BUDAPEST (OVERNIGHT)

DAY 8 - BUDAPEST



OVERVIEW

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Vilshofen - 15 June 2018

DISSEMBARKATION

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A Working Life

Jane Harrison meets Hana Schlesinger



"I was passed to a senior teacher, who interviewed artists' models and he asked if I worked I nude. I said "yes", without thinking about it"

If you want a straight talker to dispel the popular misconceptions about life modelling, ask Hana Schlesinger.

At worse, nude modelling was likened to prostitution. But it best it provoked giggles of embarrassment.

Now an established and respected profession, it became a much-loved and 'inspirational' career for Hana, spanning five decades. She started in her 30s and is still going strong, albeit a bit more sporadically, in her 70s.

But it was a career – which saw her being exhibited in such illustrious venues as London's Mall gallery, as well as taking pride of place in a Johannesburg home – which began almost by chance.

Although teaching Russian at Ealing tech and later at Habs girls school, then in Elstree, in the 1980s Hana had always loved art and done O level at school. She said: "I was friendly with the head of the art department at Habs. I arrived one day and she said she liked what I was wearing and asked me to pose for the 6th form (dressed) I was paid pennies, but it was lovely and restful."

She said when the need for part-time teachers ended she looked for something else to do. She said: "Maybe I was ready for a change. I thought about what I could do and

thought about Harrow Art college, rang them up and said I was an artist's model. I was passed to a senior teacher, who interviewed artists' models and he asked if I worked I nude. I said yes, without thinking about it. I was in my 30s. I could not have done it in my 20s."

She asked about the class, but forgot to ask about the money. "You don't do it for the money," she said. Then the going rate was £1.69 an hour. Currently the Register of Artists' Models (RAM) – of which Hana is a starred member – recommends £15 an hour.

I asked if Hana, vice chair of Mosaic Liberal and former chair of Rites and Practices committee for 17 years, felt nervous or self-conscious about her first job. She said: "The night before I looked at myself in the mirror, unnecessarily critically. We come in all shapes and sizes. We are all unique. When I took my robe off for the first time for the students and looked at them I realised they were all studying me and accepting me, which gave me confidence."

She also realised it was not about just taking off your clothes and just vacantly sitting there. You have to take part.

She said: "The model is very important for the well-being of the class; they can make or break a class. You have to have confidence in yourself, to be in the pose, not just sit there >>

and the students can feel that. As time wore on I got a religious attitude. We are all a model of what God created. "

Initially helped by other models working in college classes, she then gained most of her work through word of mouth, which included schools, evening classes, colleges: Camden and Harrow Arts Centres and individual artists before eventually joining the RAM, after a successful audition. RAM has since improved the conditions and pay for the models.

Although she loves the work, much like any modelling, it is certainly not glamorous. Hana said: "It's a job of work and very physical. Sometimes you are given a theme, but sometimes you have to come up with poses.

"You have to learn your body; what bits go to sleep, what shapes you can make. You have to be aware, from your toes up to your hair. The slightest movement changes your pose. You have to be still, but still be alive. The more you give, the more the students give back.

"You have to be prepared to do difficult things. I always get cross when someone thinks they can walk in off the pavement and be an artist's model."

Difficult things have included climbing up scaffolding, 'easy' but then struggling to get down again or posing on ladders or piles of furniture, 25ft high.

I have to ask the inevitable questions. Are students always respectful and what has been the reaction of family – she has two sons – and friends?

"You have to learn your body; what bits go to sleep, what shapes you can make. You have to be aware, from your toes up to your hair"

Hana said: "I was asked to work with 16-year-old hairdressers who barely looked at me they were so shy, but after I talked to them at the break, they were fine and were looking at me and drawing me properly. Generally the atmosphere is one of great concentration. The students are doing a job. Drawing from a live human being is the very hardest thing. There is no time to be voyeuristic."

"When I told a boyfriend what I did and he told his friends, they were riveted. They thought there were orgies going on the whole time. There's no time for orgies. My son wanted me to go back to being a teacher, but I said the food on your plate is

because of my work as an artist's model. Then he had friends who were interested in art and wanted to talk to me, so it all changed. It's fine now."

Perhaps, surprisingly she has got a lot of work as an older model. Hana said: "The older you get, the more life puts its stamp on you. You are more interesting. Apart from people leaving the door open, when it's freezing, I love being part of the creative process; the inspiration.

"I want people to know how fortunate I have been, finding a job I love which uses every part of my personality, spirit and sense of humour. I love it. I still do."

Hana is happy to give talks about her work to any interested groups or organisations. Please contact the synagogue to organise this.

Jane Harrison Exhibition

April 7th – 28th 2018



SILK painter and Mosaic Reform member Jane Harrison is exhibiting her work at the Radlett Centre next month.

Jane, a former local newspaper journalist, from Rickmansworth, specialises in silk paintings – which are professionally stretched on frames – as well as ties and scarves.

She has sold her work at craft fairs, local galleries and exhibitions and is a member of the Guild of Silk Painters and Watford Area Arts Forum (WAAF).

She has also exhibited her work at the Camden Arts Festival, Willesden Green Library Centre and Northwood Craft Market.

The most notable recipients of her ties have been Sir Richard Branson and the late Richard Whiteley of *Countdown* fame.

Her third solo exhibition is being held at the Radlett centre from April 7 – 28. The Radlett Centre is in Aldenham Ave, Radlett WD7 8HL and is open during the day, 10am – 4pm and in the evening for various performances.

For more information telephone 01923 857546

The Yellow Candle Project

by Edwin Lucas

"We have all seen in France and other sites the tombs and memorials to the 'Unknown Soldier'. The yellow candle packs remind me of this, as the people remembered were unknown to many people and known by just a few."

This is the second time Mosaic has supported *The Yellow Candle Project*, which we have adopted from the USA. Last year there were 3,500 candles lit in the UK and this year, we will be part of a scheme where 13,000 candles light up across the UK. Why do we think of the Holocaust? Why do we remember the past? Why do we remember the dead?

