



Kehila

liberal
synagogue

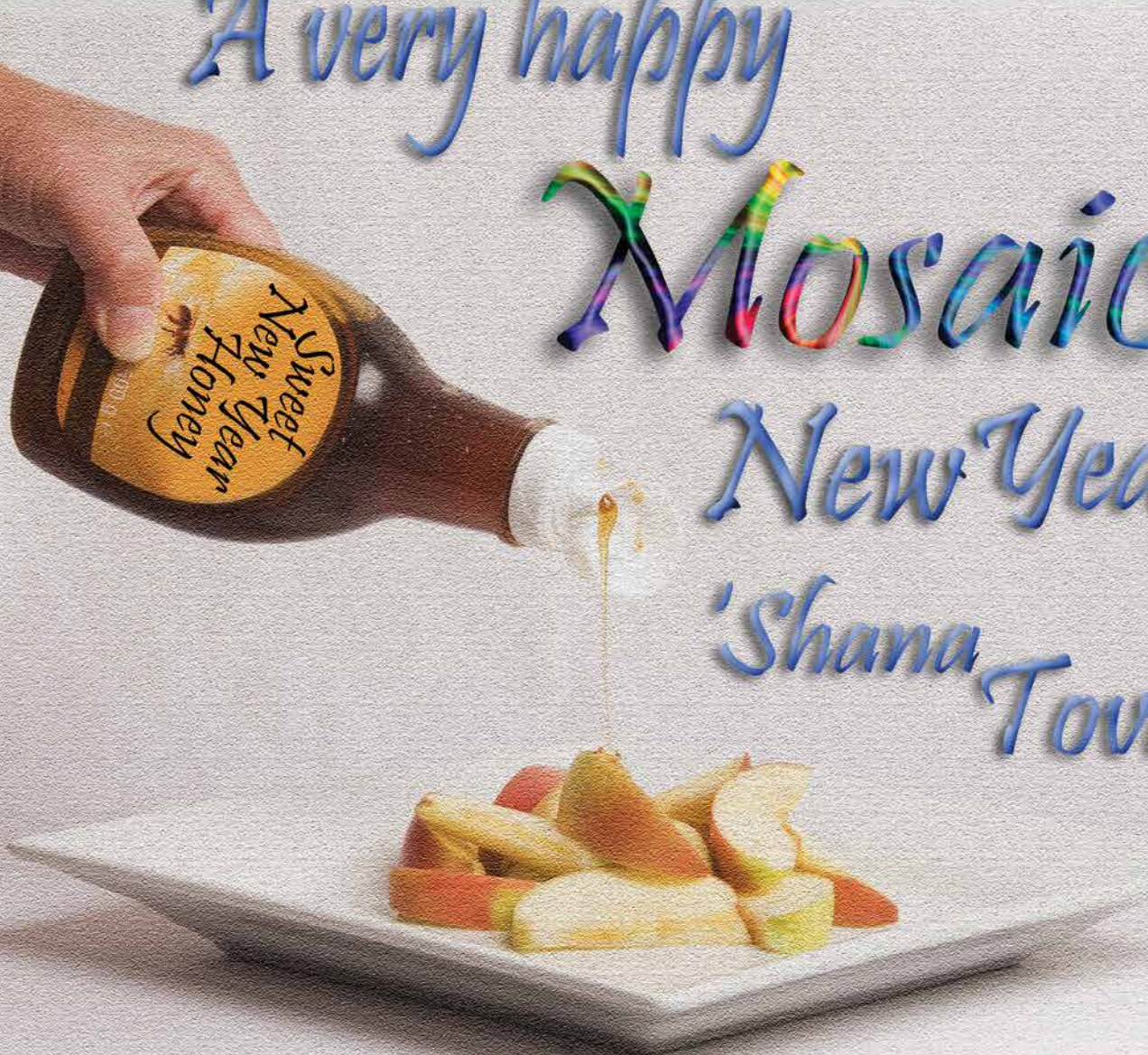
masorti
synagogue

reform
synagogue

The **Mosaic** community journal

ROSH HASHANA 2019/5780

A very happy
Mosaic
New Year
'Shana Tova'



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MOSAIC REFORM

MAZAL TOV TO

Viv & Steve Levinson on the birth of their grand-daughter, Sienna Lois.

Ros Franks on the birth of her grandson, Itai.

Natasha Cohen on her marriage to Zeng Jie. Mazal tov also to Hilda & Ivor Cohen.

Pauline & Barry Pike on the birth of their grand-daughter, Ruby.

Alexis Levy & Scott Buchan on their marriage. Mazal tov also to Georgie & Stephen Levy.

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Barbara & Harry Grant on their 45th wedding anniversary.
Joan & Steve Noble on their 50th wedding anniversary.

GET WELL WISHES TO:

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Gerry Amias

CONDOLENCES TO:

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The family of Evelyn Becker
The family of Daphne Myers
Beryl Levy on the death of her husband, Norman.

NEW HOME:

Betty Brand
Veronica & Michael Lansman

MOSAIC MASORTI

MAZAL TOV TO:

Sue & Neil Mendoza on the birth of their grandsons, Jack Noah and Hugo Michael.

Maureen & Emmanuel Aharoni on the birth of their grandson, Samuel Benjamin.

Joel Rosenberg on his engagement to Sarah Goldschmidt. Mazal tov also to Shelley Cooper.

Bev & Sass Ezekiel on the marriage of their daughter, Kate, to Chris.

Debbie & Dave Scott on the birth of their grand-daughter, Evie Elizabeth. Mazal tov also to Debbie & Dave on the engagement of their daughter, Sarah, to Gary.

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MOSAIC LIBERAL

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Sue Schindler

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Rosetta Muscatt
Jeanette Shindler
Frances Spiegel
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CONDOLENCES TO:

The family and friends of Harold Levy.
Alan & Janet Solomon and their family on the death of their son, Mike.

Cover photograph by Gary Italiaander www.italiaander.co.uk

Next issue

The next issue of Kehila Monthly will be that for November – Copy Date 20th October, distributing 31st October.

Send your articles, pictures, letters, etc to newsdesk@choosemosaic.org

From the Editor's Desk

Dear Reader



Welcome to the High Holy Days issue of Kehila 2019!

We have some excellent and poignant articles for you. Rabbi Frank's farewell piece (page 6) will bring a lump to the throats of those who have known and loved him as our Liberal rabbi these last twenty-two years.

And the Mosaic community extends a warm welcome to Rabbi Natasha Mann, who takes on the role of rabbi to Mosaic Masorti – her first Kehila piece is on page 4.

There is a fascinating article on p20 on forensic pathology following natural and man-made disasters by Dr. Peter Ellis (a long-time friend of Robert Pinkus).

And there are all your usual favourites – a poem on the evils of gossip by our poet-in-residence – Rosemary Wolfson, Meet the Family (the lovely Kentons), a (relatively) young person's choice in Desert Island Discs, Elise Italiaander's insightful review of three books, Maria Landau's excellent look at European Art around WW2, as refugee artists made their way to England, and many more besides. Particular thanks to Gary Italiaander for the striking front cover (as always) and for the various portraits, which make the articles so accessible.

You will remember that my esteemed colleague, Robert Pinkus, announced his retirement from the Kehila editorial team last Pesach. Thankfully, he has been persuaded to continue to support the 'seasonal' editions of Kehila (Pesach and Rosh Hashana) by commissioning articles of interest from around the community (and beyond). So, Robert does most of the imaginative stuff and the chasing and cajoling, while I sit back and wait for it all to flow in and, with some professional help (congratulations on the new baby, Helen), bring it all together and try to make it look good. But I get my picture at the top of the page! Thank you so much, Robert, for your continuing input.

And, of course, thanks to all the unsung contributors and proof-readers. We couldn't do it without you.

Shana Tova to all

Martin Simonis

New Year Message

From Mark Philips and Jeff Highfield, Co-chairs, Mosaic Jewish Community

The messages from our fellow chairs of the Masorti, Liberal and Reform constituents of our Mosaic Community in this edition of Kehila focus rightly on the significant changes and opportunities our community faces. Some of these changes have happened already – welcome Rabbi Natasha! Some of them are being actively planned for – we all wish Rabbi Frank a long and happy retirement. Some changes are being prepared for, and will take time to implemented, for example the development of new models of belonging to the community, new ways for people to choose their Jewish life and become active in the community. And of course, at the time of writing, the status of a huge change – moving to Stanmore Hill – is still very uncertain.

Change brings excitement of course, but uncertainty can bring concern and anxiety. Honest talking is usually the best way to deal with these anxieties, so if you have concerns, please call one of us, so we can seek to understand and work with you to address them.

One thing won't change, however, and that is our faith in the Mosaic project. That bringing together progressive strands of Judaism under one roof (literally and metaphorically) gives the best chance for current and future community members to have the opportunity to choose their Jewish life. It is worth remembering that we are recognised as trailblazers, both in the UK and across the world, in shaping future ways of belonging to the Jewish community.

We wish you all a happy and healthy new Year and well over the fast.

Rabbi Natasha Mann at Mosaic Masorti

By Gill Ross (co-chairman of Mosaic Masorti)

We are delighted to welcome Rabbi Natasha to her first Yomim Noraim with us at Mosaic Masorti/ HEMS. In addition to her words of wisdom to the community, we are pleased to let everyone know a little bit more about her. Her next Shabbat visit following the High Holy Days is October 18th/19th October, during Succot.

Rabbi Natasha Mann hails from the grassy hills of Hertfordshire, England, and moved to Jerusalem to study in the Conservative Yeshiva after completing her undergraduate degree in Theology at Heythrop College, University of London. Rabbi Natasha was ordained at the Ziegler School of Rabbinic Studies (American Jewish University, Los Angeles) in 2019, where she also received a Masters in Rabbinic Studies and a Certificate in Jewish Education. Rabbi Natasha was honoured upon her ordination at Ziegler to receive the Henry Fisher Award for Outstanding Achievement in Jewish Studies.

During her time in Los Angeles, Rabbi Natasha worked as a Rabbinic Intern at Herzl-Ner Tamid Conservative Congregation, Mercer Island (WA), and Temple Beth Abraham,

Oakland (CA); she also worked for two years as the Mashgi'ah (supervisor of kashrut) at the American Jewish University. Alongside many roles in Jewish leadership and education, Natasha has worked in the non-profit world, promoting better education and legislation on human trafficking issues. She has written for the Times of Israel, the Jewish Journal of Greater Los Angeles, and the 929 Tanakh Project, alongside regularly providing commentaries for Kol Masorti and its predecessor, Reflections.

Rabbi Natasha is seconded to Mosaic Masorti (HEMS) through Masorti Judaism, where she specialises in Youth Provision and Programming, by deepening her long association with Noam Masorti Youth. Rabbi Natasha also serves as a rabbi at New London Synagogue, alongside her long-term mentor and friend Rabbi Jeremy Gordon. Rabbi Natasha will be leading services at Mosaic Masorti on average once a month, including the High Holy Days, and has regular contact with members for educational and pastoral duties.

Navigating the High Holy Days – A Chasidic Story

By Rabbi Natasha Mann – newly-appointed rabbi of Mosaic Masorti



Pictured: Rabbi Natasha

There is a Chasidic story I love about a man, a Rebbe, and a siddur. The story goes something like this: There is a Jewish man who owns a tavern in the middle of nowhere, who was taught to read Hebrew as a child, and who inherited a single Hebrew book from his father: a siddur. However, this man does not understand a lick of Hebrew, and the siddur has no instructions in his native tongue. The man does know two things: first, that a 'siddur' is a prayer book; second, that Jews are to pray every day. And so, every morning, the man opens his siddur and reads the whole thing from cover to cover.

One day, a rebbe enters the man's tavern. The man is

terribly excited; he's never met another Jew aside from his late parents, and this man is a rabbi nonetheless. And so, while he serves his customer, the man explains about his siddur, his lack of Hebrew comprehension, and the fact that he reads the siddur from cover to cover every day. The rebbe, quite astonished, offers to help the man. The rebbe asks for paper and a pen, and carefully labels each prayer and when it should be said. He tears off each explanation and slips it into the correct section of the siddur. The man is delighted, and thanks the rebbe profusely before he leaves.

However, when the rebbe leaves, a gust of wind enters through the closing door and sends the siddur tumbling to the floor. The pieces of paper fall out and land in disarray. Distressed, the man collects the siddur and the pieces of paper and rushes out of the door to find the rebbe. But he cannot quite catch up – the rebbe is always just out of earshot. The rebbe walks down winding paths, turns into the forest, and eventually reaches a river. *Continued on page 6 >>*



Introducing the beautiful Sandringham with Anita Dorfman House and Wolfson Assisted Living

Nestled in over 16 acres of stunning land on the Hertfordshire borders, Sandringham will consist of a brand new care home and assisted living as part of a contemporary and vibrant Jewish community hub.

The home offers 24/7 personal, dementia and nursing care. Additional on-site facilities opening in 2020 will include The Ronson Family Community Centre, Pears Court independent living, a synagogue, specialised dementia day centre, shop, hairdressers, restaurant and wellbeing facilities.

To find out more:
020 8922 2222 | helpline@jcare.org | jewishcare.org



Rabbi Natasha continued from page 4...

The man thinks that this is his chance to stop him – but the rebbe then pulls a handkerchief from his pocket, places it on the water, steps onto the handkerchief, and floats across the river! How strange. The man didn't know that this was possible. Nonetheless, the man removes his own handkerchief from his pocket, places it on the water, steps onto it, and... floats across the river.

Finally, the man catches up with the rebbe. Out of breath, he holds out the siddur and the pieces of paper clutched in his hand and explains. The rebbe listens, frowning, and then looks over the man's shoulder to the river. 'How did you get here?' the rebbe asks, and the man explains that he had watched the rebbe with his handkerchief and followed suit.

The rebbe looks to the man, then to the siddur and the pieces of paper. Slowly, he reaches and takes the items from the man's hand, and then hands back only the siddur. Smiling, he tells the man: 'I think you're doing just fine.'

This is a story I love to think about in the lead-up to the High Holy Days. The machzor (the prayer book of the season) is not a code to break. It is a roadmap for an inner experience. That experience might be best shepherded for some of us by music, or by poetry, or by learning or community.

It is my great honour to be able to serve as the rabbi of Mosaic Masorti, and I look forward to navigating this space with you over the High Holy Days and the years to come.

Endings and Beginnings

By retiring Mosaic Liberal rabbi – Rabbi Dr Frank Dabba Smith



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"My faith may be described as being expressed in acts of hospitality to the stranger"

After twenty-two years serving as rabbi at Harrow and Wembley Progressive Synagogue/Mosaic Liberal Synagogue, I shall be retiring just after the High Holydays this year. While on the second part of my sabbatical this summer, I have had some opportunity to reflect on these years and one of the salient points was certainly my induction service in 1997. At this event, I was joined by my colleagues Rabbi Dr Charles H. Middleburgh, Rabbi Dr Andrew Goldstein, Rabbi Dr Albert H. Friedlander (z"l), Rabbi Dr John Rayner, Rabbi Bernard Hooker (z"l) and Rabbi Harry Jacobi (z"l).

The photograph that accompanies these words shows most of those listed plus my infant son Lewis who was only two years old at that initial stage. Sadly, four of these rabbinic colleagues are no longer with us. On the other hand, Lewis plus Miriam and Sarah have grown up and each is thriving in their chosen fields.

I also remember very clearly my Shabbat morning 'audition' service in 1996. Here, in my sermon, I shared a story about an incident that still exemplifies my approach to Liberal Judaism as upholding universal humanitarian values at its core:

While living in Israel in the 1980s, I worked as a freelance photographer for various NGOs and publications such as the *Economist*. One assignment took me into Gaza during the first Intifada in early 1988. During this excursion, I had an experience that forever reshaped my views of those whom I was indoctrinated to regard as my enemies. Together with my client, an American agricultural specialist working with the NGO Catholic Relief Services, I witnessed violent incidents involving the throwing of stones and burning of tires in an area of squalor. Not far away, our jeep broke down. My client went off looking for help. A short while later, a small group of Palestinian young men approached. As I was quite isolated

and vulnerable, I feared for the worst: these men could have harmed me and no one would have been the wiser. I soon realized that they only wanted to repair the jeep. After a few minutes' tinkering with the carburettor, the engine roared to life. I opened my wallet and offered money, which they politely refused. 'Salaam Alaykum,' they said, and then they left.¹

I was stunned by their unaffected kindness and generosity. Since that day, my faith has been informed not only by a profound respect for the ethical and peaceful ideals of Islam, but an openness to others, *strangers*, regardless of background.²

I must say that this particular unexpected gift of hospitality, and appropriate help, positively informed my sense that sacred behaviour arises out of a person's virtues and values rather than nationality or other labels.

In this regard, my faith may be described as being expressed in acts of hospitality to the stranger. As the Catholic theologian Richard Kearney writes, 'I hear a call from an Other; I receive a gift from an Other. I receive the power to make the impossible possible.'³ In sum, I believe in maximal inclusivity, maximal celebration of difference and never giving up on working for justice, compassion and kindness.

During my retirement, I will be concentrating on multi-faith social action activities both locally and internationally. In particular, I will remain deeply engaged with EcoPeace-Middle East and especially with building collaborative relationships with the Methodist World Council and other faith organizations.



L to R, Rabbi Dr Albert H. Friedlander z"l, Rabbi Dr Andrew Goldstein, Lewis Smith, Rabbi Dr Frank Dabba Smith, Rabbi Dr Charles H. Middleburgh and Rabbi Bernard Hooker z"l



Summer 2019 sabbatical travels, Vagamon, Kerala, India (and just down the road from the 'Shalom Cafe!')

I will be working on (at least) two books on the *Shoah* and carry on with my teaching and mentoring at Leo Baeck College. I will expand on my role as a Research Fellow at the Department of Hebrew and Jewish Studies and I have photography projects to exhibit and publish, plus new ideas to explore. Cathy and I will do

more travelling and be organising multi-faith trips to India, for example. And, together, we will celebrate the achievements of Miriam, Lewis and Sarah. So, it is a time for much change and renewal, personally.

I hope, too, that Mosaic Liberal Synagogue will evolve successfully and enjoy a thriving future. I hope, too, that members and friends enjoy continued health and each other's company. And, soon, may a new rabbi join the community and I wish her or him years of fulfilment and

many opportunities to exercise their deeply held ethical and spiritual values.

So, here's to a good New Year and both personal and communal renewal.

¹ Frank Dabba Smith, "Our Shared Humanity," in *Faith: Essays from Believers, Agnostics, and Believers*, ed. Victoria Zackheim (New York: Atria Paperback, 2015), 104.

² *Ibid*, 104-5.

³ Richard Kearney, 'Imagination, Atheism, and the Sacred: Dialogue with James Wood,' in *Reimagining the Sacred: Richard Kearney Debates God*, eds. Richard Kearney and Jens Zimmerman (New York: Columbia University Press, 2016), 29.



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Rabbi Kathleen Middleton

Sanctify time, not space



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This summer, like every summer, my family and I spend two weeks in France in a 200-year-old farm house near the little village of Cazals in the Perigord. It is a luscious green part of France known for its truffles, nuts and good wine. The farm house is surrounded by 4 hectares of gently sloping meadows ending in a valley of dense woods. From the farm house one can overlook the entire meadow and the edges of the forest, frequently populated by deer, boars, foxes and hares.

Even though there is no Jewish community to speak of (the nearest Jewish community is in Perigueux – about 80 kilometers away), being so close to nature always seems to make us feel more attuned to the rhythms of Jewish life; we could observe *Rosh Chodesh* approaching by the waning of the moon, we could observe *Havdalah* by counting the stars; marvelling at the of the immensely deep blackness of the sky, which, as there is no light pollution from nearby cities, became a breathtaking spectacle of shooting stars, across the clear outline of the Milky Way. I never quite appreciated the true meaning of God's promise to Abraham in Genesis 26:4 to make his offspring 'as numerous as the stars in the heavens' until I beheld the skies in France.

It comes as no surprise that this region is quite religious: every little village or hamlet has its own church, most of them being very ancient (often dating back to the early Middle Ages) they are infused with myths and stories. One of those places is Rocamadour – perched precariously on the edge on a deep cliff, it is known as one of France's most beautiful cities. With a medieval bastion and a fortified church, there is much to see. Because it houses one of France's famous 'Black Madonnas' and the sarcophagus and relics of St Amdour (a hermit, who according to legend brought Christianity to this part of the world, and carved the black Madonna himself) the city has also been a place of pilgrimage since the Middle Ages.

Intrigued by this legend we too climbed the narrow, steep streets and all 233 steps towards the church, followed by an even more challenging a 12 stage '*via crucis*' which symbolized the twelve stages of Christ's death. My children were greatly amused by our visit to this place: "You are probably the first rabbi who visited this place among

all those devout Catholics!" The fact was that I was intrigued and bemused in equal measure. Every stage on this pilgrimage was meant to make the believer think that the events it portrayed had taken place right there in Rocamadour, rather than Jerusalem! And yet, the odd things was that in fact the place really did remind me of Jerusalem. It wasn't just the heat and the many tourists. Rather, it was the oldness of the golden white stone of Rocamadour, and particularly the attitude of the believers and their almost arrogant possessiveness of the place, and an almost aggressive need to protect 'their' holy place from the throngs of tired, sweaty, scantily clad tourists.

Our visit to Rocamadour did not enlighten my understanding of Christianity or places of pilgrimage in general. It did make me appreciate even more the fact that within Judaism we do not venerate things and places in a similar way. We tend sanctify time rather than space. We do not create holy edifices on the edge of a cliff, but edifices of time instead; *Shabbat* and *Yom Tov*, sanctified moments, wherever we may happen to find ourselves; they are what Rabbi Abraham Joshua Heschel calls 'cathedrals of time', for buildings are only the containers. In truth, it is really the community that creates holiness by its actions, its words and its prayers.

As we enter this New Year, 5780, we do so with trepidation. We do not know what the New Year has to offer, but we do hope that it will bring our much-anticipated move. This move helps us see what a Jewish community is really about. Of course, it will be a wrench for many because, for almost 50 years, 39 Bessborough Road has been the centre of gravitation for the Mosaic Reform community. It contains within its walls so many memories for the community and its individual members. Yet, the building is not synonymous with the community. Even for those who have come back for a trip down memory lane, coming here is never a pilgrimage. For what is truly holy of this community goes with us wherever we are: our Scrolls, our memories and our community and wherever we are, we create holy moments and memories.

May this year be an inspiration to us all, I wish you all Shanah tova!



PROTECTING JEWISH LIFE IN THE UK

Our goal at CST is to protect you. We want to ensure that you, your family, friends and community can lead the Jewish life of your choice.

We know that these are difficult times, with the terrorist threat and the overall political situation causing deep concern to British Jews. Our staff and volunteers promise to always do everything that we can to protect the community.

CST exists to facilitate Jewish life, not to publicise antisemitism. We will always be honest about how things stand, without spreading panic or fear; and by placing antisemitism in the wider context of the positive reality that is normal, daily Jewish life. That normal positive Jewish life may not make the news, but we should keep it in mind when we look at how things now stand.

This year and last year we have seen appalling terrorist attacks against places of worship, including synagogues in the USA. After these tragedies, it has been truly humbling to be repeatedly thanked for keeping the UK Jewish community as safe as possible, but really it shows exactly why CST does its work, and why we need the total partnership of our whole community. We thank you for supporting our security measures and ask that you report any suspicious or offensive behaviour to our security teams.

Finally, our warmest wishes for a happy Rosh Hashanah.

Please consider volunteering for CST or donating to us. We are a charity and we cannot do our work without your help. For more information, visit www.cst.org.uk. In an emergency, call the Police and then call our 24-hour National Emergency Number 0800 032 3263.

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Please Think About It

By Lawrence Chadwick, Chairman of Mosaic Reform and of the Property Working Group

In the 2017 Yomtov edition of Kehila I expressed my trepidation of becoming Chairman and taking on such a responsibility, after a relatively short time on Council. Like many, I had always seen the Council as a body that just got on with things in running the Shul and it would always be there when we needed it.

Now in writing this for the 2019 Yomtov edition, I can honestly say that without the dedication of our experienced staff and that of the volunteers, there would be no Shul there when it is needed. Quietly behind the scenes they just get on with it, as they have done for many years.

As I write this note, we still do not know the outcome of the Planning application to Harrow Council that will set in motion the programme of our move to Stanmore. It might be the case that by the time you read this, we will already know the position.

We, the Council and the Property Working Group have worked tirelessly over the past year to bring forward what at one stage seemed the impossible task of structuring a viable solution that allowed Mosaic to achieve its relocation to new premises, that was set out in the accord many years ago. It has been a long and hard process, which we all hope will be rewarded by a positive outcome.

The move to Stanmore provides us with the opportunity of injecting new momentum and at the same time maintaining the familiar and core values of the Mosaic community. It is this I wish to pick up on.

Mosaic, along with the opportunity for a new approach, needs to bring forward new Council members and volunteers rather than rely on the old guard. This is, therefore, an open invitation to you to come forward and give something back to the community, however small your contribution **"Please think about it"**.

We have had a really busy year in our community, both with mobilising for the pending move to Stanmore Hill and with social events which we have held with Mosaic Liberal and Mosaic Masorti. We are forging a seamless relationship with the Masorti and Liberal with many cross-community events taking place both on the ritual and social fronts.

The Mosaic Film Club, held monthly on a Tuesday, showing films of Jewish interest: the Mosaic Book Club: the Mosaic Photo Group: the weekly walking group and Wednesday Lunch club, all bring the three communities together as one and provide a sense of common belonging and identity.



Pictured: Lawrence Chadwick

In meeting the needs of the community, the Monday Friendship Club provides entertainment and a homemade three-course lunch. The Singing Seniors, for people who have memory problems and Mosaic JACS all provide valuable support provided by a caring and charitable community.

In the future, why not Bridge, Yoga, Computer Skills, Art, Dance Clubs or anything you might wish to suggest? Just ask! Mosaic is here for you.

We have our Mosaic website which is very interactive and is tirelessly kept updated by Stefan Roos and our weekly newsletter published every Thursday. Information is provided for everyday Jewish life and provides the opportunity for suggestions and feedback. I urge you to visit the website if you have not already done so.

The Community Group, run by Jane Prentice and her wonderful committee, have held many events during the last year and raised funds for charities and the Mosaic community.

These include the over 80s tea party, the very successful Annual Quiz in November, raising funds for The Mosaic Community. An afternoon tea with a glass of fizz with June Kenton of lingerie firm Rigby and Peller, an enlightening evening with Ian Austin MP, a Comic Relief Red Nose Day evening with a home-cooked dinner followed by a Friday night musical service.

This year we also celebrated the 10th anniversary of Rabbi Kathleen Middleton's tenure with a special service. Mosaic Reform also enjoyed an Erev Shavuot evening held at Kol Chai and a Havdalah service to meet the new rabbi of Mosaic Masorti.

We introduced the new format, 'Shabbat Refreshed', which is a monthly service for families, with singing and the inclusion of musical instruments, in which the whole community participates. This has been very warmly welcomed by all those who have attended.

Our next big celebration will be the 60th anniversary of Mosaic Reform (formerly known as Middlesex New Synagogue). We will be holding a very special party on Sunday 20th October at 4.00 p.m., which will lead on to our Simchat Torah Service.

So, this year we reflect on what has been achieved and look forward to what is to come. Whatever the outcome of our bid to relocate, it will no doubt be an action-packed period, in which the community will need to come together to support each other.

Wishing you all L'shana tova and a happy, healthy, exciting community active year ahead.

The Cure Parkinson's Trust

– An invitation to Mosaic members



Parkinson's Disease now affects one in 37 people around the world, meaning that most extended families will be affected by this life-changing condition.

Did you know that there is a type of Parkinson's which is prevalent in the Jewish population? One that ground-breaking medical research might finally be able to help.

The Cure Parkinson's Trust together with its patron – Robert Voss CBE, HM Lord-Lieutenant of Hertfordshire – will be hosting a coffee morning at The Grove, Hertfordshire at 11:00 am on Sunday, 24th November, where there will be an opportunity to hear about new research of significant importance to the Jewish Community. A presentation will be given by Professor Anthony Schapira, Professor of Neurological Science at UCL Institute of Neurology.