It is a given in our education, our upbringing and our tradition to remember the dead and every week, in every shul, in Mosaic, London, the United Kingdom and across the world, whatever your Jewish observance or provenance, Kaddish is recited to remember the deaths of our relatives and loved ones. These relatives might have died many years ago – in our shul, we have members who recite Kaddish for grandparents as well as uncles and aunts. I am always moved by this tradition "Honour thy Mother and thy Father" always hits home and touches a spot, which other prayers do not touch. Honour the living, which is the commandment, but to honour the dead is an even greater honour in my life.

Last year we honoured the dead, but not specifically those in our family. We have all seen in France and other sites the tombs and memorials to the "Unknown Soldier". The yellow candle packs remind me of this, as the people remembered were unknown to many people and known by just a few. They lived not in happy times, as we know them. They lived in horrid times and were taken away from their family and friends to perish at the hands of Nazi criminals. They were crematorium fodder and many people in our communities will know of people who perished, or relatives of people who perished. However terrible that is, those people are at least remembered at various times of the year, if indeed, their date of death is known.

Today, the yellow candles serve as a reminder of yesterday. In every paper bag pack that is available in the shul office, there is a small card with funereal black writing

on a beautiful, pristine white card, stating the name of a person with their age, who was murdered in the Nazi death camps. That person may be known to someone in the world, but may not be. In my extended family, my mother lost her mother, father and sister in the Holocaust. The story is so sad, as my aunt was in London and, at the start of the Second World War, my grandfather said she should return to Holland, to be with her parents. That was the end of life as they knew it, as they all perished. I wonder if someone supporting the yellow card scheme might have their names written on cards, somewhere in the world. It would be wonderful, but it would be a stroke of luck.

In our household last Pesach, we decided to honour the dead whose names we had and every person attending our Seder, old and young, received a candle, which they could light on Yom Hashoah. We lit a candle that night in addition to our allocated candles. This year we hope to have 21 people at our Seder, ranging in ages from Sophie at six months, to my mother Lore, at 98 years of age. Many people, whose ages are recorded on the card, were not much older than our youngest guest will be. What had they done to have had their life curtailed? What had they missed? I have been thinking a lot about this new life, who we can watch to grow into a Batmitzvah and adult and spread the wonders of life, as our 98 year-old Seder celebrant has done. Was her life always easy? No, it was not. She was however able to survive and flourish and build a new life in what has been a new land. She was not in the desert for 40 years, as such. For her, in some light, it has been over 80 years without her sister.

Light your candles and think of those who died yesterday and read out their names, as well as their ages and think of those whom you know of similar ages. It is so powerful and to me, it is as powerful as the sounding of Tekiah Gedolah at the end of Neilah.

JOIN THE WHOLE COMMUNITY ON YOM HASHOAH AND LIGHT A YELLOW CANDLE IN MEMORY OF A VICTIM OF THE HOLOCAUST

This year thousands of people from across the Jewish community will be lighting a candle for a named victim who died in the Holocaust. The purpose of this project is to remember individuals whose names would otherwise be lost.

The yellow recalls the yellow stars which Jews were forced to wear by the Nazis. Each yellow Yahrzeit candle provided will be accompanied by the name of a person from the Yad Vashem archives.

We are asking you to light your candle on Yom HaShoah evening of 11th April in memory of the lost generation and, if possible, post a picture on social media. #shoahyellowcandles



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EcoPeace
Middle East



An Update and Discussion
with the Jordanian, Palestinian and Israeli Directors

Munqeth Mehyar, Nada Majdalani and Gidon Bromberg

of

EcoPeace-Middle East

Concerning Cooperative Environmental Activities
and Hopes for Peace and Justice

Sunday, 8th April 2018 at 4.00pm

Light refreshments provided

Wembley Central Mosque

35-37 Ealing Road, Wembley HA0 4AE

(A five-minute walk from Wembley Central Bakerloo Line Station)

We are delighted to welcome our member

John Benjamin

Jewellery expert from *The Antiques Roadshow*

He will give an illustrated presentation of
'A View from the Coal Face'. The story of John's
career started in 1972 at Cameo Corner, the celebrated
Bloomsbury antique jewellery shop, then to Phillips
Auctioneers and beyond...

Sunday 22nd April 2018 at 8.00pm

**Mosaic Jewish Community 39 Bessborough
Road, Harrow, HA1 3BS**

Tickets £12.50 to include drinks and canapés. Please
apply for tickets from the synagogue website:

www.choosemosaic.org or cheque to
Mosaic Jewish Community Ltd



New Members join JJBS



**JJBS welcomes two new members – Peterborough Liberal Jewish Community and
Edgware & Hendon Reform Synagogue, in its 50th year**

The Jewish Joint Burial Society, which provides funeral arrangements for Reform, Masorti, Liberal and independent synagogues now has 39 members, as Peterborough Liberal Jewish Community and Edgware & Hendon Reform Synagogue join the Society.

As a result of the merger of Hendon Reform Synagogue and Edgware & District Reform Synagogue to form Edgware & Hendon Reform Synagogue, JJBS now provides funeral benefits to former Hendon Reform Synagogue members. Edgware & District Reform Synagogue was a founder member of JJBS in 1969 and their members continue to get the full benefits of JJBS membership. Hendon's own cemetery at Southgate and its burial rights through West London Synagogue at Edgwarebury Lane in Edgware have been taken over by JJBS. Former Hendon members will also have access to the JJBS Woodland Cemetery and the cemetery that JJBS uses at Cheshunt for conventional burials. Philip Bright, co-chairman of EHRS and formerly chairman of Hendon Reform Synagogue, says "We are delighted to have made this arrangement with JJBS as it ensures the continued funeral arrangements for our members and removes any concerns about available burial plots. We particularly welcome JJBS's willingness to provide benefits for our older members which would otherwise have been difficult to continue."

Peterborough was formed in 1991 and has 47 members and associates. Its chair, Christine Hassall, says "Joining JJBS provides our members with the reassurance that their funerals will be funded and will be an important factor in encouraging new members to join our community".