Professor Schapira will be talking about his ground-breaking work at the Royal Free Hospital, where his team have been identifying and testing potential new treatments both pre-clinically and clinically to target this particular

type of Parkinson's. In particular, he will speak about his research into Amlexolol, a drug that has shown early promise in being able to help reduce the build-up of alpha-synuclein (a big sticky protein that is one of the causes of Parkinson's). If this can be achieved this could slow or stop the progression of Parkinson's.

As Professor Schapira commented "Our early findings are encouraging, and we now need the help of the Jewish community to support and join in with the next stages of this potentially ground-breaking research. With your help we can work together to try and develop a treatment that could slow or even stop the progression of Parkinson's."

There will be no charge to attend the coffee morning, but spaces are limited, so please RSVP to ella@cureparkinsons.org.uk to secure your place. All food and drink provided will be kosher.

For further information about the work of The Cure Parkinson's Trust please go to www.cureparkinsons.org.uk

Generation 2 Generation

Preserving the power of testimony

The following is an abridged version of an article received from 'Generation 2 Generation' concerning their efforts to preserve the unique memories of Holocaust survivors.

When Anita was nine years old her mother, Naomi, cuddled up in bed with her and told her the appalling story of what had happened to her in Auschwitz. The memory of what she had been told had a lasting effect on the child and now Anita is one of the founder members of Generation 2 Generation (G2G), an organisation that supports and encourages second and third generation descendants of Holocaust survivors to retell the experiences of their parents or grandparents.

The recollections of Anita and of many other members of G2G, illustrate the wide variety of Holocaust experience and demonstrate the importance of preserving passed-down testimony in all its forms and sharing family histories.

We recognise that in ten-or-fifteen-years' time the current dedicated group of survivor speakers may no longer be with us to talk about their experiences of surviving persecution. But we believe that it is vital that the next generation should be ready to take over the work of their parents, so that their unique memories will not be lost to young people in the future. Our aim is to supplement the pool of first-generation survivors with well-prepared, high quality second-and-third-generation presenters who will make full use of modern multimedia techniques in order to engage the attention and spark the empathy of today's teenagers.

Since G2G was formed, some two years ago, we have trained and supported a number of speakers who can step in at short notice to deliver powerful and engaging presentations to groups of young people.

Our hope is that we can work with the existing Holocaust education organisations, who promote and design Holocaust education programmes, by providing speakers for a range of establishments. So far the response to our initiative has been very positive. There are many members of the second and third generations eager to get involved in our work and who appreciate the support we can offer.

G2G aims to raise awareness of the Holocaust and to create empathy, especially amongst young people. We want to challenge all forms of discrimination and prejudice and create a greater understanding of the plight of refugees. Finally, we want to combat Holocaust denial and to promote greater tolerance of "the other." Young people who have heard talks given by G2G have responded with great enthusiasm.

If you think you have a compelling story to tell of a parent or grandparent who survived the Holocaust and could pass it on to young people in a powerful and engaging format, please do get in touch with G2G at office@generation2generation.org.uk. We would love to hear from you and you would be welcome to join us at one of our regular coffee evenings, at which you will hear extracts from completed presentations and can ask questions about the process of creating your own presentation.

Rosh Hashana message from Daniel Brown

Chairman of Mosaic Liberal

Rosh Hashana is a time for renewal and this coming year is no exception for all of us at Mosaic. As you know, after twenty-two years of dedicated leadership and devoted support as our minister at Mosaic Liberal Synagogue, Rabbi Dr Frank Dabba Smith will be retiring from the congregational rabbinate later this year. And, as a community we are on the physical move again, from Bessborough Road (subject to planning permission), which has been our home for the last eight years after we left our original home at 326 Preston Road in 2011, to Stanmore.



Pictured: Daniel Brown

After Rabbi Frank retires we will begin looking at the best way to ensure the appropriate level of Rabbinic support for our community going forward, taking into account the significant changes that have occurred at the Synagogue over the past 20+ years – this is a similar challenge to that faced by Mosaic Masorti who recently took on an amazing new Rabbi. Gill Ross of Mosaic Masorti has kindly shared some of her experiences of this process with us. During

any interim period, we will be supported by visiting Rabbis in the same way as we have been this year whilst Rabbi Frank has been on his sabbatical, as well as benefitting from the support of our lay members.

Leaving Bessborough Road will be a staging post to our new home in Stanmore and will give us opportunities to do things in different ways – for example, we have already started to hold Friday night services in peoples' homes from time to time – please do let me know if you would be interested hosting such a service or have any ideas for other initiatives or changes we should think about during this period of change.

Rosh Hashana is a special time for all of us at Mosaic, particularly this year. Change and renewal are key aspects of the High Holy Day season and reflect what our community faces in the coming months. We look forward to continuing to work together with our colleagues and friends at Mosaic Masorti and Mosaic Reform as we move into 5780.

Wishing you and your families a happy and sweet new year.

Rabbi Frank's final and farewell service will be held on Saturday, 26th October at the Harrow District Masonic Centre, Northwick Circle, Kenton HA3 0EL, starting at 10:30 am prompt. All Mosaic members are most welcome to this special occasion when we will have an opportunity of thanking Frank for all that he has done for our Synagogue over the past 22 years.

On-going Pastoral Care at Mosaic Liberal

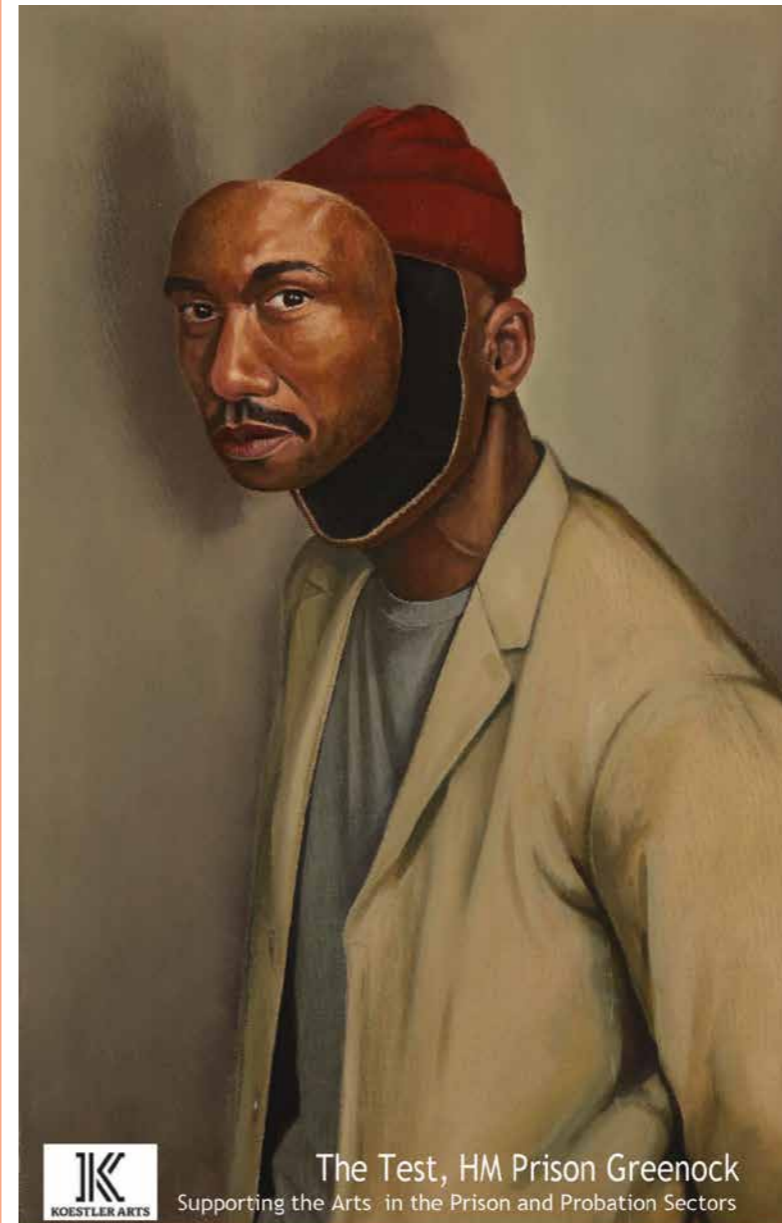
Esther Aronsfeld and the Care Team will, of course, continue with their vital activities after Rabbi Frank retires after the High Holydays.

The Mosaic Liberal Synagogue Care Team may be called upon to offer pastoral support for anyone experiencing bereavement, loss, illness, loneliness or disability. Visits can be made to hospitals, care facilities or at home. Full confidentiality is rigorously observed

when requested. Practical support includes providing soups and light meals for people convalescing after surgery as well access to information in care resource directories.

The Care Team also seeks to facilitate interest groups in congregants' homes. Recent successful initiatives include Scrabble-playing and collage-making.

Reach Esther Aronsfeld via the Synagogue office.



Join *Mosaic* for a guided tour of the exhibition

'ANOTHER ME'

(Annual Prison Arts Show)

Wednesday 23rd October
between 1:30 - 3:30 pm
avoiding rush hour

Royal Festival Hall
Exhibition Space, Level 1,
Southbank Centre
Belvedere Road, Lambeth,
London SE1 8XX

Donation £5 per visitor
This will be made to the
Koestler Arts

Places are limited so
please book now through
the office:

office@choosemoaic.org

by Wednesday 16th October latest

Over 150 artworks will be on display,
from music and poetry to paintings,
drawings and sculpture.

The title for the exhibition invites
visitors to reassess their perceptions
of people who have spent time inside.



Amusing wedding stories



For the next edition of 'seasonal' Kehila (Pesach 2020), we had the bright idea of putting together a collection of amusing stories about mishaps at members' weddings. You get the idea – stories involving forgotten trousers, lost speeches, chauffeurs getting lost, waiters tripping over, chuppas falling down, brides fainting, etc, etc.

Please send appropriate contributions to the NewsDesk in good time

newsdesk@choosemoaic.org



Message from the co-chairs of Mosaic Masorti

Gill Ross and Edwin Lucas

Shana Tova from us both. As we reflect on the year past, we are pleased that we are entering the New Year with our new Rabbi in place and with a number of successful shul activities throughout the year. This is due in no short measure to the teams of volunteers who keep our shul set up, safe and fed; with a service always prepared and ready for members to access. The chevurah kaddisha is a support at time of sorrow and its anonymous volunteers extend their care beyond our community when needed. The shul has volunteers in the bereavement group which supports people beyond our community whilst this group offers help to our own members. More members that ever are volunteering within Mosaic Jewish Community committees and activities too, and the range of activities is as broad as ever.

It is with our eyes to the future that we look forward to more regular Friday night services when Rabbi Natasha is with us. We look forward to new events such as Rabbi Wittenberg's visit to us in December, and we are excited to celebrate

Mosaic Masorti/ HEMS' 20th year with events in 2020, which will not only help us reminisce but, together with all of Mosaic Jewish Community, to build for our future in what we hope will be a new home.

We know the year ahead will bring challenges, but we hope to make it a year of volunteering and engaging with the community. Whether by helping cook before one of our new enhanced kiddushim, helping with a 2020 event or participating in a service for the first time. We'd like everyone to bring a bit of what they like to do to the community and by sharing to enhance everyone's spiritual and communal life.

In 5780 we wish that the community welcomes, supports, enjoys, prays, learns and comes together for the year ahead.

See Message from Matt Plen, Chief Executive of Masorti Judaism on page 16'.

Rosh Hashana Message

From Danny Rich – Senior Rabbi of Liberal Judaism

On 28th November 1990 in Downing Street on being asked to form a government, (Sir) John Major spoke of his objective to create 'a nation at ease with itself'. Whether he achieved this or not, it is evident that in the last few years Britain has found itself in a state of parliamentary stalemate and political rupture as it seeks to fulfil the mandate of the referendum to leave the European Union.

The High Holy Days and its process of *teshuvah* – returning or atonement – is, of course, first and foremost relevant to the individual as (s)he reflects on the vagaries of the past year. It is true there is much good in each one of us, but we become poignantly aware of time and talent wasted, of being so much less than we know we might have been.

The gift of the preparatory month of Elul and the first ten days of *Tishri* (including Rosh Hashana and Yom Kippur) present the ideal opportunity for self-reflection including making good those damaged relationships, approaching and apologising to those whom who know we have offended, forgiving those who may have wronged us, and finally approaching our Creator, the Eternal God about whom *Midrash (Shir HaShirim Rabbah 5:2)* declares:

"Open for Me one gate of repentance by as little as the point of a needle, and I will open for you gates wide enough



Pictured: Danny Rich

for carriages and coaches to pass through."

This process of returning to God and to our better selves is described by the English term 'atonement' or 'being at one with oneself'.

How so, however for the nation at large, which is far from being at one or at ease with itself. A robust democracy does not require everybody to agree; indeed, it requires passionate disagreement. Nevertheless, the

capacity to finally reach a resolution, the humility to accept defeat, and the manner of how the debate is conducted are signs of a healthy nation.

I am reminded of the Talmudic schools of Hillel and Shammai which, by all accounts, rarely agreed and frequently engaged in tortuous and lengthy explorations of issues. In spite of so doing, the Talmud (*Eruvin 13b*) concludes that, concerning a dispute which lasted three years, the views of both the disputing parties are *Eilu v'eilu divrai Elohim chayyim hayin*: these and these: both are the words of the living God'.

How much more at ease would our nation be with itself if debate could be conducted against such a backdrop of mutual appreciation of contrary views!

'Lay' Sermon – Insects

By Steve Levinson



Pictured: Steve Levinson

The following sermon was delivered by Steve Levinson on 17th August when 'lay' members took the service in Rabbi Kathleen's absence.

I want to talk to you today about insects. Not, as my wife thought I said, incest but insects – the buzzy things, spiders and creepy crawlies.

I was intrigued by a newspaper article I read recently. It quoted some new research which claimed that insects could be the new superfood. Apparently, insects contain five times the antioxidants of fresh orange juice or olive oil. Most nutritious are crickets, grasshoppers, black ants and mealworms.

Eating insects could save the planet. They are plentiful and don't take up nearly as much space as cattle. Nor do they produce climate changing methane gas from their rear ends. Amazingly 2 billion people already eat insects regularly.

But I wondered whether we, as Jews, could partake of this new diet. Are insects kosher? You would think not, but a glance at your Deuteronomy and Leviticus will tell you otherwise, although of course Rabbis debate the point. "Every swarming thing is detestable and shall not be eaten," says Leviticus, which makes you wonder why God created them in the first place. But Leviticus also lists 8 edible species of locusts. The key is: do they have jointed legs and knees, and can they hop. So, your biblical grasshopper or cricket probably passes the kosher test.

But if you take the Old Testament overall, insects get a pretty bad press. Most famously in Exodus, and in particular the poor old locust – described in the holy book as "the devourer". We are all familiar with the plagues inflicted on Egypt – locusts are number eight – but the insect world had already taken the field against Pharaoh in other plagues of swarming gnats or lice and flies.

Insects are bad news. And there is a whole vocabulary in the English language to remind us why we don't like them. We are "plagued" by flies, there are "swarms" of wasps, ants "invade" our homes, and along with vermin – which also get a bad press – they are an "infestation". We deal with them by "swatting them aside", "stamping" on them, eliminating or poisoning them.

These are powerful words and one of the questions we ask school children when they are learning about the Holocaust is whether they think "words can kill". They are not sure about this question, so we introduce them to examples of the sort of propaganda that is recognised as one of the pathways to race hate and mass murder.

In 1992 In Rwanda the Hutu leader Leon Mugesara called Tutsi people "invaders", who should be sent back to where they came from. "Your home is Ethiopia", he said, and they should go back there "by the Nyaborongo". This is the river that runs towards Ethiopia and soon it was clogged with countless bodies, literally floating back to Ethiopia.

Genocidal regimes commonly dehumanise their targets by likening them to cockroaches, parasites or rats. A source of infection that needs to be cleansed. Ethnic cleansing literally. It seems a small step from pesticide to genocide.

The Nazis built a whole ideology around this. The purity of the Aryan race was under threat of contamination by subspecies – mainly Jews but also the disabled, gays and gypsies.

Jews were portrayed as an alien, parasitic race. Likened to rats as carriers of contagion. An infamous Der Sturmer cartoon showed Jewish rats being gassed at the base of a tree and stated, "when the vermin are dead the German oak will flourish".

So, words can kill. One million Rwandans and six million Jews bear testament to that. It may not be the words themselves but the license they give to hate and murder. Words lead to action. Murderous words lead to murder.

Which brings me to Donald Trump. Not a racist but a keen follower of the insect and vermin world.

He recently described Baltimore as a "disgusting, rat-and rodent-infested mess." Infestation seems to be the word he most likes to use to describe groups of people he doesn't like.

Four black Congresswomen, he recently suggested, should go back to "the crime-infested places" they came from – (had he been reading up on Rwanda?).

He has described Hispanics in America as "an infestation" – hence the need for a wall to keep them at bay. Another target is Haitians – why do we need more Haitians? he asks, "take them out".

So, should we be surprised if White Supremacist nutcases think their President is encouraging them to find and kill the targets he has identified.

My message to you is to listen out for the language of hate and racism. Beware of the insect vocabulary and its use to dehumanise. Your alarm bells should go off when you read about "swarms" of asylum seekers, or a "refugee invasion", or of groups of people described as an "infestation".

Eating insects may be kosher, but dealing with people as if they are insects is certainly not.

Rosh Hashana Message from Matt Plen

Chief Executive, Masorti Judaism

The Yamim Noraim are a curious mixture of old and new. The services and prayers evoke some of our oldest texts and traditions: the creation of the world, the binding of Isaac, the ceremony of the scapegoat, Temple sacrifices. The rituals – blowing the shofar, fasting – are some of the most ancient we have, dating back to the roots of Israelite religion.

At the same time, Rosh Hashana and Yom Kippur are all about renewal. Maimonides acknowledges that much of the ancient ritual has been invalidated: “At this time, when the Temple is not established and, therefore, no altar to atone for us, there is nothing else left for us but repentance. Repentance atones for all sins.” (Mishneh Torah, Repentance 1:3). The rituals set out in the Torah have been made irrelevant by the destruction of the Temple. All that is left to us is the inner, moral and spiritual process of teshuva.

And this process is itself all about renewal. Maimonides writes about the shofar: “Its blast is symbolic, as if saying: ‘Wake up from your sleep, emerge from your slumber, examine your conduct, turn in repentance, and remember your Creator!’” (3:4). Don’t keep going on the same track. Wake up and change the direction of your life! This possibility is based on the fundamental malleability of human beings: our innate capacity to change: “Every person was endowed with a free will; if he desires to bend himself toward the good path and to be just it is within the power of his hand to reach out for it, and if he desires to bend himself to a bad path and to be wicked it is within the power of his hand to reach out for it.” (5:1 – forgive Maimonides’s gender specific language...)

This tension also reflects Masorti Judaism. We believe in ‘traditional Judaism for modern Jews’. Our form of Judaism is an attempt to juggle and synthesise traditional religious practice with progressive social values. We aim to be grounded in the old while being open to the new. Our uniqueness in the Jewish world is that we’re not prepared to give up on either.

This tension also informs the work of Masorti Judaism the organisation.

On one hand, we believe in supporting traditional forms of Jewish life: synagogue-based communities. This principle informs a big chunk of our work. To that end, we’re funding



Pictured: Matt Plen

and supporting rabbinical students and helping communities employ newly ordained rabbis. And we’re planning leadership training courses for community lay leaders. We’ll be running a new Jewish Community Organising course this autumn and launching a full-day conference for leaders from across our communities next spring.

We’re running high level Jewish learning programmes for young adults, including Talmud shiurim here in London, our month-long Kelim programme at the Conservative Yeshiva in Jerusalem, and our new Bet Midrash for sixth formers. And we’re helping small communities like New

Stoke Newington and Kol Nefesh in Edgware expand their membership by delivering our Community Growth Toolkit training programme.

But we also recognise the limits of traditional forms. Synagogue membership across the UK continues to fall; Masorti is the only mainstream denomination bucking this trend. People want Jewish life – but shul on a Shabbat morning doesn’t always do it for them.

This is why, alongside our synagogue community development work, we’re now investing in Jewish Innovation – exploring new ways for Jews to be involved in community life. Examples include a community like the Havurah – a group of young families who get together on Shabbat and festivals to sing, learn and eat together. There’s very little prayer but it’s still very Jewish, and definitely a strong community. Or Our Second Home, a project created by a group of Noam graduates who decided to take their Jewish youth movement values and skills and set up a summer camp for refugees and asylum seekers. It’s not a shul, but it’s intensely communal and Jewish.

Shana tova from everyone at Masorti Judaism!

High Holy Days

Message from Rabbi Laura Janner-Klausner, Senior Rabbi to Reform Judaism

REFORM JUDAISM



Pictured: Rabbi Laura Janner-Klausner

Is the earth orbiting more quickly, time passing us by at an ever more rapid pace? Or is it just a perception we are left with by the seemingly increasing rate of change in the world around us? Certainly, it feels as though we are living through some of the most rapid developments in human history. Compared with even ten or twenty years ago, our experience is so fundamentally different in terms of our technology, our politics and our understanding of the world around us including the real and tangible threat of climate change. The pace can be disorientating.

Judaism’s hardwired for change. This year we’ve seen change due to the rise of Artificial Intelligence (AI) and the increasing influence of global technology companies. Important elements of our lives are augmented by computerised helpers. We may feel controlled by what our phones and computers indicate that we should be doing at any given moment.

The task for this coming year is to reaffirm the mitzvot, values and actions which are important to us when there is so much to draw our attention away from them. We’ve had enormous changes before – industrialisation, immigrations, world wars and we have kept Judaism vibrant and relevant. This is not a coincidence – Judaism is built exactly to adapt to changing situations. We’ve morphed from tribe to nation, from scattered to independent State, from priesthood to rabbis. There’s no question in my mind as to our capacity to embrace what is good about new technologies and to use our Judaism to challenge and adapt ourselves in response to opportunities evoking a vast mixture of emotions.

The High Holiday period offers us the moment in time to step away from the pressures of this rapidly moving world and focus back on these questions of what really matters to us. We must account for ourselves – take responsibility back – and plan ahead for a year where we remain true to the values we reflect on at this moment. It’s our annual reboot which refreshes our identity, our memories, our capacities and our plans.

When the Enlightenment arrived a couple of centuries ago, it also raised questions of how to maintain the connection between Jews and the values behind our practices. One response to this challenge was the Mussar (ethics) movement – one which focussed on moral and

ethical underpinnings of a Jewish life. Some have seen the revival of this focus on values and ethics as an answer to our own modern context. Perhaps we do indeed need an updating of Pirkei Avot – the Ethics of our Fathers – for ourselves today. Maybe even a Pirkei Imahot – the Ethics of our Mothers; to add the voices that were not heard in the past, that we need more and more today. I want to suggest three foundational values for us as we enter 5780 and beyond.

The first value is Arevut – Kol Yisrael Aravim zeh b’zeh – all of us are arevim for each other. This does not just mean that we are “responsible” for one another, but much more. We must be each other’s “guarantors”. Within our community, we not only have a stake in the success of one another, but our behaviour guarantees the behaviour of others, setting a constant example. Within the Reform Judaism community, we take this commitment to each other seriously at all stages of life. For the older members of our communities, we have focussed on tackling the crisis of loneliness – which harms the quality of life and health of so many – through our Communities that Care initiatives. For the youngest members of our communities, we have ensured the maximum number of young people can gain positive Jewish experiences through our youth movement RSY-Netzer. Approximately one-fifth of the young people engaged with RSY-Netzer would not be able to participate because of physical disabilities, welfare needs or mental health challenges were it not for the specific support our professional welfare structures can provide.

The second value we should focus on is chachnasat orchim – welcoming and hosting others. When it seems in person connections between people are being severed in favour of a digital life, forming in person bonds through hospitality becomes ever more important. Up and down the country, Reform Jewish communities are hosting Friday night dinners, lunches and events in homes – showing how real Judaism lives in the whole world, not just inside the confines of the synagogue. We must not just welcome each other, though. At a time where our concerns about anti-Semitism remain significant, the correct response to our feelings of vulnerability is davka, particularly, to open the door and show the world what our community is really all about. Our synagogues welcome in countless school visits every year, letting children and teachers experience our community first-hand, not to mention the amazing interfaith projects so many Reform synagogues are creating with our neighbours. We extend our support to those in need of safety, with Reform Jews being some of the loudest voices in support of refugees in recent years. *Continued on page 21 >>*

Meet Viki and Oliver Kenton

by Jane Harrison



It was a pleasure to meet a family who epitomise a positive and hopeful future for our community.

Oliver and Viki Kenton are not only young members of Mosaic Reform with positive views on the challenges ahead for the Mosaic Community, they are both involved in the current working of our community.

I met them and their delightful girls Ava, 11 and Sophie, 9 – not forgetting their cockapoo Dr Indiana Jones and Monkey the cat – at their home in Oxhey Village.

Viki, 48, who converted before they married, is Co-Head of our award-winning religion school HaMakom which she runs with Toria Bacon, and Oliver, 50, was a Mosaic Reform

"I never specifically asked her to convert. And then one day she just said it was something she would like to do, which obviously meant a lot"



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

Council member and a member of the Mosaic Board since its inception, taking on the role of communications and marketing officer for a period. He is also responsible for designing the superb branding ID, which was the result of 18 months hard graft of the Comms & Marketing committee.

The couple were married by Rabbi Simon Franes at Forty Hall, Enfield 15 years ago. The girls are quick to chip in how they met. "It was at a pub in Belsize Park. They were each with a group of friends and mum's friends invited dad's friends to a party." The rest, as they say, is history.

It wasn't all plain sailing Viki admitted, once she decided to convert. Viki, then a teacher at Berger Primary school, in Hackney said: "I had wonderful teachers in Michael Barnett and Rabbi Franes, but it was a serious commitment and took two years. I had to learn a lot about Jewish history, Judaism, Culture, Hebrew and then go before a panel at the Beth Din. I also had to read the whole Torah (in English). It was hard work, but very worthwhile and interesting.

"Oliver never asked me to convert, but I knew it was important to him. And the Jewish experience I had been exposed to at that point had all been really positive, inclusive and family oriented, which really appealed to me." Oliver added: "I never specifically asked her to convert. I didn't want to bring it up and make it a kind of condition. It felt unfair. And then one day she just said it was something she would like to do, which obviously meant a lot."

Since joining HaMakom, initially as a teacher five years ago, it has gone from strength to strength and has just won the NRCSE Advanced Award (Formerly Gold award – their

highest standard for supplementary education). Viki and Toria will be presented with the award at the House of Commons later this year.

She said: "The school is so dynamic and there is such a lovely mix of children, from different Jewish backgrounds. One family who joined are even members of a completely different (non-Mosaic) shul!"

Oliver, a creative director for a global digital consultancy, grew up at the shul with parents Michael and Sybil being long-term members.

He is not only positive about our merger, but also for our future with three synagogues.

He said: "The merger went as well as you could expect or hope for. There were a lot of concerns about traditions being maintained as you would imagine, but in the end, everyone has just got on with it in spite of not having new premises."

Speaking of the move he added: "There might be different locations for different things. It will be challenging, but it will also be interesting and make us think differently about ourselves. It will force change in a positive way.

"But it's also an opportunity, a chance to embrace a different perspective and way of doing things. We don't just want to replicate everything we have done before but in a new building. I hope people will be positive about the future and there won't be too much nostalgic looking back with people saying: 'it's not the same as the old days.' Nothing ever is."

Viki said: "I do have some concerns about resources for the religion school in the absence of a regular home. And on a personal note, Ava won't be having her batmitzvah there, but we will all pull together and make it work."

She is also getting involved on a new Communications and Strategy committee to improve PR for the community. She said: "We will be looking at ways to boost membership. When we move to a new building it will be the perfect opportunity to promote ourselves."