JJBS is now in its 50th year. In 2013 it opened its Woodland Cemetery at Cheshunt, a first for the Jewish community in Britain. It provides an opportunity for Jews to be buried in a natural environment surrounded by trees and with a small memorial stone rather than a large tombstone. It also has separate dedicated areas where Jewish people can be buried together with their non-Jewish partners in double depth graves, fulfilling a long standing need to help mixed faith couples. JJBS has built a beautiful ohel (prayer hall) which has been designed to match the rural environment. There is also a raised columbarium for the interment of cremated ashes and a separate area has been created for neo-natal burials. So far over 110 people have been buried or interred in the Woodland Cemetery, ahead of expectations, including people who previously had no Jewish affiliation or who belonged to non-JJBS synagogues but particularly wanted a woodland burial. Future plans include a meeting hall for relatives to meet before and after a funeral or stone setting and relocation of the JJBS office so that the staff are on-site and therefore more available at the Woodland Cemetery.

**Contact David Leibling, Chairman Jewish
Joint Burial Society:**

Tel 020 8866 6535 or 07720 052539

Email david@leibling.co.uk

Meet Gill & David Ross

by Gillian Gurner



"They were married in 1986 – almost a year to the day after they met"

Gill Ross is the Co-Chair of HEMS, together with Edwin Lucas, so I was interested to know how she and David became involved with HEMS and how that developed to her present position. (David says she talks to Edwin more than she does to him now.)

So I went to meet them at their lovely home in Hatch End to which they moved in 2015, where Gill's major project over the last two years has been to redesign and replant the garden and, having seen the 'before' photos, she has done a great job, worthy of the approval of Monty Don.

Gill was brought up in Golders Green, where the family were involved in Dunstan Road Synagogue; she was in the first cohort of b'nai mitzvah, and still uses the five megillah she was given at the time. After Wessex Gardens primary school, she attended Hendon County then went to Sheffield Totley-Thornbridge College of Education to take a four year Bachelor of Education degree. Gill's first job as a teacher was at Pinner Park Primary School, so she moved to Harrow then taught at Sinai for four years. She met David during this time and they were married in 1986 – almost a year to the day after they met. Toby was born in 1989 and Yoni in 1992, so while bringing up the family, Gill worked part-time in Marlborough

primary school in Harrow, eventually becoming Deputy Head. She retired from teaching as Head of Simon Marks JPS in Hackney.

David was brought up in Kenton and the family belonged to Wembley Liberal Synagogue in Preston Road (early connection to Mosaic). He was confirmed there when he was 15. There was a difficult time after the early death of his mother when David was 10 and they lived in Chiswick for a while before moving back to Wembley Central. His father Robert became the Labour Attache in a four-year posting for the British Embassy in Athens, covering Greece, Israel and the former Yugoslavia, so David bought the maisonette, with the help of a few lodgers. After Uxendon Manor and Kingsbury Grammar school, he was articled to a small accountancy practice, moving to a larger firm when he qualified but decided to move into commerce. He joined World Wide Pictures as Chief Accountant when it was based in the heart of Soho and 35 years later, is still there as Head of Finance, although the company relocated many years ago. It sounds like a fascinating company; they make corporate programmes and cover live events, and David told me about one client, the European Space Agency, for whom

they handle media relations, manage the content for the ESA TV Portal and provide technical support for space missions to the International Space Station and other satellite launches. The company is now based in Leeds and the London office is about to go virtual. David often works from home and is reducing his workload to three days a week in July.

Living in Harrow and looking for a cheder, Gill and David decided to join St Albans Masorti and Gill taught in cheder there for number of years. Of course, they were delighted when HEMS opened and from the beginning Gill ran the cheder which built to a total of 30 children. She had to put this and other HEMS involvement such as Trustee representative for Masorti Judaism, to the side, when she started working full-time 12 years ago, so she was happy to resume her 'bits & pieces' with HEMS when she retired. David worked on fundraising for HEMS, looking for unusual ways to raise money, having been involved with the Cancer Research Aid Committee (CRAC) for 38 years, a social and fundraising group which has raised over £2m since its inception. One event David proudly told me about was an opportunity to organize the ten day entertainment for Covent Garden Market over Christmas, including a Christmas Pudding Race which still takes place today. CRAC has moved into a second generation with the participation of the children of the original members.

"David worked on fundraising for HEMS, looking for unusual ways to raise money"

And what about their own children? Toby studied Performing Arts at Bath Spa; he has been married for three years to Abi, now living in Apsley and both working in commercial property. Yoni studied Psychology at Leeds and met his partner Nicole when working at IBM. They live in Manchester and he has recently changed career from recruitment to digital marketing.

David enjoys playing tennis and is a member at Pinner Lawn Tennis Club while

Gill plays badminton and is a keen walker, having completed a charity walk for St Luke's Hospice last year, and enjoys the Mosaic walking group. They won't be in our shul for Pesach because they will be in Australia, catching up with family and old friends.

Finally, I asked Gill for her thoughts about HEMS and the Mosaic community. She is very proud of the work we are doing with community development, bringing the community together to say what they love about HEMS and to develop the warmth of our community and to express their values. She really enjoys working with the Mosaic board and rabbis because she realises that to ensure our future, we need to develop the Mosaic community so that we can meet the challenge of how to create new, vibrant and sustainable models for our Jewish life without losing our commitment to serve our current members.



Mosaic JACS Programme



April - July 2018

All events are on Tuesdays and start at 14:00

- 17th April** The life and work of Clarence Cliff: Brian Philips
- 1st May** The Royal Park at Greenwich, including stories about Buckingham Palace, Clarence House and Kensington Gardens: Jim Buttress - have all the inside information before the royal wedding!
- 15th May** Parliament and beyond: Lee Scott

- 29th May** Travels with my camera: Les Spitz
- 12th June** Life in Colonial Africa: Ruth Shear
- 26th June** The Central Line; Jeni Plummer
- 10th July** My time as a Tiller Girl
- 24th July** Antiques – mine and yours: Michael Laiken. You are welcome to bring along something you would like to have valued



Pilot First Night Seder for members on their own

Mosaic Liberal is launching a pilot home seder scheme for members living on their own who would like to participate in a first night seder within a family setting.

The scheme, 'Be part of our Family Seder', is being hosted by four families who are offering members with no family, the opportunity to join them at their seder table.

If you would like to be part of a family seder simply call or text the number below and our Care Coordinator, Esther Aronsfeld, will try to put you in touch with your nearest host family.

'Be part of our Family Seder', is in addition to Mosaic's popular 'Second Night Communal Seder'.

Contact Care Coordinator, Esther Aronsfeld, on 07855 251255

Feeding Our Soul

by Esther Aronsfeld

"We all long to belong, to feel connected to someone or something. Judaism is a community religion. We share the ups and downs of life together. We are not meant to live in splendid isolation"

Early on in the Seder we read the words 'let all who are hungry come and eat'. On one level this reminds us to invite people on their own who might otherwise not be able to participate in a family seder. On another level the concept of hunger has a much deeper meaning which lies at the heart of a caring community.

When we think of hunger we tend to associate it with food. Our stomachs groan and all we can think about is how long until the next meal. Or, if we are out and about, we search for the nearest Costa or Pret. But eating does not satisfy all our hungers. Because there is another sort of hunger that needs to be satisfied if we are to live happy, fulfilling and meaningful lives. That has to do with what is called spiritual hunger.

We all hunger to be heard and accepted for who we are not what we do. We all long to belong, to feel connected to someone or something. Judaism is a community religion. We share the ups and downs of life together. We are not meant to live in splendid isolation. Who doesn't long for unconditional love and a deep inner peace. We all yearn for inner freedom and a coming home. The word 'pesach' is often translated as 'to pass over' which refer to the angel of death passing over the houses of the Israelites. However in the first century, Onkelos, who translated the Torah into Aramaic, uses the word 've'eychos' which means 'and I will have compassion.'

Next month in homes all over the world, the traditional Seder will be shared with family and friends. Many people will be leafing through the pages of the Haggadah to see how long it will take before the chicken soup and matzah balls arrive.

Pesach is the time of year when we get together with family and friends to recall the time-honoured story of the exodus of the Israelite slaves from Egypt and the birth of the Jewish people.

Pesach is also a very challenging time for people living on their own or recalling earlier seders with loved ones no longer here.

1. Learn how to ask
2. Take responsibility for each other
3. Embrace challenges
4. Take action
5. Practise gratitude
6. Live up to your potential
7. Look on the bright side

Pesach has many meanings. Most often translated as 'skipping over' 'Pesach' also translates as to have compassion for, shelter/protection and mercy.

In his Aramaic translation, the first century... Onkelos, uses the word 've'eychos' which means 'I will have compassion.'

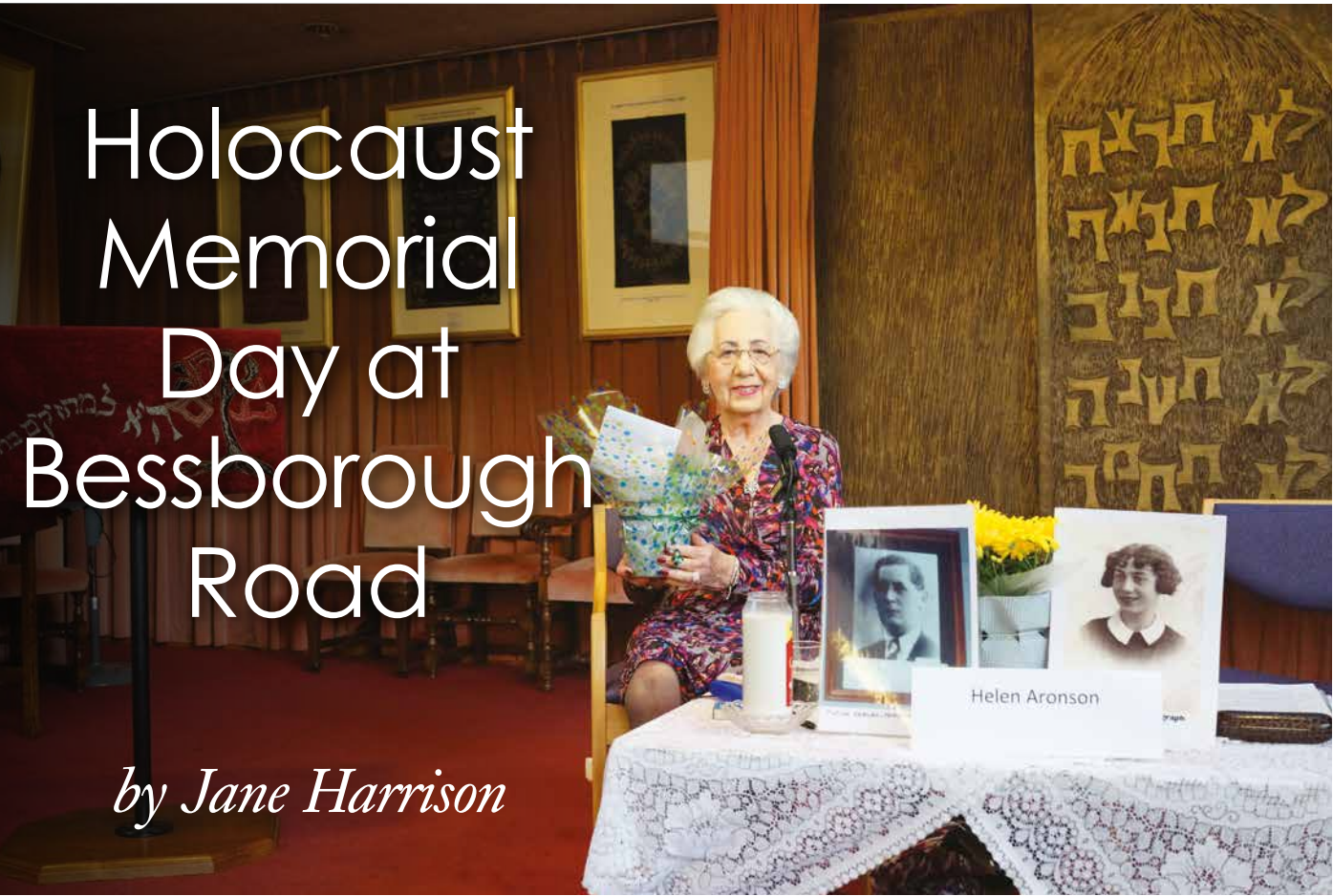
Pesach reminds us of our task to take care of the old, the sick and the vulnerable.