The girls, who go to Bushey Manor School, are both keen gymnasts, both competing at national finalist level. Sophie is also keen on maths and plays the violin. She also told me she started the Harry Potter Club with three friends, and they organise games and quizzes.

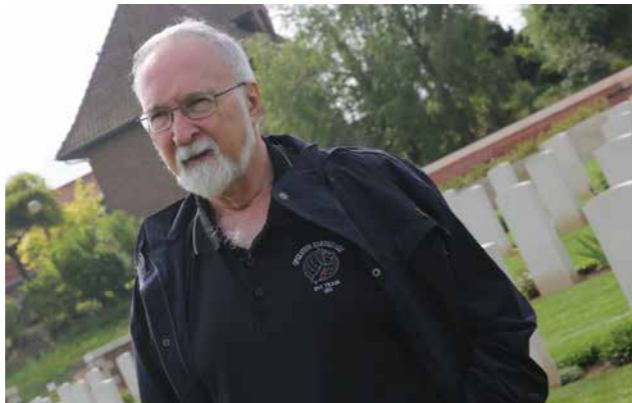
Ava enjoys English, ballet and netball and is a member of an acrobatic squad, where she spends 11 hours a week, along with her sister.

The Kentons both have the same reasons for getting so involved in the shul. Oliver said: "We are trying to do something new together as a community. We are a young family and I feel there's no point in sitting around complaining if we're not doing anything about it."

Viki said: "We want to make a shul a place our children enjoy being in and taking part in. It's a fantastic thing to have as a family. The more you put in the more you get out."

From Wembley to Australia and the South East Asian Jungle

A Career Identifying the Dead, by Professor Dr Peter Ellis



Peter visiting the War Graves Cemetery in Fromelles, France in 2016 (exactly 100 years after the battle of Fromelles)

Peter Ellis is a long-standing friend of Robert Pinkus. In this article he gives a unique insight into his work as a forensic pathologist. Peter has a particular interest in Disaster Victim Identification and is current leader of the Pathology and Anthropology Sub-group of the Interpol Disaster Victim Identification Working Group.

It is a sad indictment of modern society that the mass media on which it relies for information about the current world has become almost immune to the impact of mass fatality. Major disasters become indistinguishable from the rest of the news, whether such incidents are of natural or unnatural causation. In this way, the occasion of multiple deaths occurring in one incident becomes just another headline. Sadly, this means that the very real distress that is inevitably felt by the relatives and friends of victims of these incidents is forgotten in the ensuing chaos and upheaval that frequently follows such disasters. Throughout my career as a forensic pathologist (especially in the last 20 years), this has been an enduring reminder to me of the reason why my profession has become so important.

Growing up in Wembley and surrounded by family with clear memories of the horrors of the Holocaust (my father's first wife and daughter both perished in Czechoslovakia) clearly

affected the development of my career. After qualifying in medicine in England and then moving to Australia to further my training as a pathologist, I was first directly exposed to the nature of war and how it affects communities during several tours of duty in Kosovo; there, the excavation of mass graves was being conducted to collect evidence for subsequent war crimes' trials and to attempt to identify those remains. That identification allowed the families of the deceased to process their grieving and to facilitate the return of their loved ones to them for burial or cremation. Until that point, they had believed all had been lost forever.

There is, frequently, little understanding that identification of individual bodies and even bodily fragments (in the event of many major disasters) needs to be the first and perhaps most important process to be undertaken to initiate and support the grieving process that allows families and the whole community to react to such incidents in a manageable manner. This process has been given the label Disaster Victim Identification (DVI).

In 2009, I was fortunate enough to be involved in the Fromelles project, where allied soldiers killed during the battle of Fromelles in Northern France in July 1916 and who had been buried in mass graves, were exhumed, examined and

"I was first directly exposed to the nature of war and how it affects communities during several tours of duty in Kosovo"

identified to the extent that there is now a new cemetery in that village. Those brave soldiers now lie in individual marked graves and they can receive the love, honour and respect of their own relatives. This project, technically very challenging of course, further highlighted the importance of good science and careful, technical organisation in this vital work. It further demonstrated to me how the application of modern science and technology to the examination of the dead can be used to really benefit the living, especially in the context of the intense emotional turmoil that can result from such mass disasters.

It is probably a moot point, but you never know where a career can take you and in the last 15 or so years, I have travelled extensively as part of my identification duties. This has been in the context of performing the examinations and adding to an extensive training programme provided in this part of the world by Australian authorities to its regional partners and friends. I have taught at identification courses in Singapore, Thailand, Cambodia, the Philippines, Vietnam, Indonesia and the Solomon Islands and assisted in active forensic programmes in some of those countries (such as the Boxing Day tsunami and the first Bali bombing), as well as in Papua New Guinea, Nepal, Sri Lanka and recently Nauru.

During all this travelling, it has become obvious that this issue of identifying the dead is an international one. Sadly, many incidents, especially those involving large natural disasters, transportation accidents or terrorist/criminal

incidents involve persons from all over the world and therefore, it is essential that those who are tasked to identify the dead all use common systems and methods to complete the work, so as to ensure that there can be no confusion or error. For example, we all know that examination of the mouth and, in particular, teeth, can be very useful in identification, as teeth are very resilient and resist damage and deterioration. However, dentists around the world use all sorts of different ways to describe the teeth of their patients so dental records can be very confusing if an attempt is made to compare the dental appearance of a deceased person with a dental record from the other side of the world.

Interpol, as an international police organisation, acts as a coordinator in this way and has for some time attempted to create a universal system of identification that can ensure that this process can be effectively and reliably applied wherever it occurs. There is nothing worse than getting it wrong! As the current chair of the Pathology and Anthropology committee of Interpol DVI group, I have been honoured to be involved in ensuring that the highest standards continue to be applied to this essential task. This ongoing involvement with Interpol, especially in the world of DVI, has allowed me to really appreciate how important it is to look after what we have, and especially our friends and families. It is a privilege to continue to work to help those less favoured than us and to support the many bereaved people around the world.

Rabbi Laura's message continued from page 17...

The final value which seems so critical right now is the correct use of our power of speech, of avoiding lashon ha'ra – negative and hateful speech. Right now, social media has provided the platform for anonymous hate to spread at turbo-charged virus pace. Individuals feel emboldened to say things they would never say in person. When you're surprised, shocked by the language try asking one simple question: "would you say it to my face?" Even more importantly, we must face up to those who feel emboldened to bring such hateful speech into our societal discourse – especially when those people are in positions of power and use those positions to amplify hatred, rather than do good. We must not enter the fray of division and intolerance which has spread, sometimes with violent consequences. Reform Judaism will continue to set high standards for engaging respectfully, responding

constructively and calling out hate wherever we see it. Within our communities, the value of constructive engagement is a value which is alive and real; perceptible to any person entering the doors.

The precious period of time around Rosh Hashanah and Yom Kippur gives us a rare chance to pause the rapid pace of our lives and take back control for ourselves. We must identify the values which matter to us, and ensure we are reminded of those every day. The judgement our liturgy discusses is as much about whether we take responsibility for ourselves and not get swept away by life, as it is the specifics of what we may do. May the coming year be one of intention and thoughtfulness, where we write the story of our lives with deliberation. May we all as Reform Jews bring to life the values we all hold dear.

Rosh Hashana Message

President Marie Van Der Zyl

Tishrei 5780



Pictured: Marie Van Der Zyl

Last year, my Rosh Hashanah message told of the way the Jewish community came together to proclaim in a loud and firm voice, "Enough is Enough" on antisemitism in the Labour Party.

Since then, the antisemitism crisis has not gone away. However, our campaign against those who pursue this most ancient form of racism has had great successes, notably the suspension of serial offenders including Chris Williamson and Peter Willsman and the expulsion of Jackie Walker.

There is understandable anxiety in our community about the way racists within Labour have been emboldened to express their disgraceful views by the indifference, and at times the collusion, of the party's leadership. However, as I have been saying since I assumed the presidency of this great organisation in 2018, there is another story to be told.

This is the story of a longstanding community that has lived peacefully in the UK for centuries; a community which, since we were allowed back into this country by Oliver Cromwell, has had the freedom to practise our religion and live a truly Jewish life within a respectful society.

In return, our community has contributed great things, in the arts, in society, in business and in politics and science. We have produced major figures from Abba Eban to Amy Winehouse, from Isaiah Berlin to Mark Ronson. With the prevailing conditions of freedom and respect our community has flourished over the past centuries, and despite worries over the revival of mainstream antisemitism, most of us lead happy Jewish lives.

However, there is a reason that the Board of Deputies has existed since 1760; that is to protect those hard-won freedoms and to ensure that the Jewish community in all its forms and denominations, continues to flourish.

At the Board of Deputies, we are in constant campaign mode, challenging Labour antisemitism through advocacy in the media, and to those in Labour and outside who support us and can make a difference.

Of course, Labour's antisemitism problem is not the only problem with which we are grappling. Brexit is an issue of enormous national significance, and it will impact on British Jews. We have been working with the Government

to ensure that Jewish interests are safeguarded in all circumstances.

The Board of Deputies played a prominent role in campaigning for the terrorist group Hizballah to be banned in its entirety. The Government listened and responded last autumn by ending the artificial distinction between Hizballah's political and military wings.

We continue to confront and challenge divisive and unhelpful boycotts of Israel. Through our Invest in Peace projects, where we bring Israelis and Palestinians to speak to interfaith audiences, we show that there are better ways to address and resolve differences over the conflict.

We made a significant intervention into the Government's legislation on organ donation. As we moved from an opt-in to an opt-out system, we acted to ensure that Jews of all denominations were protected. We also obtained compromises from the Department for Education on relationships and sex education that will allow all parts of our community to teach according to their ethos.

We work to educate non-Jewish children and adults throughout the UK on the Jewish way of life. One way we do this is through our mobile exhibition, the Jewish Living Experience which is visited by thousands of children and adults.

We ensure high standard of religious education in schools through our Pikuach inspection service – 'the Jewish Ofsted' which is accredited by the Department for Education.

Our honorary officers and staff reach out to local councillors at Local Councillors Seminars across the UK, to ensure that they understand and are sympathetic to Jewish concerns.

Through Milah UK, for which the Board of Deputies provides the secretariat, we campaign for the right of every Jewish boy to be circumcised according to Jewish law.

Our contribution to UK Jewish life is crucial. We will continue to represent you in the coming year to ensure we continue to live freely and safely as Jews as we have done here for centuries.

May this Rosh Hashanah bring you, your families and all of Am Yisrael health, strength and peace.

Support for released prisoners

By Edwin Lucas

"The men are released with £46, which is to cover ALL expenses until benefits kick in. It is not possible to manage"



Pauline Miller-Brown at Oakwood prison with one of the Mosaic-donated suitcases

300 suitcases and holdalls have been donated by Mosaic members to Pauline at Oakwood Community Hub, which is a hive of activity, helping every prisoner released from Oakwood Prison near Wolverhampton. I met Pauline by accident and am so glad I did. I was working inside the prison, providing prisoners with meaningful work and learning that outside companies could do with their assistance

to cut imports from abroad. I met one of my team on release in the community hub and chatted to him. He was carrying a see-through bin sack and a holdall containing his worldly possessions. I was horrified, as he was going to take a taxi to the station and catch a train. How humiliating and how degrading for a free man to have to travel like this!

One has heard of jewels, but I have rarely come close to one, apart from my wife. Pauline is a jewel in the rehabilitative crown of Oakwood. She has been involved with Oakwood since 2012 and before that, was CEO of a Birmingham charity. Pauline is a doer and would fit in well at Mosaic, as she is a great inspiration to everyone she meets. Like many on Council, she does not talk the talk – she walks the walk and does amazing things.

Pauline left a secure role as Head of Resettlement and started up Restart. She has an amazing heart, but like anyone involved with charities, she has to wear fundraising hats, as well as networking and caring for her "community". Rabbis Frank, Kathleen and Natasha will say that Pauline's job is in fact like theirs. They care. She cares. I wonder if the rabbis will follow Pauline's lead by doing a sky dive to fundraise for her operation! I think the rabbis would get brilliant support! Pauline told me about the need for suitcases and holdalls to ease the

released men back into society at the Bereishis of their journey from being slaves to the promised land.

Some of the men have personal issues including family and housing worries. Pauline and her team of volunteers help them and, unlike any other prison I have visited, she has started a help line so that liberated men and their families can chat to the team if they have any worries. The men are released with £46, which is to cover ALL expenses until benefits kick in. It is not possible to manage on this amount and Pauline arranges clothing, toiletries and basic food for them to get them started. Pauline relies on volunteers for everything. Does that not sound familiar to all the committee members of Mosaic?

Be it a synagogue, or a prison community hub, the challenges are the same. We have done so well on cases and bags and I asked what other help we could offer. She said: "worn trainers, jeans and T-shirts would be brilliant as well as toiletries". One of her team said that if people are staying in hotels or on-board ship and do not need all the complementary toiletry items, she could put them to good use. As my Tesco says: "Every Little Helps". Tesco do help, as do Greggs, by supplying food near their expiry date, which she then uses for charity and as ingredients in the hub restaurant. A Mosaic member donated a microwave, which is being used – after being PAT tested of course.

Pauline could also use help with leaflet design, writing bids for funding, database compilation, admin and IT support. I have promised to help with delivering merchandise collected to Pauline. It makes a difference; one member of her team who started working in the hub whilst in prison and who is now a full time paid employee said: "Life inside prison is structured but the real challenge is when one is released and has to manage with limited funds, as well as all the day to day issues of family life." One family wrote to Pauline: "The families of the prisoners are so often just not considered and only now, being one of those families, do we understand some of the hardships faced. The help your scheme gives is so much appreciated, so again thank you. We would very much like to know if there is some small way that we could help with your good work to help prisoners upon their release."

Charity does start at home and this is from a home of a serving prisoner. Someone who has little is still prepared to help. That is real Tzedakah and may Pauline be entered in the Book of Life for the coming year.