Jews have historically been a strong community. Judaism is about the community's role and responsibility for one another. It's more group orientated, more community orientated.

People are longing for people who are committed to looking out for them

A synagogue offers a place for prayer as well as for communal gatherings.

Community is responsible for the physical and communal needs of its members. This is not an option but a religious obligation.



"It's a miracle that I am alive. There was malnutrition and disease, corpses lying in the street"

Two holocaust survivors spoke movingly about their ordeals to a hushed audience of over 100 local students.

Helen Aronson, one of only 750 Jews who miraculously survived the Lodz ghetto, and Susan Pollack, who survived Auschwitz, a slave camp and a death march to Bergen-Belsen, were the key speakers at a Holocaust Memorial Day event hosted by the Mosaic Jewish Community at Bessborough Road, Harrow in January.

Based on the Northwood Holocaust Memorial Day Education Programme, where over 3,000 students attend various shuls over two weeks, the day included a Holocaust Memorial Day Trust film, which also highlighted global genocide.

With the theme *The Power of Words* the event also ran workshops, where youngsters were encouraged to take part and think about all the aspects of the Holocaust.

But it was the survivors who held the young people spellbound as they heard, first hand, of man's inhumanity to man.

Helen spoke of her father, who was tragically gassed at Chelmno concentration camp, together with all of her home-town's children, whom he had volunteered to accompany, as well as her lucky survival, with her mother and brother, all of whom were slave workers.

Helen was born in Pabjanice, near Lodz, Poland on 24 April 1927. In May 1942, all the Jews from Pabjanice were

evacuated to the notorious Lodz ghetto. Helen, who went in, at the age of 12, with around 200,000 people, said: "It's a miracle that I am alive. There was malnutrition and disease, corpses lying in the street. People kept arriving, while others were sent away. I always remember some women arrived in fur coats and hats, having been told they were going on holiday. They were not so resilient and a lot of them died soon after arriving."

Her poise and girlish giggle belies the trauma and horrors she faced after a childhood she described as "sweet and carefree," adding: "It is not easy for me to record five years of hell in 45 minutes." She said the minute the Germans entered her town, only two days after declaring war on Poland, the "mayhem started." She spoke about the segregation of people who were unable to work, the old and disabled and trams arriving to take them away. She said: "There was screaming and shouting, people crying. It was a most terrible sight."

She was told she would be safe if she worked hard in an almost bizarre situation. She said: "We had money, concerts, hairdressers, but at the same time people were dying in their hundreds from hunger and disease. Every so often there would be transport for people sent away, we were told, to work in Germany. When the orphanage closed and all the children were sent away in lorries, some called out my name, something that will stay with me all my life."

She added that strangely, there were few suicides, as "the urge to live was so great."

Towards the end of the war Helen hid, with others in an underground bunker. She said: "It was twelve degrees below zero and we had no food."

She said she raised a plank and stared into the face of a Russian soldier, on the very day she was about to be killed. She said: "I saw the graves that were ready for us. He said to us: 'The war is over and you are free.' I cannot describe that moment."

She said: "I hope that my survival, and teaching children from different backgrounds and nationalities about the horrors of World War II, will remind them that we must all be tolerant, and seek out tyrants whose aim is to kill, for no reason at all."

Susan Pollack, one of the few people to come face to face with Mengele, was born in Hungary in 1930. She said the world she was plunged into was very different from the friendly, simple village life she had led.

In 1944, aged 13, her father was taken away – she never saw him again – and she was put on a train destined for "resettlement". Accompanied by her mother and brother, two years her senior, she travelled by cattle wagon through Hungary in an airless train, without water and food, to Poland.

She said: "There was straw on the floor and two buckets. Many people died on the way. The depth of inhumanity was terrible; the shouting and aggression. We knew it wasn't going to be the settlement we were led to believe it was. When we arrived, our heads were shaved. The process of dehumanisation had begun."

A girl who spoke Hungarian told her to lie about her age, as children under 15 were immediately taken away and killed.

"My mother was gassed on arrival," she said, but instead of being sent to the gas chamber, she was sent to a slave labour camp, where she worked testing electrical circuits.

"You have heard what can happen if people don't speak out, and do nothing. You can make sure history doesn't repeat itself"

"It wasn't too bad. It was an improvement to Auschwitz. You didn't have to stand for hours being counted, or undergo the selection, as with Mengele."

But there was more horror to come.

With the war coming to an end, she and the other girls were moved from the factory in an attempt, Susan believes, to hide the slave labour from the advancing allies.

In the bitterly cold winter, wearing only flimsy clothes and shoes which were too small, she marched towards the east, with thousands of other girls.

"We marched through fields, through farms. Many died on the way. When we got to Bergen-Belsen, there was total suffering: disease raging. I was ready to die. I could not walk. When the British arrived, I crawled out."

She tells how she was taken to a hospital; of the



Helen Aronson with Rabbi Middleton

indescribable pleasure of a bed and clean sheets; of food. Six weeks after liberation, wracked by tuberculosis and unable to walk, she was taken to Sweden, where she met her husband, Abraham, and remained there until 1947.

She came to the UK in 1962, took evening classes to earn a degree and later became a Samaritan to help others. She told the students: "It's been very rewarding talking to you. The power of words has a great impact. Use them with kindness and love. It's your responsibility now."