Bridge is not an old person's game

By Lore Lucas

No. No. No! Bridge is not an old person's game. It is a game for all ages and I only regret that I started playing properly way back in 1965 when I was 45. I should have started earlier. I love bridge and it has kept me busy shuffling and dealing cards for over 50 years. I love it and now, as a single person, it has been a great socialiser for me. I have made friends and have made lasting friendships. At my peak I played eight times per week and never got bored. My son, whom some of you know, is not a card player and I keep telling him that he will regret it one day. He cannot just do suitcase and shul. My daughter-in-law plays, but sadly only once per week. She says she has other things to do, but what is more important than bridge? Bridge makes me think. Bridge makes me want to get up and do things.

Bridge is a social game although one cannot speak during the game. That suits me, as my hearing is not perfect but that is to be expected at my time of life. It is not just the card playing, as one has an interval and one can have tea and cakes, so it is social too. One does not want too much tea or cake, as you will miss important playing time.

I played at home with friends and also played in clubs.

The club playing is really exciting and there is nothing I like better than looking up the bridge scores on my computer from the various clubs. It is not that I am competitive, but it is great winning, and it gives you a buzz. People say to me 'how is it you keep so alert?' There is only one answer for me and that is Bridge. I prefer it to anything else apart from when my granddaughter visits me. That is a different highlight to my week, and I love to hear her stories about her class at school and how her pupils engage with her in different ways. Sadly, she does not play bridge, so I cannot discuss the hands or the bidding with her. I tried to encourage her to learn to play when she visited me in Glasgow, but I did not see her often enough to encourage her.

As some of you know, I recently moved to Bushey after 72 years in Glasgow. Some people would find that daunting, but for me bridge has been a saviour and I regret that I am only playing twice weekly. There are another five days in a week, and I would love to play more. I really like to play with players who are learning, as I can give something back to them, which is so important. I have also been on bridge holidays in the UK and Europe. It is just great, and I cannot imagine life without bridge.

Learn Bridge at Mosaic



The picture shows Lore Lucas playing with another avid, bridge-loving Mosaic member – Paulette Sachon. Paulette is an EBU-trained bridge instructor who is starting to coach bridge for the Mosaic community group. She is more than willing to teach small groups in people's homes, if required. Anyone of any age or standard who is interested can contact Paulette via Gay Saunders – the Mosaic Community Care organiser, or directly on **07778 177999**. They will be

assured of a very enthusiastic welcome leading, hopefully, to a wonderful new social activity.

There will be an introductory session on Thursday, 17th October – a taster session for beginners in the morning and another for experienced players (i.e. people who have played for more than a year) in the afternoon. More information later – make a note in your diaries now.

How I started writing books

Are you more of a writer when you have had a book published?

By Adele Franklin

Adele is a ML member and has recently had a first book of short stories published. The book 'Silver Whimsy' ("A most entertaining and thought-provoking read") is available via Amazon and for Kindle.



Pictured: Adele Franklin

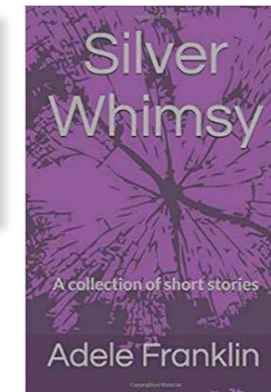
Are you more of a writer when you have had a book published? This is the question that I have been asking myself over the last few weeks, since my first book of short stories was published, and available to the whole world via Amazon.

Responses have been varied to say the least, from 'What's with you being an author then? When did that all happen?' to 'Great now I can finally read what you have been writing.'

And me, how do I feel? Yes, I do feel different; ridiculously proud, maybe even smug, happy, validated even – but writing is not something new for me, it is something that I have done regularly since I was a small child.

It all started at primary school. My teacher, Hilary Audric – was an inspiration and luckily for me I had her for two of my four years at junior school. She became a family friend and under her guidance 'Creative Writing' entered my world. Aged eight, one of my poems was entered for The Daily Mail Poetry Competition, and out of many thousands of entries, my poem 'Drifting slowly through my mind' came in the first hundred. Somewhere I have the certificate to prove it!

Hilary, who I am still in touch with, told me only last month that she still has many of my poems. She may be keen to get rid of them some fifty years after they were written and has said she will post them to me from her home in Barcelona!



Adele's published book

My English teachers at secondary school were less impressed with my creativity, but despite their total lack of encouragement or interest, I continued to 'be inspired' by music and paintings and I scribbled stories and poems on brown paper bags (the best sort of scrap paper) many of which were kept by my parents and are now in boxes in our garage.

My parents, Joyce & Sidney Franklin – who some of you will remember – were the instigators of the 'Holiday Diary' a tradition

which I continue to this day. The three of us would write a daily diary when we were away from home. We took it in turn to fill in the pages of exercise books, recording all we had been up to, places we had visited, meals we had shared, people we had met. I thought everyone did this – and it was only when I started holidaying with friends that I realised it was just us! These days, my diaries are written on a computer and are illustrated with photos. It can take hours of typing late into the night to keep up with the day's events. They have their uses – friends and family have read them when planning trips to places we (Graham and I) have been, and this year my 1988 diary 'Boston & New England' is proving a very interesting read as we plan a return trip.

How did I get from writing just for me to publishing a book? I will provide the next chapter another month.

Happy Birthday in August and September to:

Leo Banks, 5
Maya Shackell, 12
Alexander de
Magtige, 8
Leora Goldsmith, 10

Eden Shackell, 7
Casey Vincent, 5
Chloe Ellison, 13

Mosaic Reform 60th Anniversary

From Caroline Chadwick, Hon Secretary Mosaic Reform Synagogue

We are approaching the 60th Anniversary of Mosaic Reform Synagogue (Middlesex New Synagogue) and in preparation for this we would like to assemble memorabilia in the form of photographs, souvenirs, personal recollections and anything of any interest from October 1959 to 2019.

We would like to assemble a presentation in the form of a slide show and a table of exhibits.

This could be anything you have celebrated in the synagogue – so old bar – or batmitzvah pictures, quiz night pictures, musical evenings, wedding pictures and baby blessing pictures would be very appropriate.

In fact, anything you think our community would like to see, we would love to receive it.

Of course, anything you do share with us will be very carefully looked after and returned. If it easier, the items can be scanned and emailed.

Please bring anything you may have to Ann Simon in the office or contact me – Caroline Chadwick (077467 18390 or Carolineychadwick@gmail.com) and I will collect it.

We are planning to hold a 60th anniversary celebration on Sunday 20th October with a special afternoon of events commencing at 4.00 pm, followed by an early supper leading into the Simchat Torah service. We will be inviting as many people as possible who were involved with the old Middlesex New Synagogue in the last 60 years.

Looking forward to receiving all your happy memories and sharing them with our old and new friends in our community.



Mosaic JACS



October - December 2019

All events are on Tuesdays and start at 14.00 with tea and cake, followed by a talk and questions at 14.30. Contact the synagogue for further details.

29th October

Hampton Court Palace... With Amazing Jewish Connections – Stephen Burstin

12th November

The Experiences & Needs of Recent Refugees – Mallory Carlson from the International Organisation for Migration

26th November

Prince Charles, Bombs & Barry – Barry Buttenshaw, JP

10th December

A Four Sites Saga, A Short History of JFS – David Harris

24th December

The A-Z of Las Vegas Legends, continued + Doughnuts & Candle Lighting – Roy Blass

Film Mosaic

At 8:00 pm on Tuesday, 24th September 2019

The Search (1948)

Released in 1948, THE SEARCH was directed by Fred Zinnemann, and starred Montgomery Clift in one of his first major roles. Zinnemann, was himself from a German Jewish family, and was forced to leave Germany years before as a young man. He made THE SEARCH, in recognition of his lost youth and innocence. This little known black & white classic looks at the aftermath of the War and the Holocaust through the eyes of an innocent child and his GI friend, leaving us with a sense of hope.

It tells the moving story of one silent nine-year-old Czech boy, a survivor of Auschwitz who flees a refugee centre in immediate post war Germany. He is found and taken in by an American GI (Clift). At the same time, the boy's mother, the sole surviving member of his family, is searching the refugee centres (UNRRA) for her son.

October showing:

Hand in Hand

The story of a young Jewish girl and a Catholic boy who form a tender relationship in 1950's England, despite racism and bigotry from both sides. Starring John Gregson, Sybil Thorndike and Miriam Karlin.

Look out for the date in the Shabbat Notices and Weekly emails.

Friendship Club

Please join us to enjoy a warm friendly atmosphere every Monday with a 3 course lunch/tea and biscuits followed by professional entertainment. 11.00 to 14.30. Please contact either Bertha Levy on 8421 2233 or Trudy Segal on 8423 3209 for further information or just come along.

SEPTEMBER

23rd Harry's choice of taped favourites

30th CLUB CLOSED – HIGH HOLY DAYS

OCTOBER

28th Lynda Styan entertains

NOVEMBER

4th Return visit of Julia K

11th The Plonkers entertain

18th PARTY TIME – celebrate the Club's Birthday – entertainment with Ronnie Goldberg

25th A Geoff Bowden audio/visual presentation

What we've been doing...

My stomach jumped out and my heart skipped two beats

By Edwin Lucas



I am not courageous. I am not that adventurous. They call me steady Eddy. Is that because I am unadventurous, or just an old fellow who tries, not to be old. Using Gamatriachal principles, my age years add up to 13. I am told 13-year-olds should be prepared for any adventure. You can guess if I am, adding up the possible numbers to get to 13, one of the following ages, 49, 58, 67, 76, 85, or 94. I shall eliminate some, as some would say that I should have retired already and not doing heart-beat skipping activities.

We were on vacation and I saw paragliding. It looked interesting and something anyone could do. I suggested to wifey (aka Linda), that we should try it out, so when I got back home I could suss out the progress of the developer on our hopeful new shul site in Stanmore. Well, what can I say?? My father used to say that one should try things out once. Well I have had my once and despite me wanting to help the shul building quality control, I do not need to try this again.

Jumping off a mountain is bad enough, but taking a

running jump, as the expression goes, was one step beyond learning how to take photographic aerial shots. I managed the walking into the unknown. It was however horrific to see the cliff edge and to imagine that I was going to jump over the edge and put my life in the care of a parachute. Did I have my accident insurance? Did our daughter know what we were doing? Did I have my will?

I was strapped into the harness like a piece of meat strung up for cooking. Was the human meat for the vultures to peck at? I was now in the open air and drifted from on high through the atmosphere. I looked and saw sea and sand with green grass too. I held onto the straps for fear of falling out the harness. My guide was making light of it, but all I could think of was landing safely. It had looked easy. It seemed like just walk landing, by preparing the mind. Alas, the view was great, but Lawrence cannot rely on me, as floating through thin air, as well as steering the parachute and taking pictures will be too much for me. We will just have to rely on the construction company and leave building to the professionals.

I did land safely, or I would not be here to tell the tale. It was however a bumpy landing and then on landing my stomach was in turmoil. Enough said about that! Whilst Wifey glided to a perfect smooth, walk along the beach landing and will do it again somewhere exhilarating and dare-devilish, I shall act my age and take photos from the ground.

Bnei Mitzvah Charity Challenge

By Sam Feldman (aged 12)



I would like to thank my family, friends and the whole community for sponsoring my trip to Snowdonia. The whole experience was amazing from start to

finish. Highlights included scrambling over rocks, walking through unspoilt countryside and the clouds, and having fun with the other children in the group. I felt a real sense of achievement when I reached the summit of Snowdonia. When we weren't climbing, we were able to relax over Shabbat and enjoy swimming in a lake near the hostel, the whole experience was great.

I am proud to have raised £848.75 for Jewish child's day Barmitzvah twinning programme and, together all the children on the trip, raised over £32,000 for a range of charities.

Mosaic Community Group Over 80s Summer party

From Jane Prentice

The Community Group held another very successful summer tea party for Mosaic's over 80s on Sunday, July 7th, with plenty of sandwiches, scones and cakes and super entertainment from Ronnie Goldberg.

In a letter to us, as guest wrote: 'A lot of work was involved in making such a delicious tea (and serving it!) and it was obviously much enjoyed by everybody and greatly appreciated.'



JACS

Pictures from recent events

All pictures from Geoff Wolfson



Nigel Coleman presenting 'The Dirk Bogarde story' and showing an original Dirk Bogarde painting of northern France to JACS on 25th June



Russell Bowes presenting 'Hurrah for Tea' to JACS on 9th July



Roy Blass with Gay at his first presentation of Las Vegas legends to JACS on 6th August

Leading services overseas

By Marvyn Ellison



(Top) Marvyn and his Canadian congregants

(Bottom) The stained glass at the Beth Jacob Synagogue in Hamilton, Ontario

On my recent visit to see my brother in Canada, I paid a visit to the Beth Jacob Synagogue, his local shul in Hamilton, Ontario. In years gone by, he would have been known as a Minyan man! A service runs every Monday and Thursday and of course on Shabbat.

The shul has a membership of around 1,000 families but unfortunately, and much like HEMS, they don't get a great attendance except on the High Holy Days, on average 11-15 men on a weekday.

This means the 600-seat main shul is rarely used in favour of the Sanctuary which is a hall larger than the main Shul in Bessborough Road. The service starts at 6.45 and finishes at 7.30 am. Security is paramount and all members must swipe their cards to gain entry.

On entering the Sanctuary, I was greeted by what can only be described as the Beth Jacob's version of Edwin Lucas! A lovely man called Victor who was born in India and, in addition to being the welcoming committee, is actively involved in the service and reads from the Torah beautifully. He also loves a l'chaim and will get the whiskey out at the drop of a hat.

The Rabbi's name is Hillel and his wife, who originally came from Belfast, is also a Rabbi. Showing how small the rabbinical world is, they know both our former Rabbi, Rabbi Paul Arberman and Rabbi Peretz Layton who led our High Holy days services last year.

As is the case in most shuls, everyone has their regular jobs. My brother's is to open the ark at all services.

As I was in Canada for over a week, I was able to attend on Shabbat morning which started at the more respectable hour of 9.15 am. It was comforting to see that they too used the Lev Shalem Siddur.

Prior to the service the Rabbi asked if I would to take the Torah and Musaf service, which I was delighted to do. Fortunately, they recognised most of the tunes I used! We got to Adon Olam at a reasonable time, which was followed by the President speaking for 25 minutes and a reading-out of all the Yahrzeits for that week.

After the service an amazing Kiddush and lunch was put on, set up in one of the downstairs halls. The only thing missing was the whiskey.

They must have been happy with the way I led the service, as they asked me to lead the whole service on the following Monday morning. And as a lovely farewell, Victor got his way and they drank a l'chaim to me for a safe journey home.

I was made to feel so welcome by everyone and I found it a wonderful experience to lead the service for another community. It meant so much to me, as it has always been my ambition to lead services in other countries.

Desert Island Discs

Jonathan Goldsmith



Jonathan (pictured) is the 14-year-old son of MR members Robin and Gillian Goldsmith

1. "Heart of Courage" – Two Steps from Hell . This masterpiece was used in almost every great fantasy film and trailer. From the Chronicles of Narnia to America's got Talent, if you've never heard this you haven't lived.

2. "679 & No Diggity" – Jackson Breit (Cover). I could never get bored on this island because of this song. I don't dance, I hate dancing, but this song is tipping me over the edge!

3. "Take Five" – Dave Brubeck. A great classic jazz piece which is one of the reasons I learnt saxophone and continued improvising jazz on my piano. An inspiration to me and many others.

4. "Earth Song" – Michael Jackson. The "King of Pop" with one of his greatest songs. A song which takes your mind around the Earth and lifts you higher and higher. Jackson somehow manages to keep and raise the tension and wonder used towards the end of the song. Michael Jackson. The only singer who screams without hurting your ears!

5. "Rise" – Charles Cornell. Imagine a mixture of the best cinematic sounds then introducing incredible saxophone passages and drum rhythms. A composition written with real love and emotive jazz. Making my desert island a gorgeous holiday destination.

6. "Baba Yetu" – Christopher Tin. This Swahili based song brings the best variety you could ask for, African and Latin rhythms, instruments used for the jungle book! I didn't realise humanity and its achievements could be summed up in one musical masterpiece. It touches the soul with ultimate happiness and joy.

7. "Flying high/Wake Me Up When September Ends" – The Swingle Singers. As a group, the Swingle's harmonization, sound, blending and tone is prodigious. I think people forget how hard acapella music is to perform, which this song definitely highlights. I love this group in all its forms.

8. Own Compositions – Me! And last and perhaps least we have myself. I started manipulating different samples when my Dad first gave me an iPad which included this app called "Garageband". Over many years, I drifted away from samples and used my own ideas which have turned out well. I currently have had over 1000 views from my videos and I look forward to developing this fun hobby, perhaps taking it more seriously! My YouTube channel is called "Jiano" (feel free to check it out, I recommend "Summer" and "Aquililibrium")

Book: Latest "Guinness World Records" – Alone, on this desert island, I want to have a reminder of incredible feats that many other humans have achieved and motivate my own goals towards success in the future.

Luxury item(s): A Grand piano and Saxophone: There's no point having all these wonderful songs without the option for me to play along and feel like I'm back at home playing with incredible musicians to distract my mind off this damn desert island!

Book Review

By Elise Italiaander



Elise was a member of HEMS for many years and works in the publishing world. Her first job was with Audible, the audio book specialists, and she now works for DK as a specialist developing an audio section for them.

Eleanor Oliphant is Completely Fine – by Gail Honeyman

I'm steaming through books this year and as such have more than a few to recommend! I've narrowed them down to my top three fantastic fiction titles so hopefully you'll enjoy them as much as I have.

I'll start with Eleanor Oliphant is Completely Fine by first time Scottish author Gail Honeyman as it's the one that has blown me away the most. Publishing in May 2017, this debut novel hasn't left the bestsellers since then and for good reason.

"Eleanor Oliphant has learned how to survive – but not how to live."

She is content, getting on with life for what she believes it is. But when she meets Sammy, an older gentleman that she and her colleague Richard befriend after he falls in the street, everything changes. Eleanor begins to experience the world in a different way, and us along with her. Having been content spending her weekends alone, often not talking to another person from the end of the working day on Friday to the beginning of the working day on Monday and drinking a significant amount of vodka in that time, Eleanor is now facing social situations for which she is unprepared, situations most of us take for granted.

Eleanor is a very different character to most I've read. I'll admit that it took me a little while to get into the book, but I couldn't be more pleased that I stuck with it. Eleanor is an interesting person; a pragmatic office manager, she isn't great with social cues, doesn't appear to have any friends

and her relationship with her mother is strained, to say the least. Through her we learn the importance of how a small action can have a large impact.

Winner of the 2017 Costa First Novel Award, this book highlights so many important issues, least of all what it's like to be lonely and the need for human connection.

The Muse by Jesse Burton

Next up is The Muse by Jessie Burton. Her second book, after The Miniaturist, is set in two time periods; 1967 London and 1936 rural Spain. Following budding writer Odelle Bastien, originally from Trinidad, who has finally been given the opportunity to work in a respectable job as a secretary at a well-established art gallery in London. Working for the mysterious Marjorie Quick, Odelle is surprised when she is taken into the older woman's confidence, especially around the lost painting Odelle's boyfriend, Laurie, brings to the gallery for evaluation. The artwork's history is a secret, one that began in 1936 with the upper-class Schloss and working-class Robles families, but one that needs unravelling. For starters, how did the masterpiece come into Laurie's mother's possession in the first place?

The two time periods are beautifully intertwined allowing an intricate story to unfold. While focusing on the art world of the 1930s, there is also an insight into the discord with Spain on the brink of the Spanish Civil War contrasted with what it was like to be a woman in a man's world. Equally,

"Jessie is a master with the pen; beautifully written, this novel was an addictive read"

the 1960s explores what it's like to be an immigrant in England along with the general examination of social conventions at that time. The juxtaposition between Odelle and Olive Schloss, daughter of renowned art dealer Harold Schloss, is remarkable and you find yourself absorbed in their lives.

While I was underwhelmed by The Miniaturist, The Muse blew me away. It is an intelligently written tale with so many levels to it – love and loss, identity and deception and so much more. Jessie is a master with the pen; beautifully written, this novel was an addictive read. I was drawn in from the beginning, wanting the best for the characters created and wishing the vibrant artwork described really existed. This is a detailed, beautifully plotted, skilfully constructed, enthralling story full of intrigue.

Daisy Jones and the Six by Taylor Jenkins

Speaking of things I really wish existed... if Daisy Jones and the Six were a real band this could have been an astonishing autobiography, with a stunning album to go

alongside it! Written by Taylor Jenkins Reid, she takes us on a journey through the lives of all the band members from the days before Daisy Jones met the band, The Six and how they became one.

Daisy Jones and The Six are infamous; with sold out gigs, incredible music and band members to idolise. Until the band split up in 1979. It had remained a mystery as to why, until now. Written in an interview/documentary style, we're introduced to Daisy Jones; a young girl with a big dream and an even bigger talent. She wants to write her own songs, but no one will listen to her. The Six are a well-formed band who haven't quite made the big time; the spark that would push them over the edge is missing, a spark named Daisy Jones.

But Daisy has a strong personality with a devil-may-care attitude and a very specific idea of what she wants, as does head of the band, Billy Dunne. This is the story of how the two of them made it work, told from all seven band members' perspectives, as well as other prevalent characters in the story, including Billy's partner, Camila. Fuelled with everything you'd expect from a band of this magnitude – sex, drugs and rock n roll – readers get an insight into a life of fame, loneliness, addiction, friendship and so much more. Any music fan's dream novel.

For me, all of these novels were easy-to-read but hard-to-forget!

Elise Italiaander BA MA

When will we ever learn?

By Rosemary Wolfson



It's not what they say about you,
it's what they whisper...

Next year
will we still be concerned with
bibble-babble, gibble-gabble,
prattle, chattering,
vilification, lampooning,
bespattering and jabbering?

The power of Gossip
can be likened to a
Horsewhip or
Battleship...

Or in the words of the Proverbs:
"The words of a whisperer are as

dainty morsels, and they go down
into the innermost parts of
the belly", or

"As the sparrow in her wandering,
as the swallow in her flying,
so the curse that is causeless
lighteth not"...

Shall we also,
similarly to the birds, in their
singing and odes
"boogie-woogie" and "bebop",
or the bees,
with their humming and
"fragrant" melodies...

murmur out our
back biting

to the wilds of nature
along with the birds
and bees,?

The light a gossip throws on their
neighbours is always a
reflection

Will we, won't we, after this
Rosh Hashanah
still indulge in
Leshon Hara?

This choice is a
balancing act:
a good old gossiping session,
Or...?

Meet Mary and George Vulkan BEM

By Gillian Gurner



George and Mary, pictured in their flat. The pictures on the wall are of their family – the one in the middle dates from 1904!

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

“George was awarded the BEM in this year's Queens Birthday Honours ”

George was born in Vienna and came to the UK when he was nine in 1938. When his father died, George found correspondence from his family in Vienna, who were desperately trying to leave. His father had done all he could to obtain guarantees for people to come to London and although some people left, many did not, and George knew he had to do something to keep the memories alive. Learning about the Holocaust is on the school curriculum but only for three hours teaching, so through the Holocaust Educational Trust, he goes into schools to talk not just about the Holocaust, but the background history of what happened in Germany before the war, his own story and that of his family. He has been doing this rewarding work for 20 years, visiting schools all over the country, many with large numbers of immigrant children. George says he is always asked interesting questions about forgiveness and faith, but

sometimes even: ‘Did you meet Hitler?’! Although George’s travels are now limited to London, he still receives invitations to speak. For this work, which is completely voluntary, George was awarded the BEM in this year’s Queens Birthday Honours List and is looking forward to the presentation, which will be made by the Lord Lieutenant of Greater London at the Tower of London in November.

George’s parents never went back to Vienna, but he did in the 60s, although he didn’t feel comfortable there. However, George and Mary were later invited by the Austrian Government as guests of honour; they met the President and the Lord Mayor and gave talks in schools.

Both CND campaigners in earlier days, Mary and George met on an Aldermaston march and realised they were living near to each other in Willesden. They joined Wembley Liberal Synagogue in 1966 and were married there in August of that

year, living in Neasden before moving to Kenton where they stayed until they moved to their new home in Harrow a year ago.

As Mary put it, the synagogue was situated on the ‘Golden Mile’, with Kenton United Synagogue at one end, then Wembley Liberal, Wembley Sephardi and Wembley United at the other. Founded in 1947, it was a thriving community with around 1200 members at its peak, with lots of young people and a large religion school. Mary and George were very involved in the life of the community; George was chairman of the Israel Society and Rites and Practices Committee and Mary served on the Education Committee and edited the magazine. They both served on the synagogue Council at different times. As membership diminished, the decision was made to sell the building and move services and other activities to Bessborough Road.

Born in Yorkshire, Mary attended Sheffield University and came to London to take a PGCE, telling her parents she would come home after that. But she didn’t. She taught French in schools in Hillingdon, Harrow and Brent and, since retiring, Mary has taken a Masters degree and Doctorate at the Open University, her thesis being about the nature of learning in U3A (of which more later).

George graduated as a physicist from London University and became an environmental scientist, specialising in noise

and air pollution. He worked in the research departments of London Transport and the NCB, before joining the LCC in its early days. This later became the GLC and then the London Residuary Body. He dealt with planning applications and public enquiries, such as Heathrow and heliports in London and traffic schemes, as well as working on noise barriers on motorways. His special skills were in great demand and he often lectured abroad.

Back to U3A, which they joined after they retired. Mary’s thesis concluded that people join the organisation not just for academic learning, but also for studying in a social environment. Putting both ideas into practice, Mary ran three French groups for the Harrow branch; George was active in the Current Affairs groups and they organised many tours and visits in the UK as well as throughout Europe and one trip to the USA. Both say they put a lot into these activities but equally, they gained a lot. George added that they are both experts in the worst crime areas in Europe!

They have two sons and twin six-year-old grand-children. Daniel is a statistician working in cancer research and Jonathan is in marketing. He returned to the UK three years ago after living in the USA for 20 years.

It was a pleasure to meet Mary and George to talk about and share their experiences of full, fulfilling and fascinating lives.

AJEX March

Sunday, 17th November

By Edwin Lucas

Mosaic has supported the Ajax March at the Cenotaph and we are planning for the march again this year. It is only 49 days after Erev Rosh Hashana. Does 49 days ring a bell? Rabbis Frank, Kathleen and Natasha will immediately connect with 49 and will no doubt make a sermon reference about the relevance of marching and thinking about marchers in the wilderness. For those of you who cannot work the date out, it is on Sunday 17th November at Whitehall. In 2018 we had a great Mosaic turnout and Fred Stern from Mosaic Reform was our oldest marcher. He had to say a Shehechyonu as this was his first ever march at the young age of 95. His daughter Linda from Mosaic Masorti had brought along a wheelchair for him but, just like an old soldier, he said “What nonsense, I cannot use wheels whilst I have good quality legs.” Yes, and he did the march unaided. The Mosaic platoon was proud of him.

The march is inspirational and, apart from hearing the shofar blowing at Neilah, is a highlight for me in the calendar of events that I need to keep a note of in my diary. We march under the “Stoke-on-Trent” banner. Why is that? Well I was a member of Stoke-on-Trent Hebrew Congregation in the 70’s and I owe a lot of my Jewishness to that community. The community is a lot smaller than HEMS. Yes, that is

possible, but it still keeps going although the membership is aging. They therefore need support and also because HEMS has a Torah on long term loan from them and we are looking after their chuppah. I think it is wonderful that we can repay their kindness by marching under their banner. It gives me a real sense of pride when we take the salute and our banner is shown to all the dignitaries. They must wonder how Stoke-on-Trent can have 12 marchers when bigger provincial communities have less.

So, what do I want to happen? I would like to see if the mighty Mosaic can present 24 marchers. It is open to all ages from pram to centenarians. Any marcher who had parents or grandparents who fought in wars, can march and display their relatives’ medals. It is a wonderful sight and I only have had to march in snow once in 40 years at Whitehall. The marching is not strenuous and, whilst we try to keep in step, it is not a prerequisite of attending. One can listen to the big drum and if you wear hearing aids, you may wish to turn up the volume. That should help us to keep in step.

If you want to learn more about remembering the past today, please contact Edwin Lucas edwin.lucas6@gmail.com who will pass on details of where to meet and greet and when. Do not worry, there will not be a dress rehearsal.