When she was asked if she could ever forgive her tormentors, Susan said: "I don't have hate in my heart, but I can never forgive them."

Mosaic Reform rabbi, Kathleen de Magtige-Middleton, said it had been a privilege to hear their stories and told the students to tell their friends and family. She said: "The message of Holocaust Memorial Day is not to be afraid to speak out when you see discrimination. It's up to every one of us to stamp out hatred and persecution. You have heard what can happen if people don't speak out, and do nothing. You can make sure history doesn't repeat itself."

Her views were echoed by Harrow Council's honorary alderman Keith Toms. The event was also attended by Harrow East MP Bob Blackman.

At the end of the day pupils, from schools or colleges from Harrow, Wembley and Hayes, wrote down their feelings and what they had learned on postcards, which were passed on to Helen and Susan and a memorial candle was lit during a minute's silence.

Jewish Life, Art and Design

A gathering – Part I

by Maria Landau

"Bomberg was never far away from his Jewish roots, in this case a frequently reproduced painting of the Ghetto Theatre at Whitechapel"

When discussing the future contents of the Chanukah Kehila, it was suggested that we should look at matters of Jewish interest in libraries, museums and art galleries in and around London. Proposals were made to visit at least two venues but, subsequently, it became obvious that there was almost an embarrassment of riches. I visited five venues. Exhibitions from three of them were selected for this article: David Bomberg at Pallant House, Chichester; 'Designs on Britain' at the Jewish Museum in London; 'On British soil' at the Wiener Library in London. A report on the latter will appear in Part II of the next seasonal edition of Kehila.

David Bomberg (1890-1957) was born in Birmingham but spent his formative years in the East End. He became one of a group of painters called the Whitechapel Boys of which Mark Gertler, Jacob Kramer and Isaac Rosenberg were also members. He studied in evening classes with Walter Sickert and joined the Slade from 1911 to 1913. He was influenced by Vorticism in this country and after a spell in France he adopted Cubism and also Futurism which had been initiated in Italy. These influences are obvious in his early paintings but his firm hand with charcoal and his technique with oils on board are evidence of his early training, particularly with Sickert.

Before World War One he had a solo show and worked with Jacob Epstein in the so called Jewish Section of the Whitechapel Gallery. WWI was almost a disaster for his career as his commissions from the Canadian War



David Bomberg's *Ghetto Theatre* (1920), Ben Uri Gallery

Memorial Fund were considered 'too ambitious'. Nevertheless, one of his works in brown pencil which shows Vorticist/Futurist influence, is a gripping example of sappers digging a tunnel in the most confined of spaces.

Bomberg was never far away from his Jewish roots, in this case a frequently reproduced painting of the Ghetto Theatre at Whitechapel. Painted in vibrant red tones, it shows the audience watching a play all leaning in the same direction in a style that more than nods to Futurism.

In 1923, Bomberg had a commission from the Zionist Organisation to travel to Palestine to record the activities of the Jewish settlers. During his stay the British Governor, Sir Reginald Storr, became a supportive new patron. Bomberg was not suited to reportage but the new light and the

sun in Jerusalem opened his eyes to the dramatic potential of landscape. In the exhibition there were two topographic paintings of Jerusalem and surrounding countryside, full of light and wonderful honeyed colours but they come almost as a shock after his previous work. As he moved on to paint Petra and Jericho he returned to the more radical expressionism.

Bomberg found in Spain the light and sun that so inspired him in Jerusalem. He painted Ronda in Andalusia many times, looking at the precipitous gorge from different angles and at different hours of the day. He shows variations back and forth to Impressionism and his paintings of the cathedral in Toledo are inspired by Monet but at this stage of his career Cezanne's influence figures large.

Bomberg had to leave Spain at the beginning of the civil war and joined the London Group and the Ben Uri Art Society to protect himself and other artists in fallow times.

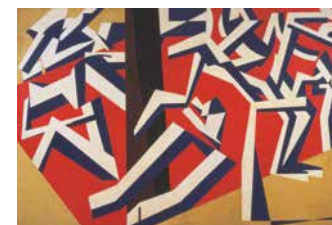
This is what happened in WWII when his commissions were either rejected or not exhibited. Maybe he was 'too ambitious' and perhaps there were other war painters already in place like Paul Nash and Eric Ravilious. He was a fire watcher during the war and these duties provided the material for his paintings of war ravaged London. One of the most unusual paintings in the exhibition is an expressionist work mixing collage and oils called the 'Bomb store'. It may have been inspired by an accidental detonation in 1944 of a bomb at an RAF bomb store. It ignited 3,500 tons of high explosive, creating the largest explosion ever recorded on British soil in which 68 people were killed.

After the war, Bomberg's financial position demanded that he took up teaching posts, one being at the Borough Polytechnic in South London where his inspirational classes led to the formation of the Borough Group. Later he returned to travel in search of the light that had moved him

before, this time to Northern Cyprus, back to Ronda and at some stage to Cornwall. Although his style could veer now to the abstract, he did not abandon expressionism.

Bomberg was taken ill on his last visit to Spain and spent three months in a Gibraltar hospital. Later he was transferred to St Thomas Hospital in London where he died.

This comprehensive exhibition was the result of a collaboration between Pallant House, the Ben Uri Gallery and the family of David Bomberg particularly his niece Cecely who provided most of his personal material. In the last two rooms there are works of art of some of his pupils including Frank Auerbach, with written appreciations of their teacher, family photographs and correspondence. Through this, one finds out that his sister, Kitty, looked after his collections of art work which she donated to public institutions after her brother's death. There are also two of his late paintings: one of a rabbi and another, a self portrait, with what appears to be a shroud over his head still holding firmly a paint brush. Movingly, there is a letter written in his already shaky hand requesting that he should be given a Jewish burial.



(Above) *Vision of Ezekiel*, 1912, oil on canvas, Tate Gallery.

(Right) Photograph of David Bomberg, taken in Jerusalem, 1924



David Bomberg's *Sappers at Work: A Canadian Tunnelling Company, Hill 60, St Eloi* by David Bomberg, which bears a reference to 1st Canadian Tunnelling Company

They all had one thing in common: they were refugees from various European countries under Nazism. Their specialties covered posters, textile and industrial design, typography and book design, corporate identity and advertising. They brought also a breath of fresh air and their legacy still features in our daily lives.

It is not a large exhibition but there is much to look at, admire and be amused. I wondered, particularly with posters, if they have ever been bettered.

There were many fascinating details of the refugees' lives. Hans Schmoller became chief typographer at Penguin and later director. He designed many well known book covers, for example Frank Kafka's 'Metamorphosis'. Jan Le Witt designed the first modern Hebrew typeface 'Chaim'. Hans Schleger designed the typeface for John Lewis. Sir Misha Black born in Baku, Azerbaijan designed the entire aesthetic of the Victoria Line in the 1960s and became the first professor of industrial design at the Royal College of Art. Tom Karen designed for Bush Radios,

Raleigh Chopper and many more; at 92 he still designs toys for his grandchildren. Elizabeth Friedlander became a freelance designer after the war, but during the war she worked in 'black propaganda' for the Political Intelligence Department forging Wehrmacht and Nazi party rubber stamps! The work of the eighteen was publicly recognized in their adopted country. Some became members of the Royal Design for Industry, others received honours but all of them reached the highest levels in their chosen fields.

Pallant House Bomberg exhibition will be transferred in abridged version to Ben Uri Gallery, 108a Boundary Road, London NW8 ORH from 21st June to 16th September 2018. It is open every day.

'Designs on Britain' at the Jewish museum, Camden Town will close on 15th April 2018. The Museum is opened everyday.



Coming out of Egypt: *Masorti shuls grow up*

By Matt Plen

“As a rule, [Masorti Judaism] members didn’t sign up automatically to their parents’ or grandparents’ shuls. This is a point of strength for us as a movement”

Masorti Judaism in the UK is a young movement. Most of our communities are ‘first generation’ – their people are members by choice. Even at our older communities, New London and New North London, recent expansion means that most people are relatively new. As a rule, our members didn’t sign up automatically to their parents’ or grandparents’ shuls. This is a point of strength for us as a movement, but it also brings a challenge. We don’t have much first hand experience of growing a community in the long term and managing the processes of generational change that involves.

At Masorti Judaism, we’ve recently been working with Citizens UK, the country’s largest broad-based community organising network, to create a synagogue growth toolkit. This is a training programme and planning process, based on research into fast growing synagogues, churches, membership organisations and businesses, designed to teach leaders how to accelerate the growth of their communities.

One of the things we’ve discovered is a fascinating model of community development created by the Episcopalian Church in the United States. In their pamphlet ‘Sizing up a congregation’** they talk about four different stages in the growth of a church.

Stage one, labelled the Family Church, has up to 50 active members (in a synagogue context with typical rates of involvement this would mean up to 250 dues-paying members – the majority of Masorti shuls therefore fall into this category). The name ‘family’ reveals what this stage is about: strong, intimate relationships among a small, relatively insular group of people, dependent on the leadership of a few dominant ‘elders’ – senior, longstanding community members who act as informal gatekeepers and guardians of the community’s customs and tradition. If you’re a new member and you want to be accepted, gaining the approval of these elders is an essential step. Once you’re in, you can expect to be loved, cared for and appreciated.

Stage two is the Pastoral Church (50-150 active members, typically equals 150-750 dues-paying members). Medium size churches require more formal leadership structures. Where this works well, a central senior leader (typically the priest or pastor, or in our context the rabbi) provides direction, guidance and pastoral care, but is unable to carry out every organisational task or build personal relationships with each member. He or she therefore has to recruit and empower a leadership group which, in turn, builds relationships with a ‘fellowship circle’ – the committed members, and through them with the wider membership. The pastoral church is not highly structured, and the primary leader plays a dominant role.

In a pastoral church, new people typically find it easy to get involved in the wider membership circle, but much harder to break into the central ‘fellowship’ and inner leadership core. In the words of the pamphlet: “The members think of themselves as a friendly group, but they may be friendly mainly to each other.” In the pastoral church, one of the main functions of a community leader is helping people navigate these relationships and creating a widespread culture of welcome.

In stage 3, the Programme Church (150-350 active members, usually equivalent to 500-1500 dues-paying members), democratic, structured team-leadership becomes vital. The role of the pastor becomes more strategic and facilitative and lay leadership again becomes dominant in the sense of building relationships and getting things done. At this point, the life of the community starts to be structured around separate programmes and prayer-services, each with their own cluster of friendship groups. This means good communication and a clear sense of purpose become vital to prevent people from feeling that they don’t know what’s going on in the community outside their own bubble. In this stage, it’s vital to create a process for welcoming and integrating new members as individuals, rather than falling back on the temptation to see them as numbers.

(The model’s fourth level, which we don’t have space to discuss in detail here, is the Corporation Church of over 350 active members – equivalent to 1000-2500 dues-paying members.)

This model poses a clear question for us as leaders of Masorti communities: how to move from level to level, growing from family to pastoral and from pastoral to programme shul?

Father Graham Hunter, the priest of a fast-growing, successful Anglican church in Hoxton who introduced us to this model, shared an important insight. Each model of community comes with its own specific, appropriate behaviours and habits. These

“As the Israelites discovered when they came out of Egypt, changing the habits of communal life is not easy. But if we want to develop we have to consider what are the appropriate behaviours”

behaviours not only strengthen the community in the stage it’s at, they also prevent it from growing to the next stage. If you want to grow from a family to a pastoral shul, you have to adopt the habits of the pastoral shul first. This means introducing leadership structures, systems for welcoming and engaging people and other appropriate habits for a larger group where not everyone knows each other.