Art Exit 1939: A very different Europe

By Maria Landau

Photos by Rosemary Wolfson



1. George Grosz

"Most of the refugees who remained in Britain were able to keep to their artistic calling and this was used by Feliks Topolski in an extraordinary professional career"

I fought the summer throng out of Westminster tube station to visit this exhibition which, care of Ben Uri Art Gallery, was being shown at Europe House in Smith Square. After the bustle came the calm of this spacious naturally lit venue which helped to soften the messages both in writing and in painting of the contents within.

There were twenty four paintings and one sculpture most of which are owned by the Ben Uri Art Gallery, some by purchase, others by donation. A few were loaned from private collections. The majority of the artists were born in Germany and Austria and the others in Poland, Russia, Romania, France and Czechoslovakia. What they had in common was that they were all victims of the tentacles of Nazism and of the horrors of the Holocaust. Most found refuge in Britain at some stage but the conditions under which they found refuge varied according to their age, contacts and previous experience. What they may not have expected was that some of them would spend time in internment camps in these shores. This was possibly the result of governmental panic about fifth columnists and spies, but the case is that camps were created. The better

known were in Huyton near Liverpool and on the Isle of Man. The artists amongst the internees were not discouraged in spite of the harsh conditions and the virtual non-existence of art supplies. Hugo Dachlinger, an Austrian, who, in his country had already patented a system of moveable type, came to Britain in 1938. He was interned first on the Isle of Man and later in Huyton where he did an imposing portrait of Hollistcher, a Viennese former engineer and a fellow internee whose grand-daughter is Margaret Hodge MP. Dachlinger used as canvas a page from The Times primed with a mixture of flower and water and with painting materials made from ground foodstuffs. It is ironic that war news can still be seen through the art work together with adverts for civilian posts. Dachlinger lived in London where he died in 1995.

Sometimes, when they were in relative safety or when something painful happened on the journey, refugee artists showed their pain in a brutal but insightful way. George Grosz who was born in Germany in 1893, served in the German army in WWI and, possibly as a result of that, followed the Dadaist movement that arose from

the disillusion engendered by the war. The movement was considered 'degenerate' by the Nazis and Grosz had to flee Germany in 1933, not to Britain but to the USA, where he obtained American citizenship in 1938. It was this very year that he painted in watercolour and ink this small picture of his friend, the radical Jewish writer Eric Muhsen being tortured by two SS officers (picture 1). Grosz does not name Muhsen although he appears in several of his works. To Grosz he represents the fate of all victims of the Nazi regimen.

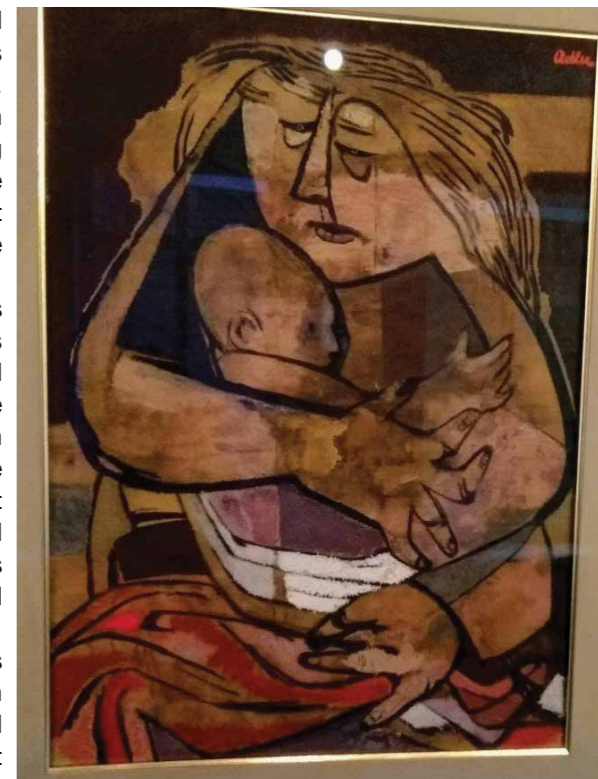
Like Grosz, Eva Frankfurter was born in Germany but fled to London with a sibling in 1939. She attended St Martin's School of Art and she took as subjects those on the margin of society. 'Stateless person' (picture 2) in the exhibition is a most touching representation of the extreme marginality of somebody just drifting across Europe in the wake of war.

One of the 'poster' paintings of the exhibition (picture 3) is 'Mother and child' by Jankel Adler who came from his native Poland to Britain in 1940 to join the Free Polish Army. In the exhibition it is probably the most direct representation of personal pain as, in the turmoil, he was separated from his wife and small daughter.

Rage more than pain is what Marc Chagall depicts in 'Apocalypse en Lilas'. Chagall was born in Russia in 1887 but went to Paris in 1910. He went back to Russia where he was trapped by WWI. After his return to Paris, he acquired French citizenship in 1937. In 1940, France was no longer safe and, with his wife Bella, he left for New York via Lisbon. It was after the sudden death of Bella in 1944 that he did this important picture. Not for him now the sunny paintings of him and Bella flying hand in hand over their home village. In gouache, pencil and Indian ink 'Apocalypse en Lilas' reflects the enraged feelings about the regimen that caused it all. Taking most of the background is a crucifixion and, bent across it, a Nazi with a devil's tail sticking out from under his coat is inflicting yet more torture. All around, small figures represent all the forms of pain and debasement which were the leitmotif of



2. Eva Frankfurter – Stateless person



3. Jankel Adler – Mother and child

the Holocaust.

Most of the refugees who remained in Britain were able to keep to their artistic calling and this was used by Feliks Topolski in an extraordinary professional career. He was born in Warsaw in 1907 and was sent to Britain in 1935 to record George V's Silver Jubilee. He did not return home after Poland was invaded and instead worked as a war artist for the Polish Government in Exile and for the British Government in war zones all over the world. In 1945 Topolski went with the Polish Army to Bergen-Belsen soon after liberation. The crayon picture in the exhibition 'Camp guards and inmates after liberation' is both a touching and a painful description of this moment. Topolski was also the official artist of the Nuremberg trials. In peace time he was well known for his large murals, notably 'Coronation of Elisabeth II' in Buckingham Palace.

Moving into the 21st century, there are still some distinguished artists with a direct connection with the Holocaust. Frank Auerbach was born in 1931 in Berlin. He came to Britain in 1939 but his parents remained in Germany and perished in the camps. He studied at the major schools of art in London including the Borough Polytechnic under Bomberg. His work in the exhibition, in crayons on paper, is entitled 'Study for Mornington Crescent' an area of London where he has worked and lived – in his friend Leon Kossoff's former studio – from 1954.

Lucian Freud was born in Berlin and escaped to Britain in 1933. He studied at various art schools before enlisting in the Navy in WWII. He died in London in 2011 and is generally known for his large oil paintings and portraits. Not much, however, is heard about his etchings, a distinct body of work. In the exhibition, a portrait of 'Lord Goodman in his yellow pyjamas' is an etching with hand colouring. Baron Arnold Goodman (1913-1995) was a distinguished public figure and a patron and friend of Lucian Freud. And it is the friendship that comes right across, not only in the casual attire but also in the observing and kindly gaze, then to the painter and now to the viewer.

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

September-November

Monday 11am – Friendship Club
Every other Thursday 2pm –Singing Seniors
Sunday (term time) 9.45am – HaMakom

SEPTEMBER

Thursday 19 th	Kehila distribution	Sunday 20 th	Kehila copy date
14.00	Singing Seniors	16.00	Mosaic Reform 60 th anniversary party
Friday 20 th	18.00 Mosaic Liberal at Sufra	18.00	Erev Simchat Torah service
Saturday 21 st	Shabat Ki Tavo	Monday 21 st	Simchat Torah (Reform & Liberal)
20.00	Mosaic Liberal Selichot service		Shemini Atzeret (Masorti)
21.30	Mosaic Reform Selichot service	Tuesday 22 nd	Simchat Torah (Masorti)
Sunday 22 nd	09.45 HaMakom	Saturday 26 th	Shabbat Bereshit
13.00	Stone-setting – Lilian Finniston, Cheshunt	10:30	Farewell service for Rabbi Frank (Masonic Centre)
Tuesday 24 th	20.00 Mosaic Film – ‘The Search’ – see p 27	Sunday 27 th	13.45 Stone-setting: – Maurice Rosen. Cheshunt Woodland
Wednesday 25 th	20.00 Mosaic Book Group	Tuesday 29 th	14:00 JACS – Hampton Court (see p 26)
Saturday 28 th	Shabbat Nitzavim	Thursday 31 st	Kehila distribution
Sunday 29 th	Erev Rosh Hashanah		
Monday 30 th	1st Day Rosh Hashanah		

OCTOBER

Tuesday 1 st	2nd Day Rosh Hashanah	Saturday 2 nd	Shabbat Noach
Wednesday 2 nd	20.00 Council meetings	Wednesday 6 th	20.00 Council meetings (Reform & Masorti)
Saturday 5 th	Shabbat Vayelech/Shuva	Saturday 9 th	Shabbat Lech Lecha
Tuesday 8 th	Kol Nidre	10.30	Shabbat Refreshed
Wednesday 9 th	Yom Kippur	Tuesday 12 th	14:00 JACS – Refugees – see p 26
Saturday 12 th	Shabbat Ha’azinu	Wednesday 13 th	20.00 Council meeting (Liberal)
Sunday 13 th	09.30 Succah building	Saturday 16 th	Shabbat Vayera
10.45	Stone-setting: Irene Klein-Edgwarebury	Sunday 17 th	Kehila copy date
16.00	Succah decorating party followed by supper		Mitzvah Day
18.00	Erev Succot service	Wednesday 20 th	12.30 Lunch Club
Monday 14 th	1st Day Succot	Saturday 23 rd	Shabbat Chaye Sarah
Tuesday 15 th	2 nd Day Succot	Sunday 24 th	19.00 Mosaic Bingo evening
Wednesday 16 th	12.30 Lunch Club	Tuesday 16 th	14:00 JACS – Barry Buttershaw – see p 26
Saturday 19 th	Chol Hamoad Succot	Thursday 28 th	Kehila distribution

HHD Services

Mosaic Liberal

All services on Rosh Hashanah & Yom Kippur will be held at Harrow District Masonic Centre, Northwick Circle, Kenton HA3 0EL. Succot and Simchat Torah services will be held at Bessborough Road.

Mosaic Masorti

Erev Rosh Hashanah – at the home of Elaine & Simon Glass
Rosh Hashanah I – Kol Chai
Rosh Hashanah II – Girl Guides
Kol Nidre & Yom Kippur – Kol Chai
Succot – Girl Guides
Shemini Atzeret – Girl Guides
Erev Simchat Torah – Kol Chai

Mosaic Reform

All services will be held at Bessborough Road

		MOSAIC LIBERAL	MOSAIC MASORTI	MOSAIC REFORM
Erev Rosh Hashanah	29th September	18.30	19.30	19.00
1 st day Rosh Hashanah	30th September	10.30	09.00	10.00
2 nd day Rosh Hashanah	1 st October		09.15	10.00
Kol Nidre	8 th October	20.00	18.00	19.00
Yom Kippur	9 th October	10.30	09.45	11.00
Erev Succot	13 th October	18.00 (led by Mosaic Reform)		18.00
1 st day Succot	14 th October	10.30 (led by Mosaic Reform)	09.30	10.30
Shmeni Atzeret (Masorti)	21 st October		09.30	
Erev Simchat Torah (Reform/Liberal)	20 th October	19.00	18.00	
Simchat Torah (Reform/Liberal)	21 st October	11.15		10.30
Erev Simchat Torah (Masorti)	21 st October		18.30	

The High Holydays start here...

SELICHOT SERVICE

Saturday 21st September

@ Bessborough Road

8.00 pm Liberal service

9.30 pm Reform service

Traditionally, the Selichot Service is held during the hours of darkness on the Saturday night before Rosh Hashanah. This service provides an opportunity to prepare for “The Days of Awe” in a quiet atmosphere, which is enhanced by some of the music of the High Holydays.

Succot

Sunday 13th October

9.30am

The succah will be erected at 9.30 on Sunday 13th October.

If you’re free to help, it would be much appreciated.
Many hands make light work!

You’re then invited to Bessborough Road on Sunday 13th October at 4.00 pm to help decorate the Succah. Gifts of fruit and vegetables would be greatly appreciated.

Pizza will be served later in the afternoon and this will be followed by our Erev Succot Service at 6.00 pm

We look forward to welcoming you all!



The Mosaic office is
open 09.00-15.00
Monday-Thursday

Office: 020 8864 0133

Website: www.choosemosaic.org

Email: admin@choosemosaic.org

Address: 39 Bessborough Road, Harrow HA1 3BS

Joint Chairmen: Jeff Highfield and Mark Phillips
chairman@choosemosaic.org

HaMakom (Religion School):

Toria Bacon and Viki Kenton
headteacher@hamakomschool.org.uk



Chairman: Daniel Brown
07884 941743

Vice Chairman: Hana
Schlesinger 020 8863 3417

Rabbi: Rabbi Frank Dabba Smith
rabbismith@mosaicliberal.org.uk

Rites and Practices: Kevin
Ziants 07841 375458

Liberal Judaism:
020 7580 1663

Undertakers: Michael King
Funeral Directors
020 8368 7453 / 07595 956 936

Community Care: Esther
Aronsfeld, communitycare@mosaicliberal.org.uk



Joint Chairmen:
Edwin Lucas – 07973 312851
Gill Ross – 07428 162473

Rabbi: Rabbi Natasha Mann
rabbinatasha@mosaicmasorti.org.uk

Burials Officer: Edward Kafka
020 8904 5499

JJBS: 020 8989 5252



Chairman: Lawrence Chadwick
07798 935873

Hon Secretary:
Caroline Chadwick
07746 718390

Rabbi Kathleen Middleton
020 8866 9225 (please use only
when Office is closed)
rabbimiddleton@mosaicreform.org.uk

Bereavement Support:
Bobbi Riesel 020 8428 7977

JJBS: 020 8989 5252

Community Care: Gay Saunders
communitycare@mosaicreform.org.uk