Father Graham gave one example: when he joined his then tiny church, every Sunday anyone who had a birthday was asked to come to the front and the congregation sang happy birthday. In a bigger church this practice

would be unfeasible, and it signalled to everyone, existing members and newcomers, that growth was not on the agenda – so it’s one of the first things he changed. He also began introducing himself and welcoming newcomers at the start of every service. This looked strange to the regulars as they all knew who he was and – at first – there were no newcomers. But behaving as if they wanted the church to grow was a precondition for actually making this happen.

As the Israelites discovered when they came out of Egypt, changing the habits of communal life is not easy. But if we want to develop we have to consider what are the appropriate behaviours not for where our community is today, but for where we want it to be tomorrow.

Matt Plen is Chief Executive of Masorti Judaism. To learn more please contact our community development director, Jon Pam: jonathan@masorti.org.uk.



One in ten people has a mental illness.
You could be the one that helps.

Mental Health First Aid to support young people

Monday 11 June, 10:00 - 17:00

(coffee will be available at 9:30, course will start promptly at 10:00)

At Edgware & Hendon Reform Synagogue
118 Stonegrove, Edgware, HA8 8AB

Mental Health First Aid (MHFA) is an internationally recognised training course, designed to teach people how to spot the signs and symptoms of mental ill health and provide help on a first aid basis.

The one day course will increase awareness around young people's mental health and teaches you how to identify when a young person might be experiencing a mental health issue and how to guide them to get the help they need.



Research and evaluation shows that taking part in an MHFA course:

- Raises awareness and mental health literacy
- Reduces stigma around mental ill health
- Boosts knowledge and confidence in dealing with mental health issues
- Promotes early intervention which enables recovery

To book your place on this course, please contact Gay Saunders on 020-8864 0133 or communitycare@mosaicreform.org.uk



Services and other events

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

The times/locations of weekly services are as below, unless otherwise stated: Mosaic Liberal: Bessborough Road: Friday 19:00 Saturday 11:00

HEMS: Girl Guide Headquarters (GGHQ), Hatch End: Saturday 09:30

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

EVERY WEEK

April | May

Monday 11am – Friendship Club

Every other Thursday 2pm – Singing Seniors

Sunday (term time) 9.45am – HaMakom

APRIL

Wednesday 4th	20.00	Council meetings
Thursday 5th		Erev 7th day Pesach
Friday 6th		7th day Pesach
	19.00	Contemplative service
Saturday 7th		Shabbat Shemini. 8th day Pesach
Monday 9th	11.00	Harrow Friendship Club
Wednesday 11th	08.30	Mosaic visit to National Holocaust Centre & Museum
	20.00	Yom HaShoah service
Saturday 14th	11.00	Shabbat Tazria-Metzora (HEMS Shemini) Israel@70 celebration & lunch
		Shabbat Shira
Sunday 15th		Kehila copy date
Monday 16th	11.00	Harrow Friendship Club
Tuesday 17th	14.00	JACS
	20.00	Mosaic Photo Group
Wednesday 18th	12.30	Lunch Club
	20.00	Mosaic Book Group
Thursday 19th	14.00	Singing Seniors
Saturday 21st		Shabbat Achare Mot-Kedoshim (HEMS Tazria-Metzora)
	09.30	Parashat haShavuah – Rabbi Frank
Sunday 22nd April	09.45	HaMakom
	20.00	John Benjamin – 'A View from the Coal Face'
Monday 23rd	11.00	Harrow Friendship Club
Tuesday 24th	20.00	Mosaic Film – "Norman"
Thursday 26th		Kehila distribution
Saturday 28th		Shabbat Emor (HEMS Achare Mot-Kedoshim)
Sunday 29th	09.45	HaMakom
	13.30	Tombstone consecration – Rita Foreman. Edgwarebury Lane
	16.00	Presentation on the trip to India
Monday 30th	11.00	Harrow Friendship Club

MAY

Tuesday 1st	14.00	JACS
Wednesday 2nd	20.00	Council meetings
Thursday 3rd	14.00	Singing Seniors
Friday 4th	19.00	Contemplative service
Saturday 5th		Shabbat Behar (HEMS Emor)
	11.00	Shabbat Shira
Sunday 6th	09.45	HaMakom
	11.15	Tombstone consecration – Simon Rosenberg. Cheshunt
Tuesday 8th	20.00	A Culinary Voyage Through the Festivals – Shavuot
Thursday 10th	20.00	Mosaic Photo Group
Saturday 12th		Shabbat Behar-Bechukotai
	09.30	Parashat haShavuah – Rabbi Frank
Sunday 13th	09.45	HaMakom
	15.00	Mosaic Liberal AGM
	16.00	Mosaic Jewish Community AGM
Monday 14th	11.00	Harrow Friendship Club
Tuesday 15th	14.00	JACS
	19.30	Mosaic Reform AGM
Wednesday 16th	20.00	Lunch Club
Thursday 17th	14.00	Singing Seniors
Saturday 18th		Shabbat Bemidbar
		Erev Shavuot
Sunday 20th		Kehila copy date
		Shavuot – day 1
Monday 21st		Shavuot – day 2
	11.00	Harrow Friendship Club
Saturday 26th		Shabbat Naso
Sunday 27th	13.30	Tombstone consecrations – Meborah & Shirley Barda Edgwarebury Lane
Tuesday 29th	14.00	JACS
	20.00	Mosaic Film – "Alone in Berlin"
Thursday 31st		Kehila distribution
	14.00	Singing Seniors



Mosaic office is at 39
Bessborough Road and
is open 09.00-15.00
Monday-Thursday

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HaMakom (Cheder):

Toria Bacon and Viki Kenton
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Gill Ross – 07428 162473

Burials Officer: Edward Kafka
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JJBS: 020 8989 5252



Chairman: Daniel Brown
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Vice Chairman: Hana Schlesinger 020
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Rabbi Dr. Frank Dabba Smith
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Liberal Judaism: 020 7580 1663

Undertakers: Michael King Funeral
Directors
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Chairman: Lawrence Chadwick
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Hon Secretary: Juliet Grainger
